



## 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

### Elsie Clews Parsons Prize Winner

*By Caitrin Lynch (Olin C), Elizabeth Ferry (Brandeis U) and Anastasia Karakasidou (Wellesley C)*

We are pleased to announce the winner of the Elsie Clews Parsons Prize for best graduate student essay. We enjoyed reading this competitive batch of essays that so wonderfully demonstrated that graduate-student work can powerfully exemplify AES's commitment to using ethnographic writing to build theory and anthropological understanding more generally.



Sarah E Vaughn

The winner is Sarah E Vaughn, from Columbia University. Her essay, "Protecting the Archive," takes on questions about security and insecurity in the context of climate change. Vaughn analyzes how landscapes stand in as an archive of natural history in Guyana. Examining a range of seemingly incommensurate perspectives and diverse actors (engineers, beekeepers) involved with a mangrove restoration project, Vaughn's lucid prose brings disparate frames into articulation. Vaughn interrogates competing state and private notions of property and "protected areas," and she asks questions such as these: "How are protected areas produced as a fact about landscape? How are scientific facts employed to stabilize an area as an object worth protecting or not? How does science create an archive of facts about protection? What are the temporal and spatial dimensions of a protected area when dynamics of terrain, marine, and atmosphere are simultaneously considered? How do ideas about protection get tacked onto those about prediction?" Her conclusion on imagining different futures examines the technical and emotive dimensions of the notion of "protection," showing how it "travels well beyond the language of environmentalism and into the language of historicity." Vaughn argues that understanding the depth and nuance of protection in its specific contexts enables us to appreciate the effects of archival practices on aspirations for a more secure future.

We awarded Honorable Mention to Reighan Gillam, from Cornell University. Her essay, "Audibly Present: Mediating Racial Politics in Afro-Brazilian Radio," is an analysis of Dandaras, a radio program produced by college students in São Paulo. Gillam's beautifully written essay exemplifies the power of ethnography to describe and analyze contemporary debates. Gillam

racializes the Afro-Brazilian public sphere in a very specific historical way, so the reader comes away with a complex and situated understanding of struggles and aspirations. We greatly admired the confluence and insights resulting from the similar projects of the anthropologist and the radio station: both are simultaneously cultural producers and cultural reporters. Gillam takes on the lessons learned from the failure of the radio station and demonstrates how the failure was taken up on the ground and what it tells us about the ephemerality of political action.

The Parsons prize, for an essay that engages with AES core commitments to combining innovative fieldwork with rich theoretical critique, is awarded roughly every-other year for an outstanding graduate student essay based on ethnography. The winner traditionally delivers the paper at the AES spring meeting, and this year was no exception: Vaughn and Gillam were both in attendance to receive awards at our spring meetings in New York City. Vaughn's and Gillam's work collectively speaks to the meeting theme of "Anthropologists Engage the World," where we examined how anthropologists—through theory and practice—engage the crucial issues, movements, institutions, and debates facing our world.

*Send suggestions for future columns (including by guest authors) and Film Notes submissions to Contributing Editor Caitrin Lynch at clynch@olin.edu.*

## Anthropology and Environment Section

AMELIA MOORE, CONTRIBUTING EDITOR

### Public Laboratory for Open Technology and Science

*By Christine Walley (MIT)*

What is Public Laboratory for Open Technology and Science (PLOTS), and why should anthropologists care? Public Lab is a non-profit "community of researchers" that took shape in 2010 and includes environmental activists, technologists, academics and design artists who are interested in developing grassroots expertise around environmental issues. Premised on the kind of democratization of science found in Do-It-Yourself hobby circles, the goal is to collaboratively create low-tech technologies for purposes of environmental health monitoring and to make these tools freely accessible. PLOTS partners with community-based groups, including environmental justice organizations,

and has set up collaborations from Butte, Montana to Somerville, Massachusetts in the US, as well as a few locations abroad. Public Lab also holds teaching workshops and offers online instruction on how to build their tools. Most importantly, it encourages members of the public to help create, improve and transform these tools and then share what they build.

The Public Lab builds upon the model of "citizen science," in which individuals contribute to scientific research by helping count birds or taking water samples, and self-consciously transforms it into "civic science." Drawing upon the concept developed by anthropologists Mike and Kim Fortun, "civic science" is meant to foster a kind of science in which the public—including underserved communities—help steer research trajectories toward civic-minded ends.

The Public Lab emerged in 2010 in the wake of the Deepwater Horizon oil spill in the Gulf of Mexico. Balloons with digital cameras attached were sent aloft and used to shoot high quality photos of the oil spill. The photos were then stitched together to provide more detailed images of oil plumes and oiled shorelines than either satellites or journalists could offer. Other inexpensive Do-It-Yourself technologies have quickly followed or are in development, including: a plastic hamster ball inhabited by a lego hamster robot that is designed to run across the floor and test for indoor pollutants; an environmental estrogen testing kit for monitoring hormonally active chemicals in home water supplies; consumer cameras "hacked" to shoot infrared photos for ecological assessment; and a low cost hydrogen sulfide (H<sub>2</sub>S) monitor that is being created in part with a grant from the AAA's Anthropology and Environment section. Hydrogen sulfide is a neurotoxic gas associated with natural gas that is lethal at high doses, making this tool of strong interest to US communities dealing with the boom in natural gas exploration.

An undergraduate class on environmental struggles that I teach at MIT got the chance to have fun the Public Lab way when two of the Lab's cofounders visited our class and helped students build and use a thermal flashlight. The flashlight changes color with temperature fluctuations and can be waved over the surface of a home's interior and used to detect heat loss and insulation needs for a cost of about \$50. My students not only got the chance to build gadgets, but to jump around onto tables to monitor heat loss in overhead pipes and record thermal images on their computers. They were captivated. Although MIT students are predisposed to enjoy this kind of activity, I think they were excited by more than the chance to get out of their seats. In class, we regularly dissect the power hierarchies within countries, government bureaucracies, and scientific research institutions that structure who gets to define environmental problems, determine the solutions, and shape how research on environmental issues is conducted. Here was a chance not only to think about such power hierarchies, but to create technologies that would try to challenge those hierarchies and simultaneously generate knowledge about pressing environmental concerns.

Most of us are well aware that technologies can be used for a range of political ends. None of us know, for example, what unforeseen uses someone might put Public Lab's innovative tools towards in the future. However, the value of PLOTS and its ability to work counter-hegemonically lies not only in the tools. It is also part of the collaborative relations that go into making

and using them, in thinking through the power relations the tools are meant to short-circuit, in taking seriously the material as well as social dimensions of environmental problems, and in supporting grassroots efforts to create a civic-minded environmental health science.

Please send A&E news and reports to Amelia Moore at [a.moore4@miami.edu](mailto:a.moore4@miami.edu).

## Archeology Division

E CHRISTIAN WELLS, CONTRIBUTING EDITOR

### A Little Piece of the Holy Land

By Morag M Kersel (DePaul U)

For over ten years, I have been exploring whether we can establish causality between the demand for archaeological artifacts in Israel's legal market and the looting of archaeological sites in the region. To approach this question and to explore tourists' desires for archaeological artifacts, I have spent time in the Old City of Jerusalem (where most of the licensed antiquities shops are located) talking to the various actors in the trade. As a result of these interactions, I have become increasingly focused on tourists, their acquisitions, and their motivations.

Demand for a memento of a visit to the Holy Land (Israel, Jordan and the Palestinian Territories) has endured for millennia—from early religious pilgrims to those of today. Under the terms of the Israel Antiquities Law of 1978, it is legal to obtain an artifact from a licensed dealer with an export license issued by the Israel Antiquities Authority. When purchasing an object, the tourist selects an artifact, a meaningful symbol that may act as a signifier of a site, an era, a person, triumph over the fear of the unknown, prowess in the marketplace, or an evocative symbol of a journey to a distant land. Collecting decontextualizes and recontextualizes the materials and imbues them with new meaning for the tourist. Display of the souvenir commemorating their visit to the Holy Land within their own home is often a crucial component of the action of buying an artifact. Visitors, family and friends can share the experience vicariously through the purchased item, which conveys the essence of the lived experience—a tangible connection to the recent past, which provides a link to the distant past. Taking home a piece of the Holy Land reaffirms and materializes the spiritual connection to a place.

Artifacts from the Holy Land are unique because of a holy essence associated with the purchase. In one instance, a tourist wanted to buy something for his girlfriend that was from the "year zero." When the dealer asked if he meant "in the time of Jesus," the answer was an emphatic yes. Both were devout Christians, and he wanted a symbolic reminder for both of them that concurrently would remind him of his "life changing visit to the Holy Land." The tourist went on to recount the archaeological sites he visited while in Israel (Megiddo, Tel Dan, Bethsaida, the New Testament sites around the Sea of Galilee) and how he walked in the footsteps of Jesus. When the dealer asked if the tourist wanted an artifact from a particular site, he replied "No, the Holy Land is good enough for me."

For many tourists, archaeological material confirms an unbroken continuity, a past that cannot be separated from the present and one that conveys a powerful link to the future. The generalized "Holy Land" suffices as an identifier, obviating the need for a specific archaeological site. Tourists that I spoke with considered the "Holy Land" an adequate descriptor. They are generally indifferent as to whether or not the dealer is in violation of the 1978 Antiquities Law or that the artifact may have been looted recently or transported illegally from the Palestinian Territories to Israel.

Devotion to biblical artifacts has led to a discouraging predicament where illegally excavated material is entering the legal antiquities market. Dealers use suspicious business practices to reuse inventory register numbers in order to introduce new material into the old market. The success of this ruse is predicated on the tourists' lack of interest in specific archaeological find spots (provenience). Tourists are often satisfied with generalisms, such as "in the time of Jesus" and "from the Holy Land" rather than specific dates and exact excavation locations. Most tourists interviewed as part of this research seemed unaware of the relationship between the artifact they were purchasing and the archaeological site (whether looted recently or not) from where it originated. In antiquities shops throughout the Holy Land, tourists experience the past through direct engagement with material culture, often one devoid of its archaeological context, but nonetheless meaningful to purchasers. Unfortunately, it is this detachment with the findspot that results in the ongoing looting of the region in order to meet demand for artifacts from the Holy Land.

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

## Association for Africanist Anthropology

JENNIFER E COFFMAN, CONTRIBUTING EDITOR

### Time to Nominate for AfAA Awards

As the academic year rapidly comes to a close for many of us, please do not forget about nominating colleagues, students, or yourself for one of AfAA's writing awards. The AfAA awards honor excellent work and bring that work to the attention of wider audiences. The deadlines are indeed approaching quickly, as noted below.



**Elliott P Skinner**  
(1924–2007).  
Photo courtesy AfAA

The Elliott P Skinner Book Award committee seeks submissions of books that best further both the global community of Africanist scholars and the wider interests of the African continent, as exemplified in the work of Elliott P Skinner. Contributions from all subfields of anthropology are welcome, with special consideration given to works drawing upon extensive research in the field or those advancing new

methodologies for fieldwork in Africa. Inquiries should be sent to Betty Harris ([bharris@ou.edu](mailto:bharris@ou.edu)) by May 15, 2012. If you have published a book or been particularly impressed by one published in 2009, 2010 or 2011, please be sure to nominate it.

The annual Bennetta Jules-Rosette Graduate Student Essay Award honors an outstanding graduate student essay in Africanist anthropology. Contributions from all subfields of anthropology are welcome. Special emphasis seeks to highlight emerging perspectives with promise to develop as a major contribution to the fields of Africanist anthropology, African studies, or African diaspora studies. Submissions should be sent to Bennetta Jules-Rosette ([bjulesro@ucsd.edu](mailto:bjulesro@ucsd.edu)) by June 15, 2012.

The annual Nancy "Penny" Schwartz Undergraduate Paper Award celebrates the excellence in undergraduate research in Africanist anthropology. Submissions should be sent to JR Osborn ([w.h.osborn@gmail.com](mailto:w.h.osborn@gmail.com)) by June 15, 2012.

To learn more about AfAA and to find more details about the annual awards, please visit our website at [www.aaanet.org/sections/afaa](http://www.aaanet.org/sections/afaa).

Please send photos and column ideas to Jennifer Coffman, James Madison University, [coffmaje@jmu.edu](mailto:coffmaje@jmu.edu).

## Association of Black Anthropologists

KAREN G WILLIAMS, CONTRIBUTING EDITOR

### Understanding Food Acquisition under Cuba's Changing Food System

By Hanna Garth (UCLA)

Given that there is virtually no malnutrition in Cuba and people seem to regularly enjoy heaping plates of rice and beans, why did my research participants often say, "there is no food"? Why do Cubans describe the national



food ration, in place now for 50 years, as inadequate and using the food system as a "struggle" even though the monthly food ration provides approximately two weeks' worth of basic food staples at virtually no cost to them? After the collapse of the Soviet Union, Cuba entered a period of economic hardship starting in the 1990s. During my recent fieldwork I found that, in post-Soviet Cuba, services that were once guaranteed by the socialist state had dissolved and have now become the responsibility of individuals. Household members are now forced to do increasing amounts of work to fulfill these services themselves, and they must spend more money (that they must generate in innovative ways as unemployment rates rise) in order to achieve what many perceive to be a lower quality of life. As the number of subsidized foods available decreased, the full-priced foods available have not increased, but the prices have risen with demand. This has fostered a flourishing black market. With the spread of global capitalism, similar shifts are happening all over the world, but in Cuba there are few non-state-based intermediaries. Whereas in neoliberal capitalist settings the state has weakened as corporations have gained increasing power,



in Cuba, the state still has the ultimate power. There are no corporations (though there are a few new exceptions), so increasingly the work necessary to maintain households and keep food on the table is shifting onto individuals and families. This displacement is locally referred to as “the struggle” (*la lucha*). Given this transformation, my work addresses how and why people struggle to eat a decent meal and maintain what they perceive as a good life.

Framed within my broader interest in how people use food systems, my dissertation research focuses on how households in Santiago de Cuba, a city of almost 500,000 in eastern Cuba (its second largest), acquire food under the rapidly changing late-socialist food rationing system. This study consisted of fifteen months of ethnographic fieldwork between July 2008 and August 2011. Twenty-two households, which included a total of 107 household members, participated in the study. Based on the analysis of recounted memories, interviews on food acquisition, and my own observations of the complex practices of food acquisition, I argue that the collapse of the previous Cuban food system and shifting daily practices of food acquisition has changed participants’ relationships with their communities. For example, through borrowing, lending, gifting, and trading goods people increasingly rely on one another to create a decent meal. For instance, if a man goes to his mother asking to borrow rice for his family’s lunch, she will probably lend to him even knowing that he may never be able to repay her. She is then faced with the “struggle” to acquire enough rice to feed her own household. The increased use of these practices alone causes strain and stress on families and other social relationships. Furthermore, I found inequalities in the experience of food acquisition and consumption across neighborhood, race, gender and socioeconomic status. These inequalities are particularly strong at the end of the month when rations run low, as does money to purchase food, and some families turn to a set of stressful strategies until the next month’s income and food rations are received. These strategies are not always part of what has been regarded as ethical behavior (though this appears to be shifting as well). These ethical dilemmas coupled with the practical barriers to food acquisition constitute the “struggle” to live a good life, and illuminate key insights for a theory of late-socialist subjectivity, which can be more broadly applied to understanding experiences of modernity and globalization in other settings.

*Contributions to this column can be sent to karen g williams (kwilliams2@gc.cuny.edu).*

## Association for Feminist Anthropology

DAMLA ISIK AND JESSICA SMITH ROLSTON,  
CONTRIBUTING EDITORS

### Organic Tea Farmers and the Organic Metaphors of Anxiety in Darjeeling

*By Debarati Sen (Kennesaw State U)*

Women tea producers in Darjeeling are torn between two kinds of markets—local and international—and their regulations and preferences. Organics inspectors

who check for organic methods of cultivating tealeaves closely monitor their farms. A plot devoted to organic tea grows tasty vegetables but they are small compared to vegetables grown with chemical fertilizers. Smaller vegetables fetch less money from the middlemen who control the local trade and prefer bigger varieties. This double bind, which is a source of considerable frustration and anxiety, shape the moral worlds of the poor women farmers, whose access to global and local markets are brokered by powerful men. Women use metaphor of organic cultivation to express their discontent with the gendered structural barriers to their well being.

Organics is more than just a cultivation method; it is a symbol of privilege and purity for which women sacrificed their time and energy just as they do in male-dominated households. For instance women tea farmers often consumed painkillers in addition to their locally devised herbal remedies for common aches and pains resulting from back-breaking work in steep mountain slopes. They joked about this saying that there were no organic remedies to relieve their pain and make their lives better—“the farms may be organic but we are not.”

Organic certification was a new way of managing self and society and cultivating relationships that benefits the long-term health of organic tea and its consumers. During organic agriculture trainings women frequently learn about purifying their farming practices by maintaining good buffer-zones with fields which were not organic certified and never be tempted to use chemicals even if some of their crops are not doing very well. There was an emphasis on good community relations since keeping a single farm organic would be easier if neighboring ones were organic too. Ironically, women saw these systems of management as perpetuating patriarchy and male privileges, because maintaining good relations meant accepting dictates of male traders who doubt the abilities of women farmers. The following anecdote is an example of such mistrust. While women assist and lead organic training programs in the village and monitor everyday farm practices to be certified, they are often left to battle the vagaries of the organic market on their own.

One morning I heard a bitter altercation in the village. A middleman yelled at Manju, a woman farmer: “your vegetables look small and sick; when I tell people that they are organic they say I am lying. Apparently organic vegetables are supposed to be healthier and bigger, you must be doing something wrong Manju.” As she narrated this event to me later in the afternoon she lamented about the untrustworthy men and said sarcastically, “Will my daughter find an organic husband?” The immediate reference here is Manju’s fear about her daughter’s future spouse. The chronic male unemployment in Darjeeling had increased the burden on married women to look after their families. In such a climate women’s economic endeavors resulted in a lot of envy and mistrust. Thus on a deeper level the metaphor conveyed her frustrations with multiple patriarchies operating in the villages that cultivation of “organic” economic and social relationships could not overturn and ironically strengthened.

The gradual conversion of fields and farms to organic methods in Darjeeling has precipitated the use of the “organic metaphor” in everyday conversation. The organic metaphor is invoked to draw attention to the ironic contrasts that women perceive to exist between what they learn in organic training programs

about preserving the purity of their environments and their limited ability to control adversities in their lives. Following the organic-metaphor around in everyday conversation in situated contexts was an excellent way for me to understand how women tea farmers’ view sustainability. While the adoption of organic methods are seen to be a win-win for all, the lack of local markets for organic produce in the developing world creates a contradictory situation for producers who have to deal with the externalities of market schizophrenia where they create valuable organic commodities by devaluing their own lives.

### Correction

A previous column incorrectly reported the management of the AFA Twitter account. It is actually the project of Rebecca Boucher, a graduate student at Southern Methodist University. Rebecca’s work has resulted in many new followers and retweets. Follow us @AFeministAnthro.

*Send communications and contributions to Damla Isik at [disik@regis.edu](mailto:disik@regis.edu) and Jessica Smith Rolston at [Jessica.Rolston@Colorado.edu](mailto:Jessica.Rolston@Colorado.edu).*

## Association for Latina and Latino Anthropologists

PABLO GONZALEZ AND SANTIAGO GUERRA,  
CONTRIBUTING EDITORS

### Why Do Anthropology? Reflections from the Borderlands of Chicana/o Studies and Anthropology

*By Brenda Sendejo (Southwestern U)*

Pursuing the question, “Why do anthropology?” with my anthropology capstone students this semester has led me to reflect upon my own reasons for doing anthropology. In doing so, I consider ongoing conversations amongst Latina/o and Chicana/o anthropologists, a trajectory evident in Alex Chavez’s column in *Anthropology News* on the politics of research in Latino Anthropology, and in the 2009 AAA panel in which Alex and I participated, “The Persistence on Decolonizing Anthropology: Chicana/o Ethnographies from the Borderlands of Anthropology.” This double panel took Karen Mary Davalos’ pivotal piece, “Anthropology and Chicano Studies: The Dialogue That Never Was”, as the backdrop for discussions of an anthropology that brings attention to and critically analyzes systems of inequality both within and outside of the academy. In my paper I discussed the cultural production of spiritual practices among Tejanas as anticolonialist spiritual re-imaginings that are socio-political responses to issues of sexism, gender oppression, and racial discrimination within and outside of Chicano communities. Merging attention to issues of spirituality explored by Chicana Studies scholars and those put forth by anthropologists of religion yielded insight into how the political and spiritual agency of Chicanas and Chicanos is indicative of the remaking of their social worlds. Since the AAA panel, I have continued to both consider and witness how and why Chicana/o and Latina/o anthropologists employ

decolonial approaches as they traverse the borders of Chicana/o Studies and anthropology.

This trajectory of Chicana/o and Latina/o anthropology and use of reflexive and politically engaged methodologies continued with a panel entitled “Decolonizing Borderland Methodologies: Feminist and Indigenous Methodologies of Resistance” at the 2011 *Mujeres Activas en Letras y Cambio Social* (MALCS) conference. In our panel my three *colegas* and I explored the politics and practices of representation and entered debates about decolonial methodologies and epistemologies by way of our ethnographies. Following in the tradition of Davalos and other Chicana anthropologists who engage in critical feminist theorizing on the borderlands, panelists discussed how we work to expand the limits of anthropological methods in ways that serve to decolonize the production of knowledge, especially in communities that actively resist oppression in the US, in Mexico, and throughout the world. Papers aligned issues of gender and memory, identity construction and corporeal knowledge in dance performance and ceremony, resistance to oppressive state practices, and feminist spiritual activism. Placed in dialogue with each other, these ethnographic accounts revealed an emerging Chicana anthropology that strategically engaged methodologies to reveal how various people navigate and transverse geo-political, spiritual, racial and gendered borders.

I work to extend the epistemological and methodological borders of anthropology and insert a social justice sensibility into my research, but what of anthropology’s pedagogical potential? Inspired by educator-scholars who have modeled for me the importance of melding teaching and scholarship, and of exposing students to the often hidden histories of Chicanas/os and Latinas/os, I coordinated an inter-generational panel of Chicana activist-scholars for the 2012 National Association of Chicana and Chicano Studies Conference (NACCS) Tejas regional conference. There I witnessed the empowering, personal transformation that I have seen on numerous occasions as a Chicana/o Studies educator-scholar—those experiences of a student coming into new knowledge about his/her self, history, and heritage by way of Chicana/o anthropology. Making known to students a Chicana/o anthropology that engages questions of social justice while opening up new channels of knowledge about Chicana/o and Latina/o lived experiences that resonate with their own further validates for me, why I do anthropology.

While as anthropologists we continually work towards inclusivity and against replicating hierarchies of power we work to expose, anthropology is nevertheless generative and full of potential. That we persist in seeking out new and innovative ways of doing anthropology through our scholarship and teaching, indicates to me that perhaps the dialogue between anthropology and Chicano Studies is coming into being, in ways that advance anthropology in epistemological, pedagogical, and methodological ways. Whether studying our own communities, investing ourselves in the struggles of the communities with whom we work, or in social justice pedagogy, working to create social change is paramount to so many of us in the work that we do. And *this* is why I do anthropology.

Pablo Gonzalez and Santiago Guerra are contributing editors of ALLA’s AN column.

## Association for Political and Legal Anthropology

MONA BHAN AND NOELLE MOLÉ, CONTRIBUTING EDITORS

### Activism in the Times of Impasse

By Larisa Kurtović (UC Berkeley)

This April marks a bitter 20-year anniversary of the breakout of war in the former Yugoslav republic and now independent state, Bosnia-Herzegovina. Many international newspapers have already featured articles recapping the worst atrocities of this war and describing the country’s ongoing challenges. This troubling postwar present includes the unresolved questions about the shape of the future national government, economic downturn, corruption and increasing hopelessness. However, such accounts rarely show how citizens of this new state have responded to this disparaging political inertia and the betrayed promises of US-brokered peace.



Glavuše waiting for a tram. Photo courtesy Larisa Kurtović

As it turns out, Bosnia’s political deadlock has also been productive of surprising forms of political engagement among informal groups of citizens and the new activist organizations. Abandoning conventional forms of critique, these activists have chosen to address the state and the Bosnian public through the combination of street performances, puppetry, fake media campaigns, and creative use of commercial billboards. Through their distinctive forms of play with dominant ideologies, these groups have opened up new spaces for political engagement in a context marked by tremendous skepticism about virtues of political participation. They also draw on popular sensibilities from the socialist era, when similar forms of political humor were employed to criticize the rigid nature of party ideology, the gap between theory and practice of socialist self-management and the proliferation of nationalist rhetoric. Hence, these tactics also illuminate the intersections between historical imagination and processes of political subject formation.

From 2006 onward, such activist initiatives have been appearing all across the country. One formed in Sarajevo in 2008 after a series of mass protests provoked by a gruesome murder of a high school student in a tram. Naming itself Citizens’ Action (*Akcija Gradana*),

this organization began to experiment with various forms of political parody, directed at new oligarchies as well as the disillusioned general public. To stage various “provocations,” these activists often use giant puppet heads, modeled after the faces of key politicians in Bosnia. Mounted on bodies of (usually) male volunteers, these grotesque “heads” (*glavuše*), engage in various “scandalous” behaviors, including free-riding on public transportation, disturbing passers-by or chanting: “We are great at stealing, hire us!” During the series of failed constitutional reform negotiations in 2009, *glavuše* appeared at meeting sites where their real-life doubles were discussing the country’s future. *Glavuše* held a simultaneous meeting at a makeshift restaurant table in front of the Parliament, where they apparently mimicked their counterparts, by drinking, brawling, and eventually tearing up the map of Bosnia. A few months later, the puppet heads lined up in front of the military base Butmir outside of Sarajevo, where these reform talks were to continue. While officials arrived in their dark Audis, their *glavuše* watched them, waving and holding a sign “We like it this way, too.”

The giant, grotesque puppet heads, which mirror the faces of power in postwar Bosnia, seek to mimic and “over-identify with”—rather than directly resist—the centers of political authority, replicating the impudent, self-righteous and libidinal political populism that today dominates political life. The odd appearances at once unsettle and provoke laughter. Most of the time, they achieve ambiguous effects, but occasionally, they do something more, such as in the case of Butmir action, which lead to the arrest of 13 of Citizens’ Action activists. In staging their provocation, the activists “accidentally” crossed the unmarked border between the two administrative entities, the Federation (controlled by Muslims and Croats) and Republika Srpska, which have different laws regarding public assembly. In becoming caught up—quite literally—in the consequences of political and administrative fragmentation, these activists inadvertently exposed the absurdity and arbitrary nature of postwar power.

Describing their work as quixotic “attack on windmills,” activists in Bosnia nevertheless continue to provoke, as if to announce that what remains at stake is not a calculable outcome but a different form of ethical life. Their orientations will remind US audiences of the Occupy protests, which were similarly informal, experimental, and without a goal against which their success could be measured. They are symptoms of a moment characterized by post-revolutionary disenchantment, dispersal of centers of authority that could serve as targets of attack, and simultaneous desire to keep a vision of a different world alive, despite all obstacles.

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

## Association for Queer Anthropology

DAVID L R HOUSTON, CONTRIBUTING EDITOR

### A Fond Farewell

I write this, my final column for *Anthropology News*,



with a tinge of regret. I've been penning this now for a long time and have worked with a series of editors, all of whom have taught me a lot about my writing and myself. I will miss this.

Over the past 10 years, my direction has shifted. As I've come closer to a sense of self actualization that lets me live fully with myself, I've also struggled with issues of meaning, wondering if anyone I touch is a better person because of it. I landed, almost unwittingly, on shores where what I brought to my listeners left us breathless, connected. I circumnavigated my own gender identity despite hostile intentions; some, sadly, found even within what I yearned to call my own "tribe"—yes, callousness and sometimes vicious attitudes are sadly present in the queer community.

Fortuitously, as I contemplated this particular morning, I chanced upon a remembrance of James Q Wilson, reputed to be one of the most pre-eminent political scientists of our time. Had I not been a closeted political-strife junkie, I might have missed this, especially given his mildly antagonistic conservative credentials, but it speaks to me on many levels, and seems a fitting way to say goodbye here.

Wilson's work spanned a range of topics, including morals, something I've grappled with a lot recently. Morals are an evasive concept. Understanding my own, much less those of other people, has proven damnably hard to do. But it was the last paragraph that I found deeply relevant to this column. It pointed out that Wilson successfully translated his academic efforts into something that was understandable to a mass audience; he educated this mass audience, effectively becoming a member of a very small group of public intellectuals. That this is something we need now more than ever seems an understatement. This embodies nearly all of my own disillusionment with what I thought was my chosen field. I've really tried to temper my jaded view of anthropology, but it's harder and harder to do so. Part of my departure here stems from a decision not to continue my AAA membership; part from how increasingly detached this discipline is from reality.

When the organization began to make the necessary shift from print-heavy to more digital, I was an early adopter, but I quickly discovered that I was almost 100% disconnected from a crucial vein that kept me current. When I voluntarily opted out of print *AN*, thinking I was doing good, I then realized that I had to wait two or more months to access it online, a choice I was later unable to undo. My already tenuous link to currency in the field was effectively severed, relegating a lot of dialog to digital irrelevance.

Sadly, irrelevance is a lot of what I continue to see. More often than not, topics that, on the surface, seem interesting instantly contract grammatical dysplasia. Articles render their elucidation uninhabitable, a neotextual paradigm of discourse contextualized into a surrealist theory, replete with obligatories: omnipresent colons to guide parishioners. We preach to our own choir. Ungrounded, our own discourse produces little that is seen, much less understood, by anyone else. Who is our audience?

I won't pretend to be an expert on Margaret Mead, but Wilson led me to think about her. Yes, she's been thoroughly discounted. Yes, I've heard the rumors of her cape and ego. But I also know that to those outside of our interminable discourse, those who forgo the cast of thousands at an annual "meeting" in Babel, see and read

Mead very differently. Mead took the academic into the real world, imparting meaning in a way that connected "us" with "them." She never achieved Wilson's stature, I guess, but that's the real pity.

I leave here knowing that many of you whom I have met and gotten to know remain, and are, I am hopeful, committed to opening the borders, breaking down the nutty language, decrying anthropological fame and instead to helping unlock not simply bad attitudes, but the profoundly amoral sense of why we are all here, and bringing our views to a much larger table. Farewell.

*Join us. AQA wants you! Visit <http://queeranthro.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](mailto:dlrh+an@uvm.edu).*

#### Editor's Note

*AN sincerely apologizes for the miscommunication about options for receiving or not receiving the print issue. All members automatically receive print AN, and may opt-out of print if they want to access it only digitally. If they want to receive print again, they can just opt back in. While that is normally part of the join or renew process, a request can be sent to our membership department at [members@aaanet.org](mailto:members@aaanet.org) at any time. For those who do opt out of print, I suggest subscribing to the AN website's RSS feed ([www.anthropology-news.org](http://www.anthropology-news.org)) for updates on new essays and breaking stories. I also recommend signing up for content alerts from Wiley Online Library to be notified when an entire issue is available on AnthroSource. Again, I sincerely apologize to David Houston for our access options not being more clear, particularly as he has shown great dedication to the AQA (and before that SOLGA) column in AN.*

—Amy Goldenberg

## Association of Senior Anthropologists

PAUL L DOUGHTY, CONTRIBUTING EDITOR

Ending the news this spring, our colleague, the ever-busy Alice Kehoe makes two more valuable contributions on anthropology's beginnings and anthro-historical perspectives on contemporary goings on. At the recent Central States Anthropological Society meetings (CSAS) she gave her paper "Boas the Nemesis of the Master Race" in which she gives an insightful review of Boas' battle with the wealthy class of elitist racists *cum* patriot eugenicists among anthropologists and others in the early years of the AAA.

Kehoe reviews the outspoken Boas' views on race, ethnicity and immigration that ran counter to the positions of many in anthropological leadership positions who forced him out of AAA membership and to resign from the National Research Council. Anti-immigrant attitudes were prevalent at that time with Boas being one himself. The echoes of this racist era still rattle in our brains as we listen to on-going contemporary political debates. Adding to the "case" against him was Boas' statement about the scientific role of anthropologists in connection with the role some played as government spies during WWI.

In case we have forgotten, the AAA membership June

15, 2005 voted:

"WHEREAS The American Anthropological Association regrets the censure motion passed against Dr Franz Boas, third president of the AAA (1907-08), at its eighteenth annual meeting at the Peabody Museum, Harvard University, December 30, 1919, President Clark Wissler presiding and,

WHEREAS the association publicly distanced itself from the opinion written by Dr Franz Boas on October 16, 1919, and published in *The Nation* on December 20, 1919 and,

WHEREAS the majority voted that Boas' claim was "unjustified and does not represent the opinion of the American Anthropological Association" and,

WHEREAS in that open letter to the editor, "Scientists as Spies," Boas insisted on the distinction between researchers — scientists whose lives are dedicated to "the service of truth"—and spies under the employment of the US Government and,

WHEREAS Boas believed that it was immoral for scientists to use their professional identity as a cover for governmental spying activities and

WHEREAS other such incidents of anthropologists as spies have been repudiated by this Association,

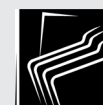
THEREFORE BE IT RESOLVED THAT the AAA rescinds that censure and entirely repudiates the 1919 motion."

If Kehoe has not "rubbed our noses" enough into those past conflicts still with us in "updated" forms in the "undertones" of racism and outspoken anti-immigrant views still rattle our brains, she has still more for us. Her new book, *Militant Christianity: An Anthropological History*, is headed for publication at Palgrave/Macmillan. Reviewers of the manuscript are ecstatic, Alice reports. Hold onto your hats.

In other news, ASA has just concluded getting organized for the annual AAA meeting in San Francisco with an outstanding session organized by Tom Rosin, entitled "Long Term Field Research" with eight participants and the possibility of another shorter session should all go well. Look to our website for further information.

It is appropriate to conclude this spring's series of columns with good news and things to look forward to doing, both professional and personal. In it is often both of these things. Perhaps that is the "curse" of being an anthropologist, we participate in life as "native" citizens and just can't stop looking at what people are doing through that anthropological lens. I assume that if you pack your suitcases for summer research or a well-earned tour you will be taking notes.

*Stay in touch through our website ([www.aaanet.org/sections/asa](http://www.aaanet.org/sections/asa)) and or with your officers by internet: President Herb Lewis ([hslewis@wisc.edu](mailto:hslewis@wisc.edu)), Past-President Tony Paredes ([janthonyparedes@bellsouth.net](mailto:janthonyparedes@bellsouth.net)), incoming President Paula Rubel ([pgr4@columbia.edu](mailto:pgr4@columbia.edu)), Program Chair Alice Kehoe ([akehoe@uwm.edu](mailto:akehoe@uwm.edu)), Treasurer Margo Smith ([mlsriplow@msn.com](mailto:mlsriplow@msn.com)) or Secretary/Contributing Editor Paul Doughty.*



**Do you have news to share with your Section?**

**Contact your Contributing Editor for details!**

## Biological Anthropology Section

VIRGINIA J VITZTHUM, CONTRIBUTING EDITOR

### Biological Anthropology at the AAAS

By Cynthia Beall

If you're looking for a good way to explain the demographic transition, then take a look at Hans Rosling's energetic presentation at the recent 2012 AAAS annual meeting in Vancouver ([www.aaas.org/meetings/2012/program/plenaries/panel.shtml](http://www.aaas.org/meetings/2012/program/plenaries/panel.shtml)). It involves rolls of toilet paper and will make a memorable class.

Biological anthropology was well represented at the meeting. For example, Mark Collard (Simon Fraser U) and Bernard Wood (George Washington U) organized a session on "Climate Change and Human Evolution: Problems and Prospects." Clark Larsen (Ohio State U) and Carolyn Gibson (U Pennsylvania School of Dental Medicine) organized the session "The Mouth as a Global Window to Systemic Health."

The Anthropology Section (H) has a strong presence at these interdisciplinary meetings. All subfields of anthropology participate. The program information at [www.aaas.org/meetings/2012](http://www.aaas.org/meetings/2012) gives a sense of the strength and range of our participation.

The Anthropology Section reception at the AAAS is becoming a tradition. This year we had an evening reception attended by about 50 colleagues and others at the Bill Reid Gallery of Northwest Coast Art ([www.billreidgallery.ca](http://www.billreidgallery.ca)). His sculpture graces the Canadian twenty dollar bill as well as the gallery. Last year the Smithsonian Institution hosted us in Washington, DC and the year before the Field Museum in Chicago did so. This is a nice get-together with other anthropologists and people in their sessions. The meetings themselves are wonderful opportunities to learn about developments in others areas and to meet potential collaborators.

The section welcomed nine new AAAS fellows: Michae Coe, Leslea Hlusko, Chris Stringer, Peter Peregrine, Vernon Scarborough, Michael Silverstein, Dawnie Steadman, Robert Tykot, Virginia J Vitzthum and Carol M Worthman. Fellows are recognized for distinguished contributions to advancing anthropology. Only AAAS members are eligible—an incentive to join if you are not already a member ([www.aaas.org/membership](http://www.aaas.org/membership)).

The 2013 AAAS Annual Meeting will take place in Boston from February 16–20. The theme is "The Beauty and Benefits of Science." According to the website ([www.aaas.org/meetings/2012/program/symposia/submit](http://www.aaas.org/meetings/2012/program/symposia/submit)) "The theme of the 2013 AAAS Annual Meeting points to the 'unreasonable effectiveness' of the scientific enterprise in creating economic growth, solving societal problems, and satisfying the essential human drive to understand the world in which we live.... The program of the 2013 AAAS Annual Meeting thus highlights the rich and complicated connections between basic and applied research, and how they bring about both practical benefits and the beauty of pure understanding."

This is a vibrant interdisciplinary venue with excellent press coverage and outstanding scientists at all stages of their careers. With over 1,000 journalists and thousands

of scientists in attendance, it will be an opportunity to publicize your research and demonstrate the broad appeal and relevance of anthropology. This is a good occasion to let the general scientific community know about the excellent work we are doing.

By chance, the current steering group of Section H has many biological anthropologists. The chair is Leslie Aiello (Wenner-Gren Foundation), the chair-elect is John Relethford (SUNY Oneonta), retiring chair is Cynthia Beall (Case Western Reserve U). The Secretary is Robert Sussman (Washington U). Susan Anton (New York U), Nina Jablonski (Pennsylvania State U), Carol Ward (U Missouri) and Karen Rosenberg (U Delaware) are also members-at-large of the steering group.

*Please send contributions for the BAS news to [Vitzthum@indiana.edu](mailto:Vitzthum@indiana.edu).*

## Central States Anthropological Society

EVELYN DEAN-OLMSTED AND ANGELA GLAROS, CONTRIBUTING EDITORS

### Thanks for Toledo... See you in St Louis!

Thanks to all those who participated in our 2012 Annual Meeting in Toledo, OH, March 22–24. Next year's meetings will be held in St Louis, MO. For more information, contact Bill Guinea at [bill.guinee@westminster-mo.edu](mailto:bill.guinee@westminster-mo.edu).

### Margaret Buckner Honored at 2012 meeting

At the 2012 Annual Meeting, CSAS President Margaret Buckner was presented with a surprise certificate in honor of her "unprecedented, extraordinary and meritorious service" to the society. Buckner has held numerous posts on the CSAS board, including Second Vice-President (2007–08), First Vice-President (2008–09; 2010–11) and President (2009–10; 2011–12). She has also served as our webmaster since 2011. Thank you, Margie, for your tireless efforts in support of CSAS!

### Binford Papers to be Archived by Amber Johnson

Amber Johnson (Truman State U) has received a Historical Archives Grant from the Wenner-Gren Foundation for \$15,000 to fund the initial transfer of Lewis R Binford's primary material to Special Collections at Truman State University. Described by *Scientific American* as "quite probably the most influential archaeologist of his generation," Binford was a founder of the so-called new archaeology movement, which emphasized a holistic, scientific approach to archaeological analysis. The materials to be archived include Binford's field notebooks from ethnoarchaeological research with the Nunamiut in Alaska and the Alayara in Australia. There are also slides, drawings, maps and other materials generated for various archaeological and ethnoarchaeological projects. (Some information for this report was taken from an obituary of Binford published in the *New York Times*, April 22, 2011 ([www.nytimes.com/2011/04/23/us/23binford.html](http://www.nytimes.com/2011/04/23/us/23binford.html)).

### In Memory of Michael Davis

Amber Johnson also writes: "I am sorry to report that

my colleague, Mike Davis passed away on Saturday, March 10. Mike was very active in CSAS and often took Truman students to present papers at the annual meetings. He was the first anthropologist at Truman State University and taught here for thirty years." The following is a segment from Davis' obituary, published March 14, 2012 in the *Kirksville Daily Express* ([www.kirksvilledailyexpress.com/obituaries/x1612619792/Dr-Michael-Gary-Davis](http://www.kirksvilledailyexpress.com/obituaries/x1612619792/Dr-Michael-Gary-Davis)):

Dr Davis, the son of the late Herbert and Margaret Davis was born in Ponca City, Oklahoma in 1942. After residing in Corpus Christi, Texas and Chicago, Illinois, he graduated from high school in New Orleans, Louisiana and enlisted in the US Air Force. While stationed in Turkey, he discovered his love of learning, language and culture. Dr Davis then received his bachelor's degree in German and his master's and doctorate degrees in anthropology, all from the University of Oklahoma where he met his wife Gloria during his studies. He began his career at Truman State University in 1974. His research focused on cultural and linguistic anthropology of Native North America, the cultural anthropology of the martial arts, paleotechnology, Tai Chi Chuan, and Central Asian studies. He published a book entitled "Ecology, Sociopolitical Organization, and Cultural Change on the Southern Plains" and wrote articles on the Apache Tribe of Oklahoma, Native North American Archery, and Tai Chi Chuan. He was also co-editor of *The Asian Journal of Martial Arts*.

### Stay In Touch

Please continue to let us know about your recent publications, awards, and new ventures for inclusion in the column. Also, keep in touch with CSAS on our Facebook page: [csasmail@groups.facebook.com](https://www.facebook.com/csasmail@groups.facebook.com). We have 271 members and counting!

*Please send contributions to Evelyn Dean-Olmsted (Indiana U) at [emdean@indiana.edu](mailto:emdean@indiana.edu), or Angela Glaros (Eastern Illinois University) at [acglaros@eiu.edu](mailto:acglaros@eiu.edu).*

## Council on Anthropology and Education

JANET I HECSH, CONTRIBUTING EDITOR

The CAE listserv is a quiet space much of the time. Occasional flurries of posting coincide with the "seasons" created by the annual conference. In January, April and November list members send multiple postings. The onset of the academic semesters often elicits queries:

Can anyone suggest me readings and/or films for an "introductory" course on anthropology of education? It may include must-reads on theories, methodologies, ethnographies. Also, films and articles, which you think are useful for opening up discussions on important concepts on the anthropology of education would help. A syllabus which worked well would also be helpful. Thank you! (February 19, 2010).

Members post responses suggesting titles of articles, texts and films. Occasionally a post suggests: "How about a repository on the CAE webpages of folks willing to contribute syllabi or a reading list? I would think such a thing would really help out new scholars in our field. Right about here (the resources section) looks appropriate: <http://www.aaanet.org/sections/cae/resources>.



html" (February 19, 2010). After that, the list is quiet. The space is empty again.

However, this past February the routines (and the silence) was broken by a set of exchanges labeled "[CAE\_listserv] Question about Anthropology in High Schools" initiated by Bev Chiarulli (Indiana U Pennsylvania). She posted:

I'm curious about what those of you on this list feel about teaching anthropology in high school? I know that's not the focus, but I believe that is more common in some other states like New York. Should we try to expand this program and try to increase Anthro in hs? Is there a model out there for ways to do this? (February 11, 2012)

This query drew more than 30 posts from 25 list members in the space of a week. This relatively info-oriented space became an intellectually stimulating context for addressing the tensions I have noted in my years in the borderlands between high school and university—who owns the curriculum and for what purpose(s)?

One aspect posts focused on was the construction of curriculum and the value of teaching anthropology in middle and high school. These posts illustrate the complexities of the (re)volving manifestos shaping comprehensive high schools since the Committee of Ten's work in the 1890s. Some postings reflected altruistic views: "Anthropology in high school? Of course we should teach it. In fact, I think anthropological concepts should be introduced in middle school social studies" (February 12, 2012) and shared exemplars—albeit in less typical public school contexts such as charter and International Baccalaureate schools. Posts in this vein offered examples from contemporary contexts, the constraints of the standards, workarounds, and ideas about thematic and integrated teaching.

Another set of posts recalled a progressive instance of the (re)volving manifestos, that all too brief development, implementation and sunset of "Man, a Course of Study" (MACOS) a curriculum developed for fifth grade in the 1960s. The MACOS recollections on the list drew members into personal reminiscence, such as:

MACOS is the reason I ended up pursuing a PhD in Anthropology!!! I didn't make the connection until I was sitting in my first graduate seminar and the professor asked us why we were there. I studied MACOS in a public elementary school in NY State in 4th grade. I still remember many of the lessons, videos, and activities. (February 17, 2012)

It also drew brief accounts of the rise and fall of one of the first "national" curriculum projects, such as: "MACOS included wonderful stuff, but it turned out to be 'unteachable' in many places, for political reasons. (February 16, 2012). There were also references to research on MACOS, and ideas about current projects such as RACE, and suggestions for thinking about anthropology in education:

An international lens should be used to the extent possible... Developing critical awareness and learning to respect others' values and behavioral systems are fundamental to reducing some of the violence in the world and promoting positive life styles. Anthropology has much to give to this effort. I hope people will not be too chastened by the past but rather will build upon it. (February 19, 2012)

I look forward to our collective "building" efforts in CAE and invite you to participate and engage in topics of interest. To subscribe or for more information

visit our listserv at [https://my.binhost.com/lists/listinfo/aaasec\\_cae](https://my.binhost.com/lists/listinfo/aaasec_cae).

CAE Contributing Editor Janet I Hecsh can be contacted at [jhecsh@csus.edu](mailto:jhecsh@csus.edu). ☐

## Council for Museum Anthropology

MARGARET BRUCHAC, CONTRIBUTING EDITOR

### CMA Board News

The CMA Student Travel and Ames Awards were so well-received that at the November 2011 Annual Meeting, the CMA Board voted to create both a new lifetime achievement award and a reserve of restricted funds dedicated to awards. Board members are also looking into commissioning a Native American artist to create tangible art for the Ames Award. To encourage student members of CMA, we have lowered the student membership fee to \$5, and are seeking to add student representation to the Board. Recognizing the expediency of modern communications, we have also fine-tuned the CMA by-laws to allow Board voting via email.

### Teaching Bundles

CMA Board members are in the process of compiling "Teaching Bundles," clusters of topic-specific readings and resources intended to help teachers compose curricula. Proposed topics include (but are not limited to): museums and nationalism; Indigenous representation and consultation; repatriation legislation and cultural property; living history and public heritage. We also encourage CMA members to devise their own bibliographies for specific topics. The new Teaching Bundles will be posted on the CMA website at <http://museumanthropology.org/museum-anthropology>.

### Downloading Articles from *Museum Anthropology*

The AAA recently provided data that reflects online readership by tracking pdf downloads of articles from journals published by various sections, including CMA. The flagship journal *American Anthropologist* is, of course, the top scorer in downloads. In 2009, the next two top-scoring journals for downloaded articles were *American Ethnologist* (178,696), and *Museum Anthropology* (75,290). We were delighted to see this volume, not only because more downloads directly relate to revenues, but also because this level of readership indicates that *MA* is relevant and useful. These numbers, however, seem to fluctuate dramatically from year to year, and several sections saw far fewer downloads in 2011.

One cause for the increase in 2009 appears to be the uploading of articles from back issues of *MA*. One cause of diminished downloads, across all section journals, appears to be the routine practice of scanning and duplicating academic articles for teaching college courses. Professors routinely download single articles for courses, and then compile copied course packets or scan and post pdfs on Blackboard. Under the current Wiley-Blackwell agreement, however, CMA journal revenue is based in part on the sheer volume of downloads. The drawback of this model is that (although it

seems efficient) the practice of one professor downloading a single copy of an article for a course generates far less revenue than having every individual student download a single copy for their own use. We encourage our colleagues, therefore, to share in the process of increasing the readership and revenues of all AAA journals by directing their students to individually access and download articles directly from the AAA website and other academic search engines.

### Digital Repatriation

In January 2012, CMA members Kimberly Christen, Joshua Bell and Mark Turin hosted a dynamic workshop at the National Museum of Natural History, titled, "After the Return: Digital Repatriation and the Circulation of Indigenous Knowledge." Participants discussed new collaborations among Indigenous communities and museums, the impact of digital repatriation on cultural representation and revitalization, intellectual property and intangible heritage, and other themes. Articles on these topics will be featured in a forthcoming special issue of *Museum Anthropology Review* (see <http://blogs.plos.org/neuroanthropology/2012/01/31/the-digital-return-digital-repatriation-and-indigenous-knowledge>). For more information, also check out "Digital Return," a new website devoted to cataloguing projects, and to linking and inspiring museums, Indigenous communities, archivists, and repatriation specialists (see <http://digitalreturn.wsu.edu>).

### Guidelines for Academic Recognition of Museum Work

Academic institutions and department do not always recognize the intellectual depth, significance, and impact of museum work, particularly in applied areas like repatriation consultation, outreach to Native American communities, and exhibition development. Members of the AAA Committee on Practicing, Applied, and Public Interest Anthropology (CoPAPIA) and the Consortium of Practicing and Applied Anthropology (COPAA) have been working to address this by devising guidelines and providing expert reviewers. At present, they are compiling an expert Promotion and Tenure panel to serve as external reviewers for museum anthropologists and others who include museum activities in their P&T dossier. Museums, institutions, and departments are encouraged to review the new guidelines, which were approved by the AAA Executive Board in May 2011. See [www.aaanet.org/resources/departments/upload/Final-T-P-Document-2011.pdf](http://www.aaanet.org/resources/departments/upload/Final-T-P-Document-2011.pdf).

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

## Culture and Agriculture

SUSANNA DONALDSON and JOAN MENCHER, CONTRIBUTING EDITORS

### CAFE: More Than Just Food or Land

By Jeanne Simonelli (Wake Forest U)

This spring, *CAFE*, enters its second year under its new

name and mission. The first two issues saw the journal branch out into all of the areas designated by the title, featuring work on culture, agriculture, food, environment and climate. As editors, we are pleased at the way these issues turned out, and anticipate even better compilations in the future.

*CAFE* is peer-reviewed, in a double blind system, which is great for authors, but the bane of an editor's existence. With the broadened focus of the journal, finding two or three informed reviewers for each submission can be difficult. Academics are busy people, and are often unable to review an article in the limited time frame we'd like to see. According to AAA, *CAFE* is now listed in scopus.

We invite you to send your submissions to our dedicated email of [cafe@wfu.edu](mailto:cafe@wfu.edu). Full information is available on the cover of *CAFE*. As always, we want you to write for us, but we also need your energies in reading manuscripts that may go beyond the expertise of our regular list of reviewers. Please volunteer for timely review of submissions. Let us know your geographical and academic areas of expertise. Send us an email listing your interests and focus, and we'll gladly add you to the reviewer list. You don't have to be a member, but we join C&A section president Richard Moore (Ohio State U) in inviting you to become part of this vibrant and energetic small organization.

This spring, *CAFE* continues to explore the complex and enduring relationships between humans and the land around them, especially the social meanings of food, livelihood and environment.

Ingrid Ohna, Randi Kaarhus and Joyce Kinabo employ *diet* and *cuisine* as analytical concepts, focusing on cultural categories and social meanings of food in Malinzanga village in Southern Tanzania, Africa in "No meal without ugali? Social significance of food and consumption in a Tanzanian village." Joanna Davidson's "Basket Cases and Breadbaskets: Sacred Rice and Agricultural Development in Postcolonial Africa" also examines how a particular food fits into the development trajectory of a region, and the interpenetration of rice in social, political, religious, and ecological domains among rural Diola in Guinea-Bissau.

Remaining in Guinea-Bissau, Brandon D Lundy's "Playing the Market: How the cashew 'commodityscape' is redefining Guinea-Bissau's countryside" describes how that nation's political ecology of the 1980s led to cashews overtaking all other exports as a generator of national revenue.

Also looking at the adaptability and sustainability of livelihood practices, A William Mala, Coert J Geldenhuys and Ravi Prabhu take us to the humid forests of Southern Cameroon. In "Perceptions of climate variability and pests-disease incidence on crops and adaptive forest-agricultural practices" they look at how farmers change their practices in response to the perception of change in climate and pests-diseases.

Adaptability in the face of environmental change is also a topic of "You can't eat money when you are hungry: Campesinos, Manatee Hunting and Environmental Regret in Veracruz, Mexico." Eileen M Smith-Cavros, Sylvia Duluc-Silva, Maria del Carmen Rodriguez, Ponciano Ortiz and Edward O Keith identify the concept of environmental regret and conclude that people clearly understand that at some points in the past choices were made which altered their

ecosystem and their culture, often in profound ways.

"Development, Land Use and Collective Trauma: The Marcellus Shale Gas Boom in Rural Pennsylvania" by Simona L Perry also deals with the complex issue of ecosystem change, exploring what ethnographic evidence is revealing concerning the social and emotional impacts of shale gas development in Bradford County, Pennsylvania.

Three book reviews also continue the discussion of land use, food, culture and change. Josh Brown reviews *New York Amish: Life in the Plain Communities of the Empire State* and *The Hutterites in North America*. Returning to Africa, Steve Folmar reviews *Uncertain Tastes: Memory, Ambivalence, and the Politics of Eating in Samburu Northern Kenya*. Finally, we review the Oscar-nominated short documentary *Sun Come Up* by filmmakers Jennifer Redfearn and Tim Metzger.

For more information about *CAFE* please visit the C&A website at [www.aaanet.org/sections/cultureandagriculture/about](http://www.aaanet.org/sections/cultureandagriculture/about).

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

## Evolutionary Anthropology Society

SIOBHÁN MATTISON, CONTRIBUTING EDITOR

One of my goals as contributing editor is to use the EAS monthly column to provide a series of primers on practical topics of general interest to evolutionary anthropologists. The goals of these primers are three-fold: (1) to keep abreast of changing technologies affecting how we do research; (2) to explore the career trajectories of evolutionary anthropologists; and (3) to provide a forum and basis for wider discussions of EA best practices.

This month's column represents the first installment in a series of "how-tos." Kathrine Starkweather (U Missouri) provides advice on a topic that is fundamental to good research, but evolving rapidly enough to befuddle scholars struggling to keep abreast of recent changes.

### Keeping Up with the Literature, Part I

*By Kathrine Starkweather (U Missouri)*

One major challenge faced by anthropologists is keeping up with the academic literature. Whereas one might formerly have waited for paper copies of journals to arrive in the mail or office lunchroom, mailing now represents a significant delay between initial publication of a manuscript and its reception by interested readers. Moreover, paper copies are increasingly defunct as many journals move to exclusive or emphatic online publication. As universities offer electronic access to many journals for affiliated students and faculty, it is both necessary and efficient that scholars become facile with electronic means of keeping abreast of the relevant literature.

The first step in transitioning to electronic management of academic literature involves managing noti-

fications of new journal articles and issues. Email subscriptions to tables-of-contents (TOCs) will send notifications to your inbox as new issues are published. TOCs provide an excellent means of skimming titles in periodicals like *Science*, *PNAS*, or *PLoS ONE*, whose topical coverage may be too broad to warrant a more thorough investigation of associated abstracts. One obvious downside to exclusive use of TOCs is lack of centralization as, without specific interventions into your email filing system, relevant issues will be scattered throughout your inbox.

Using an RSS feed consolidator, like Google Reader, is one way to keep updates organized together in a single location. Any electronic journal can be accessed via RSS feed. Every time a journal is updated, the RSS feed will update itself automatically with separate entries for each new article. Indeed, RSS feeds are general-purpose mechanisms of keeping up with updates to any websites of interest with supported technology (eg, the AAA, job Wikis). RSS feeds facilitate literature surveys by consolidating titles, authors, abstracts, and links to the full text of associated articles. Some feed consolidators allow users to share what they're reading with individuals in their social network. It is often possible to connect a reader to one's home library via web proxy, allowing direct access to full articles. The biggest potential pitfall in using an RSS reader to manage new literature is that it must be checked regularly lest it become overwhelming.

One must also strategize about which periodicals are worthy of regular reading. For general items of interest to evolutionary anthropologists, we recommend, in addition to the big players listed above, *Human Nature*, *Evolution and Human Behavior*, *Evolutionary Anthropology*, *American Journal of Human Biology*, *Journal of Human Evolution*, *Biology Letters*, and *Behavioral Ecology and Sociobiology*.

Staying abreast of new books, chapters and articles of specific interest that may not be included in your regularly checked periodicals requires more initiative. In my experience, social networking (via Facebook, Twitter, or direct communication) is key. One can also flag key terms or articles within library or related search engines (eg, Google Scholar) to be alerted when articles are cited by others or when a relevant manuscript is published.

In reality, most academics probably use a combination of all of these methods. RSS feed consolidators may provide the most efficient means of keeping up with diverse bodies of literature, but they are best used in conjunction with more targeted methods.

Stay tuned for my next installment, where I discuss the programs available to manage references compiled through the means discussed above.

*Kathrine Starkweather is the EAS student representative and PhD student at the University of Missouri studying marriage and parental investment in small-scale societies. Comments on and contributions to this column are welcome. Please send them to Siobhán Mattison ([sm.mattison@auckland.ac.nz](mailto:sm.mattison@auckland.ac.nz)). Columns are archived at [www.evanthsoc.org](http://www.evanthsoc.org).*



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## Middle East Section

YASMIN MOLL, CONTRIBUTING EDITOR

### Revolutions and Anthropological Prestige Zones: The Yemeni Spring and the Eclipse of a Good Revolution

By Susanne Dahlgren (Helsinki Collegium for Advanced Studies)

The Arab Spring, with all its multifaceted complexities, caught Middle East anthropology by surprise. Still, there were many indications around. Indeed, as Yemenis like to remind us, the Arab Spring did not start from Tunisia in December 2010. It began in Southern Yemen in spring 2007 when unemployed youth joined deposed army officers to form a peaceful social movement, soon to gather the support of as much as 70% of the population in these areas. The Southern Movement (locally called *harak*, “the movement”) addressed the marginalization that people in former South Yemen have felt since unification with North Yemen in 1990. The Northern elite had closed factories, looted the land in agricultural areas and in towns, and erected a patronage system of corruption and favoritism within state bureaucracies to replace people with experience and skill. As a result, Southerners can neither benefit from oil drilled on their land, nor expect to find a job in a public sector that once was theirs. Since its beginning, *harak* has fought against the media disinformation put out by the Saleh regime that framed an autonomous South as a risk in the fight against al-Qa’ida.

After the youth revolution spread to Yemeni cities in the North, the Southern Movement began to see continued unification—renegotiated—as a possibility. This option faded away with Saleh maneuvering with the Gulf Cooperation Council and local opposition parties to get a respectable exit deal with immunity and a golden handshake in November 2011. Simultaneously, members of the Northern elite, including the mighty Northern highland tribes, the renegade army leader Ali Muhsen as well as army and security forces lead by Saleh’s relatives engaged in armed conflict. For many Southerners, both these forces and their methods are obstacles to a real transition in power.

The Arab Spring has exposed Yemeni society in a way that should make any anthropologist envy studying how societies work. Fighting made visible the real composition of Saleh’s power, while peaceful movements rendered visible those on the margins of society. Making use of the Internet, young people gave the uprising its voice, while women standing in front of tanks gave it its face. In shaky videos posted on YouTube, the poorest sectors of society demonstrate alongside students, defected soldiers, intellectuals and middle-class individuals. In a highly segregated society such as North Yemen, the fact that the women camping out in Liberation Squares were actually celebrated points to changing gender norms.

The Yemeni revolution, however, was eclipsed by other revolutions and the hunt for al-Qa’ida. During the course of the most spectacular demonstrations throughout Yemen, the BBC never sent its senior news presenter, Lyse Doucet, made famous in the region by her rooftop coverage to Tahrir Square. The

message was clear: “breaking news” was not made in Yemen. While snipers ruthlessly gunned down young protesters in Yemeni streets, activists and reporters were jailed and military aid continued to flow to Saleh from the US, the BBC cited “safety reasons” for not having live coverage of Yemen. A similar eclipse seems to be unfolding in academia, too, as “one year after” workshops start to mushroom with a focus on Egypt, with January 25 becoming the “leading revolution” of the Arab Spring.

The Arab Spring clearly redrew not only theoretical lines of interest but created new prestige zones in Middle East anthropology. Those of us who went to places that never were prestigious such as South Yemen, Oman or Bahrain will follow with unease the flow of anthropologists to Libya, equipped perhaps only with the propaganda against Libya that was the state of reporting about that country for decades. If the Arab Spring has taught us anything, it is the need to have a *longue durée* approach to the societies we study, and to continue studying areas of eclipse.

Please email [yasmin.moll@nyu.edu](mailto:yasmin.moll@nyu.edu) with column ideas, suggestions and inquiries.

## National Association for the Practice of Anthropology

LISA HENRY, CONTRIBUTING EDITOR

### Clinically Applied Medical Anthropology: Research and Praxis at the Crossroads

By Marisa K Abbe

Clinically applied anthropology is broadly the application of medical anthropology to clinical issues in health, mental health and social services. While still important, applied medical anthropologists do not necessarily need to work alongside clinicians to improve patient care and create safe communities. The application of our work can be found in such areas as genetic testing, informed consent, quality of care, and immigrant/refugee healthcare, with the goal of promoting holistic models of health and local voices.

Several months ago I took a position at Children’s Medical Center, Dallas as a research scientist in the Injury Prevention Department. Children’s is the seventh largest pediatric hospital in the nation and a Level 1 Trauma Center. My multidisciplinary team focuses on injury prevention because injuries are the leading cause of death and disability in children and adolescents. Each year, more children die as a result of injuries than from all other causes of death combined.

Despite being an important issue, trauma and injury lags far behind other health priorities in research and funding, making it the most under-recognized public health problem facing us today.

Emerging medical disciplines, such as trauma and injury prevention, are ripe for the incorporation of anthropology. The notion that injuries are not “accidents”—events that happen at random—and instead are patterned, predictable and hence preventable, highlights the value of targeted research and community

intervention. Clinically applied anthropology is ideally suited to studying this topic because the relationships between injury, behavior, and prevention are complex. There is a significant inequality of burden as research shows that people with lower income and education levels, ethnic minority individuals, and youth bear the brunt of traumatic injury. Repeatedly, and across the mechanisms of injury (eg, drowning, car crashes), ethnic minority children are injured at much higher rates than Caucasian children.

Many current theoretical models in medicine are unable to address these disparities. Anthropology acknowledges that injuries occur not only because of a lack of education about safety measures, but because larger issues are at work. By applying the concept of holism for example, prevention is successful when it addresses the micro-level of strengthening parent and child knowledge and increases parents’ confidence in the adoption of preventive measures to create a safe environment. Prevention is also successful when the macro-level of economic barriers is addressed. Providing free safety devices like car seats, as well as designing safer products at the legislative level can help overcome such barriers. Just as injuries represent a complex blend of factors, patients and families interface with a vast array of medical specialties, providers, and organizational systems that make up comprehensive trauma care treatment. Programs that consider trauma and injury prevention from multiple angles, such as an approach that seeks to strengthen individuals, strengthen communities, and improve access to services, coupled with broad economic and policy change are needed.

A relatively new field like trauma and injury prevention also benefits from anthropology’s methodological rigor. Most studies rely on retrospective data from hospital or national databases to quantify the frequency and outcome of injuries; prospective studies on the topic are largely quantitative, using survey data to understand and explain how and why children become injured. While these approaches are appropriate to answer certain kinds of questions, they may not be the most productive to explain why this public health crisis continues to exist and what we can do to stop it. My team’s ultimate goal is the creation of a “best practices” methodological toolkit for injury prevention research.

It is appealing for an applied anthropologist to work on a collaborative, multidisciplinary team that embraces a blend of theoretical and methodological models. Our projects follow an iterative process of research, education, advocacy, and evaluation so that all of our interventions stem from rich, local data. The benefits to the communities to whom we are accountable, namely children and families, are clear. It is equally exciting to have the opportunity to share and translate the tenets of anthropology into a successful injury prevention approach: using holistic, multidisciplinary, and culturally relevant research methodology to produce robust educational programs and policy.

Marisa K Abbe is a research scientist at Children’s Medical Center, Dallas and the Graduate Programs Coordinator for the University of North Texas Department of Anthropology. To submit contributions to this column, please contact Contributing Editor Lisa Henry ([lisa.henry@unt.edu](mailto:lisa.henry@unt.edu)).

## National Association of Student Anthropologists

KERI A CANADA, CONTRIBUTING EDITOR

### Call for Papers: *Student Anthropologist*

By Marley Brown (Georgetown U)

The National Association of Student Anthropologists (NASA) is pleased to introduce *Student Anthropologist*, the annual digital publication, and to announce the editorship of Jessica Hardin (PhD candidate, Brandeis U) for the 2012–14 term. Students of all disciplines enrolled in a BA, MA or PhD program are encouraged to contribute. This year, Jessica has assembled an exciting Editorial Board to assist with the development and expansion of *Student Anthropologist*. The Editorial Board is comprised of both graduate and undergraduate students, whose work and interests reflect the diversity of contemporary anthropology.

With each issue, *Student Anthropologist* will explore thematic areas and new directions in anthropology from the perspective of the brightest and most committed young anthropologists. We seek a plurality of voices from all subfields in each issue. *Student Anthropologist* welcomes not only original research addressing anthropological issues and problems but also submissions that explore how anthropological skills, ideas, and methodology can have an impact on contemporary social issues.

The deadline for submissions is July 15, 2012. The publication welcomes scholarly submissions, in particular those emphasizing anthropology's capacity to shape public issues, social problems, and global realities. These submissions should contain original research, should be under 4,000 words in length, and will be subject to a peer review process. The journal also welcomes commentary submissions: opinion or theory pieces that are the original work of the author. These might include written pieces (approximately 1,000 words in length), photo essays (approximately 10 photos and 1,000 words of commentary in length), or video clips (10 minutes of video maximum with approximately 1,000 words of commentary). All submissions should be sent as attachments and saved in Microsoft Office Word (.doc or .docx) or Mac Pages (.pages) format and conform to American Anthropological Association (AAA) style, found on the AAA website at [www.aaanet.org/publications/style-guide.pdf](http://www.aaanet.org/publications/style-guide.pdf). They should be double-spaced and conform to the word limits specified above. All manuscripts should include a two hundred word abstract.

*Student Anthropologist* is also pleased to announce the introduction of a regular book review section. Beginning with our next issue, *Student Anthropologist* will feature a section of reviews of recently published work. This section will include reviews of current award winning anthropological texts, including those of AAA section award winners, book reviews of recently published ethnographies (within the last five years), edited volumes or other texts, which possess particularly useful pedagogical qualities, or groups of works focusing on a particular topic. We request that submissions summarize the text and offer substantive commentary on the quality of the theory, methodology, writing style, relevance, innovation, connection

to other published work, and pedagogical value. Please avoid lengthy quotations and minimize outside references. We will accept reviews of non-English books. Manuscripts should not be longer than 1,000 words. Authors will be provided copies of books to be reviewed through the generous support of the Department of Anthropology at Brandeis University.

If you are interested in writing a book review please contact the *Student Anthropologist* Editor, Jessica Hardin and Fabienne Labbe, *Student Anthropologist* Book Review Editor at [nasaejournal@gmail.com](mailto:nasaejournal@gmail.com) with a brief description of why you are an appropriate reviewer and the text you wish to review. The editors will also contact students directly inviting them to contribute a book review.

*Student Anthropologist* not only aims to publish excellent student research but also to provide an avenue for students to become involved in journal processes. Students act as peer reviewers and editors. Please email [nasaejournal@gmail.com](mailto:nasaejournal@gmail.com) if you would like to act as a peer reviewer or get involved with other journal production opportunities. Please include research interests and experience. Keep a look out for future collaborative projects between *Student Anthropologist* and other journals across the discipline as we continue to embrace a commitment to plurality, inclusivity, and scholarship that engages important issues facing anthropology today.

Interested in writing a column for NASA? Contact Keri Canada at [keri.canada@gmail.com](mailto:keri.canada@gmail.com) or [kcanada@umr.edu](mailto:kcanada@umr.edu).

## Society for Anthropological Sciences

STEPHEN LYON, CONTRIBUTING EDITOR

### Annual Student Prize

The section has successfully awarded a prize for the best student paper presented at the annual meetings for several years now. The competition is open to any postgraduate student whose paper or poster presentation is included in the annual meetings. Postgraduate students who would like to enter a competition should prepare a complete manuscript of up to 8,000 words based on their presentation to the annual meetings. This will be read by the selection panel and the award will be made at the annual meetings. The prize comes with a fancy piece of paper award winners can frame and put on the wall of their offices to make all their friends and colleagues jealous as well as a modest travel stipend to help off set the costs of attending the annual meeting. Anyone interested in submitting a paper for the competition should contact Jeffrey Cohen (Ohio State U), who will be chairing the selection panel and coordinating submissions. He can be emailed at [Cohen.319@osu.edu](mailto:Cohen.319@osu.edu).

### Section Elections

For those who are new to our section, we have a sister organization with the same name but a different acronym (SASci). This organization is independent from the AAA, but shares an executive board. Although membership overlaps in large part it's not complete. All AAA members are automatically members of the inde-

pendent organization, but the reverse is not true. As a result of this, we have to run two independent elections. The SASci elections take place earlier and have a full slate of candidates. The winners of the SASci election go forward for the AAA elections. This then has the unfortunate consequence of looking like we're not giving section members any choice. Rest assured, every section member has had the chance to vote in the earlier elections so we have all had our chance to influence the election of our executive board. It's a complicated thing maintaining two organizations with such overlapping agendas and membership.

### Featured Web Resource

Systematic computer-assisted qualitative analysis (CAQDAS) has become widely accepted in anthropological research. There are multiple software packages to choose from, however, it's not always easy to know what to expect or how time consuming it might be to learn. Our very own Clarence C Gravlee (U Florida) has provided a resource to help others make those tough choices. Gravlee's website includes a series of comprehensive video tutorials that demonstrate how to manage and analyze qualitative data using MAXQDA software. MAXQDA is a software package for comprehensive computer-assisted analysis of a variety of qualitative data sets, but in particular text analysis. It was designed for mixed methods research. Gravlee has produced a number of tutorials to walk the rest of us through the basics of using the software. So far he has completed the first four of ten planned tutorials and these are: Getting Started; Importing, Editing and Managing Text; Attributes; Coding Basics. Anyone interested in exploring more about MAXQDA should be sure to visit Gravlee's website ([www.gravlee.org/teaching/tutorials-qualitative](http://www.gravlee.org/teaching/tutorials-qualitative)).

### Annual Meeting 2012

As we all know, we'll be meeting in San Francisco this year, which I gather is one of the most popular locations for AAA meetings. More information will be available about AAA meeting panels of interest to section members in the October issue of *AN*. Although we won't know the full list of accepted papers until later in the summer, there have been a number of fascinating workshops and panels proposed so it should be a great year for this section.

Please send your comments, questions and news to Stephen Lyon at [s.m.lyon@durham.ac.uk](mailto:s.m.lyon@durham.ac.uk).

## Society for Anthropology in Community Colleges

LLOYD MILLER, CONTRIBUTING EDITOR

### Community Colleges to the Rescue (Maybe)

A recent discussion on the SACC-L listserv shows promise that community college anthropology and the social sciences might play a vital role in bridging the national disconnect in public education today: underfunding all levels of education while a majority of high school graduates are underprepared for college.

Brian Lynch reports that students in his anthropology and sociology classes ask, with genuine puzzle-



ment, “What is wrong with colonialism?...Isn’t it just the natural order of things that the global capitalist system brings indigenous people into the modern age?” Brian states further, “I am getting these kinds of questions, not as ideological challenges to anything I am saying (nor as adversarial political positions) but simply as reflections of taken-for-granted world views. In this mode, things that I’ve been able to discuss and explore in years past—like critical questioning of the idea of cultural evolution or the nature of historical ‘progress’—now seem like absolute foreign languages to many students. It is an interesting time in which to be teaching anthropology and sociology!”

Other listserv participants shared their own classroom experiences and contributed some helpful resources, including the comic satire of the late Flip Wilson, *Cowboys and Colored People*, and Monty Python’s *Life of Brian*; films such as *Guns, Germs, and Steel*, *First Contact*, *The End of Poverty*, John Pilger’s *Life and Debt*, and Marilyn Waring’s *Who Counts*. Reading material includes “Contextual Economics and a World of Well-being: An Interview with Neva Goodwin,” Lappe and Collins’ article “Why Can’t People Feed Themselves?” John Bodley’s text, *Cultural Anthropology: Tribes, States and the Global System*, and David Graeber’s *Fragments of an Anarchist Anthropology*.

Brian also provides an important example of how students are influenced to remain ignorant about social and cultural realities that are often left out of educational discussions.

Only months ago I would have never thought [it possible that] political candidates [would be] given even a moment of serious consideration as they promote the idea of birth control as a matter for ‘culture wars,’ concern for the environment as some sort of theological extremism, elimination of child labor laws, elimination of collective bargaining rights, dismantling of public education.... These are making their way into mainstream discourse as somehow reasonable challenges, and in many places in the US, those who are hardest hit by the endemic inequality of our current system are also embracing such questions and challenges (whether they call themselves “Tea Party” or not). In this context, more students seem to be hearing things like “colonialism,” or “ethnocentrism,” or “diversity” at best as quaint terminology of the past; if not, at worst, as left-wing ideological drivel.

My home state of Iowa can exemplify public education’s conundrum. In 2010, while student composite ACT scores were second highest in the nation, studies showed that only 30% of the students were prepared to do college work in English, math, reading and the sciences.

Meanwhile, the University of Northern Iowa, claiming a severe budget crisis, has proposed to close its laboratory school that has long provided education students with hands-on teacher training. And the governor and Republican legislators propose to increase for-profit charter schools that offer complete online education—students need never set foot in a classroom!—as well as reform measures that rely heavily on mandatory teacher evaluations each year and abolishment of the seniority system of job protection.

In the current economy, I hold little hope for increased funding or wisdom from our political leaders. And frankly, any K-12 reforms that increase college preparedness in basic academic skills would

probably fall short in areas of social science knowledge, due to bureaucracy, local politics and a host of other reasons.

Thus, the torch is passed to community colleges, that—despite our own funding limitations, over-use of adjunct faculty, and general paucity of anthropology—teach about half of America’s undergraduate students. While we’re training our charges for future job markets (thanks, hopefully, to President Obama’s proposed eight-billion-dollar allocation), we have the most important task of also educating them about the way the global world goes around. And, as the SACC-L discussion suggests, we’re up to the job.

Send correspondence and communications to lloyd.miller@mchsi.com.

## Society for the Anthropology of Consciousness

PETER N JONES, CONTRIBUTING EDITOR

### SAC Spring Conference Review: Exploring the Relation between Plants and Consciousness

By Mark Flanagan (Georgia State U)

The theme for the 32nd Society for the Anthropology of Consciousness Annual Meeting was “Plants and Consciousness.” The conference took place February 9–12 in majestic Boulder, Colorado. As this was my first SAC conference, I was impressed to find a balanced blend of rigorous interdisciplinary scholarship and immersive workshops. The papers and workshops investigated the complex relationships between plants and human affect, awareness and cultural practices. Set against an inspiring mountain-scape, the conference—wonderfully organized by SAC secretary/treasurer Amy Smith—also provided ample opportunity to build relationships with a diverse group of anthropologists and non-anthropologists alike. The conference also signaled the beginning of the term for our new president, Diane Hardgrave (U Nevada Las Vegas; 2011–13) and new co-editors for our journal, Rebecca Lester (Washington U; 2012–15) and Peter Benson (Washington U; 2012–15). This year’s meeting had 30 paper submissions, which were formed into six sessions, and six workshop presentations.

One of these sessions, entitled “Fermenting Wisdom: Visceral Experiences of Traditional Ecological Knowledge,” represented the breadth of scholarship present at the conference. This session explored cultural understandings of plants and the environment rooted in lived experience. Brian Kirbis’ paper, “Pu’er Tea: Transformation and Sublimation” examined the links between Daoist natural science and the experience of consuming fermented *Camellia sinensis*, also known as “pu’er” tea. Kristina Baines’ presentation, “The Sensory Experience of Planting Corn: Embodying Ecological Heritage among the Belizean Maya” argued that process and knowledge of planting corn, for Mopan Maya communities in southern Belize, is embodied through sensory experience and

reinforced by practice. Talia Watson’s paper, “Craft Beer: A Modern Return to the Ancient Practice of Spiritual Brewing” explored the links between modern craft beer brewers and traditional societies who practice fermentation. She argues that both groups express a cosmological and spiritual connection to brewing which reflect a worldview of wholeness, as opposed to modern feelings of industrialized alienation from self and others. Brigitte Mars’ presentation “Ayahuasca: The Visionary Brew” examined the links between various South American cultural worldviews and the experience of ayahuasca, a hallucinogenic mix of *Banisteriopsis caapi* and *Binebrians and Psychotria viridis*. She explored how cultural constructs, along with intention, physical setting and pharmacology, shape the potential for prophetic, spiritual insights.

Several other papers also took novel perspectives on culture and plant-based, psychotropic substances. Jim Bauml examined ethnobotany and coca practices in Bolivia, Cameron Adams explored how healing potential of psychedelics is undermined by caused socially ostracizing prohibitions, and Stacy Schaefer and Kevin Feeney identified cultural, ideological, political, and therapeutic aspects of peyote use. Because I study the anthropology of addiction from an applied perspective, I found Tom Kingsley Brown’s paper “Successful Psychedelic Treatment of Addiction: a Conversion Experience?” particularly interesting. Tom presented an overview of a MAPS (the Multidisciplinary Association for Psychedelic Studies) observational study of outcomes for opiate-dependent individuals receiving ibogaine-assisted treatment at clinics in Baja California, Mexico. Ibogaine was found to dramatically reduce the withdrawal symptoms of opiates and transform suicidal and numbed emotions into feelings of gratitude and purpose. Tom identified the importance of the altered states and accompanying visions of ibogaine, and the similarity between addiction recovery and religious “Pauline” conversion experiences.

While the academic presentations allowed for an intellectual engagement with plants and consciousness, the conference workshops placed participants in direct experiential dialogue with ecology. My favorite workshop, took place in a snowy mountain valley among willows, bushes, and a flowing stream. Mary Sweeny, workshop leader and professor at Naropa University, guided us in “fox trotting,” utilization of peripheral vision, and sound awareness as a way to reawaken relationships with the environment and unseen mental and physical consciousness. In one exercise, we sat next to a willow in order to attempt to “sense” the tree’s presence. While I was skeptical at first, I eventually experienced a calming force flow through me. Though I can’t say for certain it was the willow, I did feel a personal connection to plant life. Sitting next to my tree, feeling the cold Colorado wind bite my cheeks and the sun warm my forehead, I realized that the connection between humans and plants was a lot more complex than I could intellectually understand. I smiled. Then I grinned.

Mark Flanagan is SAC Member-at-Large. He can be contacted at mflanagan3@student.gsu.edu. This column welcomes 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

OTHON ALEXANDRAKIS, CONTRIBUTING EDITOR

### Neo-Nazis, Militant Democracy and the Limits of Law: Notes on the Czech Republic

By Krista Hegburg (US Holocaust Memorial Museum)

In August 2011, local Czech political organizers called a public meeting to address “inadaptable inhabitants” and the rising crime rate in a small town in the Šluknov foothills of northern Bohemia. As disgruntled citizens mingled on the main square with ultra-right-wing activists, a riot ensued. The crowd marched on Romani houses, hurling rocks and chanting racist slogans. This unrest continued for several weekends, broadening to a cluster of towns in the area such that by month’s end, crowds nearing 1,500 people threatened local Roma, and dispersed only when riot police used water cannons and pyrotechnics. One woman was arrested for endorsing genocide after she was filmed wearing a t-shirt that read “Revive Hitler” and “Roma to the gas!” With the renaissance of the ultra-right in the past decade, represented most visibly by the Workers’ Party of Social Justice, this scene has become familiar in the Czech Republic: neo-Nazis and members of the Workers’ Party protection units marching on the ghettos in which around a third of Czech Roma now live, provoking violent confrontations with riot police deployed by the government to act as human cordons around the tenements, the thin blue line stretched close to snapping. The most frightening part of this spectacle, a colleague in the human rights field recently commented, was the mother with a baby carriage, so sure, in the face of so much violence, that none of it was intended for her.

For if revolt, as Dmitiris Dalakoglou and Irene Peano have observed in this space, is a striking feature of contemporary social movements in Europe, noteworthy here is its target. If in Greece citizens protest their government, or in Italy undocumented migrants their detention, in the Czech Republic (though not only there) the revolts pit citizen against fellow citizen. The complaints that impel these protests center on the putative criminality and parasitism of Roma, articulated in the thinly veiled lexicon of “inadaptability.” In response, local authorities have proposed measures that would strip Roma of their status as permanent residents of towns, a misdemeanor registry, and restrictions on welfare benefits. These demands are nothing new—the criminalization of Romani populations in Europe, under the sign of “Gypsy,” stretch back to the foundations of the modern nation-state system in Europe. As Jennifer Illuzzi (2008) argues in her study of Germany and Italy from their unifications through the eve of the First World War, the status of the category of Gypsy was progressively constructed in both cases as extrinsic to the nation and thus to the juridical order that afforded legal protections based on national belonging. Yet at the same time, Gypsy populations were bound to the state through an expanding welter of administrative measures designed to police them in the space of exception just beyond the law. The derogation of citizenship rights for Roma that underpins the present revolt thus has a long past in Europe.

In the context of this history—which had deadly

consequences for Roma in the Holocaust—the Czech government’s responses raise critical questions about the renegotiation of the space outside of law and rights. Following violent clashes between Workers’ Party members and police in a 2008 march on the Romani ghetto of Janov, the government adopted a strategy of “militant democracy,” which sought to decommission the neo-Nazi movement by dismantling the party. Citing its anti-Romani (and antisemitic, anti-gay, and anti-foreigner) animus, its links to wider neo-Nazi networks and its paramilitary protection units, government lawyers convinced the Czech Supreme Administrative Court that the Worker’s Party constituted a danger to the foundations of the state and should be dissolved. The quick re-formation of the party, and the riots in Šluknov two years later, may attest to the limits of this militant democracy, but also to the continued importance of the battles, fought on the street and in the courts, over who sets the terms of exception.

*The views expressed here are the author’s alone and do not necessarily represent those of the United States Holocaust Memorial Museum.*

Contact Contributing Editor Othon Alexandrakis at [othonalexandrakis@trentu.ca](mailto:othonalexandrakis@trentu.ca).

## Society for the Anthropology of Food and Nutrition

KENNETH MAES AND ALYSON YOUNG, CONTRIBUTING EDITORS

Recent SAFN blogs have examined food and the Occupy movement, food and protests in Greece, and dumpster-diving. We continue the theme of food and protest by looking at two recent hunger strikes held to protest the low wages of food workers in the US.

In February 2012, students at the University of Virginia staged a hunger strike as part of the “Living Wage” movement that has emerged on several US college campuses. The goal of the strike was to get university officials to implement wage increases for its service employees—including food service workers—who work indirectly for the university through contracts with third party employers.

The strike received increased media attention after UVA safety Joseph Williams joined the hunger strike. According to an ESPN report, the cause “hit close to home” for Williams because he and his mother were homeless for much of his childhood and struggled to put food on the table (see [http://espn.go.com/college-football/story/\\_/id/7623869/virginia-cavaliers-walk-joseph-williams-hunger-strike](http://espn.go.com/college-football/story/_/id/7623869/virginia-cavaliers-walk-joseph-williams-hunger-strike)).

Though the university did not concede to the group’s demands, the group ended their hunger strike after 13 days and released a statement announcing victory: “We have made our voices heard....This is the end of this strike, but it is not the end of the struggle.” They referred to a Living Wage protest at Harvard that happened nearly ten years earlier. According to their statement, Harvard’s campaign won “an unprecedented living wage that included

contract employees and this is exactly what we will do.” They also highlighted how the UVA hunger strike forged solidarities between various groups: members of the UVA NAACP chapter, the Black Student Alliance, the Latino Student Alliance, Queer and Allied Activists, and students from other universities in the US (see [www.livingwageatuva.org/2012/03/01/the-hunger-strike-ends-the-struggle-continues](http://www.livingwageatuva.org/2012/03/01/the-hunger-strike-ends-the-struggle-continues)).

Just a couple weeks after the UVA hunger strike, the Coalition of Immokalee Workers in Florida engaged in a hunger strike to convince Publix Super Markets Inc to pay a higher price for tomatoes and support fairer wages for Immokalee workers. The Coalition has campaigned for several years to convince corporations to pay a higher price for produce.

Kerry and Ethel Kennedy joined the group of Immokalee hunger strikers. Kerry and Ethel are the daughter and widow, respectively, of Robert F Kennedy. More than forty years earlier, Robert Kennedy had broken bread with Cesar Chavez after the latter ended his fast for migrant labor rights. Kerry Kennedy called on the family that owns Publix to begin negotiations with the Coalition: “Your family can help bring justice to the farm workers.”

Publix did not concede to the Coalition’s pressure, despite several days of hunger striking. Publix argued that the wages of tomato pickers were an issue for the workers and their immediate employers to negotiate. The coalition decided to end its fast, vowing to return to Lakeland until Publix executives agree to speak to them (see [www.theledger.com/article/20120311/NEWS/120319910?Title=Kennedys-Help-Workers-End-Fast-at-Publix-Office](http://www.theledger.com/article/20120311/NEWS/120319910?Title=Kennedys-Help-Workers-End-Fast-at-Publix-Office)).

These are only two of several strikes that have made headlines across the globe in recent months, yet they illustrate a set of issues that are common across many protests. At issue in each case were the un-livable wages for low-level laborers, as well as perceived structural inequalities between workers and more powerful institutions. The rhetoric of strikers varied, however: Kerry Kennedy offered the owners of Publix an opportunity to help achieve justice for the workers (and to improve public relations), while the UVA group attempted to shame the university administration into recognizing its responsibility to service workers. In each case, the strikers referred to successful predecessor hunger strikes to bolster their own efforts and remind other stakeholders that hunger strikes have historically won concessions. In each case, the larger institution faced pressure from protesters and the media, including recent social media, which may serve to garner broader support for hunger strikers’ causes.

In each case, the reaction of the dominant institution was to affirm a disjuncture between itself and the workers in question, deflecting responsibility for wages to the workers’ immediate employers. The strikers did not admit defeat when ending their strikes, despite failing to achieve their ultimate objectives. Instead, protestors vowed to return and emphasized that their strikes had forged solidarities among socially diverse groups and “made their voices heard.”

*Please send your news and items of interest to Alyson Young, [agyoun@ufl.edu](mailto:agyoun@ufl.edu) or Kenneth Maes, [kenneth\\_maes@brown.edu](mailto:kenneth_maes@brown.edu). Visit the SAFN blog space at <http://foodanthro.wordpress.com>.*



## Society for the Anthropology of North America

DAVID KAMPER, CONTRIBUTING EDITOR

### Thick Skin in Whiskey Town

*By Frederick Howard (New School for Social Research)*

The motif of the heroic pioneer is ubiquitous in Western America, deployed in various contexts such as classrooms, dinner tables, presidential speeches, and the curation of public and private heritage museums. My research is interested in how adjectives such as “heroic” and “courageous” can be attached to the figure of the pioneer, while the United States maintains juridical and legislative apparatuses that have long underpinned the problematic history of North American colonization. In short, I am curious how the existence of American Indian reservations complicates the figure of the heroic pioneer. I particularly want to understand how rural communities across the US, especially those bordering reservations, reconcile their sense of heritage with Indian communities that would seem to disrupt the pioneer’s heroic image. Taking into account anthropology’s history as an institution in the service of colonial regimes of power, I attempt to ethnographically engage these questions by through a nuanced exploration of reservation-border town sentiments of resentment and empathy, the constitutive rationalities of common sense, and how such sentiments cascade into the larger national political imaginary.

My research focuses on the rural border towns of Pine Ridge Reservation, in South Dakota. During my preliminary fieldwork, I spent time with reservation residents, business owners, ranchers, bar tenders, and VFW hall patrons to get a sense of the attitudes and perceptions of local economies. Though local businesses and activities may be segregated along white-Indian racial lines, the lives and of these communities are deeply enmeshed. My conversations with those on and off the reservation have confronted both clear-cut and blurry feelings regarding the culprits and causes of regional economic dilemmas. I aim to apprehend the intersections of poverty, illness, and violence between the reservation and adjacent communities to examine how these sentiments of envy and distrust are engendered. My experiences suggest that these sentiments are expressed and circulated across borders that have more substance in the imagination of community identity than in the everyday lives of those who live in the region.

Many have lived on the reservation for only a short time, while others may have lived there for part of their childhood, only to return as adults. Some residents spend part of their year on Pine Ridge and other portions working out of state. There are no walls or checkpoints demarcating the reservation. Where reservation life stops and border town life begins can be difficult to discern. Driving across the border one may only witnesses the same tumbleweeds, distant landscape, and the dusty road. I do not intend to say that the economic and political concerns of the reservation are not different than that of border towns, or that there is no distinction in the kinds of experiences, ways of knowing, or ways of being between the two. However, while some may insist that these communities have nothing common,

others observe they have everything in common. So much of what is considered on and off the reservation, what is considered belonging to and beyond the grasp of Indian life, is reflected in the attitudes of both whites and Indians alike. Though much labor is exerted to determine what is not shared between the people of the region, their daily lives tend to subvert the very borders that many seek to construct.

My efforts address a different set of questions than have typically been asked by anthropologists who have been visiting Pine Ridge. When discussing the stakes and stakeholders, and the communities of my project, I am necessarily drawn to a frame that engages sentiments expressed by both the colonized and the colonizers. While it is an imperative to attend to claims of those who have been subjected to political and economic disadvantage—massacre and genocidal violence—it is not enough to simply survey these claims of victimhood, or to broadcast to a wider audience the cruelty experienced by the Lakota people. Rather, it is amongst the uncertain and often contradictory relationships of the border towns and the reservation that a more meaningful ethnographic account can be had of how power and history have come to define everyday poverty, illness, and violence. Such an account more fully attends to what claims can be interpolated into a greater anthropological discourse.

*Please send column ideas or items of interest to David Kamper at [dkamper@mail.sdsu.edu](mailto:dkamper@mail.sdsu.edu).*

## Society for the Anthropology of Religion

JENNIFER SELBY, CONTRIBUTING EDITOR

This month’s column features an interview with Simon Coleman (U Toronto) and Ramon Sarró (U Lisbon and U Oxford), co-editors of the new journal *Religion and Society: Advances in Research*, on its genesis, aims and content.

### Jennifer Selby (JS): What led to the creation of the journal?

**Simon Coleman (SC) and Ramon Sarró (RS):** Well, in one sense the journal began with an approach from Berghahn, who wanted to place it in their new *Advances in Research* series. But arguably some of the ideas for the journal had begun from conversations that we’d been having anyway, for instance in our work in developing an anthropology of religion listserv for the European Association of Social Anthropologists (<http://lists.easaonline.org/listinfo.cgi/religion-easaonline.org>). Of course we were aware of the difficulties involved in having a straight anthropology of religion journal appearing four times a year, but felt that there was huge scope for an annual publication, especially one that combined a powerful research focus with the aim of representing the current state of the sub-discipline.

### JS: Why have you opted to focus on special features like debates in the field, teaching and scholar profiles?

**SC and RS:** We’re keen on presenting anthropology

of religion “in the making”. That means having a wide range of features. While the Profile section necessarily takes the long view, encouraging the person profiled and his or her interlocutors to think of that researcher’s most fundamental ideas over the course of a career, the Debate section invokes a completely different time-scale: that relating to an issue of special concern in the world of anthropologists (or indeed the world as a whole) over the past year. We shouldn’t forget the News section either, as we want it both to provide information and to give a sense of a sub-discipline actively being constructed through journals, conferences, websites and so on. Given what we’ve said so far, we hope that the ‘Focus on Teaching’ section also makes sense: teaching as a practice is all too easily disregarded, despite the fantastic efforts of such groups in the AAA as CAE and SACC. The journal also includes a Books and Film Reviews section (edited by Ruy Blanes, from ICS and LSE).

### JS: Tell us more about the interdisciplinarity emphasized in the journal.

**SC and RS:** We see the journal as interdisciplinary, but in a very particular kind of way. There are other journals out there that take a broadly social scientific view of religion, for instance. But we’re keen on both retaining an anthropological core and exploring how the subdiscipline is always in conversation with other ways of approaching the study of religion. The dividing lines are perhaps pretty evident when we reflect on anthropology’s current relationship with theology, for instance, but much fuzzier when we reflect on contributions of ritual studies or sociology to our conversations and quoting circles. Our second profile, of José Casanova, reflects this sense of disciplines in conversation as he reflects briefly on his own relationship with anthropology, even as scholars from different disciplines were invited by us to comment on his work.

### JS: What kinds of pieces are you soliciting?

**SC and RS:** The kind of article that we want to publish is perhaps unusual but, we hope, of considerable use to different readerships. Ideally, we want overviews of particular topics but from a positioned perspective: authors need both to indicate where they stand in relation to the main ideas current in the literatures they discuss, and to develop a genuinely novel analytical perspective. It’s a tall order but we hope that the papers we’ve published so far on topics ranging from space to cognitive approaches to religious publics have achieved these aims. We should add that we don’t accept submissions as such: we consult our editorial boards to gather ideas about good topics and authors before we approach potential authors ourselves. Having said that, the authorship is not meant to be exclusive or restricted to scholars whom we happen to know, and we’re determined to ensure that we include the work of scholars at different stages of their careers. That’s yet another way to present a sub-discipline in-the-making.

*Please see more about the journal at <http://journals.berghahnbooks.com/air-rs/>. Send column ideas or items of interest to Jennifer Selby at [jselby@mun.ca](mailto:jselby@mun.ca).*

## Society for the Anthropology of Work

JEFFREY HOELLE, CONTRIBUTING EDITOR

### Editing the Anthropology of Work Review

By Michael Chibnik (U Iowa)

My term as editor of the *Anthropology of Work Review* (AWR) will end this July after four and one half enjoyable, if sometimes challenging, years. When I began editing AWR in January 2008, there was only one partly-finished article in the pipeline. I was faced with the urgent need to fill up the three issues we were committed to publish during the year. I soon realized that the best way to get more submissions to AWR was to encourage theme issues based on conference presentations. Although the quality and quantity of over-the-transom submissions to AWR improved during my editorship, solicited issues organized around themes remain essential to the journal. In the past several years, theme issues have included “informal and illicit entrepreneurs” (fall 2008), “embodying labor; work as fieldwork” (winter 2008), “researching living wage possibilities globally” (spring 2010), “cultural resources and community commodities” (fall 2011), and “work in Latin America” (spring 2012).

The topical content of AWR articles under my editorship has resembled that of previous years. Contributors to the journal have often emphasized social justice, with many authors examining the working conditions of laborers and the uneven consequences of globalization. There have been numerous articles about the effects of the changing nature of work in the industrial world. The AWR has regularly published winning papers from SAW’s graduate student Wolf Prize competition and photographic essays on “scenes of work.” I also published two papers about the use of ideas about work in industry.

Even though the AWR is increasingly read online, I thought from the beginning of my editorship that a more professional-appearing journal would be attractive to prospective authors. The physical appearance of the journal deterred many potential contributors. Some did not know that the AWR was peer-reviewed; others thought that the journal was a newsletter. Since spring 2010 the journal has had perfect binding (replacing saddlestitch binding) and a separate two-color front cover with a photograph (replacing a monochromatic cover no different from any other page). In order for the AAA to save costs and provide perfect binding, the number of issues per year was reduced from three to two. The number of pages annually allocated to AWR remained the same. Even though these are cosmetic changes, I think that the psychological effects have been important.

The single most important change in the journal from an editorial perspective is invisible to most readers. One of my major goals as an editor is to encourage clear, jargon-free prose. Many otherwise worthy submissions to AWR, I found, needed more extensive copy editing than was available. During my first two years with AWR, I spent inordinate amounts of time copy editing. Fortunately, the profit-sharing arrangement between the AAA and Wiley-Blackwell led to an improvement in SAW’s financial situation that allowed me to hire a professional copy editor in 2010. Stacy Dreyer’s work has

greatly improved the prose of the journal.

The reviews section is the one part of AWR I have spent little time on. I have worked with two extraordinarily capable and responsible editors of book and video reviews. For the first three years of my editorship, Carrie Lane was in charge of reviews; she was succeeded by Jim Weil in 2011.

I am leaving AWR to become editor-in-chief of the *American Anthropologist* (AA). Starting in July 2012, the AWR editor will be Sarah Lyon from the University of Kentucky. As incoming editor-in-chief of the AA, I was invited to join the AAA Committee on the Future of Print and Electronic Publishing (CFPEP). Since joining this active committee, I have been deluged with emails proposing and speculating about alternative future models of AAA publications in changing economic circumstances. Although many of these models strike me as unlikely, Sarah and other future editors of the journal will need to pay attention to potential changes in the AAA publishing program. I look forward to seeing AWR continue in the coming years.

Contact SAW Contributing Editor Jeffrey Hoelle at [hoelleja@gmail.com](mailto:hoelleja@gmail.com).

## Society for Cultural Anthropology

DEBORAH A THOMAS, CONTRIBUTING EDITOR

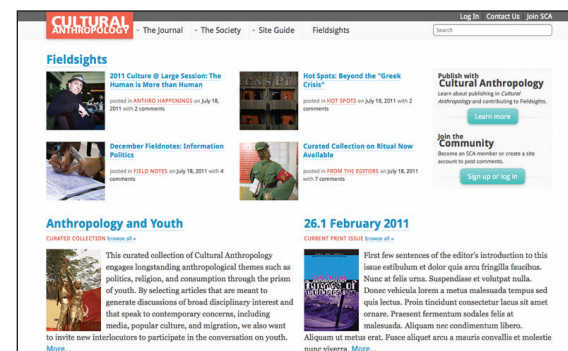
### Website Roll Out

In February 2012, following a year of deliberations by a committee of faculty and graduate students, the Society for *Cultural Anthropology* and its flagship journal, *Cultural Anthropology*, rolled out a new website ([www.culanth.org](http://www.culanth.org)). Built on an open source platform, the new site merges the former SCA and CA websites with a redesigned interface. The new site carries over key features from the earlier websites—information and news about the journal and the society—as well as the journal’s digital repository of teaching tools. This repository includes supplemental pages, which are created for each article in the print journal; theme and area lists, also keyed to journal articles; and “curated” virtual collections—clusters of articles organized around key themes (youth, business culture, cosmopolitanism, security, cities, water). The journal’s editorial interns—graduate students from anthropology departments around the country who build and curate the website—will continue to develop and expand these digital teaching tools on the new site.

The redesigned site—Cultural Anthropology Online—also features a new blog entitled Fieldsights. Conceived and managed by the journal’s managing editor, Ali Kenner, and by the editorial interns, Fieldsights includes commentary on current events, on visual and new media, on long-standing and contemporary themes in anthropology. Hot Spots, a forum first launched in August 2011 on CA’s former website, examines hot issues or political trouble spots around the world (post-3.11 Japan, Greece, Egypt, Cote d’Ivoire, OpenCourseWare). The Visual and New Media thread features reviews of work at the intersection of anthropology, new media, and the visual arts. Episcopes is a current events column, while Anthro Happenings discusses news from the SCA

community. Field Notes stages conversations among faculty and graduate students on topics related to fieldwork, ranging from language to note-taking to ethics.

Above all, the new website aims to be a place to build community and to stay abreast of the times—by moving scholarship, conversation and critique, and education in anthropology into digital spaces.



Cultural Anthropology website. Image courtesy SCA

Contributions to this column should be sent to Deborah A Thomas, Department of Anthropology, University of Pennsylvania, University Museum 335, 3260 South Street, Philadelphia, PA 19104-6398, [deborah.thomas@sas.upenn.edu](mailto:deborah.thomas@sas.upenn.edu). The SCA website is found at <http://sca.culanth.org/index.htm>.

## Society for East Asian Anthropology

ANRU LEE AND BRIDGET LOVE, CONTRIBUTING EDITORS

### What Does a Japanese Mountain Have To Do with Us?

By Mark Patrick McGuire (John Abbott C, Montréal)

[T]here are vast areas of human life to which scientific methodology is inapt; ethnographic description must give way to the ethnopoetic: a series of concrete and luminous images, arranged by intuition rather than prescription, and whose shifting configurations, like the points of and between the constellations, map out a piece of the world. — Eliot Weinberger (“The Camera People,” 1992:52)

Jean-Marc Abela and I are honored to receive the 2011 David W Plath media prize for our documentary *Shugendō Now*. We admire the award’s namesake and co-finalist Karen Nakamura so it is satisfying to be connected, however circumstantially, with their work. In our film we represent the creative reinvention of Japanese mountain asceticism in Kumano and Yoshino (south of Kyoto) by two charismatic priests and the myriad ways diverse, urban pilgrims integrate lessons learned from nature at home in Tokyo and Osaka.

I met co-participants in 2002–03 during participant-observer fieldwork. Principle photography and post-production took place in 2007 and 2008–09 respectively. I remember naively asking a priest at Kimpusen-ji temple, “Are there any more ‘real’ mountain ascetics around here?” Monographs written in the 1970s decried Shugendō’s commodification, but I soon realized things were more complex. During



Japan's so-called Lost Decade (1990s), a revival led in part by priest Tanaka Riten began via the Internet and culminated in UNESCO World Heritage designation of the region in 2004.

Tateishi Kôshô invited me to his temple *The Forest of Mountain Learning* in Wakayama. His environmental and social activism, culinary and musical virtuosity impressed me. I learned to stop asking questions and instead walk the mountains, weed rice fields, and scrub toilets. To listen and observe. Tateishi's "eco-pilgrimage" to re-mediated natural sites made me wonder, "Could this inspire busy, urban audience members to reconnect with nature?"

In July 2007 self-taught filmmaker Jean-Marc Abela and I found ourselves in Japan with a camera and microphone. Our aim was to raise questions about asceticism in an age of plenty: "Why do Shugendô?" "What meaning and value did it have for city people?" We eschewed on-camera interviews and exposition, opting instead for a minimalist, subjective narration. Our approach was informed by theory, practice and insights gained from training our senses to become more acute. We took cues from the embodied experience of chanting "Repent. Purify the Six Roots of Perception." Elsewhere I describe how this practice permitted me to interject a subjective interpretation of mono-cultural cedar plantations as landscapes burdened by war memories (2011: 304).

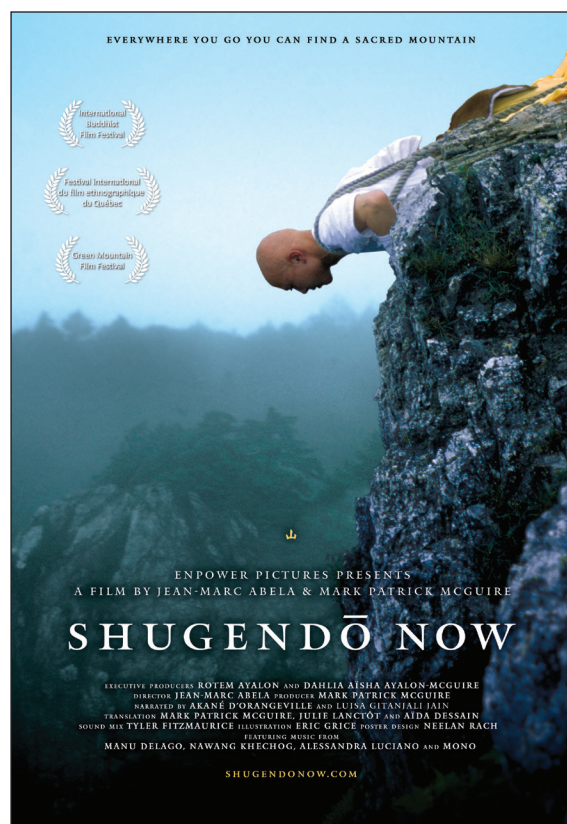


Image courtesy Mark Patrick McGuire

Tateishi's admonition against "eco-fanaticism" and creation of an eco-pilgrimage as a "space of hope" are important moments in the film but also in our growth as filmmakers and environmentalists (McGuire 2011: 308–22). Both subjects were introduced during a casual lunch with devotees after I thoughtlessly complained about all the driving we were doing to get our footage.

"Not very ascetic," I rushed to judge.

Tateishi's ecological dharma talk comes across on film as a spontaneous communication to devotees. But it seems more likely now that it was my lack of gratitude and carbon emissions angst that provoked Tateishi to raise this subject on camera. It's a great moment in the film, but one that requires further context and reveals how non-fiction documentaries are highly constructed artifacts that arise from the agency and interaction of filmmakers and participants. The challenge for future work will be to reveal in subtle, non-gratuitous ways how our "intertwined subjectivities" (Norma Joseph, personal communication) shape the film.

*Shugendô Now* is an attempt at collaborative and "ethnopoetic" filmmaking (Weinberger 1992: 52). We are gratified audiences savor moments where we slide with co-participants toward rebirth down a waterfall imagined as the Tantric Womb. It was one of the most fun and meaningful moments for us, too. We hope viewers see that Shugendô practitioners do ritual ascetic practices in the 21st century not because they are "superstitious," or "group-oriented," nor out of love of nation or emperor. They do them because it is enjoyable, challenging, and keeps them connected and human.

Contact Mark Patrick McGuire: [mark.mcguire@johnabbott.qc.ca](mailto:mark.mcguire@johnabbott.qc.ca). Contact SEAA Contributing Editors Anru Lee ([alee@jjay.cuny.edu](mailto:alee@jjay.cuny.edu)) and Bridget Love ([loveb@ou.edu](mailto:loveb@ou.edu)).

## Society for Latin American and Caribbean Anthropology

RONDA BRULOTTE, CONTRIBUTING EDITOR

### Service Learning

By Sarah Taylor (U Albany–SUNY)

Graduate school is about becoming an expert at something by first listening to the conversation and then learning how to join in. Along the way we are guided by people who fill various roles, and the fortunate among us have multiple mentors who we can rely upon for advice.

As we approach the end of our studies we begin to learn how to prepare for the job market, which is a completely different type of training. We focus our energies on presenting just the right balance of teaching and research (or research and teaching) to communicate how perfect we are for each position. We hear about the elusive category of service, but rarely is it discussed in the same way the other two categories are. Instead, it is treated as a given that each of us will inevitably engage in at one point or another. At best, it is seen as a necessary annoyance, and at worst as an impediment to one's real work.

During my graduate career, I have involved myself in service activities at the departmental, university and professional organization levels. This has been largely rewarding, however during the final stretches of writing my dissertation I did begin to wonder if I

had let service get in the way of research. My advisor and other mentors had warned me that it could easily take up too much of my time. Were their fears coming true?

The answer came when I entered the job market this year. This is an unsettling time. I spent the fall semester trying to convey to search committees just how good I am and the spring semester convincing myself that I had done enough. The one thing about which I was confident was that I had a network of people who had already been through this and upon whom I could call for guidance. I called upon some for advice on interviewing and others for help in fine-tuning my cover letters. This network of anthropologists at various stages in their careers is not something I could have tapped into were it not for my involvement with SLACA.

Service is not only about serving the profession, but also about creating and maintaining the networks of which we are all a part. Making sure that listserv announcements go out and that panels are organized for next year's meetings is important, but service work is also about keeping up with each other and with the conversation. Learning to incorporate service as a student was an invaluable lesson. Service work has taught me how to present my research and myself and how to get involved with other scholars doing similar work. Going forward, I already know how to balance my time to ensure that my real work and my service work are completed, and also how to maintain my own network.

I encourage any student who is reading this column to reach out to the officers of SLACA, or any other section that interests you. Getting involved is easier than you may think. For the readers who are advising and mentoring students, think about encouraging your students to engage in service as early as possible. It is one more thing to balance with research and writing, but in the end service learning is a valuable component of graduate training.

Please send any comments, suggestions and ideas, including photos, for future columns to Ronda Brulotte at [brulotte@unm.edu](mailto:brulotte@unm.edu).

## Society for Linguistic Anthropology

MARK ALLEN PETERSON AND BONNIE URCIUOLI, CONTRIBUTING EDITORS

### Linguistic Moments in the Movies

By Mark Allen Peterson (Miami U)

It's May, the end of the semester, and time once again for the annual "Linguistic Moments in the Movies" column.

### *Akeelah and the Bee* (2006)

This film delves into the language ideology and hegemony at the heart of American education by dramatizing the lives of children who participate in school, regional, state and national spelling bees. Being able to spell correctly is a crucial prestige marker necessary for academic success and professional work; spelling becomes a direct index of your educational

level and the quality of that education. The film highlights the anxiety, stress, and need for perfection in the classic US spelling bee ritual. Moreover, because the protagonist is an inner city black girl, it also plays out the US myth that a combination of talent and hard work can lift anyone from a marginalized social position and allow them to compete with, and defeat, people from more privileged social backgrounds.

#### **A Clockwork Orange (1971)**

Stanley Kubrick's adaptation of Anthony Burgess's 1964 science fiction novel features characters speaking Nadsat, a blend of Cockney and Russian spoken in the streets of London in a totalitarian future. Although the main character narrates the film in Nadsat, the alienating effect of the narrator's speech code is far less effective than in the novel. Still, it offers a very carefully constructed effort at depicting how language might change in response to changing demographic, social and political transformations.

#### **Dr Dolittle (1967)**

This film features Rex Harrison as a doctor turned veterinarian turned animal linguist—in a world in which every species speaks its own language and at least one or two others. It is thus a classic depiction of the anthropomorphic myth of animal languages, encapsulated in its academy award song "Talk to the Animals." Adapted from the Hugh Lofting novels, it thankfully lacks most of the racism that once caused them to be pulled from library shelves.

#### **Dr Dolittle (1998)**

In this remake, all animals speak the same language, and can thus co-communicate. Since their speech is dubbed, half the humor of the film comes from their dialogue, and the very human sociolinguistic registers they employ. Eddie Murphy's capacity to speak to, and understand animal speech is a mysterious ability, not a learned skill.

#### **The Enigma of Kaspar Hauser (1974)**

Although most historians now believe he was—or became—a hoax, this tale of a man raised in a two meter lightless room until he was seventeen, then abandoned in the city of Nuremberg is one of the most famous tales of a linguistically deprived "feral child." This film by Werner Herzog plays up the legend over the more complex facts of Hauser's well-attested adult life.

#### **Fargo (1996)**

This classic Cohen Brothers dark comedy-crime film is famous for its effective use of upper Midwest dialects, paralinguistic features like the head nod, and northwestern politeness rules. Putting these sociolinguistic features into the mouths of crooks, prostitutes and competent lawmakers draws attention to the ways Hollywood traditionally represents such characters.

#### **Firefly (2002)**

Another science-fiction show with an invented language. This single-season television show is set in the year 2517, in an alien star-system terraformed by human colonists, where the shared language is a mix of English and Cantonese.

#### **"The Gang Goes Jihad" (2006)**

What makes an ascriptive term taboo? In this second season episode of "It's Always Sunny in Philadelphia," using the word "Jew" ("the J-word") shocks a couple of the characters. The dialogue is rooted in tensions over which contexts the term might be appropriately used and in which contexts it might be offensive.

#### **Grand Illusion (1937)**

Uses of French, German and English mark not only nationalities but social standing among WWI prisoners of war in this classic anti-war film.

#### **Mambo Mouth (1991)**

In this HBO film of his award-winning stage piece, John Leguizamo portrays a variety of characters from a bottom-of-the-barrel cable TV show host to a New York street kid to a male sex worker, in skits that deal with some of the relationships between race, class, authenticity, and verbal and paralinguistic expression. There are also some disturbing gender issues here—every character seems to hate women in different ways.

Thanks to Carmen Esparza, Ginger Pizer, David Samuels and Hal Schiffman.

*Please send your comments, contributions, news and announcements to SLA contributing editors Mark Peterson (petersm2@muohio.edu) or Bonnie Urciuoli (burciuol@hamilton.edu).*

## **Society for Medical Anthropology**

KATHLEEN RAGSDALE, CONTRIBUTING EDITOR

### **Mark Your Calendar: SMA 2012 Award Competition Deadlines are July 1, 2012**

#### **Career Achievement Award**

The Career Achievement Award honors an individual who has advanced the field of medical anthropology through career-long contributions to theory or method, and who has been successful in communicating the relevance of medical anthropology to broader publics. Candidates for this award should be senior scholars, typically those who are retiring, or have achieved emeritus status, or have passed the age of 65. (Under unusual circumstances exceptions to this rule may be made by the Selection Committee with the approval of the SMA Executive Committee.) Past recipients include Stephen L. Schensul (2010), Charles Leslie (2009), Mark Nichter (2008) and Lorna Rhodes (2008), Ronnie Frankenberg (2007) and Margaret Lock (2007), Arthur Kleinman (2006), George Foster (2005), and Cecil Helman (2004). Email nominations packets to Kathleen Ragsdale, Career Achievement Award Committee Chair, at [kathleen.ragsdale@ssrc.msstate.edu](mailto:kathleen.ragsdale@ssrc.msstate.edu). Email subject line should contain the phrase "Career Achievement Award Nomination." If it is necessary to mail hard copies of materials, send to: Kathleen Ragsdale, Social Science Research Center, PO Box 5287, Mississippi State, MS 39762-0868. For details, visit [www.medanthro.net/main/awards/career.html](http://www.medanthro.net/main/awards/career.html). Deadline: July 1, 2012.

#### **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 Leslie Reagan (2011) and Ida Susser (2011), Elly Teman (2010), Janelle Taylor (2009), Kathy Davis and Matt Gutmann (2008), Sophie Day (2007), Michele Rivkin-Fish (2006), and João Biehl (2005). Send nominations materials to Juliet McMullin ([juliet.mcmullin@ucr.edu](mailto:juliet.mcmullin@ucr.edu)), 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](http://www.medanthro.net/awards/basker.html). Deadline: July 1, 2012.

#### **Charles Hughes Graduate Student Paper Prize**

The Hughes Prize recognizes the best paper written by a graduate student in this or the preceding academic year and carries a \$250 cash award. The journal *Medical Anthropology Quarterly* (MAQ) will have the right of first refusal on winning manuscripts. Winners serve on the judging committee in the following year's competition. Send nominations materials to Diane Weiner ([deweiner@bu.edu](mailto:deweiner@bu.edu) or [dianecanvt@yahoo.com](mailto:dianecanvt@yahoo.com)), Hughes Prize Committee Chair, Boston University School of Medicine, 801 Albany Street, Room 319, Roxbury, MA 02119. For details on how to apply to the Hughes Prize competition, visit [www.medanthro.net/main/awards/polgar.html](http://www.medanthro.net/main/awards/polgar.html). Deadline: July 1, 2012.

#### **Steven Polgar Professional Paper Prize**

The Polgar Prize is awarded to a medical anthropologist for the best paper published in SMA's *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 Sarah Horton and Judith C. Barker (2011), Marja-Liisa Honkasalo (2010), Melissa Park (2009), and Kate Wood, Helen Lambert and Rachel Jewkes (2008). For details on the Polgar Prize, visit [www.medanthro.net/main/awards/polgar.html](http://www.medanthro.net/main/awards/polgar.html). Deadline: July 1, 2012.

#### **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 field work and the thesis/dissertation writing process. Past recipients include Frances Barg (2011), 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 Mary Rebecca Read-Wahidi ([mrread@crimson.ua.edu](mailto:mrread@crimson.ua.edu)), MASA Mentor Award Committee Chair, and visit [www.medanthro.net/main/awards/mentoring.html](http://www.medanthro.net/main/awards/mentoring.html). Deadline: July 1, 2012.

FYI: Fulbright Scholar Competition for 2013–14 is accepting online applications through August 1, 2012.



More than 800 grants are available for lecturing and/or conducting research in over 130 countries. For info on Fulbright Scholar Awards, eligibility requirements, and the online application, go to [www.cies.org](http://www.cies.org).

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

## Society for Urban National and Transnational/Global Anthropology

SUSAN FALLS, CONTRIBUTING EDITOR

### Leeds Prize

SUNTA's Leeds Prize is awarded annually for the outstanding book in urban, national or transnational anthropology in honor of the late Anthony Leeds, a distinguished pioneer in urban anthropology. The Prize Committee is chaired by Robert Rotenberg and includes Xiang Biao (2008 prize for *Global Body Shopping*), Bob White (2009 prize for *Rumba Rules*) and Philippe Bourgois (2010 prize for *Righteous Dopefiend*). Deadline for submission is June 15, 2012. A nomination letter (from an author, colleague or publisher) and four copies of books should be sent to: Robert Rotenberg; Leeds Prize Committee; Department of Anthropology; DePaul University; 2343 N Racine Avenue; Chicago, IL 60614-3107.

Please clearly mark books "Leeds Prize Committee." Books must be relevant to urban, national or transnational anthropology, with a 2011 publication date. Textbooks and anthologies will not be considered, but original scholarship by more than one author may be submitted. Winners must be willing to serve on the prize committee for three years, and have acceptance remarks published in *City and Society*, SUNTA's journal. Please address all questions to Robert Rotenberg ([rrotenbe@depaul.edu](mailto:rrotenbe@depaul.edu)). The deadline for submissions is June 15.

### CORI Update

By Lisa Maya Knauer

March 6, 2012 marks the fifth anniversary of the 2007 Immigration and Customs Enforcement (ICE) highly militarized raid on the Michael Bianco garment factory in New Bedford, MA. As a result, 361 undocumented workers, primarily Guatemalan Maya K'iche' women, were shipped to detention facilities, where some languished for months. The raid sent shock waves through the Central American migrant community as families scrambled to learn whereabouts of loved ones. Some migrants stayed home from work, kept children home and avoided going out. Eventually, over 100 workers were deported.

The raid reverberated beyond the local community, marking a new phase in the treatment of immigrants with workplace raids, detention and deportation. Deportations skyrocketed—over 400,000 in 2011. Some suggest that since deporting all of the 12–15 million undocumented migrants is not feasible, unstated goals of stepped-up enforcement is suppression of wages and activism. Ironically, the raid catalyzed openly militant activism focused on workplace rights.

In 2008, Guatemalan, Salvadoran and other immi-

grants founded the Centro Comunitario de Trabajadores (CTT, "Workers Community Center"), and have waged successful campaigns at local and regional workplaces. The CCT has gone to bat on behalf of an individual employee, like DS, a 16-year old Guatemalan who received no pay for the eight weeks he worked at Tents-4-Rent. In other cases, groups of workers have approached the organization. Abuses are common to all immigrant workers: women are especially vulnerable to sexual harassment, and the Guatemalan Maya are frequently subjected to racist commentary from supervisors (often non-indigenous Guatemalans who transpose Guatemala's racial ideologies into a new setting). CCT's tactics are straightforward: with help from English-speakers like me, they write letters detailing the violations to companies and request remediation. They also seek face-to-face meetings with managers or owners. If this does not produce results, they move into direct action, usually picketing in front of owners' homes.

Since the government is pushing the e-verify program, obliging employers to verify employees' migration status, local companies use temporary employment agencies to create a legal smokescreen. Temporary agencies are notoriously lax about enforcing wage and labor laws, blacklisting workers who report abuses. CCT has joined other workers' centers and unions in Massachusetts to push for passage of HB 1393, the Reform Employment Agency Law (REAL), and their efforts have started to bear fruit. CCT signed an agreement in January 2012 with one of the largest temporary agencies in Massachusetts, guaranteeing immigrant employees would receive minimum wage, overtime, vacation and sick leave, and that health and safety requirements would be met.

Meanwhile, immigrants are making claims on their home country governments. The Guatemalan Consul in Providence now regularly invites Maya from New Bedford to activities. I helped craft an invitation to Guatemala's Foreign Ministry to send a representative to the commemoration of the fifth anniversary of the raid.

However, workplace abuses continue, and during the last year, CCT's main organizers were assaulted. Were these attacks a result of anti-immigrant sentiment, or directly connected with their advocacy? Unlike many immigrant crime victims, both went to the police. And, as transnational media-savvy activists, they ensured that newspapers in Massachusetts and Guatemala reported the assaults.

Please send all announcements and ideas for the SUNTA column to Susan Falls at [sfalls@scad.edu](mailto:sfalls@scad.edu).

## Society for Visual Anthropology

WENDY DICKINSON, CONTRIBUTING EDITOR

### Poster-Making and Exemplary Undergraduate Research at AAA in Montréal 2011

By Liam Buckley (James Madison U)

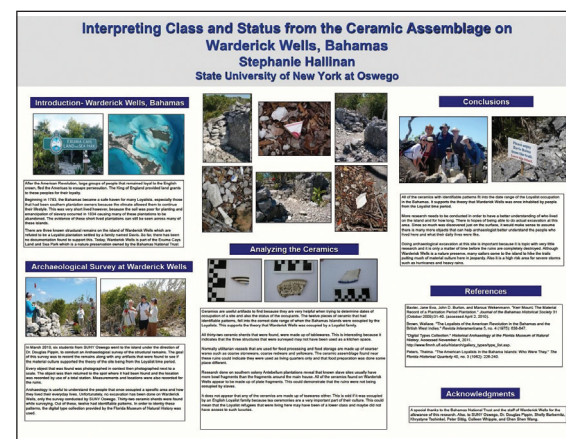
At the 2011 AAA meetings in Montréal, SVA sponsored the poster session "First Rites: Innovative Undergraduate Student Research in Anthropology," that showcased the work of over 40 anthropology undergraduate students. The

session was first organized in 2006 at the San Jose meeting; and was organized this year by Deb Rotman and Agustín Fuentes of the anthropology department at Notre Dame. The 2011 session featured a poster competition and I served on the judging panel along with Jerome Crowder (U Texas Medical Branch) and Daniel Price (U Houston).



"Women of the City: Leaders In Environmentalism and Agriculture" by Krisha J Hernandez-Pruhs (California State Polytechnic U-Pomona). Image courtesy Krisha J Hernandez-Pruhs

The session took place on the Saturday morning of the meetings. AAA is a long week for SVA folks. The Visual Research Conference (VRC) convenes on Monday evening for dinner and runs through Tuesday, up to Wednesday lunchtime, at which point AAA panels, workshops and roundtables begin. For some, these events are interspersed with board, business, and committee meetings. If my intellectual and aesthetic senses had been dulled by my week at AAA, they were immediately reinvigorated when I walked into the "First Rites" poster session.



"Interpreting Class and Status From the Ceramic Assemblage On Warderick Wells, Bahamas" by Stephanie Hallinan (SUNY Oswego). Image courtesy Stephanie Hallinan

Jerome, Daniel and I recognized the overall high standard of the session, and found the following posters to be exemplary: "School Days Past and Present: A Look At School Consolidation's Impact On Rural Northeast Missouri" by Rudolf Peter Cesaretti (Truman State U); "Interpreting Class and Status From the Ceramic Assemblage on Warderick Wells, Bahamas" by Stephanie Hallinan (SUNY Oswego); "Women of the City: Leaders In Environmentalism

and Agriculture” by Krisha J Hernandez-Pruhs (California State Polytechnic U–Pomona); and “Changes In Household Consumption Practices In Post-Communist Bulgaria” by Morgan Caitlynn Iddings (U Notre Dame). These posters, in particular, were impressive in terms of both their respective research projects and the manner in which they composed the presentation of their data sets and analysis.

The making of a poster requires the practice of a wide range of skills that distinguish its process from the writing and presentation of a conference paper. Researchers form questions and collect their data—both qualitative and quantitative. They analyze their data, and make and test conclusions. They select sections of data, analysis and conclusion for inclusion on the poster, and design and decide on the layout and aesthetics of the poster. The making of a film shares similarities with the making of a poster—they involve similar decisions and are both highly visually engaging. However the film itself requires a certain and singular duration of viewing—for example, to see the beginning, you need to be there at the beginning of the screening. In front of a poster, in contrast, people can be simultaneously at different points of their viewing experience—some at the beginning, some at the end, some may even back-track. A poster session lacks the strict and standardized linearity of a spoken paper session. Unlike a spoken text and not completely like a film, the poster is exhibited and is

more like a piece of art. The poster is textile rather than textual—it is the product of a several-leveled process of fabrication. It offers the viewer the time and the space to dwell on both the substance and the process of the making of the research. Within the rectangular constraints of the poster, there are series of further spaces that separate the written pieces, the still images, the maps and the numeric tables from each other. Like the visuality of ornamental stitching, the inside of a poster records and decorates the process of its own making. It decorates in the same way that a medal decorates.

I, for one, had never spent as much time in the presence of posters as I did that morning—I found the experience to be quite inspiring. It made me think about my own research, the way I conduct research, and the way I teach my students to research. What new insights can we gain from making a poster out of our data rather than a film, an article or a spoken presentation? What kinds of analysis are occurring during the making of a poster? Could we imagine the making of a poster becoming a central part of preparing to write an article, shoot or edit a film, or craft a conference paper?

*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. AN*

Keep up with Anthropology News throughout the summer on the AN website.



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