



SECTION NEWS

Recognizing that the association's sections represent the rich diversity of the discipline's subfields, *AN* includes Section News, which provides news of specific relevance to members of each section (eg, summaries of section business meetings, section meeting presentations, section awards). Members are encouraged to make full use of other *AN* editorial sections to report items of more general interest (eg, meeting dates, death notices, commentaries). Contact information for section contributing editors is available in individual columns and on the AAA website.

American Ethnological Society

CAITRIN LYNCH, CONTRIBUTING EDITOR

Preview: New *American Ethnologist* Editor

By Angelique Haugerud (Rutgers U)

I look forward to beginning a three-year term as editor of *American Ethnologist* in July. Warm thanks to the AES Board for this honor, and to current editor Donald Donham for setting such an inspiring example during the past four years.

AE's strength has long been to feature exemplary scholarship that creatively blends theoretical and ethnographic analysis. My editorial vision is to continue that distinguished tradition and to encourage submission of manuscripts that reflect the discipline's great intellectual diversity. As a flagship journal for social and cultural anthropology, *AE* is well positioned to disseminate work that roams across an extraordinary variety of theoretical approaches, methods and points of view.

Today that means publishing imaginative scholarship on topics ranging from multispecies ethnography to studies of finance, affect, violence, citizenship, new media, post-socialism, popular culture, social movements, sexuality, transnationalism, the body, biomedicine, law, religion and neoliberalism, among many others. It also means exploring vital forms of anthropological engagement with public debates on issues such as corporate social responsibility, global economic crisis, the US military's Human Terrain System, organ trafficking, Internet neutrality and the corporatization of universities.

Egypt's revolution will be the topic of a special forum included in my first issue of *AE* (February 2012). Building on a roundtable I co-organized with Julia Elyachar and Jessica Winegar for the 2011 American Ethnological Society conference in Puerto Rico, scholars of Egypt will contribute short reflective pieces that explore the massive 2011 popular uprising and its connections to momentous political shifts elsewhere in North Africa and the Middle East. Here anthropologists can contribute vital analyses of how revolutions and shifting state practices and policies are lived on the ground, how imaginaries are formed and how they shape action. Contributors to this *AE* forum include anthropologists who have worked in Egypt on subjects such as youth, urban space, militarism, neoliberalism, piety movements, popular religion, secular modernity and anthropology of the senses.

A new *AE* website (which will be linked to the AES

website) will offer video and audio clips and photographs to supplement articles, along with features such as interviews with authors and thematic virtual issues of the journal. I welcome readers' website suggestions.

Also welcome are manuscripts that embody new forms of collaboration in anthropology, such as the work-in-progress contribution in the May 2009 *AE* issue by the Matsutake Worlds Research Group. Authors Anna Tsing, Timothy Choy, Shiho Satsuka, Lieba Faier, Michael Hathaway and Miyako Inoue write: "We use our research on matsutake mushrooms to show the promise of collaborative experiments for ethnographers of scale making, global connection, and human-nonhuman relations," with implications for post-colonial science studies, multi-sited ethnography, naturecultures, contingency and knowledge production.

I bring to the *AE* editorship prior experience as editor of the scholarly journal *Africa Today* (1996–99), as well as years of ethnographic research experience in both Africa and the United States. I am completing a book (*Billionaire Parody: Dissent in a New Gilded Age*) on satirical activism and the cultural politics of wealth inequality in the US, which draws on literature on democracy, social movements, the public sphere, affect, satire, protest as performance, neoliberalism and media. A second project builds on multiple research stays in Kenya (most recently in 2009) and on my first book, *The Culture of Politics in Modern Kenya* (Cambridge University Press 1995). This longitudinal study, titled *Beyond Market Myths*, explores how people in rural and urban Kenya have coped during the past several decades with economic precariousness and political volatility. My long-term interests in globalization and in political and economic anthropology are conveyed as well in two volumes I co-edited: *The Anthropology of Development and Globalization* (Blackwell 2005, with Marc Edelman), and *Commodities and Globalization* (Rowman and Littlefield 2000, with M Priscilla Stone and Peter D Little). At Rutgers University, I teach courses on research methods, anthropology of politics, wealth and culture, Africa, globalization and neoliberalism. I have served on the executive boards of the African Studies Association, Association for Political and Legal Anthropology, General Anthropology Division and Society for Economic Anthropology. As *AE* editor, I welcome the opportunity to further explore all of these interests and more, through engagement with the journal's contributors and a broad community of scholars.

Contact Angelique Haugerud at haugerud@rci.rutgers.edu. Contact contributing editor Caitrin Lynch at clynch@olin.edu with ideas for future columns, comments, and submissions for our occasional Film Notes feature.

Anthropology and Environment Section

TERRE SATTERFIELD, CONTRIBUTING EDITOR

IZILWANE Blends Conservation and Perception with Inspirational Results

By Kira Johnson (IZILWANE)

At the 2010 American Anthropological Association's annual meeting, Jeremy Sabloff, archaeologist and president of the Santa Fe Institute, delivered a keynote lecture on "The Circulation of Ideas: Anthropology and Public Outreach," urging anthropologists to be transdisciplinary and to "Go public or perish." Our team is taking anthropology to the public.

While anthropologists have long engaged with approaches to conservation, little attention has been paid to alternate organizations whose aim takes up this engagement with the attention of rethinking both perception and behavior. One reason for this is cultural anthropologists' criticism of conservation as overly concerned with nature at the expense of humans. IZILWANE (www.izilwane.org), on the other hand, is an organization that accepts at the outset the premise that biodiversity is essential to human life and aims to adopt that assumption. In many ways, humans need biodiversity.

IZILWANE, which means "animals" in Zulu, explores possibilities for enhancing the relationship of human beings with other species and the natural world. We aim to be a leader in the "earth journalism" movement in ecological anthropology. We also are inclusive as to who can contribute to our ezine. We believe that we need to reach a critical mass of people who are actively raising awareness, educating and reporting on the theme of human perceptions and their relationship to biodiversity. IZILWANE works with students, writers, researchers, environmental advocates and people who simply care to find ways to increase awareness, educate and change behavior in ways that that will reduce biodiversity loss. We call our contributors "global citizen environmental journalists" and help train those who are new to journalism. In addition, we are interested in having our volunteer start-up model replicated by other pods of citizen journalists around the globe.

In a few short months, we have published articles on the Sixth Great Extinction, wolf reintroductions in Idaho, the human animal and biodiversity, and many others. Photo galleries include "The Galapagos," "Philippine Marine Life" and "For the Birds." IZILWANE also published interviews with wildlife filmmaker Chris Palmer and conservation biologist Michael Soule.

In her concept paper "The Sixth Great Extinction and its Effects on Humanity" (www.izilwane.org/the-sixth-great-extinction.html) conservation biologist and anthropologist Kira Johnson explains that the loss of one species may not be of serious relevance to many humans, except as a moral and ethical issue, but the collective loss of species will seriously damage the ecosystems humans depend upon.

Anthropologist Jami Wright illustrates through her research on wolf reintroduction in the American West that "The wolf invokes strong primal reactions within people, and many of the concerns surrounding this predator are actually human-created issues" (www.izilwane.org/lessons-from-wolves.html). Biologists point out that

reintroducing wolves into the rural American West has increased biodiversity in the ecosystems where the wolves live. It is not the wolf that is the problem; it is our human perception of wolves that is the problem.

Tara Waters Lumpkin, anthropologist and IZILWANE project director, explores human perceptions of nature in her “Impressions” article “The Human Animal and Biodiversity” (www.izilwane.org/the-human-animal-and-biodiversity.html). “As a meme,” she posits, “the assumption of human superiority over other species and nature has been immensely successful.” However, memes can be replaced by new memes, for just as Copernicus forever altered our perception of the place of humans in the cosmos, we can redefine our human place in nature. And this new viewpoint could change the way we choose to live as individuals and societies in relation to ecosystems.

The ezine launched in October 2010 as a non-profit venture. The non-profit continues to operate entirely by volunteer efforts, amounting to nearly 7,000 volunteer hours to date. Generous contributions from donors who support our cause continue to aid in our operating costs. No one has received a salary for their donated time.

Visit our website, www.izilwane.org, to learn more about our version of earth journalism media outreach. Or visit us on Facebook: www.facebook.com/pages/Izilwane/97045372947. IZILWANE currently is in need of writers, bloggers from the field, photographers, videographers, editors (written word, photo and video), social media savvy persons, fundraisers, grant researchers and writers, interns, gofers and many other volunteers. All positions are virtual. Alternately, converse with us—for or against, we invite your input!

Please send your articles to A&E Contributing Editor Terre Satterfield (satterfd@interchange.ubc.ca).

Archeology Division

E CHRISTIAN WELLS, CONTRIBUTING EDITOR

Heritage Rights and Global Sustainability via Maya Archaeology

By Shoshaunna Parks and Patricia A McAnany (UNC Chapel Hill)

In the March AD column of *Anthropology News*, Christian Wells presents the four main challenges to improving “the prospects for a sustainable world” as laid out by David Orr (2002). Orr maintains that global sustainability requires the survival of cultural and biological diversity, both essential to maintaining a reservoir of innovation. In this article we focus on two of these challenges—developing a well-informed, democratically engaged citizenry and transcending divergent problems formed by tensions among competing worldviews—as particularly relevant to archaeology.

At its best, the discipline of archaeology creates fertile ground for cultural empowerment. By engendering pride in material histories and ethnic identity, archaeological activity can protect and strengthen global diversity. But achieving cultural empowerment among underrepresented groups requires the active exchange of information from multiple perspectives and the negotiation of heritage rights among multiple stakeholders. With the Maya Area Cultural Heritage Initiative (MACHI, www.machiproject.org), an archaeological outreach effort of the University of North Carolina at Chapel Hill, we work towards the free expression of cultural diversity and support local stewardship through community-initiated education and conservation programs.

The obstruction of human rights—the inverse of cultural empowerment—has a devastating effect on sustainability, because it removes human agency and the ability to protect important ecological, cultural, linguistic, and ideological knowledge that contributes to global diversity. We agree with Helaine Silverman and D Fairchild Ruggles (2008) that access to and knowledge of heritage places and objects can be considered a basic human right. On the other hand, the assertion of biological continuity does not alone connote privileged access to that past. As T J Ferguson and Chip Colwell-Chanthaphonh (2006) argue, stakeholders’ rights to heritage are tied closely to injustice. Communities whose relationships to the past have been impacted by historical power inequities (often resulting in the violation of human rights) generally are the same people who struggle to maintain cultural practices and language.

For many reasons, heritage rights are an important part of the sustainability equation in the Maya region. Like many developing regions, northern Central America and southern Mexico are experiencing significant urban expansion, infrastructural development and population growth that pose a threat to constructed and natural heritage places. The threat of their disappearance heralds decreasing sustainability because it is symptomatic of ethnic intolerance and decreasing cultural diversity. In the Maya region, the destruction of archaeological resources is a reminder that Maya people (many of whom are interested in protecting archaeological heritage for its spiritual, sacred and historical value) play a limited role in heritage management due to centuries of disenfranchisement and deep-seated discriminatory practices. But what if Maya people had a voice in crafting archaeological research and heritage management strategies? Could their participation result in improved site conservation by linking the survival of places of the past to the success of living, culturally diverse descendants?

We believe that engendering local stewardship of heritage places is an essential element of assuring the conservation of archaeological remains. Education plays a major role, because it helps communities draw a connection between themselves and the history of their landscape, a relationship that has been twisted through time by systemic inequality. By “education,” however, we refer not to a unidirectional “us-teaching-them” strategy, but to an exchange of knowledge between archaeologists and local stakeholders; establishing more effective communication is key. This year, MACHI began two new grant programs aimed at rebalancing the often unequal relationship between Maya archaeologists and Maya people. The first, the Community Heritage Conservation Program, provides indigenous communities and organizations with the opportunity to define the places of heritage of greatest importance and to develop programs of education and conservation that promote their protection. The second, the Bi-directional Knowledge Exchange Program, offers archaeological projects matching funds for establishing engaged, information sharing objectives that strengthen local relationships, assure that local communities are well-informed of archaeological work and consider alternative interpretations and concerns.

With public engagement programs of the kind spon-

sored by MACHI and respect for modern ethnic diversity, archaeology can become a source of cultural empowerment. Connecting living communities to their heritage will help to assure dynamic cultural continuity, an important element in shaping global sustainability.

To learn more about the Archeology Division, visit our website at www.aaanet.org/sections/ad/index.html. Send news, notices and comments to Christian Wells at ecwells@usf.edu.

Association for Africanist Anthropology

JENNIFER E COFFMAN, CONTRIBUTING EDITOR

Sand Dams: Conserving Water in Semi-Arid Lands

By Wayne Teel (James Madison U)

Episodic droughts have long caused problems in various parts of Africa, but over the past decade, drought has proven devastating in many regions, especially those simultaneously experiencing increasing population and political instability. One partial solution to the water crisis is the sand dam. Sand dams take advantage of the fact that sand is not a solid, but rather highly porous with a great capacity to hold water if bounded by an impermeable barrier.

A sand dam is usually between one and three meters tall, designed to control the flow of water, sand and coarser material carried by a stream. The sand builds up behind the dam to the level of the spillway. Water remains behind the dam as well, but is unseen from the surface. Though the dam will only hold between 30 and 40% of the water found in an open reservoir (sand accounts for the rest of the volume), it has the added advantage of reducing evaporation since sand reflects light and reduces energy input from the sun. Thus, the sand dam holds, protects and even cleans water more effectively, while allowing the stream to flow.

Though sand dams have been around for a long time and are direct technological descendants of surface dams, their more recent widespread adoption started in the 1980s in Kenya’s Ukambani region, southeast of Nairobi. The rolling hills there are generally between 800 and 1,500 meters above sea level. Some of the region’s higher elevations get adequate rainfall for maize and coffee production, but most of the land receives between 250 and 800 mm of rainfall per year, often coming in two rainy seasons. Failure of one or more rainy seasons is relatively frequent and of significant consequence.



A sand dam under construction. Photo courtesy Wayne Teel

Joshua Mukusya, co-founder of the Utooni Development Group, began building sand dams in Machakos District in 1979. His pilot project notably increased the water supply, enabling women in the community to invest more labor in agriculture and household projects. Mukusya developed more sand dams as well as promoted terraced agricultural fields and tree planting to protect the soil, renew fuelwood resources and generally improve the microclimate. This combined strategy became the model for other development groups, including the SASOL Foundation, a development group based in Kitui, Kenya.

SASOL was founded by Gideon Mutiso and his brother Samuel Mutiso in 1990 as a response to drought and relief efforts among Somali refugees. After five years they realized that events were pushing them to focus on water as the major development constraint in Kitui District. In 1995 they began sand dam construction with assistance from Denmark, Sweden, Wateraid UK, the Mennonite Central Committee, and the Canadian Food Grains Bank. To date they have constructed nearly 700 sand dams, mostly in Kitui District.

Sand dams function best when the landscape is sloped but the stream itself has only a slight overall slope, between 0.5 and 2%. They also require bedrock relatively close to the surface, and it is better if the valley is pinched with bedrock on the side to shorten the width of the dam, while maximizing the upstream area of sand. Once such a site is located, work begins on the dam's foundation by penetrating to bedrock along the dam's perimeter to a width of 50–75 cm, about two feet. Holes are then drilled into the bedrock and reinforcing rods are cemented into these holes to provide structural support. If form material is available, it is used to shape the hand split rock and cement. If not, SASOL suggests building thin, twin stone walls filled with stone, cement and more rebar.

Since their success in Kenya, sand dam technology has spread more broadly in Africa, including Tanzania and Mozambique. There are also similar techniques underway in the drier areas of India, including Rajasthan and Gujarat.

Request for Tweets from the Field

As many of you head off for summer fieldwork, please keep us in mind and send us an update (even a very brief one). We would love to feature a few short research or travel summaries in our fall columns to share what AfAA members are doing. Photos with captions are also most welcome.

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

Association of Black Anthropologists

BIANCA C WILLIAMS AND KAREN G WILLIAMS,
CONTRIBUTING EDITORS

What I Now Know About Completing Fieldwork

By Bianca C Williams (U Colorado–Boulder)

Since the summer is quickly approaching, and many are utilizing this time to complete field research, I decided

to join the fieldwork discussion my co-editor Karen Williams has been organizing these past few months. After completing four years of virtual ethnographic research, and two years of multi-sited geographic research in the US and Jamaica, the following are some of the things I now know about completing fieldwork.

My first fieldwork truth is that “No one goes into the field knowing exactly what to do.”

While some are becoming more honest about this, it still may not be mentioned during fieldwork methods courses. It is the one thing frequently hidden in those fantastic narratives included in published ethnographies.

I remember entering my apartment in Negril, putting down my bags, sitting on my bed and thinking, “I’m in the field! Now what?” That feeling of not knowing what to do, where to go, who to talk to, and who to trust, haunted me for days. While I vaguely remembered reading ethnographies where the authors *briefly* mentioned these obstacles, it seemed impossible that they experienced the same confusion and aimlessness I was experiencing. I mean, their stories always ended with an argument tied up in a pretty bow, right? Even as I started to learn my way around the city, as I pushed myself out of my comfort zone and began to make small talk with the individuals I came across, this feeling that I wasn’t doing fieldwork or research right resulted in weeks of anxiety and self-doubt. There was a brief period when I gave up, reading books and watching an endless loop of dancehall videos in my apartment, only leaving to walk to the grocery store. At some point I got tired of watching Elephant Man and Beanie Man performing on the small screen, so I finally did what I had been dreading. I called two of my trusted professors, confessed my fieldwork transgressions, and asked them what to do. Both of them stated this confession—that they also experienced similar periods of confusion, self-doubt and angst during their fieldwork experiences, and not just at the beginning. Apparently, for many anthropologists engaging in ethnographic research, this is part of the job. Relieved that I wasn’t the only anthropologist-in-training doing research “wrong,” I decided to embrace the accidents and confusion included in fieldwork. Be purposeful about including transition time into those fieldwork schedules you create in your grant proposals, giving yourself some room to breathe and adjust to your fieldsite. Allow time for the unforeseen, and know that what you are going through is part of the fieldwork experience and your research.

The second thing that I now know is that “It is okay to admit you feel alone.” Fieldwork, like graduate school, can be a very individualized, isolating experience. I honestly felt like it was a fieldwork crime to admit loneliness to anyone. Somehow I thought that braving the isolation was part of the job and that I had to suffer it in silence. Before you start fieldwork, try your best to create a support system you can call on when you need it. Get the contact information for cohort members who will also be in the field. Find blogs or websites that have resources you can access. If you know researchers who have done work in your fieldsite, ask if they will help you make connections. These things are important to do even if you are doing fieldwork at home or in a familiar space.

The last thing is that “It is okay to change your mind.” While in the field, you may change the group of individuals you originally wanted to focus on; switch the city or neighborhood that you are researching; or find a different focus for your project. Understand that change is part of the fieldwork experience.

Some books that I wish I had read before completing

fieldwork are *Writing Ethnographic Notes* (Emerson, Fretz and Shaw 1995), *Tales of the Field: On Writing Ethnography* (Van Maanen 1988), and *Writing the New Ethnography* (Goodall 2000). Currently, e-readers make it easier to bring these books along for the fieldwork ride.

Contributions to this column can be sent to karen.g.williams@colorado.edu or bianca.c.williams@colorado.edu.

Association for Feminist Anthropology

DAMLA ISIK AND JESSICA SMITH ROLSTON,
CONTRIBUTING EDITORS

Rethinking Gender and Childhood in Egypt

By Rania Kassab Sweis (Stanford U)

Today, there are many ways in which the Middle East and North Africa are imagined, talked about, intervened upon, and even disciplined by states and the international community—from policy-makers and strategic demographers, to media and humanitarian organizations. All of this is largely accomplished through child and youth-centered discourses and policies. In Egypt, for instance, the popular uprisings that began in January 2011 encompassed all age groups and social classes, yet has been labeled a youth revolution. In a recent speech about the uprisings, President Obama singled out and praised the “young people of Egypt...a new generation” for being at the forefront of these historic transformations. What does it mean to conceive of this vast, diverse region through generational discourses such as these?

Thinking about contemporary Egypt through a framework of child and youth politics encourages a range of new questions for feminist scholars and anthropologists. My research asks how the exclusive focus by various transnational humanitarian organizations on the care and governance of poor children and youth in Egypt transforms local family politics and gendered subjectivities. What are the tangible social effects of interventions by NGOs towards the young people they seek to help, uplift or educate? What cultural forms and social hierarchies emerge or are sustained through these complex, transnational philanthropic relations?

Egypt’s 2008 Child Law provides a starting point for these questions. Following guidelines promoted by the International Convention on the Rights of the Child, organizations like Save the Children were instrumental in adding an amendment to the law that raises the legal marriage age from 16 to 18. It ostensibly seeks to improve the lives of young out-of-school village girls, described by transnational NGOs as the country’s most vulnerable subjects because they suffer from practices labeled by activists as “confinement in the home” and “child marriage.” While lauded by many foreign and local authorities, the amendment was viewed by others as a direct imposition of foreign values into the domain of the family.

In my ethnographic research with young women (aged 12–16) involved in a foreign-run NGO program designed to eradicate early marriage, I found the participants aspired to marriage and worried about the possibility of its delay in a climate of intense structural poverty. They hoped to

secure a fiancé in a timely manner because they viewed marriage as the proper entry into moral adulthood. They thus directed their grievances less on the prospect of a looming early marriage than on the debilitating economic conditions that kept them out of school and delayed the marriages of their peers. Yet millions of dollars continue to flow into NGO offices in Egypt from prominent donor institutions and corporate sponsors in Europe and the US, specifically for girl-related issues such as child marriage. The overwhelming financial and emotional support for village girls raises questions concerning the global distribution of humanitarian aid and the gendered forms of suffering and vulnerability attached to conceptions of “worthy” humanitarian recipients. The statements by the young women about their own hopes for the future highlight disjunctures between philanthropic interventions and the desires of humanitarian subjects themselves.

Now more than ever, children and youth in the Middle East and North Africa are the objects of gendered forms of humanitarian intervention. In the aftermath of neoliberal restructuring, their countries remain a robust hub for human rights discourses and transnational NGO interventions. More critical and grounded analyses of how these global processes transform experiences of childhood, youth and gender are increasingly necessary, especially as prominent organizations continue to wield a significant amount of resources towards the protection, care and management of these young populations.

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Association for Latina and Latino Anthropologists

LUIS FB PLASCENCIA AND PABLO GONZÁLEZ,
CONTRIBUTING EDITORS

Letter from the ALLA President

By Miguel Diaz Barriga

I am fortunate, as ALLA President, to work with such a strong board and membership in maintaining ALLA's present programs and exploring ways to advance our role in anthropology. The effort required to maintain our current programs is massive. For the 2010–11 ALLA Book and Paper Awards, Christian Zlolnski (chrisz@uta.edu) and Patricia Zavella (zavella@ucsc.edu), respectively, are now gearing up their committees. These awards are among the most important activities sponsored by ALLA. They allow us to recognize outstanding work in Latina/o anthropology and contribute to the career development of young scholars. Contact the respective committee chair if you are interested in having your paper or book considered for the either competition.

Sujey Vega (sxv005@shsu.edu) and Michael Montoya (mmontoya@uci.edu) are making great progress on getting our web site started. The launch of the web site is scheduled for this month. It will include both presentations from the 2010 ALLA Book Award Roundtable on

the “Futures of Latina/o Studies” and a history of ALLA written by Ana Aparicio (a-aporicio@northwestern.edu) and Maria Nuñez-Janes (mariela.nunez-janes@unt.edu). Please contact either Sujey or Michael if you have suggestions or materials for the website.

Luis Plascencia has continued his excellent work as our AN editor and Pablo Gonzalez has joined him as co-editor. Luis, in particular, was a driving force in drafting our statement on immigration policy (see below). I encourage all members of ALLA to submit short pieces for publication as part of our AN news.

Rocio Magaña (magana@rci.rutgers.edu) and Gilberto Rosas (grosas2@illinois.edu) are doing outstanding work as program chairs for the 2011 AAA Annual Meeting in Montréal. They are in the midst of selecting invited sessions and proposing collaborative sessions with other sections. I am impressed with Gilberto's and Rocio's thoughtful approach to approving and encouraging the organization of sessions, including a panel on anthropology and immigration reform.

The ALLA board has worked hard in revising our bylaws, approving a draft of our immigration statement, and recruiting a strong slate of candidates for the upcoming elections. The bylaws were changed to reflect the wider mission of ALLA within AAA, to take into account the use of electronic communication in conducting ALLA business, and make our election process more streamlined and transparent. The proposed changes will also decrease the number of board members and officers of ALLA, a necessary change given the small size of our section. ALLA members will be able to vote on the proposed bylaw changes as part of the Spring AAA elections.

At our 2010 business meeting in New Orleans, ALLA members called for the writing of a resolution articulating our position towards the anti-immigrant laws now being proposed around the US. In early 2011, the ALLA board and a number of ALLA members, including Sujey Vega, Martha Menchaca, Patricia Zavella and Carlos Velez-Ibañez, made comments and suggestions on the various drafts of the immigration statement. The ALLA Resolution on Pressing Migration Policy Issues in the United States represents a first step in developing a wider public anthropology initiative. If approved, the resolution will be widely circulated both through our website and to other professional organizations. Make sure to vote on the resolution in the upcoming AAA elections.

As for future plans, we are exploring the possibility of putting together an information packet on immigration issues and the Dream Act for distribution to policy makers. As part of this packet we also hope to include a list of ALLA members with expertise on immigration issues. Finally, we have started initial discussions on the possibility of creating an ALLA publication, a newsletter on Latina/o culture and politics, which would be aimed at a wide public.

As president I welcome the participation of all members in any of these initiatives. Please feel free to contact me with any ideas you have for strengthening ALLA's programs or if you would like to volunteer for any of our committees. I would especially like to invite senior scholars to take a more active role in ALLA by volunteering to be on an award committee or helping us with putting together policy materials. I can be reached at either diazbarriga@utpa.edu or 956/665-2377.

RACE Project
www.understandingrace.org/about/tour.html

Are you interested in contributing to ALLA's column? Contact Luis FB Plascencia at luis.plascencia@asu.edu or Pablo González at aztlan71@yahoo.com.

Association for Political and Legal Anthropology

MONA BHAN AND NOELLE MOLÉ, CONTRIBUTING EDITORS

Indigenous Peoples and Globalization: A Long-Term View of Resistance

By Thomas D Hall (DePauw U)

The label “Indigenous Peoples” refers to a complex and disputed category of human groups. To move beyond this gloss would require much more space. I capitalize the term following the United Nations definition. Since states first appeared about five millennia ago, Indigenous Peoples have experienced considerable efforts to absorb, change or eliminate them. In one sense these efforts have been successful, as many Indigenous Peoples have disappeared. Still, not all have disappeared. Though details are disputed, it is generally agreed that today there are well over 300 million Indigenous Peoples in the world, and their numbers are growing. They received substantial support from global civil society when the United Nations General Assembly voted to adopt the Declaration on the Rights of Indigenous Peoples on September 13, 2007. Since the Peace of Westphalia (1648), which defined modern state sovereignty, indigenous leaders have astutely and adroitly made it obvious that denial of their sovereignty would undermine the general principle of sovereignty. Increasing support by civil society for indigenous peoples within states and globally (eg, the UN Declaration) has helped.

My work, often in partnership with James V Fenelon at University of California, San Bernardino, explores the issues of resistance and revitalization from a global and historical perspective. We use world-systems analysis as a start, but move from the local to the global. Here I report a few findings from that work.

Survival of Indigenous Peoples, when it has not been an accident of remote location, demonstrates an immense resilience in adopting, then adapting, practices, material culture and intellectual ideas from impinging states. For instance sociologist Carol Ward shows that Northern Cheyenne efforts to develop pedagogical techniques rooted in Cheyenne culture to teach math and science have been quite successful. As a result of these efforts more Cheyenne students are finishing associate degrees and experiencing increased self-confidence. As word of this success is spreading in Indian education and general education literature, other Indian nations, and even a few non-Indian schools, are studying the Cheyenne programs to see how they can be adapted to their specific cultural settings. The Diné (aka Navajo) have developed Peacemaker courts for settling family and other disputes. They are based in Navajo concepts of harmony. Here too, other Native American groups, and even some middle class communities, have begun to develop analogous approaches rooted in their own fundamental values.

Since attempts to eliminate Indigenous Peoples have been occurring for millennia, shows that states qua states are the main source of efforts to eliminate indigenous

peoples, either through genocide, ethnocide or culturicide (eliminating a culture while saving the ethnic label). This does not deny the severe impacts of European expansion, but does demonstrate that capitalism and Eurocentrism are not the sole causes of attempts to eliminate Indigenous Peoples.

Some of this drive originates in a belief that the modern state is the only way for humans to live. The persistence of Indigenous Peoples demonstrates that there are many other ways humans can live, including ways to organize kinship that differ from European patriarchy.

Most threatening to modern neoliberal capitalism is the persistence of communities that make economic and resource use decisions on a communal basis. This undermines the foundations of neoliberalism with its fervent valorization of private property and the free market. For instance, many Native American groups insist on communal administration of resources, often including profits from gaming operations. The most extreme example is the continuing refusal by Lakota peoples to accept money for the illegal seizure of the Black Hills. This has two major implications: (1) insistence on continued communal ownership; and (2) refusal to accept commodification of land.

Please send ideas for future columns to the contributing editors, Mona Bhan at monabhan@depauw.edu and Noelle Molé at nmole@princeton.edu.

Association for Queer Anthropology

DAVID L R HOUSTON, CONTRIBUTING EDITOR

Coup d'Etat

We are in the midst of a revolution, right here in the United States of America. It's not a revolution à la Libya or Egypt, where hordes of angry people, fed up with the lies and greed of central authorities, gather in huge public squares and denounce the leadership because they are tired of the constant looting of the state by a minority. It's not a "quiet" revolution à la Charles A Reich reborn, a nascent, quiet quality of upward visions, with hope for a better life and some hippy vision of expanded consciousness. No, it's a lot more basic than that. It's a revolution about fear and it is devouring huge chunks of the social landscape in remarkable ways, and deserves careful study.

Back in the days before 9/11 and Al-Qaeda, there was a short-lived excursion into the mechanics of this revolution. Barry Glassner's *The Culture of Fear* examined the idea that is now such a roaring success, that fear is a useful means to gain political currency and, ultimately, social control. Since then, we've seen it in action in numerous fascinating ways. So much of it is patently obvious that a careful observer of human culture, something we are all wont to do, might scoff at the idea that the topic is wasting space here. "Why bother?" we might chime in, our own chorus from *Antigone*. And indeed, it's a fair criticism. Why take aim at, or call for a detailed examination of, something that has been part and parcel of human social structures for, what, millennia? It is not a shortage of pitchforks or hay and matches that leads to concern. Rather, it's the quiet and insidious nature of this particular round of it that is unsettling.

The nefarious nature of this fear is exposed in such far-

flung corners as social networking, where the ruling elite of a particular (unnamed) online drive-through unceremoniously censored the artwork of one Gustave Courbet. The attempt by a Danish artist to share *The Origin of the World* through this worldwide social and visual medium was struck down. No explanations, no discussion, it's over. The work dates to 1856, hardly Times Square porn. When last we checked, the Smithsonian's decision to axe the highly "provocative" segment of a video that depicted ants on a crucifix remained. Length? 11 seconds.

So where's the revolution? It's in the crevasses and interstices of how *individuals* are making decisions about what is and is not acceptable material, what can and cannot be seen, what is prurient and should be hidden from view. It holds lives captive as the need to see and know is shelved in favor of "family values," the manufactured fear that somehow, somewhere, some innocent, doe-eyed child will stumble upon this awfulness and be changed. Perverted. Misaligned. To a large extent, it is the same old same old, with a crucial difference: when those that run the show, get big tax breaks or dole out meager sums to the less fortunate in the form of loans or refinancing are the very same ones that hold the cards in the technical infrastructure, it is perhaps appropriate to say, "Houston, we have a problem." The "revolution" is about how easy it is to foster a belief that terrible things will come to pass if anyone sees a naked body, a penis or a vagina. That in "truth," these awful amoral "things" represent the worst of humankind.

We need more, not less. More penises, more vaginas and more open dialog about what it really means to *be* human. Real human behavior is found as much in the expressions of our pleasure as it is in our work, our wars or our anger. Queerness, transness, straightness, alphabetical-ness of any stripe, is as essential to our well-being as banks and cars and food and clothing. Whither the rebellion?

There aren't any Stonewall Inns left. No angry cohort of queer persons, seeking little more than solace with like others, is couched behind a door, waiting for the moment when the authorities break it down and, in a headlong rush towards freedom, stand and face their tormentors. Oh that it were so easy.

Join us. AQA wants you! Visit www.solga.org—news, mentors, listserv and more. Please send any comments, suggestions, ideas for new columns or just say "hi" to David Houston at dlrh+an@uvm.edu.

Association of Senior Anthropologists

PAUL DOUGHTY, CONTRIBUTING EDITOR

"Breaking News" for Anthropology

What fun! Springtime flowers, trees, birds and baseball arrived in Florida as I write in early March. It is hard to believe that another academic year slipped by. Beyond academe, stunning events occur on a daily, seemingly hourly basis. We are deluged with information, appropriately described as "breaking news" that often glues us to the TV screen. A small sample came via email from a colleague, Alice Kehoe, about a voracious Milwaukee sinkhole that was "eating a car!" At first I thought that her Wisconsin state governor did more than break the unions or be embarrassed by a prankster's phone call. Nevertheless, the car's disappearance was simply a side-

show: many thousands had been angrily demonstrating in Madison, state senators were in hiding, and representatives of the "middle class" were occupying the state Capitol as nasty debates ensued.

That was a minor event compared to Egypt and Tunisia as dictators were pushed out of power, or forces in Libya were using mercenaries to retain power. The Afghan and Iraq wars had to compete with yet other events. My local newspaper featured grass fires consuming Oklahoma, bus passengers killed in a New York City accident, a coal mine blast in China killed 19 miners. Several deaths, rapes and robberies, and Charlie Sheen's misadventures, were also reported in some detail. And then the "record breaking" Japanese earthquake and tsunami tumbled buildings and washed cars, houses and cities away, killing thousands and causing nuclear power plants to create their own headlines. The tsunami even pushed the Somali pirates and the Australian floods out of print.

This spring was a feast for bad news fans, whose preferred genre dominates the media. By actual count over four days, 62% of the all headlined items in my local newspaper consisted of bad happenings and of the remaining 38%, most referred to sports ("good stuff") at 25% of the total news content. US readers are not alone in this proclivity as popular media elsewhere seems to have the same preoccupations. A journalism colleague reminded me, "bad news sells."

Or is it that our civilization has a specialized "bad news culture" that functions to buoy the spirits of those depressed by the distasteful affairs and actions far away? People can feel and sympathize with the plight of victims, while being thankful it wasn't them. Such sentiments induce some to make donations of assistance: by putting one's left-over change in a relief fund box next to the restaurant or gas station cash register, any sense of "good fortune guilt" goes away.

A glance through our journals, like *American Anthropologist*, reveals a gradual increase through time in articles and books that analyze topics that might classify as bad news in contemporary society. The sea change discussed by Melissa Cheeker, David Vine and Alaka Wali (*American Anthropologist* 112[1]) in their introduction to the new AA Public Anthropology section recognizes the trend to "regain, reinvigorate and institutionalize political and social engagement" of the discipline. Indeed, the first piece to appear there was David Price's commentary "Blogging Anthropology" (*American Anthropologist* 112[1]) discussing the fast breaking independent internet publishing world that is causing a sea change in print media everywhere. He notes that this popular domain has its quality problems in presentation, content and reliability as bloggers rapidly spin off in many topical directions.

All of these breaks with past tradition, topics and formalities clearly raise questions about the current nature of the discipline. The topics of societal change and the myriad of grievous problems produced must be addressed by us. See it as the second look at this issue, the first having been when we took up acculturation as a legitimate anthropological topic in 1936. That was followed by a proliferation of new topics, journals and associations that are reviewed in the forthcoming ASA publication, *Expanding American Anthropology 1945-1980: A Generation Reflects* (Kehoe and Doughty 2011). We continue to expand and may burst apart along the old four-field fault lines, with each having an applied and critical dimension with our numerous sections developing further variation to encompass the cultures and lives of seven billion people.

Think about it and have a productive anthropological summer. This column returns in October. Until then, look at our website for the ASA/AAA meetings details, and communicate with us at will via the internet: President, Herb Lewis (hslewis@wisc.edu), past President Tony Paredes (janthonyparedes@bellsouth.net), new President-elect, Paula Rubel (pgr4@columbia.edu), Program Chair, Alice Kehoe (akehoe@uwm.edu), Treasurer Margo Smith (mlsriplow@msn.com) or Secretary/Contributing Editor Paul Doughty (p_doughty@bellsouth.net).

Biological Anthropology Section

VIRGINIA J VITZTHUM, CONTRIBUTING EDITOR

A Longitudinal Legacy

A recent "News Feature" in *Nature* (March 3, 2011) described what is now the world's longest-running birth cohort study, the UK National Survey of Health and Development ("Study of a Lifetime," by Helen Pearson <http://dx.doi.org/10.1038/471020a>). This unparalleled project continues to follow an original cohort of 5,362 people born in England, Scotland and Wales in early March 1946. Over 80% of the original cohort is still participating in the study. Researchers have collected a wide range of physiological, behavioral and cognitive data on the cohort throughout their lives, and data collection and analysis are ongoing. The study is funded by the UK Medical Research Council. Reported in eight books and more than 600 papers to date, the researchers have documented numerous associations between early childhood growth and development, and subsequent health outcomes in later life. For example, babies with large birth weights were more likely to develop breast cancer in adulthood. My favorite finding is that women who performed well on intelligence tests in childhood reached menopause several years later than those who performed poorly. Hypotheses prompted by the findings from the UK study clamor for testing in other populations, and who better than bioanthropologists to take on that task.

New Blog

The BAS website hosts link to relevant blogs (www.aaanet.org/sections/bas/blogs.html). Julianne Rutherford (assistant professor in oral biology at the University of Illinois at Chicago College of Dentistry) has recently added her new blog and has sent the following description:

I started a blog several months ago as an outcome of the successful New Faculty Happy Hour at the 2010 AAPA meeting. The blog—Biological Anthropology Developing Investigators Troop (BANDIT)—focuses on career development issues such as the job search, teaching, writing, publishing, grant writing, conferences and work-life balance. The target audience is late-stage grad students and postdocs, adjunct and visiting lecturers/profs, and pretenure professors. The blog also has an "Awesome!" feature whereby I highlight recent publications and other accomplishments by BANDITs, and I encourage people to send me their good news or other announcements (eg, job postings, fieldwork opportunities, etc) so I can share it with the "junior" professional biological anthropology community (<http://aapabandit.blogspot.com>).

Happy Days!

With this final issue for the academic year, I wish you all a restful and productive summer. This column will appear again next October. I welcome all contributions you may wish to publish in next year's issues.

Please send news items to Vitzthum@indiana.edu.

Central States Anthropological Society

EVELYN DEAN-OLMSTED AND ANGELA GLAROS,
CONTRIBUTING EDITORS

Elections

Don't forget to vote for CSAS board positions in the AAA elections. The slate of candidates is as follows:

- Second Vice-President (three-year term: one as 2nd Vice-President, one as 1st Vice-President, one as President). Vote for one: James Stanlaw (unopposed)
- Executive Board (three-year term). Vote for two: Nobuko Adachi, Brigittine French, Julie Hollowell, John Hoopes.
- Nominations committee (two-year term). Vote for one: R Lee McNair (unopposed)

Student Paper Prize: Submissions Due May 2

CSAS awards prizes each year for best undergraduate and best graduate student papers given at its annual meeting. Prize submissions must be research papers based on presentations given at the 2011 Annual Meeting held in Iowa City, Iowa. The prize in each category is \$300 and papers in any area of anthropology are eligible.

Papers should have anthropological substance and not be in another field of social science or humanities. Research and conclusions should be framed by general anthropological issues. Goals, data, methodology and conclusions should be presented clearly. Use of original literature is preferred rather than secondary sources. All references should be cited properly. Entries should aim for the style, format and quality of anthropological journal articles. Papers should be potentially publishable but papers that require some editing or rewriting may still be chosen for the prize. This year's deadline for submission is Monday May 2, 2011—three weeks after the meeting. This gives entrants time to make revisions based on feedback received at their presentation. Reviewers' comments are returned to entrants, providing each author with feedback on their work.

Additional instructions can be found at www.creighton.edu/groups/csas/awards/index.php.

Member News

Evelyn Dean-Olmsted (Indiana U) published an article entitled "Shamis, halebis and shajatos: Labels and the dynamics of Syrian Jewishness in Mexico City" in *Language and Communication*, Volume 31, Issue 2, May 2011, pp 130–40.

Heidi Bludau (Indiana U) was selected to participate in the Regional Policy Symposium on Gender Issues in Eastern Europe and Eurasia in Washington, DC, April

5–11, 2011. The event is funded by the United States Department of State's Title VIII Program and implemented by IREX and the Woodrow Wilson International Center for Scholars' Kennan Institute.

Please send contributions to Evelyn Dean-Olmsted (Indiana U) at emdean@indiana.edu, or Angela Glaros (U Illinois at Urbana-Champaign) at glaros@illinois.edu.

Council on Anthropology and Education

STEVE BIALOSTOK, CONTRIBUTING EDITOR

Harry Wolcott's New Book

I first met Harry Wolcott when he came to AAA in New Orleans to present the Spindler Award. I had only known Harry only through his writing, having first read the groundbreaking "The Sneaky Kid" as a doctoral student. More than a decade before Kulick and Wilson's *Taboo: Sex, Identity and Erotic Subjectivity in Anthropological Fieldwork*, Harry described what Esther Newton eventually referred to as "the erotic equation in fieldwork" (1996). Books including *A Kwakiutl Village and School*, *Teachers versus Technocrats*, *The Man in the Principal's Office* and *The African Beer Gardens of Bulawayo* were seminal ethnographies. As an architect of the field of educational anthropology, Harry's books, chapters and articles are foundational.

Ethnography Lessons: A Primer (Wolcott 2010) is an enormously satisfying book by an anthropologist drawing on almost fifty years of experiences and has much to share with both novice and experienced ethnographers. In his heart, Harry is an educator. The book's themes—serendipity, personal ethics and ethnography—are built around his five major studies. Students new to educational anthropology learn about ways to organize an ethnographic account; characteristics of ethnography; ethics in the field; assigning pseudonyms; themes; and getting help from others.

But Harry writes *Ethnography Lessons* with the expectation that many who read it are already familiar with his previous works. The chapter "Ethics and Intimacy in Fieldwork" shares anecdotes about the challenges of developing relationships during his many fieldwork experiences, the problems some of his own students faced during their fieldwork, and finally his sexual relationship with Brad, the Sneaky Kid.

Prior to Harry's early writings, disclosing sexual relationships—much less homosexual relationships—was simply not discussed in the literature. Harry has told this story in more detail elsewhere, so here he reflects upon the righteousness of his critics who pit ethics against intimacy in the field, challenges these detractors' own motivations and moral code, expresses discontent over even the possibility of acting ethically in the field, and reflects upon what it means to have told the "truth."

Harry provides examples of how serendipity is seminal to ethnography; since the book is part memoir, he also describes how serendipity played a major role in his life and how he became an anthropologist. He grew up in Oakland, California, attended and hated UC Berkeley. He was drafted for the Korean War but avoided combat thanks to superior typing skills. Harry used his GI Bill to pursue education at San Francisco State, became a teacher, got an invitation from Stanford to study for a PhD and met a young professor

named George Spindler who was interested in cultural transmission. Harry is Aristotle to George Spindler's Plato, and readers who know educational anthropology's early history get some great insights into the ongoing working relationship between the two as well as the development of the field.

Their years together serve as a metaphor that Harry places on the importance of time, "our truly independent variable" (p 137). In the field, there is never enough of it, especially when so much is happening. There is also the enormity of post-fieldwork tasks, "mostly because your thoughts don't seem to be coming together as you hoped and assumed they would" (p 138). Harry's counsel? Be patient. Don't rush. And don't be too hard on ourselves. He confesses that it took him 25 years before he had the kind of conclusion for his dissertation that he was satisfied with. I'm not entirely reassured by that statement, but if I've learned anything about Harry, it's that he tells the truth. About fieldwork, the job of an anthropologist, about life.

Joni Mitchell wrote, "They say love is touching souls. Surely you touched mine cause part of you pours out of me in these lines from time to time." I asked Harry, what gave him the greatest joy? He responded, "Achieving, and helping others achieve, an understanding of what really motivates people, how the world really works, and the complex system by which each of us individually finds our way in it."

As educational anthropologists, we should all feel the serendipity of knowing Harry's work, and in the lines that we all write, from time to time.

Contact CAE Contributing Editor Steve Bialostok at smb@uwoyo.edu.

Council for Museum Anthropology

MARGARET BRUCHAC, CONTRIBUTING EDITOR

International Museum Repatriation Issues in the News

Since the passage of the 1990 Native American Graves and Repatriation Act (NAGPRA), increased attention has been drawn to the ownership of indigenous collections in museums. Repatriation claims that in past decades might have been resolved behind closed doors have been forced into the open. In recent months, several high-profile international repatriation cases involving university museums have appeared in the national news.

In November 2010, national media reported on a NAGPRA dispute between the University of Pennsylvania and the Tlingit Nation of Hoonah, Alaska. This collection was originally amassed by Louis Shotridge, a Tlingit Indian serving as an assistant curator at the University Museum from 1915 to 1932 who sought to preserve ceremonial artifacts in the years before Alaska statehood. U Penn had volunteered partial repatriation, but the National NAGPRA Review Committee supported the assertions of tribal claimants that Shotridge had no right to sell tribal patrimony, and that the Museum had no legal rights of possession (Tom Avril in *The Philadelphia Inquirer*, December 6, 2010). Negotiations between U Penn and the Tlingit are ongoing.

On November 20, 2010, the Associated Press reported on a long-standing dispute between the government of Peru and Yale University over artifacts taken from the Inca

site of Machu Picchu by archaeologist Hiram Bingham during the 1910s. In 2007, Yale had agreed to return title and offered to fund a travelling exhibition, but the parties disagreed over the number of artifacts to be returned. In early 2011, Yale and Universidad Nacional de San Antonio Abad del Cusco (UNSAAC) resolved their disagreement by establishing the UNSAAC-Yale International Center for the Study of Machu Picchu and Inca Culture in Cusco, Peru, with the understanding that the Machu Picchu collections would remain accessible for research and education.

In February 2011, just days before the popular "Secrets of the Silk Road" exhibition was due to open at the University of Pennsylvania Museum, Chinese officials insisted that the mummies and artifacts be removed, and that photographs and reproductions be substituted (*The New York Times*, February 2, 2011). This exhibition of mummified human remains on loan from the Xinjiang Uighur Autonomous Region in Western China had already been displayed without incident at the Bowers Museum in Santa Ana, CA and at the Houston Museum of Natural Science. Since these ancestors appear to be of Persian or European ancestry (rather than Asian), it was widely speculated that the visual ethnicity of the mummies was a topic of concern. By February 12, however, Chinese officials had granted permission for their display at U Penn.

Each case profiles differing perceptions of ethnic identity, property and heritage, and highlights the inextricable relations between ownership and sovereignty, and the power that indigenous peoples can exert in modern museum contexts. Beyond NAGPRA, indigenous groups can also now point to the 2007 United Nations Declaration on the Rights of Indigenous Peoples to support assertions of cultural ownership. It is likely that museum exhibitions will continue to be an interesting locale for contesting and claiming indigenous heritage.

Upcoming World Archaeological Congress

Scholars of museum anthropology and indigenous collections should note that the upcoming Inter-Congress of the World Archaeological Congress (WAC), meeting from June 22–25, 2011, will focus on the topic "Indigenous People and Museums: Unraveling the Tensions." Hosts include the Museum Studies Program at Indiana University-Purdue University Indianapolis and the Eiteljorg Museum of American Indians and Western Art. The Inter-Congress will dovetail with the Eiteljorg Museum's 18th Annual Indian Market and Festival held from June 25–26.

In the call for papers, WAC organizers emphasize the fact that "archaeology reflects the present as well as the past," and they invite attendees to consider "how Indigenous peoples are represented and the impact museum representations have on their lives." For WAC, the definition of "museum" applies to any formal or informal institution or organization that collects, represents, or is otherwise responsible for and interested in the interpretation of indigenous collections and cultural heritage. Topics for discussion will include: issues of representation; advisory boards; treatment of sacred items; conservation and curation; repatriation; cultural and historical memory; contested pasts; sites of conscience; intellectual and spiritual concerns; museum training; new media and technologies; and collaboration, among others. For more information, see <http://wacmuseums.info>.

Contact CMA Secretary Margaret Bruchac (U Connecticut-Avery Point) at margaret.bruchac@uconn.edu.

Culture and Agriculture

SUSANNA DONALDSON AND JOAN MENCHER,
CONTRIBUTING EDITORS

C&A Panel: Community and Labor Dynamics in Agricultural Systems

By Matthew D Whittle (UC Santa Barbara)

At the 2010 AAA Annual Meeting, Matthew Whittle and Rani McLean (UC Santa Barbara) presented papers on the social and cultural dimensions of agricultural labor. Their papers examine labor-intensive agriculture in contexts that are worlds apart. Whittle explored collaborative labor in subsistence agriculture in a rural indigenous community in Oaxaca, Mexico, while McLean explored immigrant labor in the premium wine vineyards of Napa Valley, California. In one context agricultural labor is a socially valued means to create and reinforce social relationships, in the other agricultural labor is undervalued and marginalized.

Matthew Whittle's paper, "Reciprocating Self-Exploitation: Collaborative Labor in a Oaxacan Community," focuses on the social and economic importance of collaborative labor in swidden agriculture. The need for a large temporary labor force for burning and harvesting swiddens causes a coordination problem. To solve this problem farmers use collaborative labor rather than wage labor, which is available, but is not an economically viable option. Communal labor for public goals is a well-explored phenomena, but this collaborative labor is unpaid for private production. Whittle explored the variety of reasons that individuals contributed their labor to this system, arguing that reciprocity alone is an inadequate explanation. Individuals who do not themselves farm, and have no expectation for repayment, regularly work when their labor is requested.

Whittle describes four reasons that participants contribute their labor: reciprocity, prestige, identity and solidarity. Contributing labor may create social obligations, but it is also socially valued and increases the participants' prestige. Moreover, many participants explained that contributing was a fundamental part of their cultural identity and that it was also an important symbolic act to demonstrate the solidarity of their social groups. Whittle argues that these various reasons for contributing labor are sources of social capital that families can harness for their agricultural production. The value of a family's social capital is beyond their control, but they control the ability to harness it through their social relationships and memberships. Social relationships are important for economic production: without collaborative labor many families would not be able to engage in subsistence production.

Rani McLean's paper, "Concealed Workers: Agriculture, Communities, and Contested Space in Napa Valley, California," focuses on the social and spatial marginalization of migrant farm workers. McLean describes the trends of capital and labor intensification in premium wine production in Napa Valley, which have resulted in dramatic changes in the demographic and economic composition of agricultural towns. In many communities throughout rural California, labor intensification has led to spatial and social transformations as farm workers settle permanently and long-term residents relinquish

space. McLean observes that this transformation is not occurring in Napa Valley, and argues the reasons are aesthetic. The viticulture and tourism industries seek to create an idealized place through the micro control of the built environment. In doing so, they create a space that excludes and marginalizes those workers who are the backbone of the wine industry.

McLean argues that immigrant Mexican farm workers do not fit into the community's ideal place. She argues that the idealized space takes precedence over agricultural labor. Many labor-intensive processes are pushed into the nighttime so that vineyards are aesthetically pleasing to tourists and residents during the day. The desire for ideal spaces extends also into the local communities. McLean discusses how immigrant Mexican farm workers are being incorporated into two communities in Napa Valley. She argues that one community is moderately stratified: immigrant workers are somewhat accepted, although they are considered outsiders or foreigners, and the control of public spaces is contested. The other community is highly stratified: immigrant workers are removed from public spaces or completely out of town.

Last Call for Submissions

C&A invites anthropology graduate and undergraduate students to submit papers for the 2011 Robert M Netting Award. Papers should be single-authored, unpublished and limited to a maximum of 7,000 words. Submitters need not be AAA members, but they must be enrolled students at the time of submission. Please submit papers electronically by May 21, 2011 to Lisa Markowitz (U Louisville) at lisam@louisville.edu.

Our column welcomes all materials of interest to C&A members. Please direct inquiries and ideas to Susanna Donaldson at susanna-donaldson@uiowa.edu or Joan Mencher at joanmencher@gmail.com.

Evolutionary Anthropology Society

JOHN P ZIKER, CONTRIBUTING EDITOR

Why Holism Matters

By John J Crandall (U Nevada—Las Vegas)

Evolution occurs solely through natural selection's effects on the genome. This, we are taught, is what biology's modern synthesis was all about. In the age of genes, DNA and the sequencing of the human genome, some might argue that other anthropological sciences, such as osteology and primatology, are irrelevant to the study of human evolution, given that they are unable to assess the action of natural selection on the genome. To ignore these areas that are central to biological anthropology overlooks critical evidence in reconstructing human evolution and biology. Here, I will summarize why, for the foreseeable future, predicting what a collection of interacting genes will produce in a certain set of circumstances is not going to be possible.

There are three major reasons that a complete understanding of human evolution is not possible solely from a genetic perspective. First, genetic change is not the only avenue by which human evolution occurs. Second, even

if this were true, genetic expression is shaped by factors occurring throughout the organism and the outside environment. Finally, while genetics have much to do with the evolution of modern humans, the developmental environment is also relevant to understanding human biology.

Beginning perhaps with the work of Richard Dawkins, a number of biologists have accepted that organisms often inherit information and survival strategies through means other than DNA. Dawkins refers to these non-genetic replicators of inheritance as "memes"—purely cultural units of inheritance. Since this early work, additional scholars have argued that a range of animals convey symbols and behaviors that impact fitness, vary within a population and evolve through time. We now know that beliefs, norms and behaviors, such as religion, contribute to success and impact the fitness of those who inherit, modify and pass them on.

In 1949, Carl Lindegren demonstrated that about 66% of the mutations occurring in yeast cells (*Nuerospora*) did not exhibit Mendelian separation. Rather, mutations in these cells have been shown to occur when the organism undergoes stress, resulting in directed mutations. This sort of mutation is a response to stress faced by the entire organism resulting in systemic change that increases the chances that the organism will beneficially change its phenotype and adapt to the environment threatening its survival. The role genes play can be more fully understood from such a systems perspective. This perspective requires us to study and consider what other genes, the cell, the organism and the larger environment in which the organism is attempting to thrive are undergoing when we attempt to explain why adaptations arise.

Research on the developmental origins of health and disease has shown that influences, such as changing maternal diet during pregnancy, will change the expression of a static set of genes long after a mother's offspring has been born. Recent scholarship demonstrates that biology is shaped by much more than genetic change. Genes and their expression actually vary across the lifespan of an individual, and are the products of a constellation of interactions between genes, behavior and symbolic systems that themselves change according to the current and past environments in which both a population and individual have lived.

Given that genes alone cannot explain all of human evolution, we must turn to other disciplines to complete the picture. These other fields have the ability to address additional factors involved in shaping inheritance and adaptation. Primatology, for example, provides insight into the behavior and results of the environment faced by our common ancestor. Other areas of physical anthropology, such as osteology and paleontology, can also give insight into the external factors impacting our evolutionary trajectory that are not expressed through genetic means alone. To fully understand human evolution and biology we must continue engaging in work that addresses all of the complexities of evolution and embraces the holistic approach that is essential to the field of anthropology. This requires perspectives, such as hunter-gatherer ethnography and the fields noted above, that complement DNA-based research by accounting for information that genetic techniques alone cannot provide. Only by merging traditionally scientific methods with other anthropological perspectives will a full picture of our evolutionary past emerge.

Contributions to this column are welcome and may be sent to John Ziker (jziker@boisestate.edu).

Middle East Section

YASMIN MOLL, CONTRIBUTING EDITOR

Fieldwork and Motherwork in the Middle East

By Rehenuma Asmi (Teachers C—Columbia U)

Fieldwork in the Middle East has been largely demarcated by a gender barrier, one in which male anthropologists have access usually only to the world of men. This resulted early on in a dearth of information about women in the Middle East, but with the emergence of women anthropologists, Middle Eastern ethnography began to provide more nuanced and rich accounts of the lives of women, children and families.

When I returned to Qatar for fieldwork in the summer of 2007, my PhD candidacy wasn't the only change that had occurred since I left that country the year before. I also came bearing a one-and-a-half year old, complete with her pack 'n'play, diapers, clothes and never-ending assortment of toys. Both changes were monumental. At this time, I shared similar concerns as my colleagues also conducting preliminary fieldwork that summer: Would anyone talk to me? Where should I begin? What if I gathered no data? What if no doors opened or serendipity occurred? These questions swirled in my brain along with the day-to-day concerns of a new mother: Did she sleep and eat enough? Where do I leave her when I do fieldwork? Do I take her with me? What if I don't have enough time for her? What if I don't have enough time for my research? What does it take to pull both jobs off successfully?

As the summer continued, I discovered a happy medium between fieldwork and motherwork. With my husband's help, we coordinated our schedules, found part-time childcare and extended our resources as far as we could to make things work. Many westerners I spoke to during my fieldwork mentioned that Doha was a great place to have a family because of the financial support provided by the government and corporations, including but not limited to, childcare, tuition, housing based on family size and health care. Being a female anthropologist with two young children in tow, I found that fieldwork in Qatar was simplified by these measures and the knowledge that children were considered a blessing rather than a nuisance.

Being a parent also made me a better fieldworker, more aware of the similarly multi-faceted realities of my informants. They too had families, children, mothers and fathers, aunts and uncles and commitments that they constantly had to consider, juggle and negotiate. They were not a number, a data point or a code that I could isolate from its context. In Qatar especially, families are of paramount importance. I attended several female social gatherings, which brought together every generation of women in the family and was accepted more readily because of my family status and the presence of my daughter.

The warmth and depth generated by motherhood and the knowledge and skills of an anthropologist are not mutually exclusive. Having my first daughter with me during my first stint in the field got me invited into the homes of key informants. She was also a wonderful ice-breaker and a reason to research preschools and their language programs. My second daughter, born in Doha during my second year of fieldwork, showed me a world of women, medicine and hospitals that I never would have known otherwise.

I have learned over the years, through my experiences as a religious minority and woman in the US, a graduate student in anthropology, a mother and a field researcher, that there is a basic recipe for success in human interactions. The golden rule is really truly worth a mountain of gold and should supplant many theories on ethnographic fieldwork. Whether you are in a family friendly environment such as Qatar or in your university halls, treating people the way you want to be treated goes a long way in opening doors of respect, communication and information. Despite my uncertainties about being a woman with children in academia and in the field, I have observed that people are remarkable at taking cues from one another. Allow yourself and your interlocutors, whether in the Middle East or elsewhere, the chance to cross every boundary between you and you might be surprised at what you learn in the process.

If you would like to feature a new work in AN, please email MES Contributing Editor Yasmin Moll at yasmin.moll@nyu.edu.

National Association for the Practice of Anthropology

EVA FRIEDLANDER AND TARA EATON, CONTRIBUTING EDITORS

Practicing Anthropology in the World of Mental Health Treatment

By Madeleine Tramm

Raised in the enclave of academia, it was inevitable that I would enter the world of teaching and research. Or so I thought.

In my early 20s, soon to receive my doctoral degree in anthropology, two people in my family became very sick—one with severe mental illness and the other with addiction. As I tried to understand them, the afflictions and what I should do, my professional path inexorably changed. For the past 30 years I have worked in the mental health field: I have run addiction treatment centers, consulted to multinationals on corporate counseling design, and founded an employee assistance program (EAP) for a major US labor union.

My credentials have always set me apart from my co-workers. In fact, there are so few anthropologists working in mental health—a field dominated by psychiatrists, psychologists and, increasingly, social workers—that my colleagues invariably believe me to be a psychologist, or even a “doctor” who can sign prescriptions.

My education as an anthropologist, specifically my outlook, methods and styles of engagement, has enhanced the services I provide to my organizational clients. Today, working in the Prevention Department at Phoenix House, a national publicly funded drug addiction treatment agency serving predominantly Medicaid eligible parolees, I assist the organization with moving into the private school market. My outlook as an anthropologist helps me differentiate the commonalities in interest between two such diverse populations from the differences, and then offer modifications in the treatment experience.

Similarly, in past work administering the New York operation of Hazelden, an addiction treatment program, I recommended a strategy emphasizing team over hierarchy to build treatment plans for clients. This had the effect of quickening the diagnostic process and enabling lower level clinicians to benefit from continuous interaction with highly trained medical personnel.

I have worked for large organizations, hierarchical by nature. In some, the voice of those at the bottom is ignored or minimized. Utilizing the seemingly informal and casual anthropological style of engagement—generating trust and confidence in being heard—has led to imparting invaluable and even hidden information. Learning such truths and acting on them with respect and discretion can help resolve organizational challenges.

Madeleine L. Tramm is a senior healthcare executive. She served as chairperson of the New York State Advisory Council on Alcoholism and adjunct professor at Columbia University and New York University.

2011 Ethnographic Praxis in Industry Conference

By Inga Treitler

The Ethnographic Praxis in Industry Conference (EPIC 2011) is pleased to announce that the sixth annual conference will be held in Boulder, Colorado, from September 18 to 21, 2011.

EPIC 2011 brings together people actively thinking about theoretical and methodological developments for ethnography in practice. It will feature original, peer reviewed, high quality and engaging papers, workshops, artifacts and presentations around the theme: “Evolution/Revolution: Change and Ethnographic Work.” This theme allows exploration of harmonies and disjunctions between the continuous evolution of ethnographic practice and the pressures of radical disruptions that come from technology, history, economics and other areas where change is the rule. The contrast between the slow processes of evolution and the sharp, discontinuous change of revolution offers an interesting way to approach the substantive concerns of ethnographic practice worldwide. EPIC 2011 is also pleased to announce that designer and innovator Hugh Dubberly and science fiction writer and provocateur Bruce Sterling will be the keynote speakers. Please join us in beautiful Boulder, CO. Visit www.epiconference.com/2011 for details.

2011 NAPA Student Achievement Award

By Melissa Stevens

NAPA is now accepting submissions for the Eighth Annual Student Achievement Award, to recognize student contributions in the area of practicing and applied anthropology. The award honors students who have excelled in these fields and provides opportunities, particularly for students who have worked on team projects and in applied contexts, to be recognized during the AAA Annual Meeting and possibly see their work published.

Awards include three cash prizes: \$300 first place; \$100 first runner-up; and \$50 second runner-up. Additionally, students will be awarded a certificate of recognition and will be acknowledged at the NAPA Business Meeting during the 2011 AAA Annual Meeting in Montréal, Quebec.

The deadline for submission is July 1, 2011. For information on submissions, eligibility and judging criteria, see the NAPA website for details or contact NAPA Student Representative Melissa Stevens at napastudentaward@gmail.com.

To submit contributions to this column, please contact Contributing Editors, Eva Friedlander (efriedlander@igc.org) and Tara Eaton (t.eaton@wayne.edu).

National Association of Student Anthropologists

KERI A CANADA, CONTRIBUTING EDITOR

On Being Both a Student and a Teacher

I felt I’d prepped my Introduction to Cultural Anthropology class well for their first paper of the semester, an informal participant observation assignment. I’d gone over, in detail, how my students needed to take notes and analyze their data, and how this data could be turned into a readable narrative. I spent an entire class period in the library, demonstrating how to use search engines and databases to search for other ethnographies to use in comparison to their own work. I handed out samples of how to properly format in-text citations and bibliography using American Anthropological Association format.

I felt like I’d done everything for them but write the paper. Imagine my surprise, then, when it was time for my students to turn in the paper and I discovered that 25% of my class didn’t hand in the assignment. I didn’t even get many of the usual excuses (“My computer got a virus yesterday and I couldn’t access my paper,” “My printer ran out of ink and I couldn’t get the paper to print on any of the school computers,” or “I was in the emergency room with my roommate all last night”); the paper-less 25% of my class left the room with no explanation.

When things like this happen, I wonder what *I’m* doing wrong. If it was only a student or two who’d chosen to blow off the assignment, I might chalk it up to just one of those things that happens when you teach—you can’t reach everyone, right? But when I decided I wanted to teach anthropology at the college level, I sat down and tried to think of something about each of my memorable college professors and the things I’d learned from them—both good *and* bad. I wanted to emulate the good professors while improving on the professors who weren’t so great.

I like to think I’ve been able to do both, but I think it’s my habit—indeed, it’s probably the habit of everyone who loves teaching—to blame myself when something doesn’t go as planned. Of course, I tell myself the things we all know: “Most of the class is here for the diversity credit, not because they love anthropology,” “I can’t make them do the work,” and “some people need to fail in order to learn the consequences.” My problem, I suppose, is that I *don’t* want my students to do badly. None of the professors I work with take bets on who can fail the most students each semester, no matter how many times that rumor goes around.

I try to remind myself that it hasn’t been so long since I took my last class (being in the middle of writing required essays and working on my IRB application makes me long for the good ol’ days of classes!), and I feel quite foolish when I reflect on some of the excuses I must have handed to my own professors as an undergraduate. But we have to draw a line somewhere, don’t we? I also remind myself

that I had professors as an undergraduate who weren't afraid to give me an F when I deserved it (and I did), and I shouldn't be afraid to do the same when my students are just as deserving. I was the Teaching Assistant for an adjunct professor a handful of years ago who told me that I should never give any student lower than a C because the student might then complain, potentially jeopardizing his teaching position. I'm just as appalled by that notion now as I was then.

I think these experiences are all important in forming the type of teacher I'd like to be in the long term. I'm immensely grateful for every learning experience I've had, and I hope I'll continue to take careful notes and remember what works and what doesn't. There's a learning curve in every job I'll ever have, but it's important to me not to let that learning curve affect my students.

Keri A Canada is a fourth-year cultural and medical anthropology PhD student at the University of Nevada, Reno, and is NASA's Contributing Editor to Anthropology News. She has been teaching for nearly four years, and has taught at both community colleges and a university. Interested in writing a column for NASA? Contact Keri Canada at keri.canada@gmail.com or kcanada@unr.edu.

Society for Anthropological Sciences

STEPHEN LYON, CONTRIBUTING EDITOR

State of Anthropology: A Glimpse from the Anthropological Index Online

By Max Carocci (Royal Anthropological Institute)

With coverage of nearly 800 titles from the four fields of anthropology, British-based Anthropological Index Online (AIO) (<http://aio.anthropology.org.uk>) is one of the largest bibliographic databases of journal articles aimed at the global research community. Featuring monthly updates, AIO has an average yearly output of about 12,000 entries that help academics, students and commercial sector find what has recently been published. AIO is produced by the Royal Anthropological Institute of Great Britain and Ireland. It is largely based on hard copy journals held in the British Museum's Centre for Anthropology. Researchers can look as far back as the mid-twentieth century to find articles and references for their research via the internet.

While most journals indexed are in English, AIO processes material in more than 30 languages from around the world. AIO has a very strong Slavonic component that is currently represented by 13 languages. Articles from this variety of journal titles provide valuable information about current research from regions that, at least for users based in western countries, would otherwise be irretrievable

electronically. AIO in fact, in addition to popular British and US journals, indexes less-known publications that are not featured in other anthropological databases. AIO explicitly seeks journal titles from remote regions or that deal with underrepresented areas of research. These are two of the characteristics that make AIO unique among competitors. What is more, this policy also highlights imbalances in research output, lack of public exposure of minor journal titles, and topics less popular among anthropologists. Truly, more than 50 years of monitoring the anthropological community's global output have revealed AIO's potential for further data analysis.

The time span covered by AIO, the breadth of geographical and linguistic diversity represented, and the extent of topics indexed indeed can be used to great advantage for anthropology departments or anyone interested in the historical evolution and the current state of the discipline. A creative recombination of data from cross-sectional comparisons between articles' keywords and geographical provenance, for example, produced an interesting picture of current and past theoretical trends, from leaning toward sociobiology to extending the canon by including cultural studies, among other fields of research. Some of the most recent production of charts and percentages of material indexed in AIO are currently available online. They provide at a glance a snapshot of anthropological communities' research foci and gaps that can have implications for an evaluation of the four-fields' activities and concerns. For example, current data about ethnological research in Australasia show a bias towards research among Melanesian groups with an average of 74% of all the output generated by research in the whole region (Polynesia, Micronesia, Australia and New Zealand). Ironically, anthropology has been historically valued for its capacity to provide a detailed picture of the social and cultural life of peoples from remote areas, yet these data show that some areas are more studied than others. AIO data charts can also reveal biases in language usage, for example the extent to which non-English summaries are provided in English language publications. A bias toward research produced in English may limit the exchange of research findings from Anglophone countries, and vice-versa, the diffusion of non-English material among monolingual English speakers. Further analysis of charts produced by AIO promises to be rewarding due to extensive possibilities for comparison. Indexing holds the potential to generate more data and, crucially, provide a much needed picture of the global state of affairs in anthropology and its relationship to other disciplines.

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

Unions and the State of Education

Though Iowa is a right-to-work state and teachers cannot strike, we have collectively bargained at Des Moines Area Community College since the law was enacted in 1974. The question has often been asked, "Why doesn't the faculty union bargain for improvement in educa-

tional quality? Why are teachers only looking out for their own economic well-being?"

Our responses were always that the purposes of unions are just that: to maintain and advance the contract bargained with the administration as it pertains to salaries, benefits and safety issues, and to protect members from their bosses' arbitrary and capricious behavior when it occurs. I was always surprised at how many faculty colleagues weren't comfortable with that. Even in hard times, our membership was only about 50% of those eligible.

Somehow, teacher unions never succeeded in convincing some people that we were an honorable organization. Increasingly, our public image became that of obstructionists protecting incompetence and impeding educational improvement. Administrators complained that teacher unions made it impossible to fire incompetents, often to avoid the hassle of providing appropriate evidence. Newspapers ran frequent op-ed essays blaming public school teachers for the decline in student academic performance and lauding charter schools, vouchers and other forms of privatization. Political conservatives lionized former Washington, DC school superintendent Michelle Rhee for criticizing teacher unions while firing 241 teachers and placing another 737 on a year's notice to improve their proficiency (*Washington Post*, July 24, 2010).

And now that Wisconsin's governor and Republican-dominated legislature have gutted public employee unions, the movement is in full swing. Other states with Republican majorities are following suit. Unions and their supporters are fighting back, and I am confident that when the nation regains its sanity from some of the extreme measures that have been taken, teachers unions will survive, with some changes.

However, while the battle rages, the subject of education sits on the shelf. It is not being discussed. To find out some of the important issues in community college education, Mark Lewine, community college representative on the AAA Education Task Force, queried SACC-L listserv members and unleashed a wellspring of responses:

- Many students can neither read nor write. Almost as many are in developmental programs as in college-level classes.
- Federal, state and local pressures are on students completing STEM (Science, Technology, Engineering and Math) programs to enter the work force. Liberal Arts subjects like anthropology, philosophy, literature and the fine arts are de-emphasized.
- Waning state support for public education in general causes deans and faculty to spend much of their time writing grant proposals.
- Math instructors complain that students' poor reading skills hamper their abilities to work through and comprehend homework, especially word problems.
- Too many students are incompetent in simple arithmetic and don't even understand percentages.

Furthermore, a report on a five-year study of 26 community colleges designed to identify learning problems and develop strategies to improve student academic achievement stated that student outcomes remained largely unchanged (Jennifer González, "Achieving the Dream' Produces Little Change in Community Colleges," *Chronicle of Higher Education*, February 9, 2011).



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Perhaps more than four-year colleges or universities, public community colleges are top-down institutions. Educational leadership must come from the chief executives themselves. However, if community college presidents are exhorting their faculties to uphold educational standards and require their students to really learn in order to be retained, I have yet to hear of it. The public wants improved education, yes, but it relies on educators to make it happen. At some point, increased retention rates, more degrees granted and more “cost-effective” budgeting (read: higher ratio of adjunct to full-time faculty) won’t cut it if students aren’t really learning.

I think it’s an opportune time for faculty unions to come out publicly for improved learning. Without capitulating to the myths of private enterprise solutions, they could take the moral high road and, with the aid of the still-considerable power of the National Education Association and American Federation of Teachers, nudge their presidents to confront the elephant in the room. As anthropologists, we know that real educational improvement is complicated and requires cultural adjustments throughout society, not just in the classrooms. Who better than teachers to lead the charge?

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

Society for the Anthropology of Consciousness

PETER N JONES, CONTRIBUTING EDITOR

Restoration, Renovation and the Anthropology of Consciousness

In this issue of *AN*, I would like to briefly discuss the concepts of restoration and renovation in terms of consciousness, and specifically the anthropology of consciousness. For many people, the concept of restoration revolves around the idea of returning something to a former state, whether it is the restoration of an antique, a building, or an entire landscape. Renovation, on the other hand, does not necessarily imply the *return to* a former state, but rather the *improvement upon* a former state. However, we often do not think of these concepts in terms of consciousness. Can the restoration of consciousness in an individual occur? Likewise, if one wanted, how could one renovate their consciousness? As anthropologists, we have the pleasure of exploring these questions not only within our own emic paradigm, but also across all cultures.

Members of SAC have been at the forefront of this anthropological exploration for quite some time, and there are several excellent articles in recent issues of the *Anthropology of Consciousness* that explore the restoration and/or renovation of consciousness. A few are listed here: Subjective Theories about (Self-)Treatment with Ayahuasca (Schmid, Jungaberle and Verres 2010); Trance and Shamanic Cure on the South American Continent: Psychopharmacological and Neurobiological Interpretations (Blanc 2010); A Shaman’s Cure: The Relationship Between Altered States of Consciousness and Shamanic Healing (Sidky 2009); Ayahuasca and Spiritual Crisis: Liminality as Space for Personal Growth (Lewis 2008); Mad Thoughts on Mushrooms: Discourse

and Power in the Study of Psychedelic Consciousness (Letcher 2008); A Different World: Embodied Experience and Linguistic Relativity on the Epistemological Path to Somewhere (Watson-Gegeo 2004); Dreaming the Dark Side of the Body: Pain as Transformation in Three Ethnographic Cases (Emad 2003); The Descriptive Mind Science of Tibetan Buddhist Psychology and the Nature of the Healthy Human Mind (Vyner 2002); Domestic Paths to Altered States and Transformations of Consciousness (Rich 2001); and Body Practices and Consciousness: A Neglected Link (Johnson 2000).

As one can see from the above list of articles, SAC members have been active over the last decade in exploring aspects associated with the restoration and renovation of consciousness. As a result, we have learned a fair amount about the methods different cultures use to restore and renovate an individual’s or group’s consciousness, whether it is through the use of entheogens, trance, dreaming, body practices, isolation or some other means. Similarly, this exploration has led many SAC members to investigate aspects of self, altered states, spiritual crises, embodied experience, and other features associated with the anthropology of consciousness. Obviously, considering questions associated with the restoration and renovation of consciousness has proven fruitful for the field of anthropology, and I encourage members to continue exploring these questions. For despite the research and activity of SAC members, there are still many aspects that we have yet to explore.

AN is currently accepting proposals for a thematic series on renovation and restoration for October. If you’d like to submit a proposal, go to www.aaanet.org/issues/anthronews/CFP-renovation.cfm for details.

I welcome any comments, contributions, news, and announcements. Please send them to SAC Contributing Editor Peter N Jones (pnj@bauuoinstitute.com).

Society for the Anthropology of Europe

VASILIKI P NEOFOTISTOS, CONTRIBUTING EDITOR

Re-Imagining Europe: New Directions in Political-Anthropological Research

By Cris Shore (U Auckland)

“(Re)imagining Europe” is an evocative title for a series reflecting on “what an enlarged and still enlarging Europe means for the peoples who live on the continent of Europe.” However, two caveats are in order. First, geographically speaking, Europe is not a continent *stricto sensu*, but an imagined geopolitical space—united (and perhaps equally divided) by history, values and myths. One of those most enduring myths is Europe’s claim to continental distinction, an idea popularized by medieval Christianity and continued into the present by cartographers, writers and politicians. “Imagining Europe” is therefore an activity as old as the idea of Europe itself, and one that has fascinated historians and rulers since antiquity. Second, discussions about (re)imagining Europe invariably beg the questions: *Whose* imaginings? How is Europe being imagined? Why do certain representations become hegemonic? Such questions invariably draw us towards political anthropology

and its traditional concerns with power, knowledge, political symbolism and the politics of representation. However, European integration and enlargement is giving these issues renewed saliency.

What are the major issues for Europeanist research? Contributors to this series have identified several: EU enlargement and the tensions around accommodating its new member states; the place of religion, secularism and minorities in Europe, particularly with regard to Turkey, Islam and multiculturalism; the legacies of colonialism and Europe’s changing position within the new world (dis)order. But other topics also demand urgent anthropological attention, from the new borders, boundaries, identities and social relations that Europeanization processes are creating within Europe, to the way Europeanization is experienced locally by Europe’s citizens and by those marginalized in or excluded from Europe.

Significantly, these latter two themes feature prominently in the European Commission’s recent research Framework Programme (FP7—SSH.2011.5.2-1), which for the first time includes dedicated funding for research on the “Anthropology of European Integration,” and calls for “different disciplinary perspectives” on the “cultural, social and behavioral formations and transformations of everyday life and perceptions in the context of European integration.” The commission’s interest in anthropology is itself anthropologically interesting, yet another illustration of how the EU is increasingly both “cause and effect of itself,” as Borneman and Fowler astutely noted in their *Annual Review of Anthropology* article “Europeanization” (1997: 489). But does this call for *different* disciplinary perspectives on the anthropology of Europe suggest that anthropological perspectives are inadequate for the task? Some anthropologists seem to endorse that view. As Marcy Brink-Danan pessimistically asks in the March SAE column, “What can anthropologists say about something that reporters, politicians and policy makers discuss ad nauseum?” A lot, actually, including analyzing how those reporters, policy makers and politicians themselves interpret European affairs or seek to shape them. None of these “experts” have any privileged, richly-informed perspectives on contemporary cultural processes, and for all the ad nauseum discussion, the Western media has its cultural blind spots and biases which anthropological accounts can help redress. The recent upheavals in North Africa provide a case in point; ethnographically-informed accounts by anthropologists, such as Jeremy Keenan’s *The Dark Sahara: America’s War on Terror in Africa* (2009) and Scott Atran’s *Talking to the Enemy: Faith, Brotherhood, and the (Un) Making of Terrorists* (2010), provide powerful correctives to the political commentators who dominate the Western media and the biased ways in which discourses about terrorism and security are often framed.

A renewed Europeanist research agenda should therefore include Europe’s relations with, and policies towards, its neighbors. The recent revolution in Egypt highlighted once again the double standards of European and US political leaders who, while claiming to uphold democracy and freedom and promote human rights, continue to prop up deeply authoritarian and unpopular regimes—a policy typically justified by Orientalist discourses and moral alibis about the need for stability in the region. The reporters and policy makers were caught off guard by the popular revolts in North Africa. So was the French government, which continued to make payments to the ousted Tunisian ruler even after he had fled the country. Europeanist anthropologists searching for new research

agendas need to pay closer attention to issues of policy and power if they wish to understand—and engage with—Europe's changing profile.

Contact Contributing Editor Vasiliki Neofotistos at neofotis@buffalo.edu.

Society for the Anthropology of Food and Nutrition

ALYSON YOUNG AND KENNETH MAES, CONTRIBUTING EDITORS

In this column we highlight a recently published *NAPA Bulletin* (Vol 34), "Anthropological Perspectives on Migration and Health," edited by SAFN President Craig Hadley. Articles in this volume address the diet and nutrition of various migrant groups that navigate complex and changing cultural, political and economic contexts.

Hadley's introduction underlines that interactions between migration and health are highly complex. Anthropologists and allied health professionals have struggled with this complexity, hindered by the use of categorizations that obscure the heterogeneity between and within migrant populations; by imprecise proxy measures of acculturation, which are unable to specify mechanisms by which migration can impact health; and by too often focusing on the health impacts of individual-level agency and group-level cultural norms rather than on social inequalities and public policies that limit access to wealth and information.

Heide Castañeda provides a theoretical and methodological overview, asking what larger anthropological questions can be advanced by studying migrant health. She notes that the study of migrant health highlights global inequities related to labor and health care. The study of migration and health also encourages a rethinking of borders, connections and identities, and ideally forces anthropologists to consider how the knowledge they produce affects study participants and serves certain political agendas. Castañeda asserts that widespread reliance on charity clinics, volunteerism and humanitarian efforts for providing migrants with health care reflects that societies have become accustomed to inequality, and that states are unwilling to address "conflicting economic and political demands related to the continued need for certain forms of migrant labor" (p 20).

SAFN Treasurer Crystal Patil and colleagues report on exploratory ethnographic study of food access and diet among refugee groups of various African and Asian countries resettled in Midwestern US cities. The authors note that refugees face many challenges and opportunities as they transition from low-income contexts characterized by high mortality and low reliance on processed foods to high-income contexts characterized by low mortality and high reliance processed foods. Their ethnographic data suggest multiple ways in which "health and well-being are produced and eroded on arrival in the United States" (p 155), involving interactions among the resources and services available within environments of resettlement, migration geopolitics, the influences of peers, resettlement agencies and ethnocultural norms, as well as individual characteristics and household socioeconomic status.

Ramona Pérez, Margaret Handley and James Grieshop provide an account of the political, economic and nutritional implications of lead-contaminated ceramic cookware produced in Oaxaca, Mexico. This cookware is sent along with food care packages to migrant families in Monterey County, California through *envios*. In the late 1990s, the cookware was linked to lead toxicity resulting in gastrointestinal distress, severe headaches and malaise, which were detected among Mexican-American children seeking care at public clinics in Monterey County. In California, the public policy response was to conduct unannounced health inspections on businesses thought to be involved in the *envios* system, to confiscate food items and threaten to fine the businesses. This approach was perceived as akin to racial profiling and discrimination and drove some *envios* underground. In Mexico, the policy response has been largely nonexistent because Mexican officials do not consider lead exposure a significant problem. In addition, the Mexican state cannot afford to provide ceramic-producing communities with resources necessary for production techniques that do not require lead. Faced with these sensitive political and economic challenges, Pérez and colleagues decided that one way to address the health impacts of lead exposure was through nutritional programming in both Oaxaca and California. Promoting diets rich in calcium and iron can prevent the rapid absorption of lead. While this approach does not eliminate the problem, it "provides profound opportunity for a healthier life despite the lack of intervention by Mexican government officials and absence of community based health programming by health officials in the Monterey area" (p 120).

Other food and nutrition-focused articles in the volume include Horton and Barker's on the diets and oral health statuses of Mexican immigrants and their children in California's Central Valley; Dharod and Croom's on the prevalence of child hunger among Somali refugee households in Lewiston, Maine; and Trapp's on the implementation of the USDA and Office of Refugee Resettlement Food and Nutrition Outreach Program.

Please send your news and items of interest to Kenneth Maes, kenneth_maes@brown.edu, or Alyson Young, agyoun@ufl.edu. Visit the SAFN website at www.nutritionalanthro.org.

Society for the Anthropology of North America

DAVID KAMPER, CONTRIBUTING EDITOR

Production of Life on the Factory Farm

By Alex Blanchette (U Chicago)

The sheer scale of the contemporary factory farm can be overwhelming, even for those who help animate it with their daily labor and planning. When I arrived on the US High Plains in October 2009, employees across social classes would bombard me with numbers that highlight this "biological system" (their words) from their own unique vantage point. In a year, High Plains corporate farms within a 100-mile radius create seven million hogs from semen to cellophane. Each day across this region

requires roughly 4,750 bags of boar semen for the "insemination lines" of sow farms. The mills produce 30,000 tons of pelletized pig feed in a week, made up of grains, antibiotics, bakery by-products and minerals drawn from 10 different countries. Meanwhile, semi-trucks will take 19,000 285-pound hogs to a slaughterhouse where they will be broken down into 3,600 potential product codes across the 16-hour working day. That is approximately 2,819,600 pounds of edible meat shipped around the globe each day, but it also entails the need to find uses for the 793,250 pounds of bones or 282,150 pounds of fat that are now repurposed for soup stocks, pork oils or biodiesel feedstock.

I located my dissertation research in this region partly due to these depths of scale. These corporations have achieved the near-total vertical integration of an animal; they have merged formerly distinct industries such as genetics, farms, feed mills, slaughterhouses and value-added processing using only wage labor. My ambition to ethnographically clarify the meaning and history of the factory within the factory farm—treating it as an analytic rather than a swipe of derision—led me to view these companies as iconizing a new era of animal agriculture. But what struck me as I shadowed managers across different work phases, interviewed laborers, and worked on one of these sow farms, was how they were still searching for a language beyond the numerical that would unite their operations. As I heard one CEO professing that his goal was to "build a culture of integration," watched hired gurus schooling management in post-WWII Japanese manufacturing theory, and saw scientists developing 200-node models that might find "new money" within the industrial hog's body and mind, I came away with portraits of a bio-capitalist project whose ramifications are not yet culturally comprehended. Vertical integration in these companies is not just a matter of merging discreet processes. It emerges in workplace conversation as an ethos or company culture, a telos of capital, and an epistemology for seeing economic potential hidden within nature and animal life.

My dissertation tracks the lamination of industrial models onto the genetics, body, and instincts of the hog whose life-course provides a foil and inspiration for vertical integration. Following sequentially along agricultural phases from life to death, each chapter vivifies different ideologies of nature, the human, the animal and machines—of agency and animation—as they reinforce and structure the factory farm's labor process. For example, one chapter on breeding farms looks at how managers imagine reproductive hog instincts as a means to standardize insemination, framing the sow as a sort of unchanging biological machine around which labor can be codified. Another examines how concentration of animal life leads to new biosecurity regimes. As the seven million animal "herd" genetically ages and becomes prone to disease, managers are finding new ways to see vectors of transmission within the region. This has resulted in new visions of wind and ecology, but it has also led to the policing of diverse groups of workers' hygiene, private living arrangements and sociality.

My hope is that this dissertation will help inform theories of bio-capitalism while articulating a public anthropology that goes behind logics of the exposé to show the types of knowledge, culture and even resilience that emerge from working amidst these often invisible spaces. To this end, I teamed with a photographer to help bring this research to a wider audience through exhibits, online

and gallery showings. An early preview of this work is available at www.seanjsprague.com.

Please send column ideas or items of interest to David Kamper at dkamper@mail.sdsu.edu.

Society for the Anthropology of Religion

JENNIFER SELBY, CONTRIBUTING EDITOR

This month SAR member Maarit Forde reflects upon the complexities of returning to Trinidad to teach cultural studies in a liberal arts department.

Redefining Margins in a Trinidadian Classroom

By Maarit Forde (*U West Indies—St Augustine*)

Ten years after my doctoral fieldwork in Trinidad and Tobago I returned to the Caribbean to work at the St Augustine campus of the University of the West Indies. Hired mainly because of my anthropology training and specialization in religions in the Caribbean, I would teach and supervise students in the postgraduate Cultural Studies program.

The Caribbean may not be prominent on the atlas of anthropologically interesting locales primarily because its societies have been judged too mobile, mixed and modern to match researchers' imaginaries of indigeneity and authenticity. But the corpus of Caribbeanist anthropology, religion has always emerged as a major theme, perhaps because of its facile association with non-Western culture.

My work on the Spiritual Baptist religion, on the government and policing of obeah, and on mortuary rituals falls squarely within this tradition. Likewise, my colleagues who are currently doing fieldwork in Trinidad are gravitating towards marginalized groups and practices in Kali temples and Orisha shrines. While a handful of local academics and artists identify strongly with this side of Trinidad, the majority of students in the Cultural Studies program do not.

In ethnically diverse Trinidad, religion informs most worldviews, daily conversations and opinions. However, practices that fall outside the more orthodox Christianity, Hinduism or Islam bear much of the stigma they received during colonial rule. The classroom is no exception. Rituals and beliefs that anthropologists since the Herskovitses have been enamored with are simply not part of the everyday life of the largely middle class student body at UWI.

In my classroom, discussions on non-mainstream ritual practices are often met with raised eyebrows or overt rejection. A few students consulted their priests before and after a class excursion to an Orisha feast. Some reported distressing dreams as a result of the experience. An MA student confided that Spiritual Baptist practices which she had planned to study were "scary" and "not normal", whereas her classmate, rolling her eyes, associated obeah with "chicken bones" and considered it obsolete in contemporary Trinidad. The only researchers currently working on so-called African-Caribbean religions are international students from Nigeria.

While social distance, discomfort, prejudice and even fear mark many negative responses, students' reactions have also revealed concerns about the ethnonationalist agenda that promotes "African" religious traditions. For some intellectuals and cultural activists, Orisha and other religions associated with an African past offer a foundation for cultural identity not dominated by colonial, European or North American values and ideas. It is partly for this reason that a brief exploration of the Orisha religion has been included in the Cultural Studies curriculum.

Certainly foreign anthropologists' fascination with such traditions has contributed to this agenda. But for many, this project seems highly exclusive (given that more than half of Trinidad's population are of Indian origin), or appears otherwise ill-suited for a consumerist, technologically advanced and highly transnational society.

"Am I entitled to a Trinidadian passport if I don't identify with those things?" provoked a PhD student, when a conversation on local notions of afterlife touched on the spirits of the dead. Far from ancestors or worse, *jumbies*, her research interests revolve around theatre and cultural policy.

Instead of aligning themselves with the favorite themes in existing Caribbeanist anthropology research, our students are working on important questions pertinent to contemporary Trinidad. While some are interested in the showcase triad of national culture—steelpan, carnival and calypso or soca music—there are many who have chosen to explore the margins rather than the mainstream. But these margins seem more inclusive than those usually covered in Caribbeanist anthropology. They include drag queens, LGBT members of Catholic and Hindu communities, Indo-Trinidadian protest songs and MTV-influenced youth groups at shopping malls. The Trinidad that emerges from these studies may be purged from religious ideas and practices that since the colonial period have been a source of embarrassment to the middle classes. It is not, however, any more selective or mainstream than the society depicted in the existing canon of Caribbeanist anthropology.

Contributor Maarit Forde may be reached at Maarit.Forde@sta.uwi.edu. Please send column ideas or items of interest to Jennifer Selby at jselby@mun.ca.

Society for Cultural Anthropology

JEAN M LANGFORD, CONTRIBUTING EDITOR

New Theoretical Directions in Anthropology

By Brian Larkin (2011 AAA Program Chair for SCA)

One of the key aims of the Society of Cultural Anthropology is to identify theoretical paths that stimulate new thinking and help formulate intellectual directions into which the discipline can grow. For many years, SCA's highly successful yearly session, Culture@Large, has brought anthropologists into dialogue with thinkers from outside the discipline, inviting those thinkers to the AAA Annual Meeting for a dialogue with anthropological interlocutors.

The SCA is now expanding this effort in a related but

different direction. For the next three years the SCA is reforming its program policy for the AAA Annual Meeting in order to invite one session each year under the title "SCA New Theoretical Directions in Anthropology" (NTDA). We wish to further conversations on the new possibilities for research and analysis by engaging with the work of a particular theorist whose ideas animate the work of today's anthropologists or open up theoretical itineraries for the future.

Similar to Culture@Large, the aim is to provide a space for theoretical discussion not necessarily tied to areal or ethnographic specificity. But NTDA differs from Culture@Large in that it examines the work of theorists within and without the discipline, past or present. These authors might be emerging theorists or long established ones whose work may have been neglected or which might be mined in new ways to generate differing trajectories for anthropology. The focus on theory does not signify an abandonment of ethnography or a conceptual cleavage between theoretical and ethnographic work. Rather we wish simply to signify that these sessions will focus primarily on exploring the theoretical work of a particular thinker. In no particular order, potential sessions might examine the theoretical questions of: Alain Badiou, Isabelle Stengers, Bernhard Steigler, Wendy Brown, Ludwig Wittgenstein, Veena Das, Etienne Balibar, Jacques Ranciere, Friedrich Kittler, Achille Mbembe, Slavoj Zizek, Ashis Nandy, Jean-Luc Nancy, Gayatri Chakravorty Spivak.

Look for an announcement of the NDTA session for Montréal in one of SCA's fall columns. And start thinking about which theorist you might like to engage in a session proposal for 2012.

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/sca/index.htm For a direct link to the website for Cultural Anthropology go to www.culanth.org

Society of East Asian Anthropology

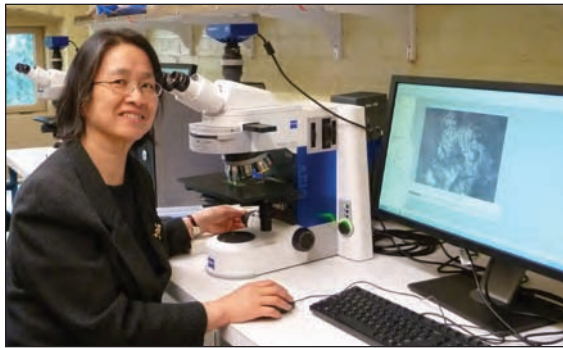
ANRU LEE AND BRIDGET LOVE, CONTRIBUTING EDITORS

Anthropology of Food in China, Taiwan and Japan

By Stephanie Assmann (*Akita U*) and Yi-Chieh Jessica Lin (*National Chung Hsing U Taiwan*)

Spanning environmental, political and popular culture domains, the anthropology of food in East Asia is a vibrant field of scholarship. Areas of current interest and future collaboration include foodways, globalization and national identity. Recent volumes in this field include *Chinese Food and Foodways in Southeast Asia and Beyond*, edited by Chee-Beng Tan (Chinese U Hong Kong). Place and identity are leading themes in *Japanese Foodways, Past and Present*, edited by Eric Rath (U Kansas) and Stephanie Assmann, while Katarzyna Cwiertka's (Leiden U) upcoming book *Colonial Recipes: Food, Modernity and Japanese Rule in Korea* examines colonial histories of food. In researching food's global dimensions, Rossella

Cecarini (Sophia U) examines pizza workers in Japan as agents of culinary globalization. Fumitaka Wakamatsu (Harvard U) explores the sensitive issue of whaling in relation to culinary nationalism, whereas Yu-jen Chen (National Kaohsiung U Hospitality and Tourism) studies culinary preferences as reflective of national consciousness in Taiwan. In an upcoming monograph, Shuenn-der Yu (Academia Sinica) examines the social biography of age-flavor in Puer Tea, which also inspires Po-Yi Hung's (U Wisconsin) research on the cross-regional Puer tea trade in relation to China's southwest frontier landscapes.



Archaeologist Li Liu investigates food transitions in early Neolithic China through use-wear analysis. Photo courtesy Yi-Chieh Lin

As commodity chains grow global, food safety has emerged as a pressing issue in food scholarship in anthropology. Yunxiang Yan (UC Los Angeles) researches contemporary food safety problems in China. Alan and Josephine Smart (U Calgary) examine BSE prevention, while Megan Tracy (James Madison U) analyzes openness in China's dairy industry. Yi-Chieh Lin explores the role of food safety in brand image constructions both of pastry and high-end supermarkets in Taiwan. Health and safety are also pertinent issues in Japan. Based on fieldwork in Chile and New Zealand, Nicolas Sternsdorff Cisterna (Harvard U) examines how Japanese consumers overcome fears of foreign food products. In the context of rising lifestyle-related illnesses like obesity and diabetes, Aiko Kojima (U Chicago) investigates a governmental food education campaign to reinforce balanced nutrition.

Nature and scientific classification vis-à-vis the economic and cultural value of food is another lively research area. Michael Hathaway (Simon Fraser U), Anna Tsing (UC Santa Cruz), Timothy Choy (UC Davis), Lieba Faier (UC Los Angeles), Miyako Inoue (Stanford U) and Shiho Satsuka (U Toronto) investigate Matsutake mushrooms in the global commodity chain. Sidney Cheung (Chinese U Hong Kong) explores crayfish production in the US, Japan and China in relation to economic and conservation developments, while Yu Huang (U Washington) works on aquaculture development schemes in Leizhou Peninsula. Ellen Oxfield (Middlebury C) interrogates food exchange as a strategic response to the risks of commoditized foodstuffs for Hakka populations in Guangdong. Focusing on another emerging food trend, Matt Hale (U Washington) studies community supported agriculture and other innovative urban-rural linkages in Sichuan. Andrea Murray (Harvard U) examines local, though controversial, meanings of dolphin consumption in Okinawa.

Gastronomical and historical interests also shape anthropological approaches to food. Theodore and Victoria Bestor (Harvard U) have begun a study of gastronomy in Kyoto's Nishiki marketplace, and edit the

volume *Japanese Cuisine, Culture and Consumption*. Merry White (Boston U) investigates the sociocultural history of the cafe. Eric Rath traces historical culinary writings and ceremonial banquets in his book *Food and Fantasy in Early Modern Japan*. Finally, Joyce Hsiu-Yen Yeh (National Dong Hwa U) explores food and tourism performance among Taiwan's Taromak minority.

In the realm of agriculture, Tianshu Pan (Fudan U) investigates organic farming in Shanghai; Lixia Dong (Fudan U) explores greenhouse vegetable production in Shandong; and Guoli Dong (Shanghai U) examines women food producers in Anhui. Efforts to revitalize peripheral areas through food cultivation attract research interest in Japan. Stephanie Assmann investigates governmental and citizen initiatives to preserve local agricultural products. Bridget Love (U Oklahoma) studies efforts of rural farmers in northern Japan to revive local economies through heritage foods.

Finally, pursuing a deeper history of subsistence in Asia, archaeologist Li Liu (Stanford U) uses advanced microscopes to explore transitions in food production in early Neolithic China through use-wear analysis.

Please send news items and comments to Anru Lee (alee@jjay.cuny.edu) and Bridget Love (loveb@ou.edu).

Society for Humanistic Anthropology

FREDERIC W GLEACH AND VILMA SANTIAGO-IRIZARRY,
CONTRIBUTING EDITORS

We are pleased to introduce our new undergraduate Executive Board member, Emma Kinna, an anthropology major at SUNY-Oswego currently studying abroad in Paris. Emma was unable to attend the New Orleans meeting, but we look forward to meeting her soon. We also want to wish everyone a productive and relaxing summer!

The Privilege of Comprehension

By Emma Kinna (SUNY-Oswego)

Language is a freedom that I seldom gave any thought to before I came to Europe. Everyone has moments of inarticulacy, but I knew if I extended my reach enough, I'd grab the words I needed. As a writer, I tend to find solace in language. For me, there is security in the written word, but I never realized the extent of this until I arrived in Paris.

I came with ideas of how I would strengthen my French. I'd shun the Americans in my study abroad program. I'd only order food in French. I'd only speak French with my roommate. Not quite.

The Americans in my program were the first available friends to make. All of my classes are for those learning French; why would a French person need to take them? Ordering food in French is relatively easy, but what about the waiter's response? Luckily, everyone seems to understand the clueless American stare that I've given so many times in lieu of a response. Once waiters see that face, they slow down, or worse, speak English with a smug smile.

My French roommate has indeed turned out to be one of the best, most helpful parts of my experience abroad.

But I lack both discipline and vocabulary, and Imene could use some practice with her English, and so we speak "Français," for example, "*Imene, je suis desolee pour being a slob.*"

In desperation, I finally asked her to pretend she didn't understand English.

One night, I went out to a party with a friend of Imene's. She showed me the ropes, and I mingled all in French, even ordering *cette boisson bleue* when I couldn't understand the name of a drink. I felt uninteresting because my narrow vocabulary gave me narrow subject matter. I felt ignorant because I couldn't easily join into any conversations. I felt ridiculous, hearing the frustrated grammatical errors coming out of my mouth. I spoke like a small child. After only an hour or so I was exhausted.

When I left the party, a defeated smile on my face, I strode up the block to take a look at Notre Dame. To look at Notre Dame is a beautiful, humbling experience, and I realized then that learning a language is very much the same. While it narrows your means to communicate for a little while, it widens your perspective. It changes how you see culture, how you maneuver through it. After a while small triumphs, such as giving a stranger directions or having a short conversation, seem a little bit bigger, and when they begin to add up, you become aware of the privilege of comprehension. And once you finally hear yourself somehow creating the same beautiful sounds in a way that makes sense, you find you have an entire story, an entire journey to relay about the way you learned how. And when I need a little linguistic comfort food, when I feel like I'm banging my head against the language barrier, I read an English paperback and remind myself that all is not lost.

Weeks later, I went to another party. My expectations were low, but everyone was friendly and before I knew it, I was speaking French. Badly, yes, but as I spoke, no one was looking around trying to escape speaking with The American. And this time, I even said things like "*Est-ce que tu voyages beaucoup?*" and "*Oui, j'adore Batman*" and somehow managed to tell a girl that I'd changed majors and why. *Petit a petit*, as my French professor would say. Little by little, I was learning. And when the party was over, I not only had some new French friends, but knew *The Da Vinci Code* was home waiting for me.

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.

Society for Latin American and Caribbean Anthropology

ANNELOU YPEIJ, CONTRIBUTING EDITOR

Longitudinal Work at the Margins of the State in Quito, Ecuador

By Kathleen Fine-Dare (Fort Lewis C)

Working in Quito, Ecuador, since 1980 (with a hiatus from 1989–2000) has been an extraordinarily rich experience. I have been privileged to work with some of the same



Three generations of Yumbada dancers at the Ecuadorian Ministry of Culture in Quito, 2008. Photo courtesy K Fine-Dare

field consultants (and their offspring) from my doctoral research days, meet new ones interested in (and tolerant of) my work, and form relationships with Ecuadorian colleagues whose intellectual and social generosity has been indispensable. Ecuadorian anthropologists struggle daily with low pay, scarce international academic recognition, and little to no funding for research or translations of their works. Nevertheless, they have built excellent programs at universities such as the U Politécnica Salesiana, FLACSO, U San Francisco de Quito, Pontificia U Católica de Ecuador, and U Andina Simon Bolivar, and regularly send their students out to conduct work that has expanded our understanding of urban cultural dynamics and has given the urban arena greater legitimacy as a site of academic inquiry.

In recent years I have seen Ecuadorian students as well as local community members not affiliated with universities conduct research at public festival performances that have proliferated partly as a result of neoliberal flows of capital into state and municipal projects designed to attract tourists. Quito is no longer merely a way station to sites of what is often marketed as “truer” culture and nature (the Galapagos, the Amazon, the Otavalo market) but has become a significant tourist destination itself. The opening of two urban archaeological sites—La Florida and Rumipampa—has also fostered an awareness of the complexity of Quito’s multicultural past among both tourists and local residents.

Although the headquarters of the Ecuadorian indigenous confederation (CONAIE) is in Quito, the city until only recently was viewed merely as a bureaucratic locale of state-mandated indigenous governmentality rather than as a homeland. Urbanites who seek recognition as legitimate *indigenas* in order to secure constitutional rights to water and other resources constitute a dynamic presence in Quito. This dynamism sometimes fuels ideological and linguistic friction between a Kichwa-speaking “old guard” from communities outlying Quito proper, and much younger activists who typically (but not always) lack fluency in Kichwa. That the latter are also tapping into Ministry of Culture and Municipality of Quito funds to promote both tourist visitation of indigenous cultures and “New Age” spiritualist activities that cross transnational divides has put them sometimes uncomfortably in the midst of arenas formerly designated for indigenous peasant performers or urban mestizo impersonators of indigenous folklore. This tightrope between state interests and community purposes has lately been one of the paths I’ve been trying to follow.

My work also concentrates on what some descendants of indigenous hacienda peons in Northwest Quito consider a grey area, where they feel themselves to be “*ni*

chicha, ni limón.” In June 2010, I wept with female teachers who announced that after four years of working without pay they had to close their elementary school in Barrio San Enrique de Velasco because of a lack of local recognition and state support. Although the school was defined as an alternative intercultural school, in these women’s minds it primarily served as a safe house imbued with indigenous values to allow children respite from poverty and domestic violence. In this school they were also able to express their feelings artistically about the destruction of the forest and springs enfolding their community as a result of state-sponsored condominium development. I look forward to returning this summer to help them translate their school into a cultural center where the Quito Basin indigenous organization (Kitu-Kara), community history and the will of several families intersect to keep bulldozers—real and institutional—at bay.

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.

Society for Linguistic Anthropology

MARK ALLEN PETERSON AND JAMES STANLAW,
CONTRIBUTING EDITORS

Linguistic Moments in the Movies, Part VII

By Mark Allen Peterson (Miami U)

It’s May, time for our annual roundup of films and film clips suitable for initiating discussions about language—or just a good laugh at the way the media industry represents language.

The Gods Must be Crazy (1981)

I went to this film when it first opened in Los Angeles almost thirty years ago, and I loved it. I felt rather guilty a few years later (in 1985), when I read the brilliant review in *American Anthropologist* by Toby Alice Volkman (87[2]: 482–84) describing the ways the film served myriad propaganda purposes for the South African apartheid regime. Apart from using the film to show how a comedy can serve a repressive political regime, clips from this film remain one of the most accessible ways to illustrate click languages.

Hanazakari no Kimitachie (2007)

Like *Mulan* (1998) or *She’s the Man* (2006), *Hana Kimi* (as it’s known by its fans) is a recent gender-switching comedy—in this case, a 12-part television series. Japanese high jump athlete Sano (Shun Oguri) is injured saving the life of American Mizuki (Maki Horikita), one of his biggest fans. Mizuki travels to Japan where she poses as a boy in order to enter the all-boy high school Sano attends and persuade him to rejoin the track team. Much of the humor stems from Mizuki’s efforts to speak Japanese like a boy, and her efforts to repair her errors when she slips.

License To Wed (2007)

Manic Robin Williams plays an Anglican reverend with a legendary premarital counseling program, while Mandy

Moore and John Kasinski are the couple who suffer through it. Much of Williams’ humor in the film stems from word play, especially sexual innuendo. There is also a scene that plays on the formality of religious registers. Williams is teaching a group of kids about the Ten Commandments and while they articulate these in the familiar high code (ie, “Thou shall not commit adultery”), Williams immediately translates these into low code versions (“It’s not neat to cheat”) and then absurdly low code word play (“going out looking for milk when you’ve got perfectly good jugs at home”).

Mad Max: Beyond Thunderdome (1985)

In his travels across a barren post-apocalyptic world, Mad Max (Mel Gibson) encounters a community of children who speak a Creole language. The children perform a ritual telling of their origin myth which can only be described as “post-television” because the speaker carries a “tel” (a combination of speaking stick and framing device shaped like a TV or movie screen), visual props are framed by the tel at various points, and the children punctuate the speaker’s tale with special effects. There is a scene at the beginning of the ritual in which one speaker hands off the tel to another that parallels aboriginal rules about who can tell what stories based on their relationship to the story and to those who were in or were observers of the story.

Singin’ in the Rain (1952)

When sound comes to Hollywood, it’s a disaster for actors whose dialect and diction don’t match the personas they’ve built up in the public mind through their films. There are several funny scenes of dialect coaches working with movie stars, one of which culminates in a tongue-twisting song. This film is useful for discussions of how ways of speech index microsocial distinctions, and works well with articles about dialect coaches training salespeople at overseas call centers.

William Shakespeare’s Romeo + Juliet (1996)

Shakespeare’s play is set in a late 20th century urban metropolis that looks a lot like Miami, with direction that draws from the style of music videos. But there’s another kind of indexicality at play as well. In several scenes references to anachronisms are re-envisioned. Thus when the Duke says, “Put up your swords,” there is a quick cut to the handguns the rival families carry, which are embossed with the brand “Sword 9mm.”

Thanks to Carmen Esparza, David McIntosh, David Samuels and Kathryn Nemeth.

Call for Nominations for SLA Co-Contributing Editor

James Stanlaw has completed his current term as co-editor of this column. Nominations are being sought for a new co-editor. Please send your nominations to Nominations Committee chair Chaise LaDousa at cladousa@hamilton.edu

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

Listen to the AAA Podcast

www.aaanet.org/issues/AAA-Podcast-Series.cfm

Society for Medical Anthropology

KATHLEEN RAGSDALE, CONTRIBUTING EDITOR

Mark your calendars! All SMA 2011 award competition deadlines are July 1, 2011.



Virginia R Dominguez founded and endowed the Basker Memorial Prize in 1987.

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 or nation, for a specific book, article, film or exceptional PhD thesis produced within the preceding three years. Past recipients include Elly Teman (2010), Janelle Taylor (2009), Kathy Davis and Matt Gutmann (2008), Sophie Day (2007), Michele Rivkin-Fish (2006) and João Biehl (2005). Send nomination materials to Juliet McMullin, Basker Prize Committee Chair, Department of Anthropology, 900 University Avenue, University of California-Riverside, Riverside, CA 92521. For details, visit www.medanthro.net/awards/basker.html. Deadline: July 1, 2011.

tion materials to Juliet McMullin, Basker Prize Committee Chair, Department of Anthropology, 900 University Avenue, University of California-Riverside, Riverside, CA 92521. For details, visit www.medanthro.net/awards/basker.html. Deadline: July 1, 2011.

New Millennium Book Award

The New Millennium Book Award recognizes the author(s) of a book 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. Single- and co-authored books published or copyrighted between 2007 and 2010 are eligible. Past recipients include Athena McLean (2009), Lesley Sharp (2008), Sharon Kaufman (2007) and Adriana Petryna (2006). Nomination letters should be sent to Lance Gravlee (cgravlee@ufl.edu), New Millennium Book Award Committee Chair. For more details, visit www.medanthro.net/main/awards/millennium.html. Deadline: July 1, 2011.

George Foster Practicing Medical Anthropology Award

The Foster Award, inaugurated 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 Noel Chrisman (2009), Arthur Kleinman (2008), Susan Hunter (2007), Spero Manson (2006) and Merrill Singer (2005). For details, contact Diane Weiner (dianecanvt@yahoo.com), Foster Award Committee Chair, and visit www.medanthro.net/main/awards/practicing.html. Deadline: July 1, 2011

Steven Polgar Professional Paper Prize

The 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. Past recipients include Marja-Liisa Honkasalo (2010), Melissa Park

(2009), and Kate Wood, Helen Lambert and Rachel Jewkes (2008). Deadline: July 1, 2011.

MASA Dissertation Award

Inaugurated in 2006, the MASA Dissertation Award is given to the author of a dissertation judged to be a significant and potentially influential contribution to medical anthropology. Dissertations approved, accepted and filed with the candidate's university between 2009–10 are eligible for the 2011 competition. 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. Past recipients include Sera Lewise Young (2009) and Elizabeth Carpenter-Song (2008). For details, contact Sean Brotherton (psbrotherton@hotmail.com), MASA Dissertation Award Committee Chair, and visit www.medanthro.net/main/awards/dissertation.html. Deadline: July 1, 2011.

MASA Graduate Student Mentor Award

The MASA Mentor Award recognizes excellence in graduate student mentorship and acknowledges the important contributions of medical anthropologists who have provided exceptional guidance and outstanding support to graduate students in this field. It 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. Past recipients include Byron J Good and Mary-Jo DelVecchio Good (2010), Carole Browner (2009), Joe Dumit (2008), Lenore Manderson (2007) and Mac Marshall (2006). For details, contact Rebecca Read (mrread@crimson.ua.edu), MASA Mentor Award Committee Chair, and visit www.medanthro.net/main/awards/mentoring.html. Deadline: July 1, 2011.

WHR Rivers Undergraduate Student Paper Prize

The Rivers Prize is awarded for an outstanding paper in medical anthropology written by an undergraduate student. All nomination materials must be submitted electronically. To support blind review, no identifying information or acknowledgments should be contained in the manuscript. Past recipients include Alex Gertner (2008) and Irit Rasooly (2007). For details, contact Juliet McMullin (julietm@ucr.edu), Rivers Prize Committee Chair, and visit www.medanthro.net/main/awards/polgar.html. Deadline: July 1, 2011.

Please send contributions to the SMA Contributing Editor Kathleen Ragsdale (kathleen.ragsdale@ssrc.msstate.edu).

Society for Urban, National, and Transnational/Global Anthropology

JAYNE HOWELL, CONTRIBUTING EDITOR

This column highlights the research of 2010 SUNTA

Graduate Student Paper Prize recipient Marina Gold. Please consult the SUNTA Website (www.sunta.org) for 2011 nomination and submission guidelines.

Urban Gardens: Private Property or the Ultimate Socialist Experience?

By Marina Gold (Deakin U, Australia)

Amid the crumbling ruins of Havana, patches of organic paradise splutter the city with green sprouting herbs and vegetables. The envy of any first world metropolis, Havana's urban farms flaunt the successes of the revolution. By 2007, over 30,000 residents grew food in the city's gardens. Following the collapse of the Soviet Union, the Cuban government sought ways to replace heavily subsidized Soviet imports. People's responses to this situation, and the incorporation of these by the state, impacted the urban space of contemporary Havana. This created a new domain—the urban garden—as a discursive field through which some Cubans can reflect upon their current situation. During 13 months of fieldwork from 2009 to 2010, I explored the impact of urban gardens in contemporary Cuba. Through the history of gardens such as “The Red Garden” and its owners Taco and Roberto, this research provides a perspective of the state's involvement and co-opting of urban agriculture.

Urban gardens in Havana have become spaces of interaction, attracting all kinds of social characters: post-Soviet entrepreneurs, santería practitioners, cooks and housewives, alternative therapists, community developers, and lonely old ladies. Urban agricultural projects manifest in everyday interactions between people through the transformation of land ownership, food production and the proliferation of herbal medicine. They provide a fertile ground for the exploration of who and where is the state, and how the state interacts with its citizens, foreign bodies and organizations. Urban agriculture reveals the state's mechanisms for defining, nurturing and furthering a “revolutionary utopia” in times of crisis.

I maintain that the complex web of relations active within these spaces cannot be fully appreciated merely as a space of and for the interaction with civil society as it is often conceptualized. Rather, the contradictory uses of the term “civil society” often cloud, rather than clarify, understanding of the phenomena to which it is applied. Moreover, the political underpinnings of these different ascriptions make even more problematic using this term in the context of Cuba, where it becomes a banner for political lobbying in US-style democracy, anti-imperialism, and national sovereignty.

Havana's urban gardens display a tension between state and civil society internal to Cuba, as well as a tension between the Cuban state and the global state formation associated with global civil society movements. The latter include NGOs that imagine they represent the real Cuba. The gardens thrive in this situation by feeding multiple needs of contemporary Havana dwellers. They provide a way of managing the ruins of the past and engaging in and negotiating a new environment. Urban gardens, therefore, are banners for a greening discourse of the revolution, and spaces of international cooperation and contestation of hegemony and sovereignty. They represent the official economic discourse of import substitution and sustainable economy. They are also essential at the neighborhood level to provide food and herbal remedies, educate youth, offer assistance to the elderly, and as spaces for santería practices

and New Age conceptions of health. However, gardens also must be understood to function as expressions of a previously sanctioned official discourse. In gardeners' daily lives, urban agriculture allows a way to negotiate the contradictions embodied in becoming entrepreneurial whilst maintaining a revolutionary commitment.

Case in point: During a visit to the Red Garden while Taco was out, I witnessed his partner Roberto haggle with a client seeking a better price for an oregano pot. After he left, Roberto looked at me knowingly and said, "I'm a businessman, I need to make a living." A few hours later, when Taco returned, I saw him give away a pot of oregano for free to a client. When the client left, Taco looked at me knowingly and said, "Now you can see that I am a revolutionary. I work here to help people." In this sense, one oregano leaf can encompass the complex web of power relations and multiple views of revolutionary ideals in urban Cuba.

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.

Society for Visual Anthropology

WENDY DICKINSON, CONTRIBUTING EDITOR

This month, we share a unique event celebrating nature, animals, artifacts and the visual arts.

Going WILD: Artists and Animals of Myakka

The Myakka River State Park is part of the Florida State Parks system, with twelve miles of the Myakka River winding through the park site. Visitors hiking through the park can observe many types of wildlife, from alligators to bald eagles. As a longtime Florida resident, Myakka River represents a tantalizing slice of Florida's natural history to me: beautiful, raw and wild. The Myakka River State Park experience is quite compelling: something to be both experienced and treasured by our residents and visitors alike.

This year, the Second Annual WILD event was celebrated in Myakka River State Park on Sunday afternoon, March 27, 2011. Sponsored by the Friends of Myakka River State Park, the benefit event showcased Florida heritage through nature, tasty traditional food items, and the work of regional artists.

Curator of the visual arts exhibition, Evelyn McCorristin Peters, promised "art, artists and animals in their natural habitat," and delivered all three to the many visitors. Mark Ormond served as the Juror, and the participating artists included Kim Anderson, Nancy Betty, Jean Blackburn, Clyde Butcher, Nancee Clark, Susan Curry, Elena De La Ville, Wendy Dickinson, Joyce Ely-Walker, Joe Fiorello, Tim Jaeger, Susan Klein, Joe Loccisano, Patrick Lindhardt, Caui Lofgren, Evelyn McCorristin- Peters, Cheryl Moody, Florence Putterman, Craig Rubadoux, Richard Thomas and Kathy Wright.

Research news and 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, Florida, 34234.

2011 AAA PHOTO CONTEST

Transformed AAA Photo Contest Opens in June... and Members Vote for the Winners in the Fall



The AAA Photo Contest has returned. After a break in 2010 to get us on the same schedule as the annual meeting, this year's selected photos will be on display at the 2011 Annual Meeting in Montréal. But that's not the biggest change. Now members will vote for the top photos.

Guidelines for Photographers

Each participant may submit up to two high resolution photos. Resolution should be high enough to print up to 14" on the longest side.

Select one of four categories for each photo:
People • Place • Practice • Process

Include a title and brief caption that clearly links the photo with anthropology.

Qualifying photos must be from 2009 or later. Previous submissions do not qualify.

Participation is open only to AAA members.

AN staff will ensure photos meet qualifying standards:



For All Members

Qualifying photos will be uploaded to the AAA voting system. Members will have the opportunity to vote on their favorite photos in each category for one month starting in mid-September.

www.aaanet.org/issues/anthronews/photocontest.cfm

Anthropology News Calls For Proposals

Anthropology News invites proposals for commentaries, essays and other articles for our fall thematic series. Proposals for exclusive online content are also encouraged.

- October 2011: The issue on **Renovation and Restoration** seeks contributors to explore how people recreate, renovate and rebuild for a wide range of reasons, from cultural preservation to recovery from human tragedy or natural catastrophe.

Deadline for proposals: May 20

- November 2011: The issue on **Funding** seeks contributors to share advice, insight and success stories on how to fund projects, from short-term individual research projects to long-term projects by organizational partnerships.

Deadline for proposals: June 24

- December 2011: The issue on the **Peace Corps and Anthropology** seeks contributors to help AAA honor the 50th anniversary of the Peace Corps.

Deadline for proposals: July 22

GUIDELINES

To participate, email a 300-word abstract and 50–100-word biosketch to AN Managing Editor Amy Goldenberg (agoldenberg@aaanet.org). We welcome proposals for In Focus commentaries, Teaching Strategies articles, Field Notes pieces, photo essays, news stories and interviews. Multimedia submissions are encouraged for online publication. Final contributions for print AN will be 1100–1300 words in length for commentaries and shorter for other contribution types. More flexible word counts will be available for content published on the new AN website.

www.aaanet.org/issues/anthronews