American Ethnological Society

JOANNA DAVIDSON, CONTRIBUTING EDITOR

AES/CASCA Spring Conference Preview

AES will hold its annual spring conference, co-hosted with Canadian Anthropology Society-Société Canadienne d’Anthropologie (CASCA), on May 13–16, 2009. The joint conference will be held at the University of British Columbia (UBC) campus in Vancouver. The UBC campus, situated on the Pacific coast, offers a magnificent venue for the conference events. AES Councilor Jacqueline Solway is co-organizing the conference with Gaston Gordillo of CASCA. The conference theme is “Transnational Anthropologies: Convergences and Divergences in Globalized Disciplinary Networks,” described by the co-organizers as follows:

In an era when anthropology is increasingly attentive to transnational connections, globalized geographies, and diasporic identities, the discipline itself is subject to new and challenging forms of determinist re-territorialization. Anthropology has long been constituted by tensions between the gravitational force of its various national traditions and the pull toward an international intellectual cosmopolitanism. Yet the increasing presence of scholars from the world “periphery” in metropolitan universities, the rise to international prominence of subaltern academic centers, the deterritorialized concerns and priorities of funding institutions, and the growing transnational links between researchers, research institutions, and research subjects (among other factors) are further complicating the spatiality of anthropological practice. These shifts, in turn, are transforming the way anthropologists examine the production of power relations, inequalities and identities in local and global arenas.

A high point of the conference will be the AES plenary address, to be delivered with Olivia Harris of the London School of Economics. The talk, “Holism and Politics: Provincialism and Cosmopolitanism in a Transnational Discipline,” will be discussed by Don Brenneis (UC Santa Cruz) and Sylvia Yanagisako (Stanford U). Gustavo Lins Ribeiro will deliver the CASCA plenary address.

In addition to the plenary sessions and panels, AES and CASCA have organized an Anthropology Film Festival over the course of the conference. And, of course, there will be parties. A reception will follow the AES plenary session on Wednesday night, and the local organizing committee, in conjunction with the UBC Museum of Anthropology, is hosting a party on the evening of Friday, May 15, at the world-renowned museum. Information about registration, conference logistics and accommodation can be found at www.aesonline.org. We look forward to seeing you in Vancouver!

If you have comments about this column, or items and ideas for future columns, please send them to Joanna Davidson (jhd@emory.edu).

Anthropology and Environment Section

LAURA OGDEN, CONTRIBUTING EDITOR

This month, Cynthia Fowler describes Wofford College's participation in the National Teach-In on Global Warming. As she makes clear, this was an opportunity for her students to bridge learning and advocacy.

National Teach-In on Global Warming

By Cynthia Fowler (Wofford C)

Global warming is rarely funny, yet Congressman Bob Inglis (South Carolina) found some odd humor in climate change when he held up a hard-boiled egg submerged in a jar of liquid to illustrate his description of ocean acidification. His heuristic, amusing metaphor endeared him to the group of 24 environmental studies (ES) students at Wofford College that gathered to speak with him on February 4, 2009 through an online conference call. Congressman Inglis was located in front of a computer on the 4th floor of the Capitol Building in Washington, DC while students, faculty and IT staff sat in our classroom in Spartanburg, South Carolina.

In the Campus-to-Congress web call, Randolph Goodstein, a professor of economics at Lewis and Clark College, and his staff. The goal of the National Teach-In was to raise awareness about global warming and to inform students about climate change. During these two days of action, we encouraged members of our communities to reduce personal and institutional consumption as well as to reduce greenhouse gas emissions. We put together a series of events including a screening of the webcast “Solutions for the First 100 Days,” roundtable discussions, and lectures on global warming in classes across disciplines. Students produced video letters that were posted on YouTube and sent directly to our Congressional representatives. But the most meaningful event was ushering students into advocacy by organizing the Campus-to-Congress conversation.

The Campus-to-Congress digital dialogue connected undergraduate students with our nation’s policymakers. It provided a framework to educate students about climate change and the political positions of our Congressional representatives. It also gave us the structure to be vocal in the classroom, with fellow faculty members, our college’s administration and alumni about our concerns regarding excessive carbon emissions, production of other pollutants, over-consumption of non-renewable resources, energy efficiency and green energy. Our efforts were rewarded with press coverage in the Chronicle of Higher Education, the Spartanburg Herald Journal, Wofford’s Gold and Black student newspaper, and the alumni publication Wofford Today.

In the Campus-to-Congress web call, Randolph Smith, an ES student, asked Representative Inglis, “Do you see this as a time when America’s hyper-partisan tendencies need to be pushed aside for the welfare of the environment, the American people, and people in the rest of the world? If so, what would be the first three actions you would take towards making the quality of the environment better via political unity?” Inglis responded by saying that he wanted to work across party lines and welcomed President Obama’s bipartisan spirit. He told the students about his “revenue neutral carbon tax,” one of several variations on the carbon trading model. Danielle Peoples, another ES student, said of Inglis’ response, “It thought it was radical for Representative Inglis, as a South Carolina Republican, to suggest eliminating the payroll tax to apply a tax on carbon.” Inglis’ proposals carry significant weight since he is on the front lines of climate change policy in his position as the ranking minority member on the Energy and Environment Subcommittee in the House Science and Technology Committee.

The National Teach-In was an extraordinary way to launch Wofford’s environmental studies program. On the first day of class, we learned about global environmental processes and local politics, diving head-first into climate change science and our Congressman’s voting record. John Lane (my co-teacher) and I made plenty of room for the politics of our students that, interestingly, represented a broad spectrum. The ES students were required to articulate their positions on climate change—which motivated them to seek out more information—and to compose questions for their
political representatives. The opportunity to explore climate change science in a dialogue with their Congressional representative taught this group of students that they can practice solid scholarship inside the academy while simultaneously engaging in policy advocacy beyond its borders.

Rappaport Student Prize
Please visit the A&E website (www.eanth.org) for information on how to apply for the Rappaport Student Prize Discussion Panel at the 2009 AAA Annual Meeting. Finalists will be mentored and given partial travel support. The deadline is June 1, 2009.

*Send news, notices and comments to James M Skibo, 4640 Anthropology Program, Illinois State University, Campus Box 4660, Normal, IL 61790-4640; tel 309/438-7397; jmskibo@ilstu.edu.*

### Section News

**Archeology Division**

**James M Skibo, Contributing Editor**

Beginning here and continuing occasionally in future columns there will be a guest contributor answering specific questions about the relationship between archaeology and anthropology in the past, today and in the future. The first question is, “What would archaeology be without anthropology?” In future columns we will ask, among other questions, “What would anthropology be without archaeology?” William Longacre, Rieker Distinguished Professor of Anthropology Emeritus at the University of Arizona, took this opportunity to reflect on his career as an anthropological archaeologist. Bill has been a continuous member of the AAA for over five decades and, of course, was instrumental in creating an anthropological archaeology as part of the New Archaeology. He continues to do ethnoarchaeological research in the Philippines, and I welcome his historic and personal insight into this question.

**Becoming an Anthropological Archaeologist**

*By William A Longacre (U Arizona)*

Two score and 12 years ago I was an anthropology undergraduate student at the University of Illinois in Urbana and president of the Anthropology Club. I was to introduce Margaret Mead, who arrived to present a lecture at the university. Over a cup of tea I got to know her in preparation for my introduction. We discovered we shared the same birthday along with Beethoven, December 16. She encouraged me to continue my studies in anthropology and to improve archaeology’s place within the field.

She was, of course, the best known anthropologist of the twentieth century and I have remembered our chat ever since that brief encounter. I next saw her at the AAA Annual Meeting San Francisco in November 1963. I got on an elevator at the meeting and there she was. Remarkably, she remembered me and she asked about my current situation. I explained I was finishing my PhD at the University of Chicago under the advisement of Lewis R Binford and was pushing a new approach championing archaeology as anthropology. In fact, I told her, I just had a paper accepted by *Science* on my attempt to infer prehistoric organization at a Pueblo site in Arizona, an early example of what came to be called “Ceramic Sociology.” She was most pleased and wished me continued success.

I had gone to the meetings to try to find a job as the employment situation seemed particularly bleak. During the next day we learned that President Kennedy had been assassinated and Margaret Mead, then-president of the AAA, called all the attendees to the Grand Ballroom. She announced that the president was dead and that the meeting was over; all of us were to go home. I returned jobless to Chicago feeling a sense of despair.

My parents came down to Chicago for my graduation and stayed with me in my South Side apartment. My father, also William A Longacre, was head of the physics department at Michigan Technological University in the Upper Peninsula of Michigan. On the morning of the Commencement, Friday, December 13, the phone rang and there was the crackle of a long distance call as an operator announced a person-to-person call for Dr William A Longacre. I asked her if the caller wanted the physicist or the anthropologist. There was a loud laugh as the caller said, “Dammit, I want the archaeologist!”

It was Emil W Haury who called to offer me a job as assistant professor at the University of Arizona. Needless to say I accepted! There was no interview, submission of my cv, or letters of reference to solicit. It was the way things were done two score and six years ago. He and his faculty had decided to take a chance on an unknown guy who seemed determined to push the archaeology as anthropology argument. I joined the Arizona faculty in the fall of 1964, taught three courses a semester and became the new director of the Archaeological Field School at Grasshopper. My favorite course in my first year was a graduate seminar titled “Archaeology as Anthropology”!

What would archaeology be without anthropology? Clearly, anthropology has always played and continues to play a large role in my approach to archaeology. You might recall that this was one of the main questions I addressed in my 2001 Distinguished Lecture for the Archaeology Division, which is now being reviewed for publication. This question cannot be addressed in this small space, but let me conclude by saying that North American archaeology, including my career, has been shaped dramatically by this association and I strongly support an anthropological archaeology for the next generation of archaeologists.

### Award Nominations Due June 1

Please keep in mind that nominations and applications for our second annual AfAA awards, to be presented at the 2009 AAA meeting in Philadelphia, are due by June 1, 2009. Contributions from all subfields of anthropology are welcome. For details, please see the AfAA website: www.aaanet.org/sections/afaa/awards.html.

The Elliott P Skinner Book Award honors the book that best furthers both the global community of Africanist scholars and the wider interests of the African continent, as exemplified in the work of Elliott P Skinner. Special consideration will be given to works drawing upon extensive research in the field or those advancing new methodologies for fieldwork in Africa. Please notify the committee chair, Betty Harris (bharris@ou.edu), and have publishers send submissions to: Elliott P Skinner Book Award, c/o Betty Harris, Department of Anthropology, University of Oklahoma, 455 West Lindsey, Norman, OK 73019.

The AfAA Graduate Student Paper Award honors the best graduate student paper in Africanist anthropology, with special consideration to works highlighting emerging perspectives or demonstrating promise for a major contribution in the fields of Africanist anthropology, African studies or African Diaspora studies. Please send submissions to David Turkon (dtkun@ithaca.edu). The AfAA Undergraduate Paper Award honors the best undergraduate paper in Africanist anthropology. Please send submissions to Nancy P Schwartz at nancy.schwartz@csn.edu.

### Study Abroad Programs Go Green

Going green is a convenient way of talking about practicing an ethic of environmental stewardship. At my university, like many of yours, the Office of International Programs endeavors to “green” our on- and off-campus programs. Doing so provides limitless educational opportunities, and can even help out our budgets.

When planning a study abroad program, review Sustainable Travel International’s planning checklist: www.sustainabletravelinternational.org/documents/gi_travelchecklist.html. Check for eco-friendly lodging, such as through Sustainable Travel International’s EcoDirectory or environmentally friendly lodging sites (www.environmentallyfriendlyhotels.com, www.ecohotelsandlodgecollection.com). Plan for green outings, engagements and guest speakers. Network with faculty at universities in your study abroad destination who are in environmental disciplines and invite them to guest lecture, help design eco-outings, provide internships or independent study
opportunities for students. Develop opportunities for students to pursue field projects, internships or volunteering in environmental projects (see www.idealist.org for relevant organizations operating in your study abroad destinations). Use public transportation whenever possible and minimize flights.

In pre-departure orientation, educate students about their social and ecological responsibilities as travelers by reviewing together the tips at www.ethicaltraveler.org/guidelines.php. Introduce students to key environmental issues in your study abroad destinations. Discuss students’ impacts on their host families with regard to sustainability issues and consider ways to reduce and offset those impacts (eg, water, energy, transport in excess of normal family routines). Students should review and be encouraged to participate in the Green Passport Program (www.greenpassport.us).

Encourage students to integrate their abroad experiences into independent studies, honors theses and other coursework. Encourage “Green Passport” holders returning from abroad to help educate future study abroad students about the benefits of studying abroad “green.” All of these tips and more are available on James Madison University’s International Program’s website: www.jmu.edu/international/fac/greeningstudyabroad.shtml.

Send photos and column ideas to Jennifer Coffman, James Madison University, MSC 5731, Harrisonburg, VA 22807; coffmaje@jmu.edu. To learn more about AFAA, please visit our website at www.aaanet.org/sections/afaa/index.html.

Association of Black Anthropologists
SHAKA MCGLOTTEN, CONTRIBUTING EDITOR

Listserv and Facebook Group
ABA members: please note that our listserv has moved to https://my.binhost.com/lists/listinfo/aba_listserv. Also, please join our new Facebook group: “The Association of Black Anthropologists.”

Martha Washington Goes to Anthropology, Part II

By Shaka McGlotten (Purchase C)

In last month’s column, Aimee Cox (Rutgers U) introduced readers to Martha Washington, the black female protagonist of Frank Miller’s and Dave Gibbons’ ongoing comic series. Martha is a black woman who is born in a housing project and escapes her urban prison by joining the military. The world Martha inhabits is a not-quite-alternate version of our own. Strictly speaking, it is a science fiction world, but the themes it addresses are familiar. As Cox notes, the books are prescient and grapple with “economic crisis, environmental devastation, condemnation of US imperialist policies and the intensification of xenophobia.” Martha struggles to navigate this world, and though she faces many hardships and losses, her determination and strength of character make her effectively invincible without being superhuman.

Cox goes on to argue that Martha’s fierce battles against injustice from within an inherently compromised institutional apparatus (the “PAX military”) offers inspiration to minority anthropologists, especially those of us working with communities of color. Like Martha, we navigate a complicated institutional terrain; anthropology is a discipline founded on ideologies and practices that have treated and continue to treat life worlds as our own as objects of social scientific inquiry. Cox and I share an appreciation for the way Martha moves through politically fraught territories without conceding her independence or power; for her relentless battle against injustice; and for her ability to find allies wherever she goes. Martha is the superhero we can only aspire to, but she can also serve as a figure for more than minority anthropologists. Indeed, though she is never particularly didactic in the comics, she has some lessons for American anthropology more generally, too.

Why might Martha Washington matter to American anthropology? There are some obvious reasons: as a black woman she embodies the internal Other with whom anthropology remains fascinated. Many contemporary anthropologists will recognize something of their own interest in exposing and combating inequity in Martha’s struggles for freedom and justice against dishonest governments, corruption and incompetence, the spread of power and lack of accountability of global corporations, as well as a growing shared awareness of global belonging conveyed through the comic. Even anthropologists who do not explicitly identify their work as “activist” can likely find something to identify with: finishing a dissertation takes “grit,” and Martha has that in abundance.

On a meta-disciplinary level, American anthropology remains fascinated with the ways things like neoliberalism and political violence shape our shared world. As anthropologists, we tend to look to ordinary life to understand how free market ideologies, beliefs in individual “rights,” and political sovereignty are articulated within larger political economies. And while Martha’s ordinary life—with its robots and aliens—might not look much like our own, her efforts benefit those most impacted by political-economic inequity, without the paternalistic baggage many middle class progressives carry around.

While there are things Martha Washington’s character can help anthropology think about (history, gender, race and power, among others), there are also a few lessons to be learned from the graphic novels from which she comes. Like so many of the best-regarded graphic novels from the 1980s and 90s, the Martha Washington books reflect a cynical, even nihilistic view of the world. In The Watchmen and The Dark Knight, even the heroes are morally ambivalent; in the former, they are depressed, impotent or murderous, and in the latter, Batman is figured as an aging and brutally violent vigilante. Likewise, in the Martha Washington books, hardly anyone emerges uncompromised, excepting the titular hero, who embodies an indefatigable resolve to be her own person and to do the right thing. American anthropology might benefit from paying attention to this paradoxical sensibility—dreaming of hope but believing in a corrupt world. How might the work of the discipline attend to and enlarge the former without denying the existence of the latter?

Send all comments and column contributions to Shaka McGlotten (shaka.mcglotten@purchase.edu).
Association for Feminist Anthropology

DAMLA ISIK and JESSICA SMITH, CONTRIBUTING EDITORS

Desire and Labor in Economic Crisis

By Susan Dewey (DePauw U) and Patty Kelly (George Washington U)

As anthropologists who study sex work in the US, Mexico and elsewhere, we have a unique perspective on how the lives of poor women on the margins are powerful testaments to just how much is wrong at the center. Economic uncertainty currently occupies a central place in political and popular cultural discourse, and the fact that poverty is becoming a reality for increasing numbers of people underscores the relativity of gendered terms such as morality and responsibility. We argue that the cultural context in which sex work takes place is inseparable from the neoliberal state’s relationship to the laboring bodies of its citizens. Accordingly, we advocate incorporation of those whose income most directly depends upon the corporeal in any evaluation of the connections between states and laborers. That orientation, we believe, is essential at a time when states are abdicating responsibility for the welfare of all workers while simultaneously relying upon public policies that intervene in the social-sexual lives of their most marginalized citizens. Poor women, sex workers, sexual minorities—all have been subject to the hostile intrusions of state policy historically. Today these intrusions (including mandatory testing for sex workers, anti-trafficking initiatives that do not distinguish between sex work and sexual slavery, and anti-gay marriage initiatives) are often based in law and policy.

It is difficult to ignore the cross-cultural paralells that most contemporary work shares with the growing commodification of male and female sexuality under late capitalism. As the repository of a culture’s deepest desires, fears and insecurities, sex work warrants further analysis because of its increasingly dramatic intersection with both state and international socioeconomic policy. Such complex realities manifest themselves in individual lives through the historically unprecedented untheatering of workers and the workplace, so that those in positions of privilege have less direct contact with or responsibility for those who work at the lowest levels of the same industry. This disconnection results in diminished accountability for the powerful and an increased burden for the powerless. This separation is clear in the sex industry’s lack of unionization and rapid employee turnover, and is evident in increasing numbers of other fields of American working life. The rise of part-time positions that require a degree of investment in work akin to that of a full-time employee without offering comparable benefits is under debate in many academic departments, and these positions are growing in other professions as the economic downturn worsens. The movements and activities of sex workers that Kelly worked with in a legal, state-run brothel in southern Mexico were state-regulated in ways that parallel the regulation Dewey has documented cross-culturally, yet these same workers were considered “free-lancers” and “entrepreneurs” who received no benefits or job security. Such new labor practices remind workers that they are expendable and not in a position to negotiate the terms and conditions under which they labor.

The advent of the neoliberal era has ushered in a host of complex new relationships between states and workers, raising the problematic question of how states pursue the “global race to the bottom” while maintaining strict border control and limitations on citizenship. This practice is most evident in the contemporary focus on anti-“sex trafficking” initiatives amongst countries that receive large numbers of migrants. Contemporary sex work is in many ways a microcosm of broader neoliberal labor practices, and it is hardly coincidental that “sex trafficking” has become a matter of international concern at the same time that large numbers of women (and men) are forced to seek work outside their home countries due to economic hardship.

We encourage work attuned to relationships between the neoliberal state and the laboring bodies of its citizens that explores the multifaceted means by which the sex industry continues to challenge moral and literal borders, thus engendering new questions about work, sexuality and public policy. In doing so, perhaps we can arrive at more nuanced answers to the question of how women negotiate a host of historically unprecedented (and inequitable) labor practices in order to simply survive.

Susan Dewey is author of Hollow Bodies: Institutional Responses to Sex Trafficking in Armenia, Bosnia and India (2008) and Patty Kelly is author of Lydia’s Open Door: Inside Mexico’s Most Modern Brothel (2008). Send communications and contributions to Damla Isik at isikd@wcsu.edu and Jessica Smith at sjessica@umich.edu.

Association for Latina and Latino Anthropologists

LUIZ FB PLASCENCIA, CONTRIBUTING EDITOR

This month’s column is by Anahi Viladrich, associate professor in the Urban Public Health Program at Hunter College, where she directs the Immigration and Health Initiative, a program aimed at sponsoring research, teaching and advocacy on the health issues of immigrant populations worldwide. For more information visit www.immigrationandhealthinitiative.org.

Maria’s Dilemma: Between Nostalgia and Healthy Foods

By Anahi Viladrich (CUNY Hunter C)

¿Qué se hace cuando tenemos que elegir entre la comida de nosotros, la que engorda, y la que se dice ‘buena,’ pero que no podemos comprar?

“What can we do, when we [low-income Latinos] are forced to choose between our food, which makes us fat, and the supposedly ‘good one,’ which we cannot afford?”

—Maria, Latina focus-group participant

Maria, a middle-aged overweight Latina immigrant, whispered the above remark to me when leaving the research site of one of the several focus groups on weight control that my team and I had recently conducted in New York City. At the time, her forceful statement seemed to be both a plea and a recrimination for feeling held responsible for a condition (obesity) that she believed lies at the feet of her difficult living circumstances. In recent years, Latinos in the US have led the list of the “most wanted” when it comes to fighting the obesity epidemic. Although the rampant rise of related maladies, from diabetes to cardiovascular disease, has jumped to the priority list of public health agendas, the growing rate of chronic obesity seems to be the tip of the iceberg of complex social issues that have racial and social inequality as their common denominators. Disadvantaged urban minorities overconsume cheap, high-calorie staples, while healthy foods (including whole grains, fruits and vegetables) have increasingly become distant delicacies for the urban poor.

For the past five years, the Immigration and Health Initiative at Hunter College has been developing a broad research agenda on immigrants’ diverse health issues in the US. Our multidisciplinary research team, joined by medical anthropologists and public health professionals, has examined the social conditions and the cultural practices that reinforce harmful habitus (following Bourdieu’s terminology), including eating patterns and physical activity among immigrants and urban minorities. By relying on mixed-methodologies, we have triangulated the research results drawn from surveys, self-rates scales, and focus groups on Latinas’ health beliefs regarding nutrition and weight control, which have provided noteworthy preliminary data on their consumption of culturally familiar foods. Our latest focus group studies recruited primarily low-income women from the Dominican Republic, Puerto Rico and Mexico. Therefore, our research results particularly apply to the eating preferences of these populations. We have used the term nostalgic foods to refer to the traditional food items and recipes consumed by specific groups of Latinos and their families in the US. Although a vast literature exists on the cultural and emotional significance of familiar foods in supporting immigrants’ cultural values in their adopted countries, little is known about their everyday eating and how their consumption habits impact health.
Our research suggests that although some dietary aspects of our Latina participants may be protective against obesity and chronic disease, others may be harmful, including an excess of deep-fried foods rich in hydrogenated oils (or transfat), which lead to high cholesterol rates and heart disease. Despite the fact that most of our respondents reported healthy eating habits in their countries of origin, the abundance of fast food chains and affordability of highly processed foods in the US have reinforced their increasing dependence on high-carbohydrate diets. Additionally, some familiar items (eg, fried chicken) serve as comfort foods in stressful moments and present challenges for portion control. In sum, our work suggests a double effect of nostalgic foods on Latinas’ eating patterns, such that many consume highly caloric traditional foods and then attempt to counterbalance them with traditional fruits and vegetables. In the end, although our study participants try to maintain healthy eating habits in the US, they seem to encounter several barriers to doing so, including the high price and unavailability of healthy foods. Economically struggling Latino families, like Maria’s, live in deprived neighborhoods that are well stocked with convenience stores and fast food restaurants but lack supermarkets that offer varied produce and fresh food for affordable prices. Maria’s dilemma should not be here to stay. The commitment of public health and consumer organizations, the food justice movement, and the Obama Administration to promoting healthy lifestyles and dietary changes is a work-in-progress that responds to what Michael Pollan has called “a matter of national security.” I strongly argue that the initiatives that are developed to address this problem should go beyond lifestyle changes and focus instead on combating race- and class-based marketing of junk foods and the corporate power of agribusiness, which together hold much of the responsibility for low-income food-related maladies among Latinos and non-Latinos. Finally, a deeper and broader understanding of the role of nostalgic foods among diverse Latino groups in the US should inform public health interventions seeking to support healthy eating preferences and reverse US obesity rates.

To contribute to the ALLA column, please contact Luis FB Plascencia (Arizona State U) at luis.plascencia@asu.edu.

Association for Political and Legal Anthropology
ELIZABETH KRAUSE AND MONA BHAN, CONTRIBUTING EDITORS

Writing as Politics
By Elizabeth L Krause (U Massachusetts-Amherst)

What does writing have to do with politics? Some years ago, when I first became active in APLA, then-president John Bowen stirred up a vision to put the political back in the association. One way to be political—to enact one’s concern with power—is through strategic writing.

Many of us are concerned with doing social science that matters. A good deal of the follow-through involves breaking free from our disciplinary shackles so as to write effectively for a broader public. Disciplines cultivate certain lingo that outsiders cannot easily grasp and result in specialized writing sapped of its soul. Says writing guru Peter Elbow, effective writing entails writing with power. This sounds easy, but my sense is that the task of writing for a non-specialist audience is quite difficult for most anthropologists. Our training has disciplined us to problematize and critique. We are invested in seeing the nuances in political, legal and social situations. We are trained to use our toolkit of highfalutin concepts and terms. We scorn at simple analyses. We shudder at the thought of “dumbing down” our work. And why shouldn’t we? After all, we trade in intellectual capital. Bailing down our ideas can feel like aiming for the lowest common denominator.

This taken-for-granted opposition between simple and smart is ultimately self-defeating. When we write in convoluted styles, we construct disciplinary walls around our ideas and render ourselves irrelevant to political movements and discussions unfolding around us. Writing for a wider public does not have to mean simplifying one’s ideas. What is needed is clarity of purpose. A 750-word column cannot tackle the same issues as a 7,500-word academic essay. The scope must be narrowed, the purpose refined, the writing streamlined. Simple prose does not have to be simplistic. When done well, it can be eloquent and straightforward.

Anthropologists are trained in interpretation. Much of what we do is translate experiences and struggles from one context to another. We have cultivated and refined our sense of empathy. Those same skills of empathetic understanding can be drawn upon when writing for broader, unspecialized audiences. Writing with clarity can heighten the dignity and humanity of our work. It can also put us on the radar of politics and policymakers.

National Public Radio host Terry Gross once asked poet laureate Grace Paley how political activism entered her poems and stories. Paley offered this insight: “When you write, what you do is you illuminate what’s hidden, and that’s political action.”

Truth be told, some writing illuminates what is hidden better than other writing. Some writing resonates more than other writing. A key element of powerful writing is voice. And yet as social scientists, each and every one of us has been disciplined. At one or probably numerous points along our long educational and academic journeys, we became puppets and ventriloquists, by force or through assimilation.

To rise to the rank of professional anthropologist we have had to foster an ear for the theoretical canon. When we do our fieldwork, most of us must cultivate an ear for the vernacular in whatever setting we find ourselves. Our fieldnotes reflect those voices. But all too often something happens in the process of translation and conversion. When we come home and write our dissertations, our journal articles and our books, the voices of theory end up trumping the voices of the vernacular.

Beyond the tired critique of inaccessibility, I would like to suggest that our writing strategies undermine the trustworthiness of our voice. Our rapid-fire sideward glances stir up confusion. Only the similarly trained can possibly keep up with us. For many, our professional ventriloquism raises suspicion. It distorts the resonance of our voice. Those readers whom we might persuade sense gaps in our sincerity. Our audiences shrink. Our public profile withers. Recovering voice and nurturing it in our writing, ethnographic or otherwise, is not merely a necessary literary technique but, more important, a methodological strategy for doing meaningful social science and making it matter.

Elizabeth Krause thanks the APLA membership for the pleasure of having co-edited the column for the past three years and, with this column, passes the baton to Noelle Mole, who will work with continuing co-editor Mona Bhan. Please send ideas for future columns to either editor (monabh@ depauw.edu or nmole@princeton.edu).

Association of Senior Anthropologists
PAUL L DOUGHTY, CONTRIBUTING EDITOR

Our colleague Mel Weiss has been contemplating the issue of keeping in harmony the professional and personal aspects of one’s life, and if this is a useful way to think about the relationship between our work and how we spend our time on weekends. See his essay, below, and also check our website for annual meeting information and other news. Have a good summer and don’t forget to renew your ASA membership.

The Anthropology of Work-Life Balance
By Melford S Weiss (CSU Sacramento)

“Maintaining a healthy and comfortable work-life balance” (in the words of a recent AN call for proposals) assumes that this is a desirable goal. Does “balance” mean that one devotes equal amounts of time in both arenas, that the quality of each be somewhat the same? Is balance always beneficial? How do you recognize balance anyhow—by the amount of Paxil...
Early Retirement Programs and their relation to work and everything else less significant. For me, work, home, family and community have always been part of the same system making up my life experience.

If you have any questions, comments or future AN contributions for ASA, contact President Tony Paredes (anthonyparedes@bellsouth.net), Treasurer Margo Smith (misnoplows@msn.com), VP Herb Lewis (flslewis@wisc.edu), Past-president Alice Kehoe (akehoe@uwmn.edu), or Secretary/Editor Paul Doughty (p_doughty@bellsouth.net or 352/376-2250).

My anthropological life put members of my family and my discipline into my working world, thus making distinctions between work and everything else less significant. For me, work, home, family and community have always been part of the same system making up my life experience.

Reviewing my career, I now realize that I have always had a penchant for intellectual wanderlust. I saw anthropology more as a perspective on life's events rather than the study of a geographic area or a particular people. My research interests were shaped by patterns I now call "following the family." My wife, an elementary school teacher, was the catalyst. One day she wailed that her students, facing structural barriers due to poverty, would never develop the "middle class strategies" needed to succeed in school. I replied with the suggestion that maybe her students would have better luck teaching her about what they needed to succeed. She wrinkled her nose, furrowed her brow, and began to wonder what teachers in poorer neighborhoods were learning that affected their values and their teaching? Were teachers the catalyst for change in such environments or was something else happening?

That conversation and partnership launched my new career direction. Our interests expanded to viewing school aids as cultural brokers helping to bridge the chasm between school bureaucracies and local communities. Our research continued to rethink PTA meetings and secret pal gift exchanges as important ritual events with rich symbolic vocabularies. When my spouse became ensnared in school politics as Chief Negotiator and Union President, we wrote about how the collective bargaining law upset the delicate dynamics of school society.

Then, my eldest petite daughter began her climb to gymnastic stardom, and we became intimately involved in her sport. The gym became my new fieldsite. We examined the socialization of elite teenage gymnasts and their anxieties in dealing with stress, burnout and their images as women, the agonies of coaches' and parents' frustrations. Our research included gymnastic experiences in Romania, Russia and China. When my younger daughter became a university freshman, I explored the process whereby sororities transform pledges into "sisters," including surprising beliefs about the "big brother-little sister" dyad. As I progressed in my own career, I studied Faculty Early Retirement Programs and their relation to academic identity.

The Nature of Nurturance
Throughout 2009 there are celebrations the world over rightly honoring Charles Darwin's insights into the causes of biological variation. This column has drawn attention to a few of the many relevant events, websites and science blogs celebrating Darwin's work, and it is my hope that we will see a continued growth of interest in the evolutionary sciences.

As our knowledge of biological mechanisms—genetic, epigenetic, neurohormonal, metabolic and so forth—expands, we must not, of course, neglect to give equal attention to unpacking the complex array of environmental factors (comprising the social milieu as well as physical and biotic challenges) that also shapes our biology and behaviors. Humans, particularly children, are exquisitely sensitive to judgments by others in their personal social circles, typically modifying beliefs and behaviors accordingly. Information received from socially more distant sources can also influence our behaviors, perhaps because we perceive these as voices of authority. Intriguingly, evidence suggests that even individual performance on tests of skill and knowledge is modified by exposure to stereotypical commentary regarding a group with which the test-taker identifies. For example, in controlled experimental studies, the scores of African Americans and women have been worse on standardized tests when race or gender, respectively, was made salient before or during the test. Among social psychologists, this response is known as "stereotype threat," similar in some respects to the concept of "framing effects" in political science.

Bioanthropologists have much to contribute to this arena of inquiry. Our training inclines us to biocultural explanations of human variation—whether morphological, physiological, behavioral or psychological. It is a delightful synchronicity that 2009 marks both Darwin's and Lincoln's 200th birthdays, and the inauguration of the US's first African American president. Evolutionary science and its practitioners can be proud for our part in helping to put aside the stifling notion of genetic determinism and in sparking scientific curiosity and wonder in this view of life.

Best wishes to all for success in your summer plans. Please direct items by August 1, 2009 for inclusion in October AN to vitzthum@indiana.edu.

Evelyn Dean-Olmsted and Angela Glaros, Contributing Editors

Central States Anthropological Society

Elections
CSAS officer elections are part of general AAA elections, held through May 29. Candidates for two executive board positions are Derek Brereton, Doug Kline, Azzizur Molla and Jon Wagner. Also, vote to confirm the Nomination Committee's selection of Nick Kardulias for...
second vice president and Alice Kehoe for Nominations Committee.

**CSAS Members in the Field**

Guven Witteveen writes, “My interest in museum education and public outreach puts me on the north island of Japan at the Hokkaido University Museum in Sapporo until the end of June 2009. The project involves seeking best practices for presenting the collections to the various publics here and online. As for food highlights—it has to be the seafood on offer! My ideas scrapbook is at http://ilikotsu.blogspot.com.”

Heidi Bludau (Indiana U) is spending a year in Prague on a Fulbright-Hays Fellowship. Her dissertation concentrates on global healthcare migration, with emphasis on gender roles and the recruitment process. With their newfound freedom of movement, nurses demonstrate one way in which Czechs are negotiating their place in European and global contexts 15 years after the fall of communism. Heidi’s research is situated in a Prague-based international medical staffing agency that recruits Czech healthcare workers for jobs in places like Saudi Arabia, Bahrain, the United Kingdom and the United States. Part of navigating her daily life involves enjoying festivals and haunting outdoor markets for delicious Prague ham and palačinky (Czech pancakes).

Rick Feinberg (Kent State U) returned in December 2008 from six months in the Solomon Islands for NSF-funded research on the attempted revival of building/using traditional voyaging canoes. He shares this tale of an exciting fishing trip’s end:

The slot between the two large walls of breaking surf was fairly obvious. But the tide was also very high, and waves broke all the way in to shore. We got past the initial break with no trouble. Then, a curl came up behind us, and Tavake decided to surf it in. It was a great ride of about 100 yards! A dugout canoe does not require the wave to be continuously breaking, and for much of the way there was no white; but we went at the speed of 10–15 knots. We could see the breakers on the horizon, but could not hear them. The wave came under, Tavake rowed up on the bow, the wave broke over him, and the canoe flipped. We were near shore and could stand up easily, but with the continuing waves, the large canoe—which was extra heavy because it was now full of water—proved hard to bail. Tavake got it started with his paddle, while I held the canoe perpendicular to the waves. He then rocked the canoe backward and forward and side to side to splash more water out. Eventually, I took over with the bailer. We jumped into the canoe from chest-deep water in two- and three-foot breaking waves. Then, our weight shifted at the same time that we got hit by yet another large breaker, and Tavake fell out. At length, he climbed back in, and we paddled back to the beach in front of his house. Amazingly, we didn’t lose any gear or fish [...] In a way, it was refreshing to see that even the expert makes mistakes and can end up with a sunken canoe. The difference between the expert and novice, I’ve become convinced, is not that one has fewer mishaps; but the expert is adept at handling them, takes them in stride, doesn’t panic, and even enjoys the adventure. Tavake, in his irrepressible enthusiasm, was talking all the rest of the afternoon and evening about how we sank our canoe—with no sense of defensiveness or embarrassment.

Please send contributions to Evelyn Dean-Olmsted at emclean@indiana.edu, Department of Anthropology, Indiana University, or Angela Glaros at glaros@uic.edu, Department of Anthropology, University of Illinois at Urbana-Champaign.

**Council on Anthropology and Education**

**STEVE BIALESTOK, CONTRIBUTING EDITOR**

**High School Anthropology**

By David Homa (Los Gatos High School)

The first day of my high school anthropology class begins with the question, “What is anthropology?” At best a student will reference Indiana Jones and at worst there is silence and collective blank stares. I have been teaching a two-semester introduction to anthropology course for the past four years at Los Gatos High School in Los Gatos, California. The four fields course covers physical anthropology and archaeology during the first semester and linguistics and cultural anthropology the second semester. The development and implementation of the course took five years, as teaching high school anthropology presents a number of challenges. There is a very limited amount of material that is directed specifically at high school students. Our primary text is *Anthropology* (Kottak, et al). Additional edited volumes that are used during the year include *Anthropology Explored* (Selig, et al) and *Conformity and Conflict* (Spradley and McCurdy). In addition, we use a wide range of primary sources throughout the year.

The lack of an Advanced Placement (AP) curriculum is a major obstacle to the growth of high school anthropology, as schools are less likely to back the implementation of non-AP electives. There are also few high school teachers who have a background in anthropology. I have been a member of the AAA for the past ten years, yet I have met only a small number of high school anthropology educators at conferences and elsewhere. However, these facts should not necessarily dissuade a teacher from developing a high school anthropology course, which is a key offering at the secondary education level.

Throughout the year I use a wide variety of hands-on methods to draw the students into the subject. One project the students enjoy is the creation and trial of their own hunting tool. Students later spend a full semester learning the basics of a new language of their choice. Other projects include a mini-ethnography about a cultural group within the community, a field trip to the San Francisco Zoo for primate observation and an afternoon at the ifly vertical wind tunnel.

Another option my students have is a summer trip to a foreign country to truly experience what they have learned throughout the year. Students over the past five years have had the opportunity to visit Cuba, Kenya, Tanzania, Fiji and Cambodia, among other countries. This summer a group of 15 students will spend ten days exploring ancient and contemporary Egypt. Students are given a full sensory experience while traveling, which is key to learning. In the classroom I teach about the atrocities the Cambodian people endured under the Khmer Rouge, but this is very different from students visiting the former Tuol Sleng High
School that is now the Genocide Museum in Phnom Penh.

High school anthropology courses have the potential to give students a toolkit to orient them to the world outside the classroom. A current student commented, “This class has challenged my view of humans in ways I know will help me understand the world around me as I find my place in it.” One of the goals of the AAA’s New Anthropology Education Commission includes outreach and collaboration with Pre-K–12 educators. If we want our young students to have a complex understanding of their globalized world, high school anthropology is vital. For those in AAA who have similar interests, I welcome you to contact me at ookami4@yahoo.com.

Send all correspondence to Steve Bialostok at smb@uwyo.edu.

Council for Museum Anthropology

JOYCE HEROLD, CONTRIBUTING EDITOR

Obama Provides New Meaning for the Term “Stimulus Package”

By Stephen E Nash (DMNS)

Shortly after 1:00 pm on Tuesday, February 17, 2009, at the Denver Museum of Nature & Science, President Barack Obama signed the $787 billion American Recovery and Reinvestment Act. Joining him for the ceremony in a spacious atrium on the museum’s main floor were Vice President Joseph Biden, Colorado Governor Bill Ritter, Denver Mayor John Hickenlooper and hundreds of other guests and dignitaries. President Obama chose this venue for the signing because of the museum’s extensive solar energy technology and Colorado’s central place in development of alternative and green technologies.

The scene as shown on television was much like that of any other presidential event—American flags precisely placed against a vivid blue curtain, the Presidential Seal front and center on the podium and teleprompters 45-degrees off the speaker’s line of sight. Bleacher seating at the president’s right provided the phalanx of pool photographers with a human rather than a brick backdrop for Obama’s signing. Preceding this staged and predictable scene, however, came an intense five-day period of securing and readying the museum. A presidential visit is never routine, and preparing a major museum with collections is especially difficult, particularly in a building prepared for museum staff, who used the department head’s office, his various constituencies. White House senior staff, who used the department head’s office, secured the president’s autograph on my dog-eared copy of Obama’s book Dreams from My Father. Destined for museum archives, these objects will help record a remarkable day in the history of the Denver Museum of Nature & Science.

Contact Stephen E Nash, Curator of Archaeology and Chair, Department of Anthropology, Denver Museum of Nature & Science, at snash@dmns.org. Please send CMA contributions to Joyce Herold, jherold@dmns.org, Anthropology Department, Denver Museum of Nature & Science, 2001 Colorado Blvd, Denver, CO 80205; tel 303/370-6312; fax 303/370-6313.

Culture and Agriculture

RONALD RICH, CONTRIBUTING EDITOR

C&A Student Paper Competition

C&A invites anthropology graduate and undergraduate students to submit papers for the 2009 Robert M Netting Award in Culture and Agriculture. The winner will receive a cash award of $500 and have the opportunity for a direct consultation with the editor of Culture & Agriculture toward the goal of revising the paper for publication. Submissions should draw on relevant anthropological literature and present data from original research in any field of anthropology. Papers should be single-authored, limited to 7,000 words, including endnotes and references, and should follow American Anthropologist style. Papers already published or accepted for publication are not eligible. Only one submission per student

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is allowed. The submission deadline is July 31, 2009. The winner will be announced at the C&A Business Meeting at the 2009 AAA meeting in Philadelphia. Please submit papers electronically to Lisa Markowitz (U Louisville) at lisam@louisville.edu.

Great Plains Research

By Susan Hautanieni Leonard (Inter-U Consortium for Political and Social Research) I am part of an interdisciplinary group of researchers based at ICPSR, a social science data archive within the Institute for Social Research at the University of Michigan (www.icpsr.umich.edu/ICPSR). Our team combines demographic, economic and environmental history and we have two large projects that combine agriculture and culture. Population and Environment in the US Great Plains (www.icpsr.umich.edu/PLAINS) analyzes recursive relationships between environment, population and land use in a semiarid grassland covering roughly one-third of the United States, over a period of about 150 years. The project team includes historians, sociologists, anthropologists and demographers at the University of Michigan, Colorado State University, and University of Saskatchewan, with consultants at other universities. Analysis draws on a variety of quantitative, qualitative, visual and geospatial data, much of which is available through our website and from ICPSR.

Perhaps of more interest to anthropologists is our project Demography and Environment in Grassland Settings (www.psc.isr.umich.edu/research/project-detail/32929), where we have collected individual-level family and farm census data from 1860 to 1940 Kansas, and linked people to their farms and from one census to the next so that we can study changing household dynamics and land-use practices. One of our findings confirms that farmers grew their farms as their sons grew, both to provide for their own retirement and to help establish their sons. We don’t find a role for girls or women in accumulating acres or increasing acres in cash crops. However, extended families with women homesteaders or large marriage networks were able to acquire and keep more land. Most farms practiced diversified farming, and here girls and women made a clear contribution. In both the Great Plains and our Kansas work, we find that very large, mono-cropping farms were the exception. Farmers quickly realized the limits of productive agriculture on the landscape they were learning and generally adjusted their practices accordingly by avoiding unproductive land and maintaining a mix of crops and livestock. For publications associated with the projects, visit the websites above. If you’d like to hear more about our work, feel free to email me at hautanie@umich.edu.

Our column welcomes all materials of interest to C&A members. Please direct questions, inquiries, suggestions and ideas to Ronald Rich at rdrich95@yahoo.com.

Evolutionary Anthropology Society

JOHN P. ZIKER, CONTRIBUTING EDITOR

Evolution of Aggression

By William Knowelden and John P. Ziker (Boise State U) On February 25–27, 2009 the Barbara L. and Norman C. Tanner Center for Nonviolent Human Rights Advocacy hosted their Third Annual Forum. This year’s theme was “The Evolution of Human Aggression: Lessons for Today’s Conflicts.” The forum took place on the campus of the University of Utah, overlooking Salt Lake City, and was intended for a public audience.

The conference key note speaker, Frans de Waal (Yerkes Primate Center, Emory U), led the forum with his address “Destined to Wage War Forever? The Evolution of Peacemaking among Primates,” in which he highlighted his work on reconciliation among apes.

The first part of the conference focused on violence among great apes and the implications for aggression and war among humans. Richard Wrangham (Harvard U) spoke on “The Imbalance-of-Power Hypothesis and the Evolution of War,” in which communal territoriality combined with fission-fusion grouping favors the tendency to kill rivals when the costs are perceptibly low. Joan B. Silk (Dept of Anthropology and Center for Society and Genetics, UC Los Angeles) spoke on “Evolutionary Perspectives on Conflict Resolution” and discussed different reconciliation models for primate aggression. Frans de Waal gave a lecture on “Chimpanzee Politics: Pacifying Interventions and Reconciliation” and described experiments that improved or reduced reconciliation. Michael Plavcan (U Arkansas) spoke on his work on sexual dimorphism in great apes and humans (with implications for social organization and aggression) providing a parsimonious model for the evolution of human aggression.

The second part of the conference focused on human coalitional violence and warfare considering cross-cultural variability and the factors that favor coalitional violence. Patricia Lambert (Utah State U) spoke on the evidence for war in the historic and prehistoric US. Polly Weisner (U Utah) spoke on the relationship between demography, parent-offspring conflict and war in New Guinea; Peter Turchin (Ecology and Evolution, U Connecticut) spoke on the rise of megapatries. Steven Pinker (Psychology, Harvard U) spoke on the history of warfare, describing historical reduction on violence. Dominic DP Johnson (Politics and International Relations, U Edinburgh) discussed the evidence that biology and psychology have significant influences on the probability of aggression.

A second key note address on Thursday featured Martin Daly and Margo Wilson (Psychology, McMaster U) whose talk “Nothing to Lose? Economic Inequality, Poor Life Prospects, and Lethal Competition” compared homicide rates in Toronto, Canada and Chicago, Illinois, and showed correlations between homicide rates and the GINI index of existing income inequality on the scale of neighborhoods, states and countries.

The third part of the conference focused on how evolution has shaped hormonal responses and their relationship to dominance and aggression, as well as the various conditions that increase warfare and aggression in humans. John Archer discussed the costs of maintaining high levels of testosterone and the facultative nature of the male adaptation for testosterone. Aaron Sell (Center for Evolutionary Psychology, UC Santa Barbara) discussed how physical strength affects the tendency to get angry, as well as the kinds of displays that affect impressions of physical strength and fighting ability. Aaron T. Goetz (CSU Fullerton) reported on how male sexual proprietorship is affected by the kinds of activities that partners are involved in outside the relationship. Julie Fitness (Macquarie U, Australia) spoke on “Hurting the Ones We Love: The Features and Functions of Aggressive Punishment in Close Relationships.” Mark Flinn (U Missouri-Columbia) spoke on two topics, one being “The Ontogeny of Hormonal Mechanisms for Male Coalitionary Aggression,” and the other “Hormonal Responses to Domestic Violence.” The second talk showed evidence that domestic violence or social stressors experienced in the first few years of life can have effects on average cortisol levels later in life. John Archer (Psychology, U Central Lancashire) gave a second talk that suggested the mate guarding hypothesis is too narrow for understanding patterns of intrafamilial violence. Daly and Wilson gave a second lecture titled “Violence against Stepchildren: The Evidence and its Discontents” in which they presented their work on the “Cinderella Effect” and genetic parental involvement verses step or foster parent involvement.

In addition to the papers, there was a poster session held at the Alta Club in downtown Salt Lake City on Thursday night with a wide variety of perspectives, approaches and research on the issues of aggression, warfare and domestic violence. The conference ended with a round table discussion of domestic violence, and whether evolutionarily inspired studies can be applied to reducing domestic violence.

Mark your calendars! The 28th annual meeting of the Human Behavior and Evolution Society is May 27–31, 2009 at California State University-Fullerton.

Contributions to this column are welcome and may be sent to John Ziker (jziker@boisestate.edu). Columns are archived at www.evanthsoc.org.
understand why the global system has become so ubiquitous, and what we may be losing in the process.

Moroccan Households in the World Economy: Labor and Inequality in a Berber Village (LSU Press, 2008) examines globalization from the perspective of a particular village in the High Atlas Mountains in Morocco. It tracks changes in “Tadrar” over a ten-year period, and looks at who becomes involved in the wage labor economy and who does not, who seeks out “development” and who resists it. Some of the findings are hardly surprising, but others are less expected.

To begin, I sketch the established or “traditional” social order, especially the way that individuals group themselves in households to pool their varied capabilities for agricultural labor. Households are assembled to meet the demands of high-altitude farming by combining the varied physical capacities of the household members and channeling them into culturally defined roles. Older men and women mostly supervise the young, manage the household and politics. Younger women carry wood and harvest grain; men plant, irrigate, thresh and shepherd; girls cook, clean and carry; boys begin to help only as teenagers. The lines of authority are clear. A young man will serve his father until death, and a girl will work for her mother until marriage, when she will move to assist her husband’s mother. Rarely do people establish their own household until the death of the previous generation, which means a long wait to be in charge of things, though virtually all expect to marry, have children and establish an independent hearth.

Just as individuals form households, households assemble into larger groups. Men organize village households into lineage groups that share communal labor obligations. Although empirically varied, these are culturally understood to be fair. Nobody expects a small household of just a husband and wife to contribute to fixing an irrigation canal in the same way a large, extended household should contribute. So, households are grouped together to exchange assistance over time. One household may give more now, but people expect that small households will give more as they grow, and large households gradually will disintegrate and give less. Labor is transacted within and between households over very long time periods. The economic system is inherently intergenerational.

Wage labor is changing all this. Fathers have discovered that they can send their children to the city for wages, at least if they have “extra” children beyond what they need for farming. Girls work in the city as nannies or in factories, boys work in construction, bakeries or washing dishes in cafés. This means that larger, more powerful households have a way to capitalize on their extra labor. Powerful households enrich themselves instead of loaning their children to more vulnerable relatives—increasing rather than ameliorating the distance between the haves and have-nots. Of course, this is a basic sketch, but one way that capitalism expands is by encouraging powerful households to put their disposable labor to work for their own purposes (via wage labor) rather than share it with other villagers.

This process also gives young people a chance to make their own contacts in the city, out of their fathers’ sight. Some young people decide to break off from their parental households, forfeiting their right to inherit land but putting them on a fast track to create an autonomous household. Thus, when young people abandon their villages, it is less about the lure of bright lights and a desire for commodities than pursuing a classic village dream via new means. Wage labor promises traditional rewards immediately. Of course, a new life in the city produces new needs to go along with it.

Moroccan Households in the World Economy is as much ethnographic description as analytical argumentation, but it does make the case that exploring how Moroccan households are changing can teach us something valuable about larger economic systems. Villages like Tadrar have been institutionally structured to serve the needs of people throughout their full lives, rather than cater to inexhaustible, ephemeral desires. For all its advantages, the world economy is fraying the bonds between generations and leaving us to our individual fates. Ultimately, whether the global wage labor system is an improvement over what villages have to offer is a question Moroccan Households asks but leaves the reader to answer.

MES invites a variety of contributions from all scholars and students of the Middle East and related fields. Please contact Emilio Spadola at espadola@colgate.edu. And best wishes for a pleasant summer!

National Association for the Practice of Anthropology

Christine Miller, Contributing Editor

Notes from the Field: The Diffusion of Anthropological Theory and Practice

By Christine Miller (Savannah C Art and Design)

Concerns have been raised over the past decade about the appropriation of anthropological theory and practice by other disciplines. Most of these concerns (some of which I share) have focused on the appropriation of ethnography, arguably anthropology’s signature methodology. Some concerns are warranted—for example, misrepresentations of ethnographic research, a lack of concern for ethical considerations, and diluting the understanding of core anthropological concepts (eg, culture). However, it can also be argued that there have been some positive outcomes as
the value of concepts, practices, theories and methods have attracted attention and been diffused outside the field.

This is not a new discussion. Christina Wasson has thoroughly documented how ethnography came to be used by design firms (Human Organization, 59[4]). My purpose here is to reflect on my own experience teaching in a design school over the past two years, which, for me, has become “the field.” I work with (and study) both graduate and undergraduate students who are preparing for careers in service design, interaction design, industrial and product design, and design management. The realization is simple, but it has changed the way I perceive my teaching and fieldwork. What I now understand is that, from a broad perspective, we are witnessing the diffusion of anthropological theory and practice across many disciplines. Design is just one example.

Yes, there is appropriation, which is followed by recontextualization as methods, concepts and theories are gradually adapted to new disciplinary or functional contexts. Through the process of assimilation the original concept or practice loosens its distinctive anthropological flavor and characteristics as it is shaped to fit a new purpose and value system. For classically trained anthropologists we cannot help but judge the new version as corrupt—as no longer “real” ethnography, or an anthropological interpretation of the culture concept. Yet we are reminded by Lévi-Strauss (1972) and others that we all engage in *bricolage*.

The literature on diffusion theory is well developed and incorporates notable authors such as Everett Rogers (Diffusion of Innovations, 1995), Julian Steward (Theory of Culture Change, 1955) and HG Barnett (Innovation: The Basis of Cultural Change, 1953). Over the past five years Rogers in particular has influenced my thinking about diffusion and innovation, which he defines simply as “an idea, practice, or object that is perceived as new by an individual or other unit of adoption.” The culture concept and ethnographic practice are obvious examples of ideas and practices that were perceived as new, adopted and recontextualized in other disciplines. In the field of design, research methodology based on the adaptation of ethnographic practice and principles of inquiry, exploration and discovery is referred to as “contextual research” and sometimes as ethnographic research.

I was struck by the idea of diffusion as I listened to eight graduate design students present their work in process. All had either conducted, or were planning to conduct, contextual research in their final project or thesis. Ian Ashenfelter, MFA candidate in architecture, is working with the local population in Pas Christian, LA to design a manufacturing facility based on sustainability principles that brings value-added timber jobs and economic development to the community. Amit Bapat, MFA candidate in industrial design, is working on the redesign of the bio-sand filter for villages in Uganda that will allow for localized production and decrease dependency on aid organizations. Akshay Shinde, MFA candidate in industrial design, is working on sustainable solutions for urban transport in Pune, India. R Campbell, MFA candidate in design management, is applying contextual research to better understand how wind power systems and devices can be designed to serve local communities.

National Association of Student Anthropologists

**Activities and Opportunities**

It has been another busy academic year for our section, and we plan to keep building on our momentum for 2009–10! There are always opportunities for new and continuing student anthropologists to get involved with the section, and here are just a few ways to do so:

1) Become a member of NASA and encourage your colleagues to join too! Our dues are not expensive, and every little bit helps us to plan the most effective, stimulating and useful workshops and events for students during the AAA Annual Meeting. It’s also important for our section membership to truly reflect the wide range of student interests and concerns in the discipline today, so if you aren’t already a member, please consider joining.

2) Check out our website (www.aanet.org/Sections/nasa), for updated information about current officers and our mission statement.

3) Join a committee. There are open positions for the E-Journal and Web Development Committees. The E-Journal is our latest online project; watch for the publication of our first issue soon! We are especially in need of people with web development skills, so if you would like to contribute to our collective efforts to support student anthropologists online, please email Web Editor Sheena Harris (smharr13@ncsu.edu). This is a great way to meet other students and to gain professional service experience.

4) Help us coordinate events during the AAA Annual Meeting in Philadelphia. Our section generally organizes a number of events during the annual meeting, including a meeting orientation, workshops and an evening social. If you would like to help out with any of these, or if you’re familiar with the nomination of anyone holding an MA or PhD in any subfield of anthropology for this prestigious award. Individuals, groups or organizations wherein at least one anthropologist worked on the designated project may nominate themselves or others. The winner will receive an award of $1,000 at the NAPA Business Meeting during the AAA meeting in December 2009. See the award nomination form at www.wapadc.org. For additional information, contact Praxis Award Committee Chair Charles Cheney (charles.cheney@comcast.net). Nomination deadline: June 1, 2009.

Send comments, questions, news and column ideas to Christine Miller (cmiller@scaad.edu).
the city and have some good suggestions for things to do and places to go, please contact Marcy Hessling, President and Program Committee Co-Chair (marcy.hessling@gmail.com), or John Trainor, President-elect and Program Committee Co-chair (jtraino2@mail.usf.edu).

5) Keep up to date with upcoming conferences, calls for papers and other opportunities by joining our mailing list. You can subscribe to the list through a form at www.aaanet.org/sections/nasa/nasalistserv.htm. This is also where we advertise our awards, which are for undergraduate and graduate students: the Carrie Hunter Tate Award and the NASA Travel Award (for travel to the annual meeting).

Finally, we are also planning additional workshops during the AAA Annual Meeting in collaboration with other sections, to help facilitate dialogue between students and academic and practicing professionals, including a roundtable with the Association of Senior Anthropologists.

If you’ve enjoyed reading about student perspectives in anthropology throughout this year in AN, consider submitting something of your own! Contact Jenny Chio (jchio@berkeley.edu) to contribute. All are welcome to propose a topic or issue that is important to student anthropologists today. Have a great summer holiday.

Society for Anthropological Sciences

STEPHEN LYON, CONTRIBUTING EDITOR

SASci 2009 Annual Meeting in Las Vegas

The independent sister organization of the section (also called the Society for Anthropological Sciences, but with acronym SASci) met in Las Vegas February 18–21 for its fifth annual meeting in coordination with the Society for Cross Cultural Research (SCCR). We don’t see SASci meetings as a substitute for AAA Annual Meetings, but rather as a welcome complement in which we have a bit more flexibility to allow extended discussion. In addition, SASci has adopted a rather unconventional rule that stipulates that our gatherings must take place in sunny locations. So for those of us who live so far north even the dragons have abandoned us, it’s a welcome break from very short days and generous amounts of rain and cloud.

SASci 2010 Annual Meeting in Albuquerque

The sixth SASci Annual Meeting will take place in Albuquerque, New Mexico, February 17–20, 2010. As in previous years this meeting will take place alongside the SCCR Annual Meeting. For more information about the 2010 meeting or to download the program and abstracts from the 2009 meeting check the SASci website: http://anthrosciences.org.

Featured Electronic Resource

Thomas Headland (SIL) and his wife Janet are pleased to announce the formal release of version 1.0 of their online publication entitled Agta Demographic Database: Chronicle of a Hunter-Gatherer Community in Transition (http://tinyurl.com/AgtaDB). Tom and Janet Headland have been studying demographic changes among the Agta, a hunter-gatherer population in the Philippines, for 50 years. The database consists of the records of 4,200 Agta individuals, 600 of whom are alive today. The records include the names, facial photographs, family histories, genealogies and ancestors (dating back to the late nineteenth century) of today’s Agta. The data are complete with every birth, marriage, divorce, death and in- and out-migration between 1950 and January 2008, for the 285-member San Ildefonso Agta subpopulation.

Tom Headland in the field in 1994. Photo courtesy Janet Headland

Featured Publications

Our featured publications are hot off the shelves this month! It is a good example of the very high quality work produced by our section members. In Language, Space, and Social Relationships: A Foundational Cultural Model in Polynesia (2009), Giovanni Bennardo (N Illinois U) proposes a new foundational cultural model, “radiality,” in which space, time and social relationships are expressed both linguistically and cognitively. Foundational cultural models, Bennardo argues, repeat in multiple domains and are shared within culturally homogenous groups. Bennardo brings together approaches from linguistics, psychology, cognitive sciences and anthropology to develop an exciting challenge to existing assumptions in each of those disciplines. For more information check out the CUP website (www.cambridge.org/us/catalogue/catalogue.asp?isbn=9780521883122).

Eric C Jones (UNC Greensboro) and Arthur D Murphy (UNC Greensboro) have edited a timely volume titled The Political Economy of Hazards and Disasters (2009). Contributors examine the ways in which political economic objectives play out in recovery efforts following hazards and disasters. The volume deals with the economic construction of vulnerability and the maintenance of power through political, economic and ideological instruments.

Please send your comments, questions and news to Stephen Lyon at s.m.lyon@durham.ac.uk.

Society for Anthropology in Community Colleges

LLOYD MILLER, CONTRIBUTING EDITOR

On Adjunct Faculty

If you want to livin up a gathering of community college faculty, bring up the topic of “adjunct” (part-time) professors. You will have a passionate discussion but little agreement on the use and abuse of adjuncts. Even adjuncts themselves disagree. Such was the case recently at our virtual gathering place, the SACC-L listserv. For example, not everyone sympathized with the common adjunct status of low pay, no contract, no health benefits and no job security. One adjunct professor said, “It amuses me when part-timers who work at three different schools, teaching five to eight sections of class, complain that they aren’t being treated fairly, that their pay is minimal, attesting meanwhile that they are able to devote as much time to each of their students as would a full-timer.”

Another adjunct professor responded, “Not all adjuncts are alike ... at the community colleges [in Minnesota], you are an ‘adjunct’ only if you teach less than 6 credits. If you teach 6 or more credits but are still hired by semester contract, you are ‘temporary, part time’—you get more benefits and more pay, but you still lack in job security because your contract is renewed every semester ... or not ... Many of us who are called ‘part time’ actually have full teaching loads of 15 credits/semester and many years of service. 59% of the faculty holding ‘permanent, full time’ positions is an inadequate number.... It’s an abuse of the system.”

Perhaps acquiescing to harsh realities, a third adjunct professor stated, “Let’s face it: adjunct faculty are well, lower on the totem pole, regardless of the fact that we assume they teach the same quality of education as their full-time counterparts.” A former adjunct, now full-time professor said, “Our school cut back on adjuncts to save money. Now each faculty member teaches six instead of five classes per semester. Our load is now 16 classes per year, although many of us take a cut in pay in order to have some of the summer off. Some administrators are still talking about raising the percentage of adjuncts instead of hiring full-time faculty. One of the arguments for cutting back on adjuncts is that there are few other places in the budget to save money.”

Opinions also differed on the value of unions. The professor from Minnesota said, “As for unions, I’m grateful for the work ours has managed to do against great odds. I’ve joined to become a full member. The caps on my class sizes, the fact that I haven’t been coerced to give free additional service as...
an advisor, and even the fact that I am still allowed to travel out of state to a conference using my very minimal faculty development funds (!) are all due to the union’s perseverance.” But another adjunct professor stated, “I pay dues to a union that I don’t believe is really working for me.”

Yet another former adjunct, now full-time professor states, “I have worked in a conservative state, Ohio, for more than 40 years, and have been a part-timer working full-time with totally exploitive pay, no benefits, no office provided and no office hours allowed or required, or participation in governance allowed or required... We had a union that was not recognized, but it saved me from being fired when I spoke out politically... Our ‘part-timers’ are not allowed to be represented by the union and state regulations back that up.”

For my own two cents’ worth, I think that adjuncts are pawns largely caught up in the forces of college politics and bureaucracy. Most of them are as qualified and competent as their full-time colleagues but are woefully underpaid and have no job security. Yet much of a college’s educational quality and reputation rest upon their shoulders, especially at those institutions where adjuncts outnumber full-timers. One condition that will hamper adjuncts’ abilities to provide quality education, as Tom Stevenson wrote about in the fall 2005 issue of Teaching Anthropology: SACC Notes, is their caste-like isolation from full-time faculty. Many adjuncts know only the administrator who hires them; they never meet any of their full-time faculty counterparts.

As we all know, professors in the classrooms are the final arbiters of educational quality. They alone evaluate student learning and assign grades. Adjuncts must also evaluate administrative requests to “let the student retake the test,” for example, in terms of their future employment. Full-time colleagues could use their own tenure to help adjuncts stand up for their principles, but they must take the first step in breaking down the caste system. Adjuncts cannot.

Send communications and contributions to Lloyd Miller at lloyd.miller@nchsi.com.

**Society for the Anthropology of Consciousness**

**Enoch H Page, Contributing Editor**

**Language, Consciousness and a Family Systems Model of Culture**

By Mark A Schroll

SAC’s 29th Annual Conference was held last month in Portland, Oregon. In spite of the diversity of presenters this year, we greatly missed the voice of Dan “Moonhawk” Alford, who died from a brain tumor on October 24, 2002. Moonhawk shared my interest in David Bohm’s “rheomode” or flowing mode (Wholeness and the Implicate Order, 1980), which Moonhawk referred to as “quantum linguistics,” as opposed to “Euclidean linguistics.” The easiest way to describe this radical shift in the expression of meaning is it moves away from the subject-verb-object structure of language and places the grammatical focus on the verb instead of the noun; it’s an active method of reflexive cognition and a means of using language for those us who are interested in consciousness studies. By analogy, this is like using geometries to understand curved spacetime that are different from the geometry we use to measure flat planes and two-dimensional surfaces.

One way to reconcile how to learn and expand consciousness from this variety of paradigmatic models is to view their apparent differences as a “Family Systems Model of Culture,” or “Systems Model of Ideas and their Genealogical Origins.” Here, I am suggesting that we trace the family histories of different ideological systems back to whomever it was that gave birth to them and their offspring (of course, this is not always easy to do and may not always be possible where domination or other forces have produced knowledge loss).

Then, like understanding one’s own genealogical family tree, we can begin to see with whom we are directly related, and who comes from another family. We might then be able to figure out how different ideological families could marry each other and/or at least become friends. In this way we might have a new model or method of approaching and reconciling the problems of paradigmatic diversity and cultural diversity. This Family Systems Model approach can also be viewed as a map of ideas and their cultural origins.

At SAC 2009 Matthew Bronson offered his related views on mapping nature and culture in his paper “How Reading and Writing Destroyed the World.” Bronson noted: “Humans are symbol-making creatures and the anthropology of consciousness finds in language and other representational systems a privileged site for inquiry into the collective construction of foundational concepts such as ‘space,’ ‘time,’ ‘reality,’ and ‘nature.’” In keeping with the conference theme, “Bridging Nature and Human Nature,” he took a “trans-disciplinary approach to the question of how people create visual and oral models that include specific relationships and ideologies about the place of humans in the more-than-human world. We find value in attending to the bridges between ‘humans’ and ‘nature’ that are already in place in cultural practice.”

The importance of a systems model of mapping ideas, their genealogical origins, and their influence on cultural paradigms was explored in Mira Z Amiras’ paper, “Seeing the Small Picture: On Muddled Maps and Models of the Middle East.” Amiras clarified the consequences of different “superimposed maps” being placed onto territories in the Middle East. These maps are deeply embedded in the consciousness of Arabs, Jews and Christians based on their interpretations of myths, which have hardened into the reality of facts and perceptions, creating divisiveness and resulting in a needless clash of cultures and ideological divisions.

Additional support for a Family Systems Model of Culture was the focus of Jeffrey L. MacDonald’s paper “Transforming Traditional Literacy in the Iu-Mien Community.” Tracing the history of the Iu-Mien from 1200 CE to the present, MacDonald focused on the work of a “remarkable Iu-Mien spirit master in Oregon” actively restoring the textual concepts of the folk art and wisdom of his people. Geri-Ann Galanti’s paper, “Interpreting the Writing on the Wall: Paleolithic Cave Art,” offered us similar insights into the importance of remembering the roots of our cultural identity. She argued, “CroMagnon’s were essentially identical to modern humans,” therefore offering insights into an analysis of our own art, so that any emotional response we have to their art reveals “insights worth considering.”

This inquiry into ideas, language, culture and consciousness, was brought into focus and perhaps was most clarified in Tim Lavalli’s presentation “Linguistic Gestation: Conscious Processing or Processing Consciousness?”

Lavalli argued that our linguistic gestation of new concepts has been greatly enhanced through our increased use of PowerPoint, establishing new modes of consciousness that are useful in illustrating “the evolution of a complex process [and our ability through using such programs to] render order out of the flux of experience.”

Contact contributor Mark A Schroll at rockphd4@yahoo.com, or SAC Contributing Editor Enoch Page (U Massachusetts-Amherst) at hpage@anthro.umass.edu or 413/665-5121.

**Society for the Anthropology of Food and Nutrition**

**Rachel Black, Contributing Editor**

**Hot Topics in Food and Nutrition at the SfAA Meeting**

The Society for Applied Anthropology (SfAA) held their annual meeting in Santa Fe, New Mexico this year. It was wonderful to see so many panels on food, agriculture and nutrition. Through fieldwork, local projects and policy development anthropologists are helping build a better understanding of food issues that the world is currently facing from the global food crisis to rising obesity and diabetes in North America and the developing world. It was particularly inspiring to hear how anthropologists are working in the field and beyond academia on food-related questions.
SAFN was well represented at the SFAA meeting and our members presented and organized some engaging papers and sessions. One of the main highlights was a two-part session titled “The Current World Food Crisis: Anthropological Perspectives.” SAFN’s Lois Stanford acted as chair and the other participants included: Glenn Stone (Washington U St Louis), Tim Finan (U Arizona), Solomon Katz (U Penn), Ellen Messer (Tufts U), Barrett Brenton (St John’s U), John Mazzeo (DePaul U), Thoric Cederstrom (Int’l Relief and Dev) and Miriam Chaiken (New Mexico State U). Continuing on the theme of the global food crisis, John Mazzeo and David Himmelgreen (U South Florida) put together a panel that looked at the ways in which applied anthropology is contributing to the understanding of the crisis across the globe, from China to Haiti. A number of papers and sessions also addressed the role of climate change in the food crisis and how this phenomenon is affecting food security all over the world.

Food security at both global and local levels was on the agenda. There was a panel on food security and government policies in Yucatán, Mexico. At the lively poster session on Friday, a number of graduate students presented their research on food security issues from Santa Barbara County and South Phoenix. It was great to see students engaging in local projects and using a variety of research tools and methods, including GIS, ethnographic interviews and visual anthropology.

Food-related papers not only dealt with global economy and local social realities, there were a number of papers that focused on the applied aspects of nutritional anthropology. One panel looked at the “diabetes challenge” and sought to understand the ways in which this disease has touched specific ethnic groups.

Another panel focused on obesity and its relationship to food and physical activity. SAFN member Daniel Sellen (U Toronto) teamed up with colleague Mary Njenga from Urban Harvest to give a paper on the importance of food (and not only medicine) for the health of people living with HIV in Nakuru, Kenya. A panel on applied nutritional anthropology tackled subjects that ranged from the narratives of breastfeeding to the cultural meaning of the cultivation of Hala (outside of the Hawaiian Islands).

At the SFAA meeting this year there were also many papers on agriculture from the perspective of the global economy to what can be learned by listening to the narratives of individual farmers. Ethics, organics and the Slow Food movement were eagerly discussed. Water was on the agenda in a number of food-related panels such as “Water Governance for the Twenty-First Century” and “Water Resources: Policy, Advocacy and Research.” Speaking of water, there were also many sessions and roundtable discussion about fisheries issues.

Leafing through the SfAA program, it is quite obvious that the anthropology of food and nutrition lends itself to applied approaches and projects. Anthropology most certainly has a strong role to play in shaping government policy, finding innovative solutions to local food issues and offering fresh insights into larger problems such as the current global food crisis.

SAFN Website Gets Interactive

The SAFN website now has a bulletin board where you can post your news, ask questions and join in on conversations that deal with the anthropology of food and nutrition. There is a quick and simple registration process that will allow you to access the site’s new features. Visit www.nutritionalanthro.org for the latest SAFN news, book reviews and teaching resources.

Please send your news and items of interest to Rachel Black, r.black@unisg.it. Visit the SAFN website at www.nutritionalanthro.org.

Society for the Anthropology of North America

David Kamper, Contributing Editor

The Plateau Portal Project

By Shawn Lane Bull (Washington State U)

American Indian identity is complicated and confined in legal, cultural and structural ways. The legal fiction of Domestic Dependent Sovereign—established by John Marshall’s opinion in the Cherokee Nation v Georgia case (1831)—has created a political paradox whereby indigenous nations were deemed sovereign enough to sign treaties, but have in many instances since been denied the standing and jurisdiction to fully enforce these treaties. Culturally, the US government and its official and unofficial agents have continually enacted policies of forced assimilation attempting to erase indigenous traditions, languages and religions. Moreover, constructions of American Indian identity are complicated by romanticization, appropriation, optional ethnicity and internecine competition.

As a young member of the Yakama Nation, I had access to my traditions, language and religion through my family. I had access to a sense of place that living on a reservation can bring. To vet the information that I would receive in public school, I could always bring it to my grandfather and he would clarify what was accurate and what was not. I left the reservation before leaving the elementary school system, and I soon found out that not all Natives were as fortunate as I was to have this sort of reservoir of knowledge accessible to me.

When offered an opportunity to work with Kim Christen and her team on the Plateau Portal Project, through the Plateau Center for American Indian Studies at Washington State University and the Yakama, Umatilla and Coeur d’Alene Tribes, I could not allow it to slip by. Based on her forward-thinking work with the Warumungu community in Central Australia, the Plateau Portal aims to provide a structure and system for the virtual repatriation of archival materials to Plateau tribes. The Washington State University Library has supported this by working with the Tribal Liaisons on the project in selecting materials from the Manuscripts, Archives and Special Collections for return. The materials will not just be digitized and put online; the tribes will determine the categories and metadata for the materials. Protection of this information is critical, as there have been too many exploitations of tribal information for personal or institutional gain. As the material circulates though, protection comes not in the form of closing off the materials, but in opening the curatorial process to the tribes. Pre-existing metadata and tribal narratives and metadata will be side by side in the portal, allowing for a layering of knowledge. In this way the narrative of a given item is expanded.

Although I had the privilege of growing up singing the songs of my people and learning Temunut (the teachings), not everyone does. This project has the capacity to move a step closer to bringing the teachings to those who do not have teachers—those who want to learn but do not have the opportunity that I did. This access by contemporary Natives to a communal form of cultural identity could provide support for maintaining self-determination. It is by no means a panacea, but it would begin undoing the policies of cultural erasure.

Contact David Kamper at Department of American Indian Studies, Arts & Letters 325, San Diego State University, 5500 Campanile Dr, San Diego, CA 92182; dkmampr@mail.sdsu.edu.
Society for the Anthropology of Religion

Jennifer Selby, Contributing Editor

This month the SAR column turns to Frank Salamone’s reflection on the intersections between personal faith and anthropological work. We welcome responses and alternative positions on this issue.

Religion and Research

By Frank Salamone (Iona C)

Jose, a BBC reporter, asked me, “How can you be both a Catholic and an anthropologist? After all,” he pressed, “Napoleon Chagnon has said that Christians do not believe in evolution. How can they then be anthropologists?” Jose was interviewing me for a documentary he was making on the Yanomamo controversy in anthropology. On that hot Sunday afternoon in June, I spoke out publicly for the first time on the relationship between my personal faith and my profession as an anthropologist. There have been, in fact, a number of famous Western Catholic anthropologists: Bronislaw Malinowski, Wilhelm Schmidt, EE Evans-Pritchard, Victor Turner and Edith Turner, Thales de Azevedo, Mary Douglas and others. Some of the Catholics in anthropology have been “practicing” Catholics; others have not. Indeed, some of those who most deride Catholics in anthropology were born Catholics themselves.

Some have been unkind to Catholic anthropologists. When Victor Turner converted to Catholicism, for example, his friend and mentor Max Gluckman had an explosive reaction. According to Bruce Kapferer (www.anthrobase.com/Txt/S/Smedal_Kapferer_01.htm): “When Victor became a Catholic— he got into ritual, left the Communist Party and became a Catholic—at which point Max actually accused him of being a traitor.” Why a traitor? Max, an atheist, thought that no one who believed in God could ever be objective. But are we not always influenced by our own cultures, regardless of religious belief? Is that not what anthropological tradition has argued for over a century? The issue Gluckman raises is whether a Catholic somehow checks in his or her right to think critically at the Baptismal fountain, and is incapable of being objective and fair in the manner of Weberian value-free social science.

The long tradition of Catholic thinkers who have been open and fair-minded includes Thomas More, Leonardo da Vinci, Galileo, Aquinas, Andrew Greeley and others. Some have met opposition and even persecution. In general, subsequent generations have acknowledged their work. Their ability to understand other points of view is not antithetical to faith. The point is simple: precision, objectivity, reflexivity and fairness are not foreign to practicing Catholics. To preclude an anthropologist’s work because of adherence to a religion is just as biased as to assert that only atheists can be fair. Our work should stand or fall on its merits.

I have spent a good part of my professional career studying religion, missionaries, conversion and symbols. Generally, religious and non-religious people have accepted the fairness of my work, though some of that changed with the furor over the Yanomamo controversy, in which I investigated the charges Napoleon Chagnon made against Salesian missionaries, but that is for another column. To answer the question of what I have taken from my religious heritage, I turn to C Wright Mills’ concept of the sociological imagination. Mills notes that each person’s personal biography must be placed within the context of history. Therefore, a person’s religious affiliation, for example, is shaped by historical, cultural and social factors as well as individual characteristics. Those who stereotype and otherwise overgeneralize tend to forget these subtleties.

Like other Catholic anthropologists, I have examined religion, symbols, creativity and the arts as well as kinship, marriage and power. I am in the first generation of my family to be “fully Americanized,” to go to college and graduate school, and to be aware of what was then “the crisis in Catholic academic life.” However, I am also sure that I have been fair in my work, trying to tell it like it is even when criticizing members of the clergy. The Sicilian Catholic tradition is not overly fawning of the clergy. My religious background taught me many things that pertain to my work in anthropology: respect for hard work and persistence; love of ideas and veneration for the concrete reality in front of me; a deep skepticism concerning authority and what has been handed down; a concern for human rights and an abhorrence of those who cause human suffering; and, oh yes, a deep commitment to fairness and objectivity, so I “judge not lest I be judged,” and with St Paul I hold that “nothing human is foreign to me.”

Please send news and items of interest to Jennifer Selby at jselby@mun.ca. Contributor Frank Salamone can be contacted at fsalamone@iona.edu.

Society for the Anthropology of Work

Angela Jancius, Contributing Editor

1-800 Worlds: Embodiment and Experience in the Indian Call Center Economy

By Mathangi Krishnamurthy (U Texas-Austin)

Labor forces are increasingly mobile in a world rendered smaller by technology, infrastructure and global business interests. Geographical mobility is both physical (as attested in studies of forced and voluntary migration and the movement of goods and bodies) and “virtual” (as seen through an examination of mobile voices, media messages and code). For my research on transnational call centers in India, I draw on both sets of scholarship in order to locate workers in global time and space. India’s transnational call center economy has been the source of much controversy since its inception in the late 1990s. This industry requires workers to assume a performative cultural identity and work through the night to service the 9-5 workday of American and British customers. Customer service agents, most of them between the ages of 18 and 25, answer questions, resolve doubts and navigate milieus that are at an emotional and conceptual distance from their own daily lives. Mediated by technology, time and space, workers move between home, work and languages as they struggle to make sense of things and keep their jobs. I have sought to understand how notions and expe-
repressive, but also the generative and productive aspects of the transnational corporation. Even as modern India is rife with accounts of the breakdown of traditional modes of kinship and community, the corporation has risen as an alternative space for young Indians grappling with the paradoxes of rapid globalization. While building community, keeping deadlines, learning language and creatively managing time (between night work and daytime sleep), workers find enjoyment, utility and meaning both in the process of work and in the lifestyle that coheres around the workplace. As much as the story of call centers is underlined by a sense of abnormality and newness, workers strive to treat it as “just another job.” My research has sought to characterize these very processes that normalize the space/time of transnational work as the work that sustains transnationality.

While analyzing workers’ own accounts of their lives, I posed the following questions: How does globalization as a discourse and practice become absorbed in the fabric of workers’ everyday lives? What adjustments of identity does it demand and what type of social subjects does it create? What practices does it engender and how do we unpack the politics of these practices? Globalization, to these workers, is not only an economic relationship but also a discourse. In particular, workers’ willingness to perform accents, language and demeanor—in order to reap the benefits of the transnational capital movement—has a profound impact on their social identities. Finally, I have also been looking at the ways in which transnational formations and their lived experiences bear continuity with other organizational logics and attachments, such as nation and kin.

In order to understand the myriad lived experiences of transnationality, my colleague, Elizabeth LeFlore, and I organized a 2008 AAA panel titled “People in Motion, Things in Motion: Tales of Transnational Work.” We invited papers that showed how ethnographic research could make transparent the contingent, changing and emerging strategies of labor subjects that traverse the transnational. Presentations from the panel were immensely useful to my ongoing research. Especially important was my sense of a shifting and negotiated field site. Since 2003, the conditions of work that characterize the call center, the class composition of workers, and the gendered connotations of such work, have been changing in a manner indicative of its larger acceptability within the Indian cultural milieu and global business. My work argues that such changes should be traced not just within the context of global outsourcing, but also in relation to Indian cultural and political economy. A call center worker, in this sense, also represents a way to understand the rapid urbanization of India—its movement toward a service economy, and the discursive and material construction of the Indian/global citizen.

Mathangi Krishnamurthy (mathangi@mail.utexas.edu) is a doctoral candidate in anthropology at University of Texas-Austin. She is currently writing her dissertation on questions of identity and subject formation in the Indian call center. Send contribution ideas for the SAW column to Angela Jancius at jancius@ohio.edu.

Society for Cultural Anthropology
JEAN M. LANGFORD, CONTRIBUTING EDITOR
A Message from Cultural Anthropology
By Stuart McLean (U Minnesota)
SCA is pleased to announce the inauguration of a regular book review section in Cultural Anthropology. Beginning with the November 2009 issue (24[4]), each issue of the journal will feature a selection of reviews of recently published work. I would like to take this opportunity to introduce myself as book review editor and to give readers an idea of what to expect in the new book review section. The aim of the review section is not to provide a comprehensive overview of current scholarship, but to focus on writings that resonate with Cultural Anthropology’s long-standing editorial policy of promoting new approaches—new empirical foci, new modes of research practice, engagement with new and emergent theoretical and interdisciplinary currents and, not least, new and experimental modes of writing and presentation.

SCA has long been associated not only with new directions in anthropological inquiry, but also with fostering dialogue between anthropology and its interlocutors outside the discipline. In keeping with this ethos of intellectual openness, reviews reviewed will not be restricted to writings by anthropologists. Cultural Anthropology will also welcome the opportunity to review works by scholars in other disciplines, works of interdisciplinary scholarship, works of social and cultural theory, and literary and artistic works that are likely to be of interest to the journal’s readership. It is also hoped that the review section will provide a forum for the discussion of scholarship published in languages other than English and, as book review editor, I welcome suggestions from readers and SCA members as to recent non-Anglophone writings that might be reviewed in future issues. I am particularly interested in works (in any language!) that defy easy categorization and that seek not simply to inhabit, but to extend and transform existing paradigms of research and writing.

It is anticipated that the number of reviews will vary from issue to issue. Accordingly, there will be no rigidly defined format for reviews. Instead, Cultural Anthropology hopes to feature reviews of a variety of lengths and formats. These might include longer or shorter reviews of individual works, comparative discussions of two or more works on a related theme, or, in some cases, more extended review essays. Reviewers should also feel free to experiment with the review format itself and to explore a variety of ways of entering into creative dialogue with the works they discuss.

Although the review section does not aspire to be exhaustive in its coverage of the discipline, I hope nonetheless to provide readers with a selection of some of the most challenging and innovative work being done in anthropology and other fields, and to foster an expansive and open-minded sense of current possibilities for trans-disciplinary dialogue, creative collaboration and experimentation.

Publishers are invited to send review copies to Stuart McLean, CA Book Reviews, Department of Anthropology, University of Minnesota, 395 Hubert H Humphrey Center, 301 19th Avenue South, Minneapolis, MN 55455; mclea070@umn.edu. I would be delighted to hear SCA members’ suggestions for works to be reviewed in future issues and also to hear from anyone interested in serving as a book reviewer.

Contributions to this column should be sent to Jean M. Langford, Department of Anthropology, HHH 395, University of Minnesota, Minneapolis, MN 55455; fax 612/625-3095; langf001@umn.edu. The SCA website is found at www.aaanet.org/scaindex.htm. For a direct link to the website for Cultural Anthropology go to www.culanth.org.

Society for East Asian Anthropology
JENNIFER HUBBERT AND GORDON MATHEWS, CONTRIBUTING EDITORS
This month, JP Sniadecki (Harvard U) interviews anthropologist Arthur Kleinman (Harvard U) on his pioneering role as a medical anthropologist in China.

JP Sniadecki: How has your engagement with China shaped your career and research?

Arthur Kleinman: My career has gone through phases: from clinician to social medicine researcher to anthropologist. I am all these things, and my work in China has given me the chance to recast how we think about subjectivity, healthcare and suffering by using China as the framing rather than the West. I have worked particularly to sinicize social theory and provide a comparative perspective.

JPS: Could you discuss some of your earlier research?

AK: When I began research in Taiwan in 1968, I realized we needed a better way to describe healthcare systems, one that included not only Western medicine hospitals, but also traditional Chinese medicine, religious healing and especially what goes on in families, which I took as the largest part of health-
care. The generalizations I made spread so widely in the field that most attention it received was international; thus, its impact was greater outside of China studies, becoming the dominant model for research on healthcare systems worldwide at the time. Starting in Taiwan and continuing in Hunan, I wanted to understand how emotions are expressed somatically. In addition, although culture may guide emotional expression, I wanted to show that politics and economics play a key role. For example, during the Cultural Revolution people learned to edit their emotions and this fit into a larger Chinese pattern of being more contained with emotional expression. Now, in the reform era, political space is opening for individuals to be more expressive and we see something I never would have predicted: the rise of counseling services and the development of psychotherapy. This is a story not just about professionalization, but about changes in Chinese subjectivity, which has been a strong interest of mine.

**JPS: How has your interest in subjectivity shaped your current research?**

**AK:** A group of former students and I are working on a book called *Deep China: Deep Troubles, Deep Hopes* that adopts an orientation informed by anthropology, medicine and psychiatry to study changes in subjective experience and social problems from the inside out and the bottom up. We've been documenting those changes in terms of sexuality, disease, poverty, social stigma and emotional expression. Thus, we open a different window into China, rather than the usual economic, political and institutional research. It is also important to bring to China studies new ways of thinking about its place in the world. As director of the Harvard University Asia Center, I have had the opportunity to pursue China studies in a wider Asian context. I try to focus on what China signifies when we examine the huge social transformations in ordinary life.

**JPS: In exploring social transformation, is there a central topic for you?**

**AK:** The question of “what is an adequate life?” is major. Given the resource constraints and the environmental challenges we face, this will be a key policy issue in the future. I’ve been impressed by improved welfare in China, yet the gap between rich and poor is alarming. Given our economic crisis, this divide is critical; economic success and the provision of an “adequate life” have enabled the Communist Party to maintain legitimacy. What happens if the crisis leads to a deep recession? Will the people accept a government that can’t deliver on its promises? I am not saying that this is necessarily the scenario, but it could be a delegitimization crisis.

**JPS: As you reflect on your career, do you observe any major shifts?**

We also have two means to reach members by email. By current practice every section president can send up to one message per month to all members who have their email address registered with the AAA. These will always be section announcements that should be of interest to all SHA members, and since there cannot be many of them we hope this doesn’t impose a burden on anyone. There is also an opt-in SHA email list that can be used for unofficial and more frequent communications, to which any member can post. When this was first started in October 2007 (using the AAA service, as there had been a precursor set up by Jeanne Simonelli earlier) a number of members opted out after a flurry of messages about the SHA membership crisis. We thought at the time that most members would want to be involved in that discussion, but the response indicated that many didn’t want to see those emails. We learned from that attempt, and if you haven’t opted in out of concern for email volume you might want to consider giving it another try—the volume is pretty low these days.

You can subscribe and unsubscribe to the opt-in email list, or set it to receive a single digest email rather than individual postings, through the section listserv page on the AAA website. Some people have reported difficulty finding that page; the direct URL is www.aaanet.org/sections/listservs.cfm. You can click on the SHA link and also manage other section listserv subscriptions from that webpage.

**Anthropology & Humanism Editor**

After more years than we can remember, Edie Turner has decided to step down as editor of *A&H* as of this summer. George Mentore (also at U Virginia) has been working with her for the past few issues, and will be taking over as editor for at least an interim term, and probably for one regular term—as we write this the details of the procedure are being sorted out. Edie has been part of the SHA from its founding, and she has been tireless in her efforts to promote humanistic approaches in the discipline. We expect to have a party to celebrate her work in Philadelphia—stay tuned for details!

**SHA Bylaws Updates**

The current SHA bylaws are always available on our website, but as of this writing they are in serious need of an update, including making provision for electronic balloting for future revisions. A group of officers will be working on the bylaws, and when ready they will be submitted for approval using the existing governance mechanism. Again, watch for updates!

Contact either of us at Dept of Anthropology, McGraw Hall, Cornell University, Ithaca, NY 14853; 607/255-6773; fax 607/255-3747. Email Fred at fwg2@twcny.rr.com, or Vilma at vs23@cornell.edu.
This is not a commentary on Hugo G. Nutini’s contribution to Latin American Studies, although it is significant, but rather a personal appreciation offered to Hugo as a scholar, mentor and dear friend on his 80th birthday, and a moment in time to reflect upon a life well spent pursuing an in-depth understanding of Mesoamerican society and culture. Indeed, Hugo is a prolific writer who has entrusted us with an amazing scholarly legacy of great breadth and theoretical sophistication that informs and challenges most readers. Since the publication of San Bernardino Contia (1968), he has produced a body of work dealing with kinship, compadrazgo and syncretic forms of ritual and witchcraft in rural Tlaxcala, culture loss, secularization, expressive culture of Mexico’s aristocracy, social stratification in Central Veracruz and native and mestizo evangelism. These studies are not valued solely for their wealth of ethnographic detail, which in itself is substantial, but also for their meticulous attention to the epistemic conditions and requirements for explanation and a clear and precise explication of his methodology.

Hugo is striking in his singularity. A former amateur runner, he is erudite, commands half a dozen languages, originally trained to become an engineer, fought in Korea and is disciplined in his pursuits. Although he has lived most of his life in the US, with yearly trips to the field in Mexico, his flavor is essentially European. Hugo is intellectually generous, socially gracious and always the gentleman. Quite comfortable in scholarly repartee, he is a rather private person who shuns the limelight, even though his journey has brought challenges that would have tripped up most people and hindered their productivity.

Hugo grew up among the Mapuche who worked on his father’s remote hacienda in the Chilean Andes. He was formally educated by his work involves, directly or indirectly, the study of normative systems—ideology and belief—within a circumscribed social domain (eg, the cult of the dead, witchcraft, aristocracy and the forthcoming volumes on evangelism). Notable are formulations he has retained from philosophy and his special interest in the philosophy of science, particularly the methodological, empirical and epistemic considerations that, for Hugo, represent the very foundations of science and the basis for good anthropology, and without which ethnography would be ethnologically meaningless. This does not make for easy reading, but with diligence, the reader will encounter a compelling and unique insight into the nature of such things. And true to the fallibilist ideal of good scholarship, his approach is never static. Perhaps a new balance will be struck between verstehen and the rigors of science in his forthcoming study of evangelism, which is a perfect vehicle for investigating the epistemological status of belief.

For more than four decades at the University of Pittsburgh, graduate students have competed for Hugo’s mentorship, a number of whom have achieved prominence. Hugo is demanding, yet kind and involved, and a strong advocate. He is most generous with his wealth of knowledge and is glad to teach anyone who asks to learn. Hugo is a consummate ethnographer, and students feel lucky to be under his wing while in the field. It is the excitement and enthusiasm that he brings to what he does that engages students, readers and colleagues alike, as he continues to contribute to a splendid legacy of anthropological research. It is a great honor to have been mentored by Hugo, to have learned to think in ways beyond what may come naturally and to know him as a dear friend. Feliz cumpleaños and many more to come.

Thanks to Rolando Alum for inspiring this column. Please send any comments, suggestions and ideas, including photos for future columns, to Annelou Ypeij at j.l.ypeij@cedla.nl or to CEDLA (Centre for Latin American Research and Documentation), Keizersgracht 395-397, 1016 EK Amsterdam, Netherlands.

Sex Tax

It does give one pause: “Concerning the taxation of adult entertainment materials and services...” Just another tax? When the going gets tough, so the saying goes, the tough get going. In this case, it seems, new legislation proposed in tough economic times has left an angry constituency. Representative Mark Miloscia, of the Washington State House of Representatives, recently introduced legislation that attempted to impose an 18.5% sales tax on “adult entertainment” products. The bill (whose formal descriptive label opens this column, above) as drafted said that the proceeds would go to “crime victims’ compensation, with an emphasis towards providing services, support, or therapy to those children who are victims of sexual abuse.” Sounds like a plan? In difficult economic times, governments need to find “creative” ways to build and maintain a good revenue stream. Given the preponderance of bad economic news, a lengthy and still recent populist interest fueled by the now extinct administration, as well as the moral crusade of the past few decades where the drumbeat has often drowned out reason, it might naturally follow that the response would be a welcome one. As it happens, it is not. It seems that Rep Miloscia was overwhelmed with angry calls and emails from constituents opposing this bill and complaining that adult entertainment was “right up there with Mom and apple pie.” Who knew?

A close reading of the bill reveals some interesting inconsistencies. There is the obvious question of what constitutes “entertainment.” This bill cast a wide net, and attempted to tax anything that was “entertaining” and was “primarily oriented to an interest in sex.” One must suspect that quite a few of Rep Miloscia’s Washington constituents did have an interest in sex, given that population growth for most of Washington state is on. Shall we say, an upward trend! Glaringly absent from the list: written materials that did not have graphic (ie, visual) content, a category specifically excluded. Mention of anything privately produced is, at best, ambiguous, with vague references to what constitutes something “sold.” eBay regulars may be disappointed as well.

The result in Washington State for now, at least, seems to be “let us be.” Any extant moral quagmire in Washington State seems carefully couched in legalese, and this legislation may well have been unambiguously intended to raise revenue. The question of whether or not there is indeed some other hidden agenda may go unanswered.

Sex Lax

The same cannot be said for Rep Miloscia’s colleague in Georgia, where a “sex panic” impinged not simply on morals, but on funding. Reps Calvin Hill and Charlice Bird, in an attempt at “exposing what your taxes are paying for,” introduced legislation that calls for “accountability,” wherein the end result may cut university research funding and teaching positions. Rep Hill took dead aim at university courses on queer theory, among others, as well as research in topics such as oral sex. Defenders responded with hardcore statistics on Georgia’s highest in the nation sexually transmitted infection rate, which satisfied the legislature. Both Rep Hill and Rep Bird have promised to team with the Christian Coalition to oust professors who teach such material. Rep Hill angrily asked why we are “pandering to the sex crowd.” The matter of who was in that particular crowd went unanswered. Population statistics, anyone?
Moral conundrums are not something human beings tend to run short of easily. There are always those whose viewpoint opposes someone else’s, and the resulting conflict often does lead to a productive resolution. That it took until 2008 to overturn a law that made the sale of “marital aids” (aka dildos) a crime in one state should not be too surprising. When the intersection of taxes and sex lead to an outcry, however, even given the heightened fear over sex crimes, it provides a peculiar moment in considering how humans come to a rational decision about sex (if indeed they ever do). When the impetus to save taxpayer monies leads to accountability, we often laud the effort. What is less obvious are the myriad ways that moralists will explore to continue the frontal (no, not full frontal) assault on so many all-too-human activities. Moral righteousness: it’s not just against queer anymore.

Join us. SOLGA wants you! Visit www.solga.org for news, mentors, listserv and more. Please send any comments, suggestions and ideas for new columns, or just say “hi” to David Houston at dlth-an@umn.edu.

Society for Linguistic Anthropology
MARK ALLEN PETERSON AND JAMES STANLAW, CONTRIBUTING EDITORS

Linguistic Moments in the Movies
By Mark Allen Peterson (Miami U)
It’s May. It’s warm in that classroom after lunch, and outside the balmy weather is just calling the students (and maybe you) to go outside and stretch out on that soft, green grass. There’s only one thing to do: Turn out the lights and turn on the digital projector with this year’s offering of linguistic moments in the movies. Special thanks to Alexander King, David Samuels and Hal Schiffman for their recommendations.

Blazing Saddles (1974)
Many people have suggested this film over the years, but always with misgivings. Blazing Saddles is one of the most brilliant deconstructions of racism in Hollywood history, from the early scene where white cowboys order black railroad workers to sing, through the concluding speech by the town leader agreeing to integrate the town. Bart’s intelligence is marked by his urban, grammatical speech and contemporary idioms, while the stupidity of the white cowboys and townspeople is marked by stereotyped rural registers. And there is of course the notable and frequently referenced surreality of the Yiddish-speaking Indian. The film’s representations of gender, however, are disturbingly pre-feminist if not misogynistic, even to the use of at least two jokes about rape.

Bleach (2004-09)
After high school student Kurosaki Ichigo is attacked by hungry, tormented spirits called Hollows, he is forced to become a shinigami, or death god, whose duty it is to purge Hollows so they can pass on to the afterlife known as the Soul Society. This very popular manga/anime series is rich with lexical borrowing, particularly Spanish. The world of the Hollows is “Hueco Mundo” [sic]. In the manga/graphic novel versions—of which some 20 volumes are in print—there are bad guys called arrancar (Spanish for “to remove or to rip off”) who even introduce themselves in Spanish (“Yo soy arrancar numero trece, Eduardo Leones”). Five volumes of the English dubbed version are now available on DVD, but the Japanese version is more interesting because the characters speak an idiomatically modern Japanese filled with English loan words, while magic spells are uttered in an older, more formal register of Japanese.

Life of Brian (1979)
Play with accents and registers is common throughout what is probably Monty Python’s funniest film, but the best scene for classroom use is the one where Brian, trying to write “Romans Go Home” on a wall, is given a brutal lesson in Latin grammar.

Pygmalion (1938)
The Internet Movie Database lists at least seven versions of this classic, but the 1938 version was adapted by playwright George Bernard Shaw himself (he won an Oscar for it). Recognizing that class distinction involves learned registers of speech, paralanguage and cultural competence, Professor Henry Higgins (Leslie Howard) bets that he can enable a Coventry Garden flower girl (Wendy Hiller) to pass for a duchess in polite society. Along the way he discovers to his shock that the lower classes are real persons with their own thoughts and feelings.

Star Trek IV: The Voyage Home (1986)
In an interesting take on other animal communication, an alien space probe appears over twenty-third century earth, seeking to communicate with the planet’s humpback whales. When no whales answer its call (they were hunted to extinction in the twenty-first century), the probe starts to cause major storms on earth and threaten its destruction. The film also offers amusing opportunities to discuss cultural competence, as the twenty-third century space crew travel back into the twentieth century to locate some whales, and must negotiate various cultural practices that are completely alien to them. There is a recurring motif in which the characters attempt to employ proficiency guided by the twentieth century “classic” literature of Jacqueline Susann and Harold Robbins.


Please send your comments, contributions, news, announcements and movie ideas to Jim Stanlaw (stanlaw@ilstu.edu) or Mark Allen Peterson (petersm2@muohio.edu).

Society for Medical Anthropology
KATHLEEN RAGDALE, CONTRIBUTING EDITOR

Mark Your Calendar! SMA 2009 Award Competition Deadlines

Eileen Basker Memorial Prize
The Basker Prize is awarded for a significant contribution to excellence in research on gender and health by scholars from any discipline and nation, for a specific book, article, film or exceptional PhD thesis produced within the preceding three years. Some previous recipients of the Basker Prize include Matt Gutmann and Kathy Davis (2008), Sophie Day (2007), Michele Rivkin-Fish (2006), and João Bielho (2005). Nominations should be sent to Carolyn Sargent (Committee Chair), Department of Anthropology, Washington University in St. Louis, One Brookings Drive, St. Louis, MO 63130. For details, visit www.medanthro.net/awards/basker.html. Deadline: July 1, 2009.

Career Achievement Award
The Career Achievement Award honors an individual who has advanced the field of medical anthropology through career-long contributions to theory or method, and who has been successful in communicating the relevance of medical anthropology to broader publics. Candidates for this award should be senior scholars, typically those who are retiring, or have achieved emeritus status, or have passed the age of 65. Under unusual circumstances exceptions to this rule may be made by the Selection Committee with the approval of the SMA Executive Committee. Nominations for the award should include a letter of nomination, an additional supporting letter, and the candidate’s current CV. Send materials to Alan Harwood (Chair of the Selection Committee), Department of Anthropology, University of Massachusetts, Boston, MA 02125. For more information, visit www.medanthro.net/awards/career.html. Deadline: September 1, 2009.
New Millennium Book Award
The New Millennium Book Award recognizes an author whose work is judged to be the most significant and potentially influential contribution to medical anthropology in recent years. Books of exceptional courage and potential impact beyond the field are given special consideration. Solo-authored (or coauthored) books published or copyrighted between 2006 and 2009 are eligible. The previous recipients of this award are Lesley Sharp (2008), Sharon Kaufman (2007) and Adriana Petryna (2006). For details, contact Carolyn Smith-Morris (csmorris@smu.edu), New Millennium Book Award Committee Chair, or visit www.medanthro.net/awards/millennium.html. Deadline: July 1, 2009.

George Foster Practicing Medical Anthropology Award
The Foster Award, first given in 2005, recognizes those who have made significant contributions to applying theory and methods in medical anthropology (particularly in diverse contexts), to multidisciplinary audiences and with some impact on policy. Past recipients include Arthur Kleinman (2008), Susan Hunter (2007), Spero Manson (2006) and Merrill Singer (2005). For details, contact Kitty Corbett (kcorbett@sfu.ca), Practicing Award Committee Chair, or visit www.medanthro.net/awards/practicing.html. Deadline: September 1, 2009.

Steven Polgar Prize
The Steven Polgar Prize is awarded to a medical anthropologist for the best paper published in the SMA’s journal Medical Anthropology Quarterly (MAQ) during the most recent complete volume year, and carries a $500 cash award. No nominations are needed, as articles published in MAQ by eligible recipients are automatically considered.

MASA Dissertation Award
The MASA Dissertation Award is given to the author of a dissertation, filed within 2008, that is judged to be a significant and potentially influential contribution to medical anthropology. Dissertations are judged on the basis of: (1) scope and excellence of scholarship, including ethnographic research; (2) originality of subject matter; (3) effectiveness and persuasiveness of arguments; and (4) writing quality. Dissertation research of exceptional courage and difficulty is given special consideration. For details, contact Lenore Manderson (lenore.manderson@med.monash.edu.au) or visit www.medanthro.net/awards/dissertation.html. Deadline: July 1, 2009.

MASA Graduate Student Mentor Award
This award recognizes excellence in graduate student mentorship, and is aimed at senior or mid-career scholars who have demonstrated an ongoing commitment to teaching and mentorship throughout their careers, particularly those who have taken the time to successfully guide their MA and PhD students through fieldwork and the thesis or dissertation writing process. Previous recipients of the MASA Graduate Student Mentor Award are Joe Dumit (2008), Lenore Manderson (2007) and Mac Marshall (2006). For details, contact Amorita Valdez (aavaldiez@umich.edu) or visit www.medanthro.net/awards/mentoring.html. Deadline: July 1, 2009.

Hughes Graduate Prize and Rivers Undergraduate Prize
The Charles Hughes Graduate Student Paper Prize is given for the best paper in medical anthropology written by a graduate student, and the WHR Rivers Undergraduate Student Paper Prize is awarded for the best paper written by an undergraduate student. For details on the Rivers and Hughes prizes, contact Lenore Manderson (lenore.manderson@med.monash.edu.au) or visit www.medanthro.net/awards/polgar.html. Deadline for each: July 1, 2009.

FYI: Upcoming Fulbright Deadline
The Traditional Fulbright Scholar Program (2009–10) online application deadline is August 1. More than 800 grants are available for lecturing and/or conducting research in over 130 countries. For information on Fulbright Scholar Awards, new eligibility requirements, and the online application, go to www.cies.org. To request materials, email scholars@cies.iie.org.

To submit contributions to this column please contact SMA Contributing Editor Kathleen Ragsdale (kathleen.ragsdale@ssrc.missstate.edu).

Society for Psychological Anthropology
Jack R Friedman, Contributing Editor

On the Health of Ethos: Good News!
By Janet Dixon Keller (Ethos Editor) and Timothy R Landry (Ethos Managing Editor)

On behalf of Ethos, we write to thank the many members who have participated in the journal process recently and to welcome new contributions. For those of you who have been participating, the dialogic review process has become much like productive intellectual jam sessions; ideas are exchanged and grow. For those considering new research contributions, we welcome additions. Ethos encourages individual articles/essays and collections that develop and advance a particular set of issues. Our review process is timely, about four months for an article and six to eight months for a decision on a special issue. The volume of submissions makes the process competitive and spurs productive intellectual exchange.

The journal is now operating fully within Manuscript Central (http://mc.manuscriptcentral.com/ethos). The electronic system has been helpful in organizing processes, streamlining reviews, and facilitating production. We know that websites and the inevitable passwords can be frustrating at times. Call on us at ethos-spa@illinois.edu should you ever need assistance. We direct you to yet one more electronic resource, www3.interscience.wiley.com/journal/118902560/home, where you can find Ethos online at our Wiley Interscience site.

A heads-up on the issue of 2009 is out as we write. The mix of topics there includes neuroanthropological accounts of illness and healing rituals (Cameron Hay), emotional development (Akiko Hayashi, Mayumi Karasawa and Joseph Tobin), masculinity in transformation (David Liset), morality (Jarrett Zigon), learning (Ruth Paradise and Barbara Rogoff), and the dynamics of authenticity (Charles Lindholm and Steven Parish). Such diversity is a measure of the health of psychological anthropology as scholars apply and advance paradigms in problem spaces across the discipline.

Our next issue is a collection on the Organization of Diversity guest edited by Ryan Brown and Hal Odden. Contributions by Hal Odden; Thomas Weisner; Ryan Brown, David H Rehkopf, William Copeland, Jane Costello and Carol Worthman; and Daniel Hruschka tease out insights from Anthony FC Wallace’s early work challenging anthropology to account for variation within communities. The substantive articles are then the subject of critical commentary from Douglas Raybeck, who introduces the work, to Barry Hewlett and Dan Lende, commenting on sections, to Anthony FC Wallace himself, who provides a reflection that yet again will force the discipline in new intellectual directions, this time to consider “diversity as a source of innovation.”

Upcoming issues recognizable on the horizon will undertake new approaches to autism, address consequences of pharmaceutical approaches to illness for the emergence of children’s self images, seek insights from life history into the psychodynamics of ethnographers and their subjects, apply schema theory to environmentalism, and more. As always the journal is grateful for such tremendous contributions. We are also undertaking to review books and hope you will invite publishers to send publications in psychological anthropology for consideration to Ethos at Anthropology, 109 Davenport Hall, 607 South Mathews Avenue, University of Illinois, Urbana, IL 61801. We welcome new ideas and new participants all the time. We hope to engage you soon.

The Boyer Prize: A Reminder
During the 2008 AAA meeting, members of the Executive Board discussed the importance of encouraging submissions and increasing enthusiasm for works that rest at the intersection of psychodynamic thought and anthropology. The Boyer Prize recognizes these works, so please submit your book or article for consideration. The deadline for the next date of submission will be posted in the fall. Details...

May 2009 • Anthropology News
Society for Urban, National, and Transnational/Global Anthropology

Jayne Howell, Contributing Editor

2009 Leeds Prize Announcement

SUNTA awards the annual Leeds Prize for the outstanding book in urban, national and/or transnational anthropology published the preceding year. The prize is named in honor of the late Anthony Leeds, a distinguished pioneer in urban anthropology. The Prize Committee is chaired by Robert Rotenberg and includes three previous Leeds Prize winners: João Biehl (2006) for Vita: Life in a Zone of Social Abandonment (UC Press), Steven Gregory (2007) for The Devil Behind the Mirror (UC Press) and Xiang Biao (2008) for Body Shopping (UT Press).

To be eligible for consideration this year, a book must be relevant to the field of urban, national or transnational anthropology and have a publication year of 2008. Textbooks and anthologies will not be considered, but books of original scholarship by more than one author may be submitted. Authors must be willing to serve on the prize selection committee for three years if their book is chosen, and be willing to have their acceptance remarks published in SUNTA’s journal City and Society.

This year’s submission deadline is June 15, 2009. No books received after that date will be considered for the 2009 prize. A letter of nomination (from an author, colleague or publisher) and four copies of the book should be sent to Robert Rotenberg, Leeds Prize Committee, Department of Anthropology, DePaul University, 2343 N Racine Avenue, Chicago, IL 60614-3107. Please ensure that books are clearly marked “Leeds Prize Committee.” Please address all questions concerning the prize to Robert Rotenberg (rotenbe@depaul.edu).

SUNTA Student Paper Prizes Reminder

Nominations for both the Undergraduate and Graduate Student Paper Prizes are due September 15, 2009. Please remember that only faculty can nominate undergraduate essays. Graduate students, however, are welcome to submit on their own. Please send submissions for the Undergraduate Student Paper Prize to Gautam Ghosh (gghosh2@gmail.com). Nominations for the Graduate Student Paper Prize should be sent to Jeff Maskovsky (jeff.maskovsky@qc.cuny.edu). Please consult the SUNTA website (www.sunta.org) for additional descriptions of these prizes and submission guidelines.

CORI Comments and News

By Anna O’Leary (U Arizona)

It may be true that those of us taking on the task of bringing folks together, in our search for unifying, common threads of interest in an increasingly fragmented world, may call into question our motives out of shear frustration. However, with a spur of activity in the last several weeks as CORI members organize panels and papers for the 2009 AAA meeting, it occurred to me that finding that common thread (in this case, involuntary displacement) is what both brings us together and sends us outward in apparent centrifugal fashion.

Coming together is what AAA does for all anthropologists. Likewise, CORI offers many of us an opportunity to reconnect, like beads on a necklace, held together (albeit temporarily) by a common thread. Following this metaphor, I hope to compile a list of CORI panels and to make it available to CORI members before the meeting. I think this will help us find those moments of connectivity. I borrow this idea unabashedly from a group of CORI students who, fearing that no one would come to their panel scheduled on the last afternoon of the 2008 meeting— with everyone’s foot in the virtual stirrup— “advertised” their panel on leaflets. The strategy openly drew inspiration from grassroots organizing, which takes on the challenge of bringing people together to create, in essence, communities formed out of shared concerns. In this way, I hope that students researching migrant deaths on the US-Mexico border can find common threads with other inspirational research emerging from the other places.

Panel organizers Lisa Maya Knauer (U Massachusetts) and Angela Stuessend (Institute for Research on Labor and Employment, UCLA) will look at how race and ethnicity shape the ways new migrants fit into and challenge established social and spatial hierarchies in “Middle America.” On the other side of the globe, Tricia Redeker Hepner (U Tennessee) draws portraits of the women and men in the Eritrean struggle for independence from Ethiopia (in Soldiers, Martyrs, Traitors and Exiles). Again, we will soon have these unique opportunities to draw near, to reflect, and to listen to the voices of those whose lives continue to be irreversibly shaped by political intolerance, violence, diaspora and resistance.

Jayne Howell is the contributing editor and secretary of SUNTA. If you have any news or photos for this column please contact her at jhowell@csulb.edu. Jason Pribilsky is the contributing correspondent for CORI and can be reached at pribilc@whitman.edu.

Society for Visual Anthropology

Wendy Dickinson, Contributing Editor

AnthroSource User Guides

AnthroSource is an online portal to full-text anthropological publications offered to all AAA members. It contains more than 250,000 articles from AAA journals, newsletters, bulletins and monographs and provides a searchable database that can be extremely helpful for research. As AnthroSource has recently been updated on a new platform, this month we share with you information about user guides in order to help to make AnthroSource a truly accessible database that can be extremely helpful for research. As AnthroSource has recently been updated on a new platform, this month we share with you information about user guides in order to help to make AnthroSource a truly accessible database that can be extremely helpful for research. As AnthroSource has recently been updated on a new platform, this month we share with you information about user guides in order to help to make AnthroSource a truly accessible database that can be extremely helpful for research. As AnthroSource has recently been updated on a new platform, this month we share with you information about user guides in order to help to make AnthroSource a truly accessible database that can be extremely helpful for research.

The first user guide covers the basics of using AnthroSource: detailing how members obtain their login credentials, the log-in process, browsing and searching AnthroSource content, and accessing full-text articles. The second user guide details how to take advantage of advanced AnthroSource features and how using them can help save members’ time. It covers citations management, reference linking, setting-up E TOC alerts and more.

These online user guides will greatly assist members in their research endeavors. They help to make AnthroSource a truly accessible central repository for anthropological publications.

Research news, comments and ideas for future columns may be sent via email to Wendy Dickinson (wdickins@ringling.edu) or mailed c/o Ringling College of Art and Design, 2700 North Tamiami Trail, Sarasota, FL 34234. Please note that Section News will next appear in October AN, but contributions for fall 2009 will be accepted throughout the summer.
Renew Your Membership to Access Key Benefits

Annual Meeting
Participate in the world’s largest meeting of anthropologists. In 2009 AAA meets in Philadelphia, PA. See www.aanet.org/meetings and our preliminary program in September for details. Meeting offerings include sessions, workshops, receptions, a job expo, key lectures and more.

Networking Opportunities
Extensive networking opportunities are available through our 38 constituent sections, representing a wide variety of focus areas in biological, linguistic, sociocultural and archaeological anthropology. Members can join multiple sections for increased benefits, for as little as $5 for some sections. Interest group membership is free and can help you develop a wide network of colleagues who work in similar fields.

Publications
Receive free AAA section-sponsored journals and newsletters based on your membership selections. All members receive Anthropology News and can purchase publications such as the annual AAA Guide: a widely consulted, comprehensive directory of AAA members, academic programs, museums, government offices, agencies and research firms, with statistical information and dissertation listings. AAA members now also receive 25% off book orders from Wiley-Blackwell.

Career Center
Receive access to AAA’s online Career Center, where you can use our interactive job search, post your résumé and manage your career strategy. Also access and post opportunities through our online bulletin board at www.aanet.org/bulletinboard.

Insurance
Seeking comprehensive insurance? Members are eligible to purchase medical, dental, life, accident and long-term care insurance through Marsh Affinity Group Services at competitive rates.

AnthroSource
AnthroSource is the premier online resource serving the research, teaching and professional needs of anthropologists, offering AAA members access to more than 250,000 articles from AAA publications. AnthroSource gives you full-text access to current and legacy AAA content.

Anthropology News
Anthropology News is published nine times a year, with news and commentaries on trends, issues and activities across the discipline. AN also features listings of anthropology job opportunities; announcements for conferences and meetings; information on awards, grants and fellowships, and more. All AAA members receive a subscription to AN and monthly eNews.

www.aanet.org

Support Ongoing AAA Projects

In this year of economic uncertainty for many, the AAA Resource Development Committee continues an ongoing effort to encourage a culture of giving among the AAA membership to support key association programs and services. Gifts at any level are welcome and make a difference, and you can designate your support to go toward a particular fund.

In 2009 we continue to focus on the following projects:

- Fully-funded Minority Dissertation Fellowship
- Online Literature Repository
- Online Syllabus Exchange
- AAA Endowment Fund

Donations also benefit AAA public education projects, the AAA website and other ongoing association work. Visit www.aanet.org/membership/donation or call our development office at 703/528-1902 ext 1166 for more information.

Did You Know?
4.5 million dollars in grant funding has helped support the RACE project
1.5 million people have visited the RACE website and exhibit
5,000 square feet of materials are on display in the RACE museum exhibit
2014 is the final year of the extended national exhibit tour
14 museums across the US are scheduled to host the exhibit
1 public education project explores the science, history and lived experience of race and racism in the United States: AAA’s RACE Are We So Different?

Visit the Virtual Exhibit
www.understandingRACE.org

See the Exhibit in Person
Franklin Institute
Philadelphia, PA
May 30–Sept 7, 2009