



SECTION NEWS

Recognizing that the association's sections represent the rich diversity of the discipline's subfields, Section News provides news of specific relevance to members of each section (eg, summaries of business meetings, presentations, 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

Spring 2011 AES/SUNTA Conference

Pre-registration is still on for our spring conference, *New Forms of Difference/New Forms of Connection*, April 14-17, 2011 in San Juan, Puerto Rico. See www.aesonline.org.

Sharon Stephens Prize

AES invites nominations for its biennial Sharon Stephens Prize, awarded for a junior scholar's first book. The prize (\$1,000) goes to a work that speaks to contemporary social issues with relevance beyond the discipline and beyond the academy. Ethnographies and critical works in contemporary theory—single-authored or multi-authored but not edited collections—are eligible. The prize will be awarded at the AES business meeting in Montréal.

Nomination letters must come from scholars; self-nominations and nominations from presses are not invited. Please send nominating letter and book by May 15 to each of the three Sharon Stephens Prize committee members (three copies total of both letter and book): Ken Guest, Department of Sociology & Anthropology, Baruch College, CUNY, 1 Bernard Baruch Way, B4-260, New York, NY 10010; Samuel Martinez, University of Connecticut, Beach Hall 402, 354 Mansfield Road, Unit 2176, Storrs, CT 06269; Patty Kelly, c/o BDDW 3450 Salmon Street, Philadelphia, PA 19134. Direct questions to Ken Guest, Sharon Stephens Prize Committee Chair, at ken.guest@baruch.cuny.edu.

As the editor of this column, I would like to add a quick note of remembrance for Sharon Stephens, who passed away in 1998 at a far-too-young age from cancer. Sharon was a talented scholar; a passionate advocate for children and for environmental justice; a lovely, brilliant and good spirited woman. This prize is a wonderful tribute to her work. For more on Sharon, see the special issue of the journal *Childhood* (2002) entitled "Children and the Politics of Modernity: A Tribute to Sharon Stephens."

Film Notes

This is the second installment of our occasional column feature on favorite films-for-teaching. Sarah Lamb (Brandeis U) wrote in about *Advertising Missionaries* (directed by Chris Hilton and Gauthier Flauder, 1997, 52 min):

The film features a 'wokabout marketing' company in Papua New Guinea, where a small team of urban Papua New Guineans hired by an Australian marketing firm travel into the interiors of PNG to serve as 'advertising missionaries,' acting out advertisements for products such as Coca Cola, fortified white rice, and insect repellent. The advertisers put on skits regarding the negative implications of body odor in order to persuade

the local people to buy laundry detergent, and demonstrate how imported white rice and Coca Cola are much more exciting than the local sweet potatoes. A thought-provoking documentary film, it challenges students to think about competing ideologies of what makes a good life, globalization and the contrast between subsistence and market-based economies. Entertaining, shocking, provocative, funny and poignant all at once, I use it in my introduction to anthropology class with discussion questions such as these: What elements of the 'good life style' and 'modernity' are being promoted by the marketing firm? How is 'wokabout marketing' like a religion? How does the film challenge or enhance your understandings of globalization and 'progress'?

Bambi L Chapin (U Maryland–Baltimore County) reports that one of her favorite films to use in undergraduate anthropology classes is Gregory Bateson's and Margaret Mead's 1952 film, *Bathing Babies in Three Cultures*:

Bateson and Mead collected black-and-white film recordings of mothers bathing babies along the Sepik River in New Guinea, in a mountain village in Bali, and in two US homes (in the 1930s and 1940s). In these close observations of everyday practices, Mead's voiceover points out the cultural patterning of these interactions that creates very different experiences through which children come to know themselves and their worlds. Its length (nine minutes) is an asset for classroom use, allowing ample time to frame and then discuss the complex issues it raises, including not only the ways that children are shaped, but what babies themselves bring to such interactions. Other topics for discussion include the importance of the ecological/economic context; the interplay of biological development, cultural patterning, and individual variation; and the possibilities for culture change. It also provides an excellent opportunity to talk about the methodological and conceptual strengths and changes in our discipline over time.

Please send Film Notes submissions and feedback to clynch@olin.edu.

Anthropology and Environment Section

TERRE SATTERFIELD, CONTRIBUTING EDITOR

Environmental Anthropology and Sustainable Development in China

By Bryan Tilt (Oregon State U)

Sustainability is both an interesting analytical concept and a current buzzword. Without getting too bogged down in the

particulars of defining sustainability, it seems clear that the concept hinges on balancing economic and social growth within the limits of the biophysical environment. Nowhere is the need for sustainable thinking and action more acute than in contemporary China, where a citizenry of 1.4 billion grapples with rapid industrial growth, urbanization, species extirpation, serious pollution, and a growing middle class of energy-hungry consumers.

I focus my comments here on three areas of the sustainability movement currently underway in China: new technologies, new policies and social programs, and rapidly changing societal values. In the process, I also outline ways that environmental anthropologists are making scholarly and applied contributions.

Technologies

Technological innovation can be both an asset and a liability to sustainable development. China's insatiable appetite for energy has created a high demand for alternative energy sources, including hydropower. The World Commission on Dams points out that, of the 50,000 large dams that exist in the world today, nearly half are in China, with more being constructed every year. Such efforts help meet escalating energy demands, but they also result in displaced communities, fragmented river habitats and, in some cases, geopolitical instability. For the past several years, I've been working on an interdisciplinary project to model the impacts of dams on ecology and society, an effort that has involved many US colleagues as well as scientists from Yunnan University in southwestern China. Our team is working to make the policy decisions about dams more transparent and participatory.



Cityscape showing passive solar water heaters on nearly every building. Photo courtesy Bryan Tilt

Policies

From a policy and program standpoint, there are certain cases in which the power of a strong central state can be wielded for beneficial purposes; in China, the sustainability movement may constitute just such a case. While the US remains mired in political bantering about what role the government should play in promoting green technology and jobs, China is moving forward with major initiatives to develop energy from solar, wind and other renewable sources. One brief example comes to mind. At a sustainability fair in Oregon, where I live, a group of engineers from a small start-up company showed off their new invention: a passive solar water heater, which warms water in a series of vertical tubes without the need for a photovoltaic panel, stores the water in a container, and releases it on demand for hot showers and the like. The irony is that this invention has been in use on tens of millions of homes and businesses in urban and rural China for the last decade. Their ubiquity is evidence of sound policy promo-

tion: the National Development and Reform Commission has sponsored a campaign to promote such devices, and the central government has provided subsidies for poorer regions and communities.

Values

Surprisingly little research has been done on the shifting societal values that underpin the sustainability movement in China. My own research, based primarily on case studies in Sichuan and Yunnan provinces, suggests that people care a great deal about the biophysical environment, particularly where it intersects with their health and livelihoods. Key contributions on these topics, which are sometimes fraught with political sensitivity, are now being made by Chinese scholars. For example, in November 2010, I participated in a conference in Beijing called the Forum on Health, Environment and Development (FORHEAD), jointly sponsored by the US Social Science Research Council and the Chinese Academy of Sciences. Participants came from academic institutions across the country, government agencies, and the NGO sector, and presented on a huge array of topics from e-waste recycling, to cancer villages, to environmental social movements and activism. It was particularly encouraging to see the many scholars from Chinese state-sponsored institutions conducting research and speaking openly about social and environmental problems that would have been taboo only a few years ago.

Given the scale of China's environmental problems, it's easy to be pessimistic, even cynical. But, amid these serious challenges, there are reasons for optimism. For anthropologists looking to get involved in environmental issues in China, these are good places to start.

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

Archeology Division

E CHRISTIAN WELLS, CONTRIBUTING EDITOR

How Can Archaeologists Improve the Prospects for a Sustainable World?

The question in this essay's title is considered by Jerry Sabloff in his popular book, *Archaeology Matters* (2008), which outlines some ways archaeologists address contemporary global problems with historical data from pre-modern civilizations. A similar issue was raised in *The SAA Archaeological Record* (10[4]) by Mike Smith, who asks, "Just how useful is archaeology for scientists and scholars in other disciplines?" Sabloff and Smith are not alone in their interrogations. Archaeologists increasingly explore how their research can be action oriented and integrated into other knowledge-seeking enterprises.

My impression is that many efforts can be characterized as various forms of outcome-driven sustainability science, in which the goal is to better understand changes in the human trajectory. For archaeologists, this means applying insights that we uncover from our shared past to large questions of the human condition. This also means finding new and effective ways of communicating how our research is relevant to global grand challenges.

In his essay "Four Challenges of Sustainability" (*Conservation Biology* 16[6]:1457-60), David Orr writes, "the overall challenge of sustainability is to avoid crossing irreversible thresholds that damage the life systems of Earth

while creating long-term economic, political, and moral arrangements that secure the wellbeing of present and future generations." He argues that there are four main tasks before us to improve the prospects for a sustainable world: (1) creating more accurate models and measures to describe the human enterprise relative to the biosphere; (2) developing more effective institutions of governance and a well-informed, democratically engaged citizenry; (3) informing "the discretion of the public" by improving higher education; and (4) transcending divergent problems formed out of the tensions of competing worldviews. It may not seem obvious on the surface, but anthropological archaeology—through both research and teaching—is uniquely situated to make significant contributions to all of these domains.

First, archaeological research that examines long-term records of coupled social and ecological phenomena can provide empirical models to help understand the nexus of population growth, resource capacity, and political and economic systems that societies invent to manage these dynamics. Recent work, such as that documented in *The Archaeology of Environmental Change* (2010), exemplifies the kinds of contributions archaeologists can make toward understanding the cycling of human ecosystems.

Second, archaeologists studying how cooperation and conflict are materialized in the designed and built environments can address characteristics of resilient cities. Archaeological work in the Mediterranean, Southeast and Southwest Asia, Mesoamerica, and Andean South America show how and to what extent the governmental institutions of ancient urban populations were flexible and the degree to which they were equipped to anticipate and manage unintended consequences.

Third, archaeologists working in higher education can (and should) take a more prominent role in shaping the academic curriculum and providing intellectual leadership to reinforce holistic perspectives so students may better appreciate where they stand relative to larger cycles and trends. Given recent global dialogues on climate change and national security, it may be a strategic time to leverage archaeology's strengths to influence the nature of higher education and simultaneously secure our place within it; examples in which archaeologists and archaeological perspectives have been influential include the creation of ASU's School of Sustainability and USF's School of Global Sustainability.

Fourth, archaeologists engaged in the broad field of heritage studies can address human problems that are not solvable by rational or technological means. A wide range of recent work examining cultural heritage and human rights, identity and representation, and the preservation and management of visual and material expressions of past lifeways convincingly demonstrates the powerful role of archaeology in helping humanity realize and appreciate the value of human biological and cultural diversity.

There is a growing awareness of archaeology's potential not just to describe the world around us, but to change it. I challenge AD members to consider your own answers to the question posed in the title of this article. Further thoughts are encouraged in the form of submissions to this column, comments on the extended blog post (<http://blog.aaanet.org>), and other scholarly forms of communication. As Anne Roe (1953) has said, "Nothing in science has any value to society if it is not communicated, and scientists are beginning to learn their social obligations." Archaeologists are not exempt.

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

Association of Black Anthropologists

BIANCA C WILLIAMS AND KAREN G WILLIAMS,
CONTRIBUTING EDITORS

Global Circulations: A View from the Caribbean

By Tami Navarro

The ever-increasing spread of capital in this moment known as globalization has resulted in well-documented instances of greater inequality, including the feminization of labor and increased global stratification. As many of us in the ABA are concerned with the ways in which the residents of new markets penetrated by global capital are affected by these processes, I am presenting an overview of one such instance—a tax incentive program in the US Virgin Islands that has had a significant impact on raced, gendered and classed notions of belonging in this US territory. Beyond its relevance to those interested in Latin America and the Caribbean, it is my hope that this research will be of use to those concerned with the actors and actresses who make global circulations possible.

As a result of the 2001 establishment of the Economic Development Commission (EDC), a program launched in the US Virgin Islands through an agreement between local politicians and the US federal government and designed to stimulate the economy of these US-owned islands by offering companies staggering tax cuts, St Croix has, for the past few years, played host to a number of financial firms and their managers. Arriving from the US mainland and sometimes employing the requisite number of Virgin Islands residents, the managers of many of these companies have, since the beginning of the program, been ambivalently positioned on the island. While the pay at EDC companies is generally much higher than that offered in other sectors on St Croix, these companies are understood by local residents to be unstable and suspicious—a reputation earned as a result of a number of federal investigations at various EDC companies.

While its sister islands of St Thomas and St John have both fared well, St Croix has struggled for decades with finding ways to stimulate the local economy because tourism, the economic development avenue pursued by many Caribbean countries since the mid-20th century, has not been a significant growth industry. In 2001, the local government instituted the EDC, an initiative that encouraged financial services companies to relocate to the island. Development strategies based on foreign investment are not new to the Caribbean. Since the mid-twentieth century, many Caribbean territories have pursued development through industrialization by invitation programs. During the 1970s and 1980s the USVI similarly pursued economic growth through the Industrialization Development Commission (IDC), with the primary beneficiaries being working class Crucians who were able to find employment within the aluminum and watch-making industries on St Croix through this program.

The new EDC program, however, has been seen as abandoning the working class. In part, this is because it is directed toward financial services and not industrial production and as a result, the program typically hires Crucians who have received their tertiary educations in the United States. This hiring preference on the part of EDC employers has contributed to an entrenchment of status hierarchies that are rooted in education and the ability to migrate, which are themselves tethered to local color and class expectations. It has also tended to solidify biases that position the attainment of

education on the US mainland as superior to that which could be obtained locally. Finally, the program has reorganized the ways opportunities are gendered because EDC employers tend to hire significantly more young women than men. Beyond the notion of EDC people (an identity tied directly to one's relationship to this tax incentive program—and, thus, capital), these hiring preferences have contributed to the creation of a new social category on St Croix, the “EDC girl,” a subject expected to dress, act and dispose of her generous salary conspicuously on items such as clothing, cars and vacations—spending patterns that often frustrate the parents these women now out earn. These emergent identities are central to my research, as they demonstrate the complicated relationships between gender, capital and processes of subject-formation in the EDC program. Further, the fact that the EDC focuses on capital management as the driver of economic development is crucial, as my engagement with the program points to the ways in which the financial services model has similar effects vis-à-vis long-term development as tourism, the very model it was intended to replace.

Contributions to this column can be sent to karen g williams (kwilliams2@gc.cuny.edu) or Bianca C Williams (bianca.robinson@colorado.edu).

Association for Feminist Anthropology

DAMLA ISIK AND JESSICA SMITH ROLSTON,
CONTRIBUTING EDITORS

Three Decades of Feminist Archaeology

By Colleen Morgan (UC Berkeley)

After a collective 91 years in the field, doyennes of feminist archaeology Ruth Tringham and Margaret Conkey plan to retire from their posts as professors at UC Berkeley. Their foundational and forward-thinking texts fundamentally reconfigured the study of past peoples and the current and future practice of archaeology. They sat down with Colleen Morgan for a joint interview to share their experiences as pioneers in what was a heavily male-dominated profession, the inspiration for their work, and their vision for the future of archaeology.

Colleen Morgan: *What was the field of archaeology like in the early days of your career?*

Margaret Conkey: In graduate school there were no female archaeologists at the University of Chicago... For me what was really important was that I had a fantastic mentor when I went to the faculty at Binghamton; the late Al Deekin noticed a number of junior women faculty and he really encouraged each of us to get involved in another unit on campus where we could have some sort of leadership or governance role. He really felt that this would be a way for us to figure out how the institution worked so that we could be involved.

Ruth Tringham: When I first started teaching, at UCL in London and then Harvard I was very much an assistant. The way I wound my own path was to try to make myself unique, with unique skills like languages and later digital skills, which put me on a more equal footing with the people who were decision makers. I think part of my problem was that I wasn't really aware of the fact that I was being used and exploited so

I was just busy making my way uniquely as much as I could.

When I came to Berkeley, among the archaeologists, I was the only woman for years and it was really difficult—putting it politely—because the men were all older than I was, and I think they considered me as something of an anomaly. Most of my allies politically in the department until Meg came were social anthropologists who were much more supportive of my position as a female faculty... I had an extra feeling of insecurity in not being trained as an anthropologist but as a “straight” archaeologist. I compensated for feeling not very powerful by burying myself in fieldwork and made sure I did that in as a powerful way as I could. In an act of great subversion I decided that I didn't want to be a “lithic cowgirl” any longer. I decided to broaden my interests to other fields. In this act, I was aware of being subversive and disappointing the expectations of my archaeology colleagues, but I wasn't aware that I was being subversive as a woman.

CM: *What have feminist perspectives brought to the field of archaeology?*

MC: There is also a lot more interest in building community and less inter-individual competition and posturing which I think in general women, but not all women, bring to any kind of enterprise because there still is differential socialization, there's no doubt about that. So we are getting people who are socialized by a society that is still patriarchal.

RT: I think one of the things that has happened with more women among the graduate students and faculty is that the nature of debate and discussion has changed in seminars and other meetings. It's much less now about finding the right answer or advocating your own theory of what happened in the past as the right theory. This is something that we noticed in that first Engendering Archaeology conference in 1989. For me it was the first time that discussion and debate became more enjoyable, more about playfully exploring ideas than trying to prove that somebody else is wrong and that you are right. So that I think has made a difference.

For more of this fascinating conversation, look for a video to be posted at the Center for Digital Archaeology Channel on Vimeo (<http://vimeo.com/channels/codifi>), in which they also discuss classic graduate student mistakes, how they would change the structure of the department within the university, the next big theoretical innovations and their favorite cocktails.

Colleen Morgan is a PhD candidate in archaeology at the University of California at Berkeley.

Association of Indigenous Anthropologists

VALERIE LAMBERT, CONTRIBUTING EDITOR

On Firm Footing and Forward

By Jason Younker (AIA Secretary-Treasurer)

US anthropology was founded on the study of American Indians, both present and past, and until the last few decades there were few professional anthropologists of Native American heritage. The purpose of the AIA is to advance anthropological study relating to Indigenous peoples, support and encourage professional development of members by

supporting a forum for respectful and engaged discussion of common issues and current work. Further, we provide a network of support and encouragement for Indigenous undergraduate and graduate students of anthropology, increasing intellectual exchange, and encouraging professional work that will benefit both the discipline of anthropology and Indigenous communities.

The AIA enters its fourth year of existence, although for several decades prior many of us piled into Bea Medicine's hotel room during the AAA Annual Meeting to share company and stories. Bea, our matriarch, had always hoped to see the AIA into official existence but her passing in 2006 was only one year before the AAA Board of Directors approved our section. It is in her memory that we continue to celebrate our import to the sciences of anthropology and work to support the next generation of indigenous anthropologists.

We enrolled our first member in January 2008, topping out that year at 143. By the end of 2010 the AIA consisted of 233 members—36 international and 197 US members. Not bad for a start-up section, but we could still use more members. So if you are not a member now, please consider joining.

For now our modest membership rates (\$5 student; \$10 non-student) preclude us from undertaking the ambitious goals we have set for ourselves such as graduate and undergraduate travel awards to attend the AAA Annual Meeting, an endowed graduate research scholarship, and even perhaps supporting a refereed journal. What we do relish, however is that we are official and that affords us the luxury of meeting annually.

We do have a few resources available to us now, but since our budget is based upon the previous year's assets (up to 50% of our net), we really haven't had enough time to accumulate adequate funds to support our larger goals. Our net assets are almost \$5,000 but we did receive an anonymous donation of \$1,000 to help fund a graduate research award. In addition, the AIA voted to match the donation which will make the soon-to-be announced AIA Graduate Research Award worth \$2,000. If you are a person of considerable wealth, we need help for next year's award.

And finally, this is a shout-out to all the admirable anthropologists who joined us in welcoming the early morning hours in New Orleans. It's always a pleasure to mingle with familiar faces. I hope you can join us in Montréal, November 16–21.

Contact Valerie Lambert, at vlambert@email.unc.edu.

Association for Latina and Latino Anthropologists

LUIS FB PLASCENCIA AND PABLO GONZÁLEZ,
CONTRIBUTING EDITORS

Una Red en Peces: Transborder Alliances Between US Chicanos and Indigenous Communities in Baja California

By Pablo González (U Texas–Austin)

In Memoriam of Francisco Saenz, elected tribal leader and representative of the Community of El Mayor Cucapá, who passed away on January 9, 2011.

The waters are calm in the delta leading up to the sea of Cortez for most of the year. Ancient lunar cycles take the place of western calendars around these parts. Nearby local fishermen congregate on the shores to discuss the course they will take for the upcoming fishing season. Their small

boats can collect less than half a ton of fish on any given day. In the meantime, sport and racing boats, with their loud and powerful engines, disturb the calm waters of the bio-reserve protected by Mexican law. Just beyond plain sight, there are several large fishing boats already in the water. Protected by state-conservation agencies and the federal government, these large fishing boats are newcomers to the region. Capitalized by transnational corporations, they are rapidly pushing the local fishermen out of their livelihoods and replacing long-standing practices with mechanized methods of catching fish. They are much bigger than the small fishing boats on the shore. These fishing boats can easily catch up to two tons of fish on one fishing trip.

The disrupted tides of the rivers and lakes near the sea of Cortez have traditionally demarcated the fishing seasons for one of the longest surviving indigenous groups in Baja California, the Cucapá nation. Years of neglect by the Mexican government have pushed the Cucapá to dry arid lands just south of Mexicali, along the US-Mexico border. Situated an hour and a half south from the US-Mexico border, stands the community of El Mayor. Directly underneath the blazing sun of the Baja desert, El Mayor is one of the last Cucapá communities in Baja. It is approximately made up of 135 members living alongside the road to San Felipe. They sustain themselves mainly on the fishing of these nearby lakes and rivers. They are fishing people, who have survived on the knowledge of the waters near Southern and Baja California. As recent as a decade ago, the introduction of neoliberal economic policies to the region brought about a series of greater threats to the livelihood of the Cucapá. The introduction of large transnational fishing companies and strict regulations on fishing by the federal government threatens daily the small-scale cultural practice of fishing by the Cucapá.

From February to May 2007, as part of the Zapatista-initiated Other Campaign, the Cucapá community of El Mayor called on the various Other Campaign groups throughout the region and the US to install a peace camp demanding that the Baja California government respect the Cucapá's right to fish the waters of the basin. Of those groups and individuals that arrived to help, several Los Angeles-based Chicana/o urban Zapatista groups came to help with the organizing of the camp.

For the last 14 years I have researched the participation of Chicanos and other groups of color from the US within the Zapatista movement and the growing alterglobalization movement. Many of these acts of transnational political and cultural solidarity have resonated in innovative and hybrid forms of community organizing in urban barrios throughout the US. In the case of the Cucapá, the Chicano participation began a year prior to the 2007 peace camp with the organizing of the Other Campaign along the Mexico-US border. Several encounters between Mexican and Chicano groups in El Mayor helped organize the 2006 Zapatista Other Campaign caravan arrival to Baja California. Having created the necessary alliances between Cucapá elders and Chicano activists, the collaboration of both groups during the 2007 peace camp was crucial in successfully organizing sustainable and effective methods for the Cucapá to fish their traditional waters, demand proper price for their catch, and bring necessary international attention to the Cucapá struggle. Both Cucapá fishermen and Chicana/o peace observers fished the waters of the delta in defiance of federal and state officials who attempted to stop them from fishing. Since then, Chicana/o urban Zapatistas from Los Angeles, California have annually set course towards El Mayor and fished the tentatively quiet waters of the delta alongside the Cucapá.

Contact Luis FB Plascencia at luis.plascencia@asu.edu or Pablo González at aztlan71@yahoo.com.

Association for Political and Legal Anthropology

MONA BHAN AND NOELLE MOLÉ, CONTRIBUTING EDITORS

Law, Culture and the Boundaries of Geographical Indications

Erica A Farmer (U C London)



Few things are more elemental to human experience than food. After all, everyone has to eat, and biological necessity creates a crosscultural connection. Yet some foods are iconic. They're what you remember from your travels, what you bring back as souvenirs, or the first good example of something that comes to your mind. They constitute cultural shorthand in a way that has instant meaning. Thus, whether magical and unique, political, or merely trendy, artisanal foodstuffs clearly demarcate an arena where a multitude of cultural values and attitudes collide. And those meanings are simultaneously important and contested in many ways. My research on geographical indication systems for regulation of artisan foods, focusing on wine in Bordeaux and an assortment of food and drink in the UK, explores some of those debates and controversies in both local ethnographic context and at a broader level of international law and politics. Geographical indications (GIs) are a relatively new form of intellectual property that link iconic agroalimentary products to places. Broadly speaking, the system seeks to align heritage value with economic policy, creating a tier of protected products with special trademark style names, linking regional specialty products to places. Yet simply naming a locale is not enough. Particular cultural value must be linked to the products as well, often due to artisan production and the effects of *terroir*. *Terroir* is a French concept that encapsulates the unique confluence between natural factors and products that come out of those natural conditions, as expressed in the qualitative characteristics that mark the products that come from specific geographical spaces. The definable serves as a hook for legal protection, which intrinsically depends on ideas of specialness which are difficult to pin down with precision, but possess particular sociocultural meaning. In my work on French *appellation d'origine contrôlée* (AOC), the prototypical GI system, there is a continual negotiation around the meanings and boundaries to be assigned to such products. The cultural and the commercial are continually in tension, and questions of nationalism and national character, economics and development, and the meaning of tradition and heritage lurk just beyond the innocuous façade of what might appear to be, at first glance, just food.

Many of these debates hinge on boundary setting in a number of forms, especially through creating definitions for legal applications, setting physical boundaries for areas of production, and sociocultural policing of norms of practice. In France one can see how this works as a largely culturally organic system, but one with spaces of dissent as well.

To achieve AOC status, wines and other products are required to create what is known as a *cahier des charges*. This dossier, which is submitted to the government, outlines the

requirements to make a product befitting the protected name of the appellation. The primary necessities of the application are defining the geographical zone of production linked to the product name, and establishing the ingredients, process and production elements that make the product special. Once these elements are fixed, only producers conforming to the list of characteristics receive the special intellectual property protection of the AOC standard.

One of the main focuses of my work has been exploring cases where cultural conflicts shift to become legal conflicts. My piece for the APLA paper prize focuses on two specific cases: the historical setting of production boundaries in Sauternes, and the recent failure of internal policing surrounding the classification in St Emilion. Both of these scenarios highlight that even in Bordeaux, where GIs are often taken for granted, they are never an easy (nor purely legal) matter. Legal practice and cultural practice come into conflict as they seek to sort out how the system should work. AOC is important, elemental and messy because at its heart is the very stuff of *je ne sais quoi*. As a consequence, exploring geographical indication policy leads to interesting implications about globalization and the spread of legal systems while simultaneously engaging with broadening ideas about the nature of cultural property and cultural protection under intellectual property law.

Important Announcement

The APLA Graduate Student Paper Prize deadline this year is June 15, 2011. Please see the APLA website for details about submissions.

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

Association for Queer Anthropology

DAVID L R HOUSTON, CONTRIBUTING EDITOR

Call and Response

This column continues to focus on the matter of bullying and difference, and the invitation for participation remains open. If you have perspectives you would like to share, please get in touch. This is a non-trivial issue.

Despite the apparent focus of this particular kind of social aggression on queer individuals, it's important to reiterate here that there's a whole world of social aggression out there. The workplace harbors some of the more insidious forms and is undoubtedly underreported, especially these days. The schoolyard is, of course, a highly visible arena for this behavior. But make no mistake, social aggression—bullying, relational aggression, choose your term—can and does happen in our *own* communities, and among and directed *by* and *to* those whom we might call peers, friends and fellow travelers. In short, it's everywhere, and it's more than a simple game of gotcha. As my friend Sarah Sloane (www.sarahsloane.net) put it in a wonderful piece she wrote recently, the nature of cliques—a significant aspect of bullying behaviors—is such that “every group in the pecking order needs someone else to peck on.” *We all* do it.

Which leads me to pose this question: what *do* we do when we are bullied? I think back to my own school experiences. While I can't say with any certainty that my own experiences of being bullied were framed as anti-anything, I know that

when it happened to me, I reacted. Usually, it was a mental process: fear, anxiety, a desire to hide, shame, and then, later on, anger and frustration. But I can still clearly remember the one time I did stand up and do something. After a much-larger-than-I male student walked by and slapped the carton of chocolate milk I was drinking into my face, splattering my clothing with it, I stood up and tossed the remainder of the carton back on him. The ensuing drama is likely familiar to many: “Meet me after school, *****”, and we’ll settle this.” I, of course, carefully avoided that meeting, only lucking out when I discovered that he and his friend had been sidetracked and were unable to keep their “engagement” to beat the living daylight out of me. I stood up, all right, and *then* ran away to hide!

The results of other encounters for too many others have, as we have seen, been quite different, and very tragic. The outpouring of support, the media-comeuppances, and local disdain for the lack of in-school support vehicles are all well and good, but seem, on one level, to fall short of the mark. But there have been some reactions that push back against it all, some small bits of hope in the ocean of sadness. In Utah, for example, the number of gay-straight alliances formed in public schools has jumped, from nine in 2009 to 35 in 2010. In a state where public castigation about alternative sexuality is commonplace, this is an impressive number. Queer youth there are running the gauntlet in trying to outflank the various quasi-legal contrivances that school administrators put up in order to impose a particular brand of morality, and they appear to be succeeding to some degree. There is an uptick in the amount of more in-depth research about not just the problem of bullying, but in approaches to prevention—a proactive rather than a reactive response. One recent study, the results of which are detailed in an article by Sabina Low, Karin Frey and Callie Brockman, suggests that one approach to reducing relational aggression has resulted in about a 70% reduction in badmouthing their peers on the playground, a significant change. The program, *Steps to Respect: A Bullying Prevention Program*, was implemented in a K-6 environment in the Northwest US (*School Psychology Review* 39: 4). Interestingly, the same study discovered that relational aggression was more prominent among girls than boys, something that appears to shift rather decidedly in later years.

Responses to bullying are context dependent. What works in the school playground is less likely to work in the workplace or among like-minded cohorts of supposedly rational adults seeking others that they can relate to. But they are a start.

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

Association of Senior Anthropologists

PAUL DOUGHTY, CONTRIBUTING EDITOR

The 2010 ASA session in New Orleans was well attended by an average of 40 colleagues throughout a fascinating morning-long encounter. The session, Return to the Natives, featured presenters James Sabella, T Walter Dye, Elaine Kane, Tony Paredes, Alice Kehoe, Susan Kenyon, Maria Cattell, Myrdene Anderson, Barbara Joans and this writer recounting their past experiences in light of their revisits after many years. Analysis of their return visits to research sites around the world

provided our perceptive discussant JoAllyn Archambault ample material for discussion and audience participation.

At the annual members’ and business luncheon held at the Monteleone Hotel, outgoing president Tony Paredes started a new tradition as he presented ASA with an historic leather gavel after reviewing issues that concern us (see the February *AN* column). The now official ASA presidential gavel was passed to our new leader, Herb Lewis, followed immediately by Alice Kehoe’s dramatic delivery of a *diploma de honor* to our startled ex-president.

Then came the winter holidays with family visits and, living in Florida, we took trips to the Kennedy Space Center and Sea World to assuage our Swedish granddaughter’s curiosity. It was also the end of a conflicted year from global to local issues, and also in AAA whose apparent reticence in lowering dues for all retired members (regardless of income level) and the blurring of the centrality of scientific research in the discipline has left many disenchanted. ASA will continue to seek dues relief for retirees as other social science associations provide their members.

Consequently I welcomed the opportunity to begin the new year in a positive vein, traveling to Santa Fe for a board meeting of the Chijnaya Foundation. An interesting, eclectic group met there, presided over by Ralph Bolton, its founder, ASA member and the 2010 recipient of the AAA Franz Boas Award. His connection to the *altiplano* Quechua community of Chijnaya in Puno, Peru began as a Peace Corps volunteer in 1962–65 and was renewed in 2003 when a community member emailed him, asking Ralph to return for a visit. This led to his organizing the foundation which since then has joined with the community in meeting its needs by helping carry out ten projects there and in nine other communities in the Lake Titicaca region, dealing with health, agricultural production, education and water supply (details are available at www.chijnayafoundation.com). How rewarding it is to see anthropological knowledge and skill put to use in an effective way.

All of this served as a reminder that the 50th anniversary of the Peace Corps is this year, marking the innovative and challenging program that provided the vehicle for giving over 200,000 Americans the opportunity to learn first-hand about the diversity of human cultures while working to assist people in 139 countries (77 at present). When I helped evaluate the first PC groups in Peru in 1962–64 my thought was that although the PCVs could accomplish a variety of useful things in their two years, a major impact would be on the volunteers themselves and what they would do upon return. It can be argued that they were the major beneficiaries because for many, these were life-changing experiences leading into the field of anthropology (as happened to Bolton) or entered other social sciences and human service-oriented work. Over the years like many others, I often had former PCVs in class, as anthropology majors. It would be interesting to know how many in our profession entered it via this route. Perhaps we can find out.

In the meantime, ASA Program Chair Alice Kehoe has developed a two-session scenario for the 2011 AAA meeting. You should have received a notice of this on our listserv: one organized by Sue Kenyon (skenyon@butler.edu) called “First Fieldwork,” the other organized by Leonard Plotnikov (lenplot@pitt.edu) and Paula Rubel (pgr4@columbia.edu) titled “Mentors of Your Mentors.” We may even qualify in terms of themes, according to the leitmotif of these annual meetings: Traces, Tidemarks and Legacies.

*Alas, there are some things we cannot know, but if your questions apply to ASA, please contact President Herb Lewis ([*wisc.edu*\), past President Tony Paredes \(\[janthonyparedes@bellsouth.net\]\(mailto:janthonyparedes@bellsouth.net\)\), new President-elect, Paula Rubel \(\[pgr4@columbia.edu\]\(mailto:pgr4@columbia.edu\)\), Treasurer Margo Smith \(\[milsriplow@msn.com\]\(mailto:milsriplow@msn.com\)\) or Secretary/Contributing Editor Paul Doughty \(\[p_doughty@bellsouth.net\]\(mailto:p_doughty@bellsouth.net\)\).](mailto:hslewis@</i></p>
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Central States Anthropological Society

EVELYN DEAN-OLMSTED AND ANGELA GLAROS, CONTRIBUTING EDITORS

CSAS Turns 90

This year’s conference, April 7–9 at the University of Iowa campus in Iowa City, marks the 90th anniversary of our section, one of the oldest in AAA. We invite you to celebrate and take advantage of the unique opportunities offered this year. Sue Savage-Rumbaugh of the Great Ape Trust of Iowa will be presenting the keynote lecture, entitled “When Method Becomes Culture and Culture Becomes Method: The Interface of Psychology and Anthropology.” Graduate students won’t want to miss the two professional development workshops on publishing and the job application process.

Please pre-register by March 18. Registration rates are \$70 for CSAS regular members; \$30 for CSAS student members; \$90 for non-members; \$40 for student non-members. If you are not already a member, please consider joining—only \$10 in addition to your AAA membership!

To register, or for more information, please visit our website at <http://courses.missouristate.edu/MBuckner/CSAS2011.htm> or email Margie Bruckner at mbuckner@missouristate.edu.

Recent Member Publications

Elise DeCamp (Indiana U) is the author of “Hot and Bothered: Coffee and Caffeine Humor” in *Coffee Culture: Local Experiences, Global Connections*, edited by Catherine M Tucker (Routledge 2010). The book is part of the Anthropology of Stuff series, which is “dedicated to innovative, unconventional ways to connect undergraduate students and their lived concerns about our social world to the power of social science ideas and evidence.... This is a great little book that helps students apply anthropological concepts and theories to their everyday lives.” (from product description at www.amazon.com)

Holly Swyers (Lake Forest C) has published *Wrigley Regulars: Finding Community in the Bleachers* (University of Illinois Press 2010). “*Wrigley Regulars* examines various components of community through the lens of ‘the regulars,’ a group of diehard Chicago Cubs fans who loyally populate the bleachers at Wrigley Field.” (from product description at www.amazon.com)

Larry Nesper’s (U Wisconsin–Madison) “neo-action anthropology” article entitled “Law and Ojibwe Indian ‘Traditional Cultural Property’ in the Organized Resistance to the Cranion Mine in Wisconsin” will appear in the journal *Law & Social Inquiry* (36[1]).

Thomas D Hall (DePauw U) has recently published the following: “Changement social et intégration des réseaux d’échange dans la longue durée” with Christopher Chase-Dunn in *Histoire Globale, Mondialisation et Capitalismes* (2009); “Middlemen and Marcher States in Central Asia and East/West Empire Synchrony” with Christopher Chase-Dunn and others in *Social Evolution and History* (9[1]: 52–79);

"The Silk Road: A Review Essay on *Empires of the Silk Road: A History of Central Eurasia from the Bronze Age to the Present*, by Christopher I Beckwith" in *Cliodynamics: The Journal of Theoretical and Mathematical History* (1[1] and online at <http://escholarship.org/uc/item/67z5m9d3>); "World-Systems Analysis and Archaeology: Continuing the Dialogue" with P Nick Kardulias and Christopher Chase-Dunn in *Journal of Archaeological Research* (open access online since December 2010, in print September 2011); "Indigenous Peoples" with Joane Nagel in *Routledge Companion to Race & Ethnicity* (2011); and "Ethnogenesis" In *Routledge Companion to Race & Ethnicity* (2011).

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

Council on Anthropology and Education

STEVE BIALOSTOK, CONTRIBUTING EDITOR

Call for Volunteers and Nominees for the CAE Mission Committee

The CAE Mission Committee (MC) is calling for two volunteers to complete its roster of members and officers for 2010–11. The purpose of the CAE MC is to ensure that CAE follows the charges outlined in its mission statement. With the new bylaw changes, the MC will be constituted of two co-chairs (one a senior scholar and one a junior scholar), two regular CAE members, and two student CAE members. The MC recently was added to the roster of CAE standing committees. With this change in status, future members will be elected at large, rather than appointed by the CAE board. However, because two members have cycled off the committee, two vacancies now exist. Consequently, we are calling for two volunteers immediately to complete the roster of members and officers for the 2010–11 year.

We are calling for two types of volunteers: a student to replace Neriko Doerr, who stepped down in 2009, and a regular CAE member to replace Antwi Akom, who stepped down in 2010. We especially encourage minority members and members of color to volunteer. Volunteers will serve for one year in these positions. People who have volunteered will be eligible to run for these positions in 2012, when all members of the MC will be elected at-large from the CAE membership.

As a heads-up: For the 2012 elections, we will replace the volunteers with elected members and complete the roster of MC members under the new bylaws. To that end, we will be asking for four nominations (including self nominations) for two student positions: one regular position and one junior scholar to replace Yuko Okubo, current co-chair, who steps down in fall 2011. The term of office is three years.

The main job of the MC co-chairs is focused around the annual meeting—attending the CAE board meeting, hosting the Mission Committee Open Meeting to discuss the direction for the coming year, and producing the Mission Committee Annual Report after the AAA meeting. MC members also work with members of CAE standing committees to support reflecting CAE's mission. In addition, MC members also coordinate the activities necessary to review and assess CAE's investment in its mission.

Tasks for the upcoming 2011 meeting include:

- (1) Analyzing the activities presented at the 2010 meeting and assessing their congruity with the CAE mission statement.
 - (2) Completing a document describing the history of the CAE and its mission statements.
 - (3) Organizing the Mission Committee Business Meeting
 - (4) Coordinating with CAE new member activities
- Please send the names of volunteers for the current vacancies to Margaret LeCompte (margaret.lecompte@colorado.edu) or Yuko Okubo (yukoo@sbcglobal.net).

Get Ready for the 2011 Annual Meeting

By Greg Tanaka (UC Los Angeles)

I am writing as 2011 CAE program chair to invite you all to think early about the deadlines and how you might choose to participate in the 2011 annual meeting. Overall, the deadlines have been streamlined and unified. There are many different kinds of formats to choose from and you will want to check them all out.

All CAE Invited Session proposals must be submitted directly to AAA by March 15, then they will be forwarded to CAE reviewers for ranking. Invited sessions will appear at prime times in the week-long program, and like with executive sessions, the application process for this category is highly competitive.

All proposals for volunteered sessions, individual papers and non-traditional events must be submitted online by April 15. Once received there, they will be forwarded to our CAE reviewers for ranking.

An important reminder that under AAA rules, we can have a maximum of one paper presentation and one other role (ie, organizer, chair or discussant).

AAA reminds us that in order to submit any proposal, participants must first pay the meeting registration fee. I urge all session organizers to require all session participants to go online and complete registration at least 7 days in advance of the April 15 deadline, if at all possible.

Contact Contributing Editor Steve Bialostok at smb@uwyo.edu.

Council for Museum Anthropology

MARGARET BRUCHAC, CONTRIBUTING EDITOR

Answering a Grand Challenge by Transforming Access to Museum Collections

By Alex W Barker (CMA President)

In 2010 the National Science Foundation Directorate for Social, Behavioral and Economic Sciences (NSF SBE) issued a call for white papers identifying grand challenges facing the social sciences. The call specifically sought major projects that could have a transformational effect. As examples it pointed to the physical sciences, where focused, long-term grant programs funded massive inter-institutional projects like construction of the large hadron collider.

On behalf of the Council for Museum Anthropology, and with the endorsement of the American Anthropological Association, I submitted a white paper outlining what I saw as a big-picture, grand challenge project which could only be undertaken with the support of funding agencies like NSF. For me, the social science equivalent of the large hadron collider

would be a major nationwide initiative fully documenting and making available the anthropological collections already present in existing facilities, including museums, university departments, and archives.

What kinds of collections are available but unknown in the nation's museums and repositories, and how might they inform current and future research? We know that the scale of collections is enormous, but little other substantive data are at hand. Current research competitions in the field-based social sciences support projects generating new data (in disciplines like archaeology by impacting remaining in situ material) without clear knowledge of whether the data to address these questions has already been collected. These collections may be housed in a range of kinds of institutions and categorized under various rubrics (art, ethnographic, historical, anthropological, archaeological, or natural history, among others), making the relative significance or even existence of important datasets obscure. Surely knowing what kinds of data are already available should be a necessary precursor to determining what kinds must be collected next?

I proposed five related initiatives to address these fundamental infrastructural issues and frame a grand vision for field-based social science research over the next decade: (1) develop and deploy a metadata standard for the description and documentation of cultural collections in consultation with the main scholarly organizations involved in both anthropological research and museum anthropology; (2) initiate a national survey of the scope, character, accessibility and utility of extant cultural collections in museums or other entities eligible to receive federal funds; (3) create a funding program separate from existing research competitions to support the curation, care and broader accessibility of cultural collections capable of addressing larger social issues and substantive research questions; (4) encourage and support innovative research projects that effectively harness extant collections to address important research issues; and (5) revise existing grant guidelines to require that principal investigators make appropriate arrangements for the curation of both physical objects or samples resulting from their research and all associated documentation, in formats congruent with the datasets established through the national survey (identified here as the first priority).

Sometimes the big questions which must be addressed if substantive and transformational disciplinary growth is to occur are not theoretical questions at all. Sometimes the big questions involve how to organize or capture existing information in ways that permit the potential of that information to be fully realized, and tackling projects too large for individual institutions or consortia of institutions to effectively address piecemeal. That is certainly the case in today's field-based social sciences, and I feel NSF is uniquely positioned to address these needs. Nor is such a role for NSF novel; 80 years ago at the Indianapolis Conference the precursor of NSF brought together scholars and museums to create a framework for making initial sense of disparate cultural materials then being collected. Today we face another such transformational moment, a moment in which we need to understand what information is already available, identify strengths which can be used to address compelling research questions, and identify weaknesses or gaps in existing datasets which must be filled by deliberate and sustained field research.

I would submit that the biggest question facing the social sciences is no single theoretical problem, however compelling or intriguing, but how to document, organize and make accessible the data already amassed through field research so it can be effectively used to answer both the big theoretical questions identified by the current generation of scholars and the equally profound questions to be identified by the next.

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

Culture and Agriculture

SUSANNA DONALDSON AND JOAN MENCHER,
CONTRIBUTING EDITORS

AAA Panel on Food Sovereignty and Food Security

Anita Spring (U Florida, C&A President) and Joan P Mencher (CUNY) ran a panel on food sovereignty and food security at the 2010 AAA Annual Meeting. Spring's paper, "Foreigners Grabbing Land and the New Agriculture in Food-insecure Ethiopia," analyzed massive land grabs by China, India, Saudi Arabia and others in Ethiopia. Negotiations with Ethiopian officials have generated millions of leased acres to grow crops for shipment to China, Saudi, India and others, leaving little for Ethiopian markets. Ethiopian farmers, food insecure themselves, are then hired at low wages and large-scale production techniques are used with little environmental concern. Ethiopia's government argues that new techniques and employment are benefits for a food-insecure country. Ironically, China and Saudi Arabia argue that their arid environments prevent food sovereignty, thus justifying overseas production.

Mencher's paper, "Food Sovereignty and Food Security: Family Farms Versus Corporate Farms in India", discussed how the US influences Indian agriculture through official agreements and unofficial means, such as films and TV. From the start of the green revolution, India's commitment to a just society has been deemphasized. Now corporations and state governments can convert farmland into highways, factories or elite residential complexes, pushing farmers off their land and moving the urban poor far from their workplaces. India's need for African land is one consequence. However, corporate profits are seen as economic growth. Though family farmers are combining innovative and traditional methods to increase yields, national policy supports monocrop agriculture with its waste, commoditization of food and neglect of human and environmental consequences, claiming there is no alternative way to feed the masses, thus ignoring data showing that small farms are more productive, have less environmental impact and provide more employment. Corporate control over food contributes to starvation and malnutrition, destruction of land, pollution of air and water, and loss of livelihood for millions.

Brenda Biddle (CUNY) presented a paper based on multi-site research: "Global Poverty, Hunger, and the Via Campesina's Movement for Food Sovereignty: Tracing Trajectories of Food Sovereignty In Europe," dealing with the concept of food sovereignty and its implications for change. This concept challenges the current model of global food production based on neoliberalism, holding that food systems are social, cultural and political creations that change through time and space. The Food Sovereignty Movement embraces 70 nations and some 500 million families. Food Sovereignty evokes the need to shift from a market driven society that commodifies everything to a form of life based on values of reciprocity and moral economy. These values entail a whole range of practices. Her research in Europe included investigating those practices, such as the GAS (buying clubs placing consumers in contact with farmers) in Italy, the IMAPs (Community Supported Agriculture) in France, the communal farm

life of places like Longo Mai in Southern France and Valli Unite in the Piedmont region of Italy. In 2009, the European Parliament recognized the right to food sovereignty as the basis for the global fight against world hunger. Stemming from an initiative by the European Green Party, the resolution on the World Food Summit in Rome identifies that the "fight against hunger must be based on the recognition of the right to food sovereignty, defined as the capacity of a country or a region to democratically implement its own agricultural and food policies, priorities and strategies."

Upcoming SfAA Meeting

By Joan Mencher (CUNY)

The SfAA meeting in Seattle March 29–April 3 will have a number of relevant panels including several involving Native American Groups from the region around Seattle and Vancouver: Building Community Food Sustainability; Indigenous Fisheries on Today's NW Coast; and Environmental Justice and Sustainable Development: Case Studies. Other C&A related panels include: Urban Food Systems; Conserving Natural Resources; Transforming Tradition: The Culture and Politics of Seed Sovereignty; Making the Human Dimension Count: Applied Anthropology in Interdisciplinary Climate Change Research Projects; Food Sovereignty in the Andes; Putting America to Work in the Nation's Forests; A Cultural Perspective on Alternative Agricultural Systems; Ecosystems in SE Alaska; Socio-cultural Context of Food & Consumption; Indigenous Land Rights; Enhancing Anthropological Contributions to Global Environmental and Climate Change Studies; Climate Change Perceptions and Plans; Creative Management of Water Resources; Pastoralism and the Politics of Livelihood; and The Political Ecology of Fishing.

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

Evolutionary Anthropology Society

JOHN P ZIKER, CONTRIBUTING EDITOR

Advocacy and Science in Evolutionary Anthropology

One of the more thought provoking sessions at this year's annual meeting in New Orleans was a roundtable session organized by Wesley Allen-Arave (U New Mexico) that asked "What Roles Do Advocacy and Science Play in Evolutionary Anthropology?" This question, and the ensuing discussion, was particularly relevant considering the AAA's recent proposed long-range plan draft that removes the wording recognizing anthropology as a science. There is generally a strong emphasis on science by these panelists and evolutionary anthropologists in general. What was not as well known is their strong interest in advocacy. The panel developed the idea that better advocacy begins with better science, evidence-based research, understanding cost-benefit relationships of behavior, and avoidance of interpretive leaps.

The eight panelists provided a range of opinions and experiences with the role of advocacy in their work. Kim Hill (Arizona State U) is well known for long-term, empirical

research among the Ache in Paraguay. Hill has also worked as an advocate for the Ache regarding health issues and land tenure. Kim was not a panelist in this session, but his work was held up as a good example of how long-term relationships with a population can lead to a strong concern for their well-being and advocacy work on their behalf. This does not set evolutionary anthropology apart from other orientations in the field according to Eric Smith (U Washington).

The question was raised about what happens when an evolutionarily oriented anthropologist (or any other for that matter) finds out something during his or her research that makes the native people look bad. Public relations was identified as major factor. There is a tendency in public relations and journalism to make statements that follow the naturalistic fallacy. Bill Irons (Northwestern U) expressed a reasoned opinion that evolutionary anthropologists should teach students about the naturalistic fallacy and how good science-based evolutionary anthropology does not make this kind of inference.

Scientific anthropology helps identify and test cause-and-effect relationships. No moral judgments about those relationships are implied in evolutionary anthropology. This is something that may not be well understood outside this focus within anthropology. Dan Sellen (U Toronto) explained that if the results of our research fit with local folk explanations then the results tend to be reported. If the results do not go along with folk explanations, then the results are not reported.

A number of panelists explored the more tenuous idea that advocacy can be more targeted and more effective if statistical evidence about cause-and-effect is available and understood. In this case, policy changes can be recommended in ways that highlights causes, risk factors and economic relations. Sellen argued that a main issue is how we use our data, not how we do the work. For example, Bram Tucker (U Georgia) described how his evolutionary anthropology research among the Mikea of Madagascar helped him with advocacy work with that group. The Mikea have lost much of their traditional hunting and gathering lands with the formation of a national park in their region. The park was designed without social research on hunting and gathering activities that, while showing very low-returns, were of significant social value to the Mikea. Tucker and others published a series of articles in the journal *Human Nature* (18[3]) as a special issue titled "The Human Behavioral Ecology of Contemporary World Issues: Applications to Public Policy and International Development." This would be a good place to start for those interested in investigating the role of advocacy and science in evolutionary anthropology.

Additional topics included in the discussion were the changing importance of dowry, sex-ratio imbalance in China, the changing value of girls and boys, the use of evolutionary approaches to understand why parental investment strategies are changing, infant feeding behavior, and risk factors for rape.

Overall, the panel provided a stimulating conversation going beyond the basic science questions that we normally ask. Evolutionary anthropologists are involved in advocacy and some are committed to providing evidence-based recommendations in developing frameworks for change and policy. Evidence based research will lead to better policy outcomes than opinion based research alone. Along these lines, this columnist recommends that the AAA retain science as an explicit part of the association's mission statement.

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

General Anthropology Division

LUKE ERIC LASSITER, CONTRIBUTING EDITOR

2011 Call for Nominations

By Christopher A Furlow (Santa Fe C)

The General Anthropology Division is pleased to announce the Call for Nominations for the GAD Award for Exemplary Cross-Field Scholarship and the Diana Forsythe Prize.

GAD Award for Exemplary Cross-Field Scholarship

The General Anthropology Division (GAD) has long supported innovative scholarship that transcends the seemingly all too rigid boundaries that divide the various fields of anthropology. In this spirit, GAD is pleased to announce the call for nominations for the 2011 GAD Award for Exemplary Cross-Field Scholarship.

The Cross-Field Award is bestowed annually by GAD for a peer-reviewed journal article published in the preceding three years that demonstrates exemplary scholarship from any theoretical or methodological perspective including applied research that transcends two or more fields of anthropology, broadly construed, or is interdisciplinary in nature. The award carries an honorarium of \$1,000.

To nominate an article published in 2008 or later for the 2011 GAD Award for Exemplary Cross-Field Scholarship or to obtain additional information, please contact Chris Furlow at Christopher.Furlow@scollege.edu. Nominations will be accepted until May 1, 2011. Self-nominations are welcome and should include an email nominating an eligible article plus a pdf file of the article.

Recent recipients are: David J Hess in 2010 for "Crosscurrents: Social Movements and the Anthropology of Science and Technology" (in *American Anthropologist* 109[3]); Michael MJ Fischer in 2009 for "Four Cultural Genealogies for a Recombinant Anthropology of Science and Technology Studies" (in *Cultural Anthropology* 22[3]); and Ron Eglash, et al in 2008 for "Culturally Situated Design Tools: Ethnocomputing from Field Site to Classroom" (in *AA* 108[2]). Honorable mentions have been awarded to Pamela L Geller in 2010 for "Bodyscapes, Biology, and Heteronormativity" (in *AA* 111[4]); Kevin Birth in 2009 for "Time and the Biological Consequences of Globalization" (in *Current Anthropology* 48[2]); and Naomi Quinn in 2008 for "The Self" (in *Anthropological Theory* 6[3]).

Diana Forsythe Prize

The Society for the Anthropology of Work (SAW) and the GAD's Committee on the Anthropology of Science, Technology, and Computing (CASTAC) announce a call for nominations for the 2010 Diana Forsythe Prize. The Diana Forsythe Prize was created in 1998 to celebrate the best book or series of published articles in the spirit of Diana Forsythe's feminist anthropological research on work, science, or technology, including biomedicine. It is awarded annually at the meeting of the American Anthropological Association by a committee consisting of one representative from the Society for the Anthropology of Work and two from the Committee on the Anthropology of Science, Technology, and Computing. Nominations can be sent to Jan English-Lueck at Jan.English-Lueck@sjsu.edu. Self-nominations are welcomed. To be eligible, books must have been published in the last five years (copyright of 2006 or later) and nominations should be submitted by May 1, 2011. Early nominations are appreciated.

Previous recipients are: Elly Teman in 2010 for *Birthing a Mother: The Surrogate Body and the Pregnant Self* (University of California Press 2010); Emily Martin in 2009 for *Bipolar Expeditions: Mania and Depression in American Culture* (Princeton University Press 2007); Joao Biehl in 2008 for *Will to Live: AIDS Therapies and the Politics of Survival* (Princeton University Press 2007); Marcia Inhorn in 2007 for *Local Babies, Global Science: Gender, religion and in vitro fertilization in Egypt* (Routledge 2003); Jan English-Lueck in 2006 for *Cultures@SiliconValley* (Stanford University Press 2002); Joe Dumit in 2005 for *Picturing Personhood: Brain Scans and Biomedical Identity* (Princeton University Press 2004); Cori Hayden in 2003 for *When Nature Goes Public: The Making and Unmaking of Bioprospecting in Mexico* (Princeton University Press 2003); Lucy Suchman in 2002 for the body of her work; Stefan Helmreich in 2001 for *Silicon Second Nature: Culturing Artificial Life in a Digital World* (University of California Press 1998); David Hess in 2000, for the body of his work; and Rayna Rapp in 1999 for *Testing Women, Testing the Fetus: The Impact of Amniocentesis in America* (Routledge 1999).

Please submit news, items of interest and ideas for future AN columns to Luke Eric Lassiter (lassiter@marshall.edu).

Middle East Section

YASMIN MOLL, CONTRIBUTING EDITOR

Recap of MES in New Orleans

By Gregory Starrett (UNC Charlotte)

Despite running simultaneously with the MESA meetings in San Diego this last year, the Middle East Section presented an extraordinary program in New Orleans. Program Chair Anne Meneley (Trent U), along with Mara Leichtman (Michigan State U) and Emilio Spadola (Colgate U), evaluated the dozens of paper and panel proposals submitted by the membership, and also worked with AAA and the Committee on World Anthropologies to secure several registration-fee waivers for non-anthropologists, as well as funding for a visiting scholar, Paolo G Pinto of the Fluminense Federal University in Brazil.

The MES program consisted of nine panels altogether, including three invited sessions, "Iraq in Context: Environment, Technology, and Humanitarianism in the Post-2003 Field," organized by Bridget Guarasci (U Michigan); "Pluralism, Islam, and the Limits of the Secular in the New Europe," organized by Matti Bunzl (U Illinois); and "Secularism/Religion/Nationalism Reconfigured: African and Middle Eastern Perspectives," organized by Mara Leichtman and Benjamin Soares (Afrika-Studiecentrum, Leiden). Altogether, 48 MES members presented their research in panels sponsored by the section, and dozens of others participated in panels sponsored by other sections.

The MES Board thanked two departing members, Mara Leichtman, who has completed her three-year term as secretary, and Flagg Miller (UC Davis), who has completed his term as treasurer. Stepping into these positions are Fida Adely (Georgetown U), our new treasurer, and Kamran Asdar Ali (U Texas-Austin), our new secretary. Also joining us as new board members are Arzoo Osanloo (U Washington) and Julie Peteet (U Louisville). Welcome to all! This spring we will be recruiting for two additional seats: a new President-Elect, and a new Student Member of the board. Nominations for either position are welcome, and should be sent to Past President Gregory Starrett (UNC Charlotte) at gsstarre@unc.edu, who

is heading this year's Nominations Committee.

Middle East anthropology is in an exciting position this year. In 2011 the AAA Annual Meeting will be held in Montréal (November 16–20), and MESA will be in Washington, DC (December 1–4), so we will not have to worry about overlap. The new president of MESA, Suad Joseph (UC Davis), and MESA board member Marcia Inhorn (Yale U) are planning a conference-within-a-conference at the Middle East Studies Association meetings highlighting current work in Middle East anthropology. In Montréal, the MES program will be developed by board members David McMurray (Oregon State U), who will serve as chair, along with Anne Meneley and Julie Peteet.

In 2011 we will again run two prize competitions: the annual Student Paper Prize and the biennial Distinguished Scholar Award. The Prize Committee will be chaired by Emilio Spadola, along with Arzoo Osanloo. Please submit papers and nominations to Emilio at espadola@colgate.edu. Please encourage your colleagues and students to submit their work and nominations for these two important recognitions of scholarship.

The incoming MES Board, led by President Farha Ghannam (Swarthmore C) is working on plans to develop a regular series of workshops for graduate students at the AAA annual meeting, which may include bringing scholars from the Middle East to work with groups of students on particular issues. As these plans develop, more information will be shared. In the meantime, please visit the newly updated MES website at www.aaames.net, which will carry news, submission deadlines and other important information for members. Student members of MES should also check out the Facebook group "Student Middle East Section of the American Anthropological Association."

The Middle East Section sponsors its own peer-reviewed online journal, *CyberOrient* (www.cyberorient.net), edited by former MES President Daniel M Varisco (Hofstra U) in collaboration with Charles University in Prague. *CyberOrient* publishes work on the broad topic of "the virtual Middle East," and welcomes submissions on that topic. Historian Beth Baron (CUNY), editor of the *International Journal of Middle East Studies* (<http://web.gc.cuny.edu/ijmes>), has issued a call encouraging anthropologists to submit manuscripts to the journal. Although *IJMES* is very selective, the anthropology manuscripts they receive are highly competitive, and reach a broad interdisciplinary audience. Likewise, shorter pieces up to 5,000 words, including reviews of the state of the field, as well as reflections on pedagogy, methodology or other genres that don't fit easily into standard research journals are welcome at the *Review of Middle East Studies* (mesabulletin@unc.edu).

If you would like to feature a new work in AN, please email yasmin.moll@nyu.edu.

Do you have news to share
with your Section?

Contact your Contributing
Editor for details!

National Association for the Practice of Anthropology

EVA FRIEDLANDER AND TARA EATON, CONTRIBUTING EDITORS

Consulting: The Move to Practice from Academia

By Betty J Harris

I approach practicing anthropology as an academic anthropologist approaching the last decade of her academic career and considering a move more fully into the world of practice. For over 25 years I have been involved in teaching and research, with an occasional foray into consulting. Energized by those experiences I anticipate more consultancies as my academic career draws to a close and I seek to put my experience and skills to work in new areas. Previous experience with consulting has demonstrated some of the gratification and pitfalls that await. In what follows, I reflect on the differences between practicing and academic anthropology based on two experiences.

While conducting research on textile industrialization in Swaziland, the organization now named the Southern African Development Community (SADC) contracted me as a social scientist to conduct a workshop on soil and water conservation and land utilization for high-echelon civil servants in agriculture ministries throughout the nine-nation region. Given my research in a different subject, interaction with civil servants from this vast region who had to grapple with a wide variety of environmental and agricultural issues proved a challenge and a learning experience. Teaching people already specialists in a field required creatively adapting my teaching skills. Ultimately the consultancy led to my publication on the implications of SADC policies for textile industrialization in Southern Africa, contributing to discussions around economic alternatives in the post-apartheid era.

In spring 2010, based on my research among Native Americans, I was engaged by the Oklahoma Health Equity Initiative (OKHEI) to collect background information on reproductive health care among Native American women. The purpose was to develop program ideas to address access issues. I visited service providers at tribal headquarters around Oklahoma. Unlike academic research, this had to be accomplished in an attenuated time frame that requires prioritizing ultimate project goals. I met Native American women who actively undertake feminist practice in their daily lives as they negotiate issues of domestic violence and reproductive health. The considerable knowledge gained will be used to obtain funding for collaborative program development.

These experiences highlight a few of the issues that academic anthropologists must grapple with vis-a-vis practicing anthropology. They include rethinking and recalibrating the skills we have used during most of our academic careers—teaching and research—for new and different contexts. It involves working across disciplines, often in teams, sharing our expertise with colleagues equally knowledgeable in other fields. We also must produce quick results. Most importantly, in academic field research, data gathering and analysis are expected to generate new theories, rather than suggest practical solutions to social problems.

At the intersection of academic and practicing anthropology, we grapple with fundamental issues about the field, including the question of anthropology's mission. Large

segments of the world's population suffer from increasing marginalization and impoverishment in rapidly globalizing national economies with recessionary tendencies. Observing this trend during repeated visits to Lesotho, Swaziland and South Africa over 30 years, I view consulting as an opportunity to use my expertise for focused social justice work to help benefit the people with whom we work.

There is, of course, no strict dichotomy between academic and practicing anthropology and it is necessary to interweave our strategies, each building on the other to ensure the best outcome. Although moving into practicing anthropology requires giving up some time for research that is not as exhaustive as we would like and a guaranteed audience for our ideas, it provides the opportunity to learn from the expertise of others, to broaden our knowledge base and collaborate in order to develop strategies for much needed change.

Betty J Harris is a professor of anthropology at the University of Oklahoma. She has conducted research in Southern Africa and among Native Americans and African Americans in the US.

Society for Applied Anthropology 2011 Annual Meeting

Reminder: the SfAA meetings will take place March 29–April 2 in Seattle, Washington. The theme is, “Expanding the Influence of Applied Social Science.” Highlighted NAPA events include the workshop “Transdisciplinarity and Human Rights: Lessons from the NAPA-OT Field School in Antigua, Guatemala, March 31; the NAPA Occupational Therapy Special Interest Group Meeting and session “Health Disparities and Social Justice in Guatemala: Medical Anthropology in the NAPA-OT Field School”, April 1; and the NAPA Governing Council Meeting, April 2. It will also host a food summit and two panels on “Learning from Sol Tax in 2010”. For complete information, go to www.sfaa.net/sfaa2011.html.

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

National Association of Student Anthropologists

KERI A CANADA, CONTRIBUTING EDITOR

Letter from the Field: Practicing Anthropology at Intel Corporation

By Kathi Kitner

“Why does Intel employ anthropologists? I thought they just make computer chips!” Intel makes computer chips, but also recognizes that understanding the user experience is critical for its future. Intel has employed practicing anthropologists for about 15 years to help guide their understanding of technology adoption and use all over the world. Intel knows that in order to be successful in the long run, it needs to design not just flawless technologies, but technologies that can be used in everyday life. Anthropologists help explain that everyday life.

Intel employs anthropologists, many other social scientists, and an even larger group of designers and human factors engineers. Anthropological expertise ranges from work on mining rights in indigenous populations, to post-Soviet social transformations, to tourism and development in

Venezuela. What we all share is an interest in cultural change and technology. Many of us carry out research in such areas as economic development, public policy and gender as they relate to technology and business.

Some days we will be engaged in background work, talking to other scholars and colleagues, getting input on whether or not our idea is reasonable. Later, we might do some exploratory fieldwork—often shorter than we'd like, but regularly multi-sited. There is often no final report but we get involved in the day-to-day decision-making processes as well as business strategy, product development, market creation and public policy preferences. We also work within our team sharing research results, discussing insights and field notes, generating new ideas, and inventing new products.

Group-wide, we work on a variety of projects from understanding the lived experience of infrastructure and its relationship to public policy and technology use, to how the consumer's role and meaning changes over time, to explorations of how mobile technologies enable entrepreneurial activities for lower income populations around the world, or what notions of quality mean for first-time buyers of PCs in China. We often work on different projects simultaneously.

We publish from time to time when relevant—but the pace and purpose is different than at a university. The questions are: Who needs to hear this? What contribution will this make? How can I further my discipline from this context? This means we attend a variety of conferences, such as Technology, Policy and Regulations Conference; the Association for Internet Research; computer science venues; and also the Ethnographic Praxis in Industry Conference, in addition to more traditional events by the AAA and the SfAA.

If you consider yourself an applied anthropologist, this is a good place to be just that. We get to be in the belly of the beast and as an ethnographic experience in itself, it is fascinating. But more to the point of practicing anthropology, we don't just stand outside and critique, but work inside to change, guide, and innovate. There is also a certain amount of intellectual freedom to be had when most of your work is devised in a very cross-disciplinary manner.

Most anthropologists at Intel have a PhD, advanced degree, or have practiced for an extended time. Some of the necessary skills are taught in graduate programs, like public speaking and listening to and understanding people different from you (from engineers and product developers to urban Chilean housewives). Anthropologists' skills in ethnography have been adopted by many other disciplines, but some of our principles, such as the holistic approach to a problem, the ability to translate people's everyday lives, or employing theoretical constructs from anthropological literature have particular usefulness in our work here.

What is *not* taught in graduate programs is the ability to communicate outside your discipline. It is not just about avoiding postmodern language or references to little known groups, but more about developing a sensibility about what people care about and what they don't. Get experience in other disciplines: you might consider showing-up at a design crit session at your university—get to know designers and how they think. Engage critically with your business schools. Try to take coursework in things like STS, new economic sociology, and quantitative and qualitative research methods. These have been incredibly helpful in understanding how the technology industry works, and what is possible to change.

Kathi Kitner has worked at Intel Corporation for about five years, conducting research on technology and its impact on people's lives. Interested in writing a column for NASA? Contact Keri Canada at keri.canada@gmail.com or kcanada@unr.edu.

Society for Anthropological Sciences

STEPHEN LYON, CONTRIBUTING EDITOR

Congratulations to Section Members

Eric C Jones and Arthur D Murphy (UNC Greensboro) in consultation with Sean S Downey (UC London) have developed software GISpatialNet (available at <http://sourceforge.net/projects/spatialnet>), funded by NSF Cultural Anthropology to facilitate easier analysis of spatial, social network and attribute data that can also be deployed to a Geographic Information System.



Margo-Lea Hurwicz presents Thomas Flaman with the student prize certificate in New Orleans. Photo courtesy Stephen Chrisomalis

Annual Student Prize

The annual section student prize was awarded to Thomas Flanson (UC Los Angeles) for his co-authored paper with H Clark Barrett (UC Los Angeles), entitled “Encrypted Humor and Social Networks in Rural Brazil.” The abstract of their paper appears below.

The chair of the award committee, Margo-Lea Hurwicz (U Missouri), gave the prize certificate and money at a public ceremony during the annual meeting in New Orleans. Remember that any student paper presented at the annual meetings may be entered for a section prize, which comes with huge prestige and a reasonable sum of money. Students needn't be members of our section in advance, though obviously our goal is to make the section so useful and attractive to all that they will join.

Abstract of “Encrypted Humor and Social Networks in Rural Brazil”

By Thomas Flanson and H Clark Barrett

An important factor in the circulation of information within a community is the structure of its social networks. “The Encryption Theory of Humor” proposes that one of the means by which people develop their social networks is assortment with the most compatible peers by signaling similarity in locally variable personal features through humor. Because a necessary component of humorous production is the presence of multiple, divergent understandings of speaker meaning, some of which are dependent on shared access to implicit information, only those listeners with access to this background knowledge can decrypt the implicit understandings, which further entails the inference that the speaker shares that access. This provides a channel for the honest signaling of personal features, which is proposed to

have evolved to aid within-group assortment for long-term interaction partners such as friends or mates. We present experimental and observational evidence obtained in rural Brazil, where participants were presented with high- and low-encryption versions of jokes after assessing their prior knowledge, and completed a photo-sorting task to determine the structure of their social networks. These results, replicating previous findings using online surveys, suggest that both the background knowledge of the audience and the degree of encryption impact ratings of humor in ways predicted by encryption theory. Further, the degree of similarity in ratings of jokes is correlated with social closeness, supporting the hypothesis that similarity in sense of humor does impact real-world patterns of social assortment.

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

Society for Anthropology in Community Colleges

LLOYD MILLER, CONTRIBUTING EDITOR

Ellen, Our Thoughts Are with You

Ellen Johnson, colleague, friend and long-time SACC member, died January 2 from a sudden stroke (see “In Memoriam” on page 26 of this AN). On the listserv, SACC members offered condolences to her husband, Phil Paul, and family, and some expressed fond remembrances of her. Here is a selection.

“Ellen’s dancing spirit and smile are forever in our hearts...I still think of her dancing in the streets, jumping on a cable car with me in San Francisco, greeting me and Sally at her family cottage in her beloved Lakeside every spring with that smile between those rosy cheeks, doggedly going to every Asian session at every AAA meeting, reading and keeping every anthropology book ever written for students...”—Mark Lewine

“[Ellen’s] experience as a college faculty member and educator was instructive. Her positive contributions to discussions and strong collegiality will be missed at SACC meetings.”—Ann Bragdon

“She had the most amazing and wonderful laugh. If I walked into a crowded room and heard her rip one, I would immediately be able to pinpoint her position. I think it reflected the joy she found in the world around her. Journey on, Ellen.”—Rebecca Cramer

“I would like to join with my colleagues in remembering Ellen as a bright, energetic colleague, teacher, anthropologist and friend. She was a member of SACC long before I came to the group, and extended her welcome to me and other newcomers since then. I will remember her ‘paper hopping’ at the New Orleans meetings in particular, with amazing energy and engagement. The loss of Ellen in our community will be felt by all of us. I will miss her beautiful smile, wonderful ideas and unfailing energy.”—Mary Kay Gilliland

“[Ellen] was one of the early founders/supporters of SACC, and I recall her as a warm and friendly person and an inspirational and creative educator and anthropologist. [At conferences], I looked forward to seeing

her, conversing with her, and enjoying her great smile and spirit, which I always thought harbored a true spirit of anthropological knowledge and adventure, and a passion for teaching and education...I remember Ellen as a great lover of dance and the arts, and especially all of the beautiful native jewelry she would wear. I think that she was one of those people who left the world a bit of a better place through all of the lives she touched as an educator, friend and colleague. Ellen will know what I mean when I bid farewell with ‘Happy Trails to you.’” —Barry Kass

“Ellen was a positive, funny, compassionate friend. I worked with her for decades at College of DuPage and SACC. I will miss her a lot. There is an Ellen-Shaped void in my life and in SACC.”—Chuck Ellenbaum

“Ellen loved SACC.[She] was among a handful of SACC members that still engaged in cultural fieldwork, as do I in rural Haiti. So much of fieldwork across the “five” fields is about taking risks—going to remote areas, traveling to areas beyond the rule of law, and setting up in areas far away from Western medical care. But we do it anyway because we are committed and passionate about our profession. What was so moving to me, perhaps to anyone who goes into the field, was that Ellen passed from us [while] following her passions. But for the grace of the gods go us all.”—Tony Balzano

“Ellen’s vivacious laughter, sparkling blue eyes, zest for life, commitment to anthropology, and love of others will be greatly missed and fondly remembered”—Dianne Chidester

I too always looked forward to seeing Ellen at meetings. She was a part of SACC I took for granted. I’m reminded of the scene in *The Hunters* film. After the men finally down the giraffe, they stand there not moving, and the narrator remarks something like, “The loss of such a being cannot but leave a significant hole in the fabric of the universe.” I think Ellen’s passing leaves a hole lined with pain and sorrow for her loved ones that eventually will fill with the fond memories of everyone whose lives she touched.

Send contributions and communications to Lloyd.miller@mchsi.com.

Society for the Anthropology of Consciousness

PETER N JONES, CONTRIBUTING EDITOR

Place and the Potential for a *priori* Knowledge

The last column and issue of *Anthropology News* was about the circulation of knowledge and culture, in which I posed the possibility that all knowledge is simply the re-creation of previous knowledge that circulates through time. Continuing this discussion and the theme of this AN place—one must question just how such a possibility could be anthropologically explained. I mentioned that the anthropological study of entheogens and nonordinary states of reality have given us several avenues to explore and address this question. Places,

and especially the anthropological study of places often called sacred sites, power points, Earth mysteries and the like offer us another way to study this possibility. Despite the abundance of cultures that have been associated with these places through time, they have continuously been recognized by each culture or group. Does place—like theophogens and nonordinary states of reality—potentially offer us a method of anthropologically exploring the creation and re-creation of knowledge through time?

In spite of the multitude of types of places, it is possible to distinguish between those with relative and absolute locations. Relative places include those that are described or known based not on an absolute location, but by using other places to explain where the place is. These types of places, which are not necessarily geographically physical in nature (ie, they can be metaphysical places, cognitive places, existential places and so forth) often carry phenomenological components that are universal across cultures. Absolute places, on the other hand, are fixed in a specific physical location, such as sacred sites, mountains, waterfalls or “Earth mysteries.” These absolute places, despite being fixed in location, also often carry phenomenological components that appear to be universal across cultures. Anglo American and indigenous people from the Amazon both visit relative places unique to their own cultural setting while ingesting Ayahuasca, yet they also report phenomenological experiences that often hold similarities. Likewise, both Native American and non-Native visitors to the Bighorn Medicine Wheel in Wyoming experience the absolute location of the place in their own cultural settings, but they also report some similar phenomenological experiences.

What are these similarities in phenomenological experiences? Since they are reported across cultures and at both relative and absolute places, we must ask ourselves how these phenomenological experiences are possible. Are they somehow engendered by the place itself, or is there a human biological component that engenders these similar phenomenological experiences? Anthropological evidence, I would contend, argues for both a biological and place-based component to these phenomenological experiences. The biological component can be teased out over time using a number of experimental methods. Yet, how do we tease out the place-based component, and where is this component coming from? Do places actually hold something that is ontologically real knowledge—that is engendering these similar phenomenological experiences?

These are complex questions that one cannot fully explore in a short column. However, as I ask in the last column concerning indigenous knowledge, is place capable of also holding vestiges of knowledge that is re-experienced and re-created over time by each individual or culture? Referring back to Roger Penrose’s theory of the Big Bang, in which he argues that the Big Bang is one of many such big bangs that occur each time reality is wearing out, are the similarities we find across indigenous knowledge and phenomenological experiences of place vestiges of—and therefore doorways into exploring—previously held, created or *a priori* knowledge?

Members of the Society for the Anthropology of Consciousness are familiar with these questions, for it is often assumed that knowledge is the creation of a conscious entity. However, as with the theme of this issue of *AN*, I encourage members and others to re-examine this assumption. If knowledge can only be held by a conscious individual, then places also contain some type of consciousness, if we are to believe the anthropological evidence of phenomenological experiences.

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

Society for the Anthropology of Europe

VASILIKI P NEOFOTISTOS, CONTRIBUTING EDITOR

Message from the SAE President

By Deborah Reed-Danahay (SUNY Buffalo)

This is a brief message of greeting to older, more recent and prospective members. SAE is looking toward its 25th anniversary and I am thrilled to be serving as president during this period. Although a focus on anthropology in and on Europe provides the common thread among our members, many of us adopt transnational and interdisciplinary perspectives. Questions about the future of Europe and what is means to be European are among those we address and to which we bring comparative perspectives from research in various regions. SAE has a long tradition of mentorship to its junior members and is a resource for senior colleagues developing new research interests in Europe. SAE works to help its members with research and its circulation. This has included our decision to discontinue publishing *JSAE* and to explore alternative roles for SAE as a forum for communication about Europeanist scholarship. I welcome input from members about this and other matters of concern, and encourage readers of this column to visit the SAE webpage and learn more about our resources and activities.

What is Left for Anthropology to Say about Europe?

By Marcy Brink-Danan (Brown U)

As the EU enlarges, studies of the way Turkey is imagined as part of (and apart from) Europe are experiencing a groundswell. One recent interdisciplinary collection, edited by Deniz Göktürk, Ipek Türel and Levent Soysal, is *Oriental Istanbul: Cultural Capital of Europe?* (2010). As described in the introduction, the book “aims to provide a unique picture of how the course of European integration and globalization is manifested in Istanbul’s streetscapes and the lives of its citizens.” It paints this picture with words, of course, but also through a generous helping of photographs, maps and other images. Perhaps this book draws heavily on visual imagery because it sometimes feels that we have exhausted all rhetoric for describing Europe. This is especially true for talk about Turkey, where lingering doubts about EU acceptance necessarily inform everyday life and, as such, Turkish ethnography. What can anthropologists say about something that reporters, politicians and policy makers discuss ad nauseam? In light of this excess of verbiage about Turkey’s Europeaness (or lack thereof), perhaps we anthropologists might talk less and listen more?

A notable project that does more listening than talking about Europe—and to brilliant effect—is the ethnographic film, *Coffee Futures*, by Zeynep Gürsel. The film’s press kit highlights our need to focus critically on language by describing the custom of coffee fortune reading as “an everyday communication tool.” The film offers little narration outside of the text of the ritual itself; the fortunes them-

selves illustrate the anthropologist’s observations that Turks are tired of rhetoric around EU accession processes. The way fortunetellers talk about Turkey’s ongoing relationship with Europe parallels a common style of describing the fortune of the spurned lover: “You are constantly playing tug-of-war with him; he’s not a new person in your life, but some things came to pass between you; reunions are always possible...” Without adding commentary, Gürsel creates a funny and moving montage that reveals the ways Turks see their country and Europe, in the terms of one of the film’s fortunetellers, as if separated by an eggshell-thin membrane.

As coffee drinkers (and political leaders) in the film insist, one would have to be a fortuneteller indeed to know when and if Turkey will join the EU. As anthropologists, our work moves beyond the project of prognostication; we study the modes and moods of prognostication, the language people use to describe their futures, the terms of the debate over Europeaness and how these change over time and context.

EU-Turkey negotiations regularly rekindle the low-burning discussion in Europe about the relationship between geographic and cultural locations, a topic that recurs throughout my work and that of my colleagues. This work has been made possible by what I call deep listening. Rather than regurgitating the same old rhetoric about Turkey’s posited Europeaness or non-Europeaness, anthropologists working in and on Europe map how these discursive categories come to exist, change and exert power in society, detailing the spaces of contestation for Turks, and others, in an ambiguously defined region.

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

Society for the Anthropology of Food and Nutrition

ALYSON YOUNG AND KENNETH MAES, CONTRIBUTING EDITORS

SAFN Call for Papers

We are requesting session proposals and papers for the 110th American Anthropological Association Annual Meeting in Montréal, November 16–20, 2011. Three types of sessions are available: (1) invited, (2) volunteered and (3) AAA Public Policy Forums. If you are interested in an invited session, please send your proposals to Sera Young no later than March 15. These proposals should include a session abstract, names and details (institution, title, abstract) of each contributor. Volunteered sessions are due April 15. AAA Public Policy Forums are reviewed by the AAA Committee on Public Policy, and are due March 15. It is possible to have a co-sponsored invited session between SAFN and another sub-discipline. All abstracts must be submitted through the AAA website by April 15. For additional information, please contact the 2011 Program Chair Sera Young (sly3@cornell.edu).

Adolescent Culture and Food Consumption in Tanzania

By Elizabeth Danforth (U South Florida)

Adolescence is a time of biological, cultural and economic transition, and diversified by a range of social and economic

factors. Today more than 1.5 billion people are between the ages of 10 and 25. Of these, over 500 million live on less than \$2 per day. Nutrition affects how youth transition through a variety of states, including educational achievement, social development and employment. In Tanzania, adolescents face issues of undernutrition, as well as increasing access to low-nutrient, high calorie foods and risk for overweight and obesity during their lifespan. Little data exists in these contexts regarding food security, hunger and health outcomes.

This study investigates how adolescents consume food, factors impacting nutritional status and maturation, and how these variables are conceptualized in Tanzania. Understanding structural limitations to achieving adolescent nutritional goals within the community can help create actionable policies and effective programs. Using a biocultural approach, my study constructs adolescence as a socially distinct and culturally variable period between childhood and adulthood with unique roles and responsibilities. I investigate the dialectical relationships created between culture and health through food consumption during this life stage.

Adolescence in Tanzania is diverse. Youths' relationships with food vary based on locational, sociocultural and household-level factors. Anthropometric data show that nutrition is lacking in both urban and rural Tanzania. Boys are especially vulnerable, exhibiting poorer nutritional status and consuming less food than girls. Food security risks also vary by field site. Rural adolescents report less food insecurity overall and urban adolescents have more diverse diets. Seasonality and drought negatively impact rural adolescents' health and food consumption patterns, while seasonal food price increases and poverty more significantly impact urban adolescents' access to food and food acquisition strategies.

School attendance offers challenges to food consumption in Tanzania. At the urban field site, schools do not offer breakfast or lunch, so most students either go the day without a meal or subsist on sugary, fatty snacks. In rural areas, meals are served through mandatory food contributions required for student enrollment. These contributions are a barrier for students whose households cannot provide the mandatory amounts of beans and maize. Rural secondary schools are limited, and are often far from students' homes. Many live at the school in rented one-room shacks with no electricity, cooking facilities or toilets, and distant from markets and potable water sources. Students are in school for nine hours a day, leaving little time for fetching water, cooking or going to the market. Therefore, those lucky enough to attend school may have much worse nutrition and more food insecurity than those who are not in school, but living with their families. Data show thinness among students, yet less stunting, indicating poor current, but better past nutritional status.

Adolescents face multifactorial challenges when negotiating education, globalization and household and community relationships. Food consumption is imbedded within these processes. Adolescence is seen as a problematic period of life, but adolescents are also seen as essential household members. Nonetheless, parents often link food security and adolescent morality. Community members report that poverty and lack of food at home leads adolescents to migrate to urban areas where they face more extreme poverty and engage in unhealthy behaviors. Strategies to address adolescent health or livelihood issues in Tanzania and elsewhere must engage a holistic approach where all aspects of adolescents' lives are considered.

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

Society for the Anthropology of North America

DAVID KAMPER, CONTRIBUTING EDITOR

Augmenting Interaction: Design and Use of Assistive Communications Technologies

By Christopher R Engelke

Current figures suggest that over two million people in the US have a disability that significantly compromises their speech intelligibility. These communications disabilities can result from a wide variety of causes including motor impairments (eg, those caused by cerebral palsy and traumatic brain injury), neurodevelopmental disorders and language disorders. In many cases, these individuals use a special form of assistive technology to minimize the practical difficulties resulting from their impairment: a type of assistive technology called augmentative alternative communications (AAC) devices. AAC devices are tools that allow people with significant communications disabilities to produce intelligible speech through a range of interfaces that can be tailored to the individual users' sensory, motor and cognitive abilities. The most visible of these devices are the high-tech systems similar to those used by physicist Stephen Hawking and film critic Roger Ebert. Such devices use a computer to produce synthesized speech and can be operated through a host of user interfaces ranging from the common (eg, keyboard or touch screen) to the exotic (eg, eye tracking, single switch scanning or neural switches), thereby allowing people with various degrees of motor impairment to communicate with others in a range of contexts including face-to-face, telephone and textually mediated environments such as email and instant messenger. The devices themselves range in size and shape from that of a PDA to a laptop and cost between \$2,000 and \$20,000.

Like most technologies, however, AAC devices are often created by able-bodied designers and engineers. For those of us interested in interpersonal perspective taking, this situation begs questions as to how able-bodied individuals are able to create devices that are useful for people experiencing circumstances that the designer has never encountered. Forms of interpersonal perspective taking (including empathy) have long been topics of interest in the social and physical sciences as the basis upon which mutual understanding and coordination in the verbal and physical worlds are developed. Much of the work on empathy and interpersonal perspective taking concludes that people are able to achieve common understandings partly because of an implicit agreement or assumption that what appears to one of us, also appears to the rest of us, and that its meaning is sufficiently similar so that we can both treat it as the same thing' despite differences in knowledge, experience and skill that we each bring to our experiences of the object. This belief allows us to coordinate our actions and ideas with others and normally does so beneath our level of awareness such that we regularly see the world objectively, according to the cultural and linguistic categories that dominate in a given locality, thereby mistaking these categories for a (if not, *the*) natural order of the physical and social world. While major contributions to this field of study have traditionally come from the field of phenomenology—with later additions developing in psychology, anthropology, cognitive science and neuroscience—reflecting on the processes and perspectives developed

by designers and engineers furthers these engagements and demonstrates new types of interpersonal connections.

By focusing on day-to-day processes of AAC design and the practices of use, my research sheds light on questions of how empathy and intersubjectivity are possible across radically different forms of embodiment. Specifically, I address questions of how able-bodied designers and engineers create new technologies and devices that will be relevant and useful in the lives of people who encounter social environments with a different set of affordances than the designers themselves. Moreover, because talk-in-interaction is a constantly moving target, several questions arise as to how AAC users and their interlocutors employ device features within the myriad contexts and constellations of semiotic resources that appear in their everyday lives. For example, how do AAC users capitalize on, modify or otherwise manipulate their devices within their performances of self? Addressing this side of the question, my research examines the ways that people with communications disabilities operationalize the designed features of AAC technologies within their daily interactions in order to explore the ways that these features manifest in conversations and the unanticipated uses of AAC devices in interaction.

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

Society for the Anthropology of Religion

JENNIFER SELBY, CONTRIBUTING EDITOR

2010 Clifford Geertz Prize

By Sue Kenyon (Butler U)

The 2010 winner of the Clifford Geertz Prize in the Anthropology of Religion was *The Edge of Islam: Power, Personhood, and Ethno-religious Boundaries on the Kenya Coast* (2009), Janet McIntosh's fine monograph about the bustling town of Malindi. She vividly describes a place where homes range from beachfront mansions and elegant apartment buildings to mud huts and lean-tos; where important international businesses abut subsistence farms; where dress forms run the gamut from tourists' minimalist beach wear to the full hijab of conservative Muslims; where vast white-washed mosques contrast with diviners' simple shrines; where local and global wares are available from street corners and busy town markets; and where conflicting views about morality and identity impact all aspects of daily life. Like the rest of Kenya, Malindi has experienced increasing ethnic and religious tensions in recent years. The two major ethnic groups of the region, Arabo-African Swahili and Mijikenda Giriama, formerly interdependent, now live side by side in a state of uneasy tension, as Muslim Swahili appear to occupy a privileged status in commercial, spatial, and religious terms, and Giriama feel themselves to be more and more marginalized.

Drawing on colorful personalized anecdotes, McIntosh shows how Islam, no less than indigenous worldviews, are variously redefined by both groups in their attempts to accommodate the other's differences while remaining true to what they understand as their essential selves. In practice, this situation is far from straightforward. Fraught social and religious dynamics, grounded in local understandings of personhood as well as economic realities, are reinforced both by the

narratives each group tell about themselves and the other, and by local understandings of Islam. Some Giriama may try to convert to Islam, for example, but they never fully belong to the Muslim community, which on this particular edge of Islam is linked incontrovertibly to Arabs and Swahili, to economic success, and to the Arabic language. No less than the Swahili, the Giriama, argues McIntosh, are bounded by essentialist notions of themselves, understood and expressed in such routine activities as washing, eating, and kin relations, and these preclude them from full acceptance as Muslims.

McIntosh explores these ethno-religious tensions in a sophisticated and highly accessible analysis. As she unpacks, in admirably balanced fashion, the varied minutiae of daily life among Giriama and Swahili, she infuses fresh insight into such well-worn concepts as hegemony, ideology, syncretism and personhood, while at the same time rethinks questions relating to conversion, possession, and the margins of Islam. In Giriama discourse, the triumvirate of Swahili/Arabs, Islam, and Arabic, may be bound together in ways that exclude them, but in ritual practice Giriama can appropriate important markers—the Quran, dress, Muslim spirits, language (unevenly understood)—in distinctive ways that simultaneously offer them access to Islamic authority even as it reinforces a distance between themselves and Islam.



Janet McIntosh received the 2010 Geertz Prize.
Photo courtesy Jenifer Selby

One member of the jury commented, “McIntosh was the most subtle and engaging study of the entanglements of categories of ethnic and religious identifications that I’ve read, and especially complex because of how it tried to get hold of both of these as ever-shifting sets of practices, rather than depict one or the other as rather more stable and then measure the other variable against it.” Clifford Geertz would thus have approved of this choice for many reasons, but perhaps most of all because it is written in such elegant but straightforward

prose. It is indeed a welcome and important contribution to the anthropology of religion in general and to the anthropology of Islam and to possession studies more particularly.

This year’s Geertz Prize attracted a strong field and generated spirited debate among the jury. The runner-up was *The Old Faith and the Russian Land: A Historical Ethnography of Ethics in the Urals* by Douglas Rogers (2009). Also highly commended were Ayala Fader’s *Mitzvah Girls: Bringing Up the Next Generation of Hasidic Jews in Brooklyn* (2009) and Laurel Kendall’s *Shamans, Nostalgias and the IMF: South Korean Popular Religion in Motion* (2009).

Please send column ideas or items of interest to Jennifer Selby at jselby@mun.ca.

Society for the Anthropology of Work

Theresa Preston-Werner, Contributing Editor

Susanna Donaldson Receives Wolf Prize

By Ann Kingsolver (Wolf Student Prize Committee Chair)

The 2010 winner of the SAW Eric R Wolf Prize was Susanna Donaldson for her essay “From Neighbors to Migrants: The Shifting Organization of Agricultural Labor in East Tennessee.” In the essay, based on her fieldwork with tobacco farmers, Donaldson describes the way Latino recent immigrant workers are recruited for farm labor through the same social networks through which reciprocal family and neighbor work relations were traditionally organized in the region. Her article will be published in a forthcoming issue of the *Anthropology of Work Review*.

We had a record number of excellent entries for the Wolf Prize in 2010, and want to encourage graduate students to consider submitting essays next fall for the 2011 Wolf Prize. The prize committee includes graduate students and professional anthropologists focused on the anthropology of work; if any of the committee members are colleagues or committee members of those submitting entries, those committee members recuse themselves from judging the essays (as happened this year).



Ann Kingsolver awards Susanna Donaldson the Eric R Wolf Prize at the SAW business meeting in New Orleans. Photo courtesy Eve Hochwald

Submissions should be unpublished essays of approximately 25 pages, double-spaced, sent as Word documents with all identifying information in a separate email to Ann Kingsolver, Chair, Wolf Prize Committee (aekingso@mailbox.sc.edu) by October 1, 2011. Essays should be based on ethnographic fieldwork in the anthropology of work, and be theoretically informed by an approach resonant with that of Eric R Wolf. Winners of the Wolf Prize receive a cash prize and the winning essay is published in the *Anthropology of Work Review*.

SAW Welcomes Student Involvement

By Theresa Preston-Werner

The numerous business meetings, workshops, sponsored panels, mixers and other events held during the AAA Annual Meetings can seem daunting to graduate students. Becoming involved with one section can assuage fears of anonymity and aide one in building connections with colleagues at academic institutions across the country. SAW offers several opportunities for student involvement, such as the Wolf Student Prize.

Additionally, the June Nash Travel Award is available to students who present papers on SAW reviewed panels at the AAA meeting. Several students were enabled

to travel to New Orleans as a result of this award, and their participation on SAW reviewed panels enriches the section’s membership. Please contact Charles Menzies (cmenzies@interchange.ubc.ca) for further information.

SAW is excited to welcome panel, paper and poster submissions to this column to Theresa Preston-Werner, theresapreston2010@u.northwestern.edu.

Society for East Asian Anthropology

Anru Lee and Bridget Love, Contributing Editors

Material Asia: Join the Discussion in Jeonju, Korea

By Laurel Kendall (American Museum of Natural History)

SEAA will team with the Korean Society for Cultural Anthropology to host a joint conference in Jeonju, Republic of Korea (South Korea) August 1–5, 2011. The conference title, “Material Asia: Objects, Technologies and Rethinking Success,” is both focused to orient meaningful dialogue and sufficiently wide to permit a great many scholars working on a great variety of topics to introduce their work. The conference assumes a broad awareness of the social effect of material things in contemporary East Asian life and human responses to new technological and material possibilities: the commodification of all manner of life experiences from cultural performances and tourism to body parts, the transfer of technologies, the robotics industry and employment of robots in everyday life, expanded transnational markets in labor and brides, and market-driven technologies for the creation of ideally productive, intelligent and beautiful people. Consumption, including the literal consumption of food, has assumed unprecedented forms. We invite papers that address these and virtually any other material issue, be it an object, body, landscape, historic site, technology, or something else. Local and regional responses to and critiques of new material possibilities are varied and often complex and are also welcome topics in this discussion.

Although individual abstracts will be considered, participants are encouraged to submit proposals for sessions of three to five papers. Because SEAA aims to foster trans-regional dialogue, priority will be given to those sessions that bring together presenters working in different parts of the region around a common topic. Participants should submit abstracts (250 words maximum) for their individual papers with an additional abstract describing the overarching theme of the session. The program committee will do its best to find places on the program for individually submitted abstracts. Abstracts for papers and sessions are due March 15 and registration opens April 1. Watch for further information and submission details at www.aaanet.org/sections/seaa and via EASIANTH. To subscribe, send an e-mail to LISTSERV@LISTSERV.TEMPLE.EDU with the command SUBSCRIBE EASIANTH.

The conference will be hosted by Chönbuk University on its leafy and well-appointed campus in the city of Jeonju in southwest South Korea. Guest house and dormitory accommodations will be available at reasonable cost on campus and the campus is convenient to all of the amenities of Jeonju city. Jeonju offers many opportunities for exploration and stimuli to intra-regional comparison. It is a center of traditional



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www.aaanet.org/publications/guide.cfm

performing arts and handicraft, a source of excellent Korean cuisine including the world's best bibimbap, and a node of domestic and regional tourism (sites include a landmarked neighborhood of traditional Korean houses vending food and crafts, the oldest Catholic church in South Korea, and a shrine to the founder of the last dynasty). Jeonju is accessible from Seoul by high-speed rail, highway bus and bus limousine from the Seoul/Inchon airport. Inexpensive housing will be available on campus. The Seoul/Inchon airport is a convenient hub for other Asian travel.



Ceremonial enactments at the shrine of the founder of Korea's last dynasty. Photo courtesy Homer Williams

"Material Asia" will be SEAA's fourth free-standing conference and third in Asia. These conferences provide excellent opportunities for meeting, sharing ideas and networking with colleagues based in the region; for broadening one's experiential knowledge of the region; and a friendly and supportive atmosphere for graduate students to present their work.

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

Society for Humanistic Anthropology

FREDERIC W GLEACH AND VILMA SANTIAGO-IRIZARRY, CONTRIBUTING EDITORS

First, we apologize to everyone for the past two missing columns. We had to replace two computers in short order, and even with virtually everything backed up it was sufficient disruption to throw our schedules awry.

Notes from New Orleans

We heard from many people good reports on our sessions and workshops, and thanks to all the organizers and participants for their contributions. The New Orleans meeting was huge—we think it was the largest AAA ever—and inevitably there were some scheduling conflicts. As a result, attendance was down at some events—or maybe people were just out eating that fabulous food! Our awards and readings session in particular, which was in its regular time we've had for years, was unfortunately sparsely attended due to the increased number of special events in that time slot. So please join now in recognizing and congratulating our winners!

2010 Award Winners

There were no submissions for the 2010 undergraduate student writing award. Faculty, please watch for the announcements and encourage your students to enter. There is a small monetary award along with the recognition, so it's an added incentive to go to the annual meeting—this year in Montréal!

The poetry competition had some entries, but the

committee felt it was not a sufficient pool. Misha Cahnmann-Taylor, who has chaired this competition for several years, deserves our thanks nonetheless.

We had a strong pool for the graduate student writing competition, and in the end the award went to Gregory Mitchell (Northwestern U) for his paper "Framing the End(s) of Queer Anthropology", originally presented at the 2009 AAA meeting.

The 2010 ethnographic fiction award went to John C Wood for his story "Life Damages You." Our efforts in encouraging writers of ethnographic fiction through workshops and other special events as well as recognition by this award are clearly paying off, and there is a good deal of fine writing being produced.

The 2010 Victor Turner Prize for Ethnographic Writing went to Tracey Heatherington for her book *Wild Sardinia: Indigeneity and the Global Dreamtimes of Environmentalism*. This pool was quite competitive as usual, and the committee also awarded an honorable mention to Laurie A Wilkie for her book *The Lost Boys of Zeta Psi: A Historical Archaeology of Masculinity at a University Fraternity*. Finally, a special award "for extending ethnographic understanding" was presented to Hugh Raffles for his book *Insectopedia*. Like the committee, we were quite impressed with both the quality and range of these works.

Please join us in congratulating these awardees, and seek out their work—you will enjoy it. As usual the fiction winner will be published in *Anthropology & Humanism*, and the books are of course available. Watch for the announcements of this year's prize competitions.

Contact either of us at Dept of Anthropology, McGraw Hall, Cornell University, Ithaca, NY 14853; 607/255-6773; fax 607/255-3747. Email Fred at fwg2@twcny.rr.com or Vilma at vs23@cornell.edu.

Society for Latin American and Caribbean Anthropology

ANNELOU YPEIJ, CONTRIBUTING EDITOR

Ralph Bolton Wins 2010 Franz Boas Award for Exemplary Service to Anthropology

Ralph Bolton received the Boas Award for his record in teaching and research, his contributions to the academic community and his commitment to applied and practicing anthropology, among many other things. See also the October AN (51[7]: 30-31). Below he gives a personal account of his experiences in Coarita, an Andean community in the Puno region of Peru.

The Survival of Andean Pastoralism

By Ralph Bolton (*The Chijnaya Foundation and Pomona C*)

For the past five years I have gone to Peru two or three times each year to work on applied anthropology projects in eight communities. One of these communities is Coarita, a community of alpaca herders in the District of Paratia, made famous by the pioneering ethnographic research on pastoralism carried out by the distinguished Peruvian ethnologist, Jorge Flores Ochoa of the University of Cusco, and renowned for their unique musical dance ensembles known as ayarachis.

The project in Coarita consists of creating a vicuña reserve

in order to diversify the income of the pastoralists who live at 15,500 feet above sea level in the Andes. All vicuñas belong to the Peruvian state, but communities are permitted to care for them in semi-captivity and benefit from the proceeds derived from selling their highly-prized fiber.

With financial assistance from The Chijnaya Foundation for the purchase of materials, the people of Coarita fenced a large pampa where they hoped to have the vicuñas. Arrangements had been made to obtain vicuñas from the Lake Titicaca island of Anapia, where people found the vicuñas to be too much of a nuisance as they feasted in the villagers' fields. At the last minute, CONACS, the government agency charged with overseeing all vicuñas in Peru, refused permission for the transfer to Coarita, this despite the fact that the herd was not legally permitted on Anapia.



Coarita alpaca herders at the inaugural ceremony for the vicuña conservation project. Photo courtesy Ralph Bolton

Determined not to be deterred by this bureaucratic impediment to their plans, the people of Coarita decided to hold a chaco, a roundup of wild vicuñas. I had anticipated participating in or at least witnessing the chaco, but at the last minute the community moved up the date by two days. Instead, I was invited to the formal dedication of the project and the celebration of the capture of four wild vicuñas (by good fortune, three of them females).

Getting to Coarita involves an ascent of several thousand feet from the valley floor via dozens of switchbacks along deep precipices, an engineering marvel of a road recently constructed. A few kilometers from the community center, marshes make it impossible for an auto to continue. From here it is either on foot or motorcycle. The villagers picked up my assistants and me on motorcycles for the final stretch. It had snowed the night before, but by midday the road had turned to mud. Slipping and sliding up and down hills, our skillful motorcyclists delivered us safely to the communal center where we enjoyed the obligatory welcoming speeches, musical interludes, dancing (more perfunctory than enthusiastic for me at this oxygen-deficient altitude) and a meal of roasted alpaca washed down with Inka Kola, the sweet beverage preferred by most Peruvians over Coca Cola.

From there we walked to the vicuña enclosure for more dedicatory speeches, ritual blessings, ayarachi performances, photography and the giving of thank-you gifts from village youth whose university education is being supported by scholarships from The Chijnaya Foundation.

Traditionally Paratians were isolated on their mountaintop except for their annual llama train trading trips. Few outsiders ventured into this awesomely beautiful for remote mountainous region. Now, however, the people of Coarita are increasingly in contact with outsiders. Their livelihood is at the mercy of international market prices for alpaca wool, of impending problems related to global warming, and of the intrusion in their territory of mining operations. They are torn between the desire to maintain their way of life and the desire

to take advantage of the benefits of participation in Peruvian national society. It is an honor to be able to work with them as they work through the problems they face and the decisions they must make in order to survive. We can only hope that the people of Coarita and their vicuñas will thrive in the uncertain times ahead.

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

Society for Medical Anthropology

KATHLEEN RAGSDALE, CONTRIBUTING EDITOR

The 2010 SMA Career Achievement Award was presented to Stephen L. Schensul, professor of community medicine and health care at the University of Connecticut School of Medicine, during the SMA Annual Business Meeting and Awards Ceremony in New Orleans. Highlights from his keynote address are reproduced here.

The Medical Anthropologist as Interventionist: Culturally-Based Approaches to Public Health Problems

By Stephen L. Schensul (U Connecticut School of Medicine)

Medical anthropology is concerned with the cultural context of individual and group health status and health-seeking behaviors. In our work with researchers, clinicians and intervention colleagues from other fields, we find that individual behavior change represents the most common approach in seeking positive change through intervention projects. This individual focus fails to take into account social and economic challenges in peoples' lives, the shortcomings of systems of care, the fit with local knowledge, and the presence of natural support systems within communities.

In this keynote address, I call for medical anthropologists to take a leadership role in multilevel, culturally-based interventions based on our own research. Our ethnographic methodology provides us with the opportunity to identify a set of relevant and salient beliefs and behavioral guidelines as well as contextual factors that provide a basis for locally-derived interventions. I refer to these beliefs and behaviors as "cultural hooks" on which to hang interventions that focus on the local manifestations of major global public health problems.

I argue that intervention is a vital step in the science of medical anthropology. It brings into anthropology an iterative process in which theory building interacts with social reality and intervention results over time. In this iterative process, the theory (T0) that guides initial ethnographic research (O1) leads to a modified theory (T1) which can yield a culturally-derived intervention design (I1), and with the results of systematic observation (O2) of the intervention process and outcome, produce a better (more factors/more variance) theory (T2) with continuing iterations generating improve-

ment in both theory and interventions over time. I provided a series of examples from Chicago, Hartford and Mumbai that illustrate the ability of ethnographic research to identify "cultural hooks" that form the basis for locally-generated interventions.

In Chicago's Mexican American community, women who were recent migrants from Mexico had better perinatal outcomes; a key factor was involvement in the *cuarentena*, a traditional and still salient approach to organizing social support in the perinatal period. Development of the program *Dar a Luz* by *Mujeres Latinas en Accion*, emphasized the *cuarentena* as a way of organizing family and extended kin for support during pregnancy and postpartum, particularly for 2nd and 3rd generation Chicanas.

Among inner-city youth in Hartford, CT, data showed that 75% of youth attended clubs and bars where drugs and alcohol were available, but many wished to socialize in locations where pro-abstinence norms were supported. Youth culture highlighted performance styles (rap, poetry, spoken word, music, dance) and CD release shows. The Institute for Community Research developed the Xperience program in which youth performance artists presented shows and productions that delivered prevention and health messages in safe entertainment spaces using original works of art as role models for their peers.



Schensul displays the SMA Career Achievement Award. Photo courtesy Nancy Stern

research showed they were concerned about sexual performance issues (*gupt rog*) related to semen loss through masturbation and nocturnal emission, and the presence of these problems was associated with sexual risk. Men sought treatment for these problems from non-allopathic providers. The Indo-US RISHTA project used the concept of *gupt rog* to provide community education on HIV/STI and train community-based allopathic and non-allopathic providers in sexual risk reduction counseling for men seeking treatment.

Our leadership in culturally based interventions such as these can produce: (1) stronger science through experimentation and validation over time; (2) more effective collaborative relationships with the communities in which we are involved; (3) greater sustainability of interventions through links with salient cultural elements; and (4) expanded opportunities for medical anthropologists to move from a facilitating to a leadership role in intervention research, creating a clearer identity and a stronger partnership with public health, medicine and related fields.

To submit a contribution, contact SMA Contributing Editor Kathleen Ragsdale (kathleen.ragsdale@ssrc.msstate.edu).

Society for Psychological Anthropology

JACK R. FRIEDMAN, CONTRIBUTING EDITOR

In this column I have asked for summaries for two of the three annual prizes for works in psychological anthropology. I hope to include a summary of the Condon Prize in an upcoming column, so keep your eyes open for that.

Boyer Prize Winner 2010

By Yehuda C. Goodman (Hebrew U—Jerusalem)

Winner of the 2010 Boyer Prize, Steven Parish's book *Subjectivity and Suffering in American Culture* is an unusual exploration of human subjectivity worked out in the midst of terrifying experiences, like the death of a spouse or a mother's mental illness. Presenting and reflecting on compelling narratives of people in the US going through grave suffering is accompanied by the moving account of Steven's own struggle with cancer. Writing the book seems to have created a space for reconfiguration of Steven himself. This is not however, an autobiographical ethnography. Rather, Steven re-analyzes the intimate interface of cultures and selves. Instead of assuming culture as a power that shapes selves, Steve takes readers through the troubling existential journeys of individuals who desperately try to find out how to reconstitute the self caught up in the shock of its mortality and near death. While opening up dialogues with theoretical formulations about the self in psychological anthropology, Steven calls for inquiries of selfhood and culture that stem out of the impacts of life threatening experiences. Steven reflects, in particular, on how suffering is met with new emotional orientations that reconstitute the self. Further, he demonstrates how the self is worked out in these events within intimate relationships with significant others. This process entails and is worked out, he argues, through radical individualized transformations of one's subjectivity and of US psycho-cultural possibilities of the self. In short, this is a poetic ethnography that compellingly conveys how a sense of selfhood is reshuffled, and intimately reconfigured, in the face of experiences that can otherwise completely shatter one's life. Our warmest congratulations to Steven.

Stirling Prize Winner 2010

By Claudia Strauss (Pitzer U)

The Stirling Prize in 2010 for Best Published Book was awarded to Elly Teman for *Birth of a Mother: The Surrogate Body and the Pregnant Self* (University of California Press). Teman draws on in-depth interviews with Jewish surrogates and intended mothers in Israel to develop a rich portrait of the motives and feelings of each within the specific context of Jewish Israeli society. Surrogacy is legal in Israel so long as the surrogates are Jews and Israeli citizens. As Teman explains, the small size of the country leads to close relationships between the surrogates and their intended parents. Teman's sensitive interviews explore a complex mix of emotions. While the surrogates create strong ties to the intended parents, they trained themselves not to develop feelings for the baby. One surrogate said she "neutralized myself from the baby...I had it in my head all the time that I am capable of neutralizing my feelings, and I succeeded." However, the surrogates also denied that they were "mother machines." As one put it, "What do they think? That we are robots with no feelings? ...I am here in order to help...I don't even call it a womb for rent. I



twitter.com/AmericanAnthro

call myself an oven... An oven that bakes the bread for hungry people." The result is a fascinating case study of the relation of social institutions to emotions and motivations.

Send contributions to this column to Jack R. Friedman, jrfriedman8@gmail.com

Society for Urban, National, and Transnational/Global Anthropology

JAYNE HOWELL, CONTRIBUTING EDITOR

At the New Orleans meeting, SUNTA sponsored a garden tour organized by Kathleen Bubinas (U Wisconsin–Waukesha). We are fortunate to have a report on the experience from Sandra McLean, one of the 34 AAA members who participated in this Inno-vent.

Farming the Crescent City Tour

By Sandra McLean (*Slow Food NYC*)

Farms are farms and vegetables are vegetables, yet we urban agriculture enthusiasts experience feelings of unexplainable joy whenever we enter an edible garden. After spending last year starting Slow Food NYC's first Neighborhood Farm in Brownsville, Brooklyn, I liken the experience to the elation I felt when my husband and I had our first child. No kidding. Thus, spending the morning touring the urban vegetable gardens of post-Katrina New Orleans was a privilege that I was looking forward to with more than a tiny bit of excitement.

We boarded the bus with Pamela Broom as our tour guide. Pam is member of AAA and the Executive Director and Founder of the Women and Agriculture Network. A New Orleans native and avid gardener, she conveyed to us the great sense of loss that New Orleans experienced (and is still experiencing) after Katrina. At the same time, she shared with us the sense of renewal and community that the Urban Gardens are bringing to the Ninth Ward and other areas hit hard by the hurricane.

Our first stop was the Hollygrove Market and Farm. There we met Paul Baricos, the master farmer, who told us that the farm provides over 125 families with weekly boxes of produce and offers classes and hosts other events for community members. The immaculately maintained site has a store, two fields measuring about 3,000 square feet and several community garden plots which are offered to those who live nearby.

From there we traveled on to the Wise Words Garden, the inspiration of Joseph Brock. His runs a for-profit venture while at the same time bringing a sense of community to the mid-city neighborhood. Brock has put his entrepreneurial stamp all over this garden. He designed the space to be utilitarian, community building and welcoming. It was there that I saw the most ingenious and simple water catchment system I have seen up until now. This spring, we will try it ourselves in our garden.

From there we traveled into the Ninth Ward where we witnessed some of the real devastation that Katrina wrought. Where once there were tightly knit neighborhoods jam-packed with the vernacular shotgun houses, there is now block after block of open space. Here and there, a single crumpled house remains. We briefly stopped at an elementary school where an edible garden funded by Common Ground

Relief enables teachers to integrate health and wellness into the curriculum on a small scale.

The most eye-popping part of the tour was a stop at the Make it Right Foundation. There we toured the neighborhood where Brad Pitt's project has been funding the rebuilding of a particularly ruined section of the Ninth Ward. Along with several architects of note, Pitt has designed and built over 30 highly controversial, new houses whose style relates to, yet is distinct from, what one expects to see in the neighborhood. Although one can easily understand why some locals might be up in arms, I found the houses to be both whimsical and welcoming. There, we took a quick tour of a small non-sanctioned garden where the community is working together to create access to fresh food in a neighborhood where very little is available.

As I sit here in my Brooklyn apartment mid-January, I spend these cold days inspired by what we saw in New Orleans. I hope to bring the same sense of renewal to our under-served neighborhoods here in New York City.

Jayne Howell is the contributing editor and secretary of SUNTA. If you have any news or photos for this column please contact her at jhowell@csulb.edu.

Society for Visual Anthropology

WENDY DICKINSON, CONTRIBUTING EDITOR

This month, we share information regarding innovative film venues and visual media opportunities.

Anthropological Film Festival in Israel

By Nurit Kedar

In November 2011, we will present for the first time in Israel the anthropological film festival. The festival will be produced and managed by the well-known Jerusalem Film Festival with the Directors Nurit Kedar and Ada Ushpiz; in association with the Sociology and Anthropology Department of Hebrew University of Jerusalem, Mt Scopus. We would like to receive screeners of interesting films (2010) made by innovative directors. For further details, please contact the directors via email at Kedar.nurit@gmail.com.

Introducing the Ultrashorts for the SVA Film and Interactive Media Festival

By John Bishop (*Media-Generation*)

Ethnographic and anthropological films have come in many forms and served multiple purposes. Feature length films in the grand narrative tradition, such as *The Hunters* or *Dead Birds*, often debuted at special event screenings and their tight story structure and precise editing made them exciting for general audiences. However, classroom use, especially in the US, favored the production of 20–30 minute films directed to students and applicable to curricula. Contextual information was often provided through a printed study guide. The current availability of superb inexpensive video cameras and consumer-friendly computer video editing has spawned both the reemergence of the long film but also a renewed interest in the very short film. Also, the easy distribution of films less than ten minutes in length by free streaming services such as YouTube and Vimeo makes these anthropologist-produced films instantly available to researchers, classrooms and anthropology film enthusiasts.

Now a season of fieldwork can lead to multiple short subject films and a wealth of illustrative material, all of which can appear on a webpage. Streaming shorts can be incorporated into websites using the embedded code that is listed with each video on YouTube and Vimeo. The video appears within the webpage like a photograph and can be viewed on the webpage rather than having to go to the YouTube site to view it. This increases the ethnographic value to students and general viewers alike.

Making a one to five minute film demands keen observation, incisive photography and editorial skill. To encourage the production and recognition of really short films of high quality, the Society for Visual Anthropology Media Festival has added an Ultrashorts category for films up to five minutes. Up to three shorts can be submitted for a single \$15 fee.

SVA Film and Interactive Media Festival

By Karen Nakamura (*Yale U*)

Our new online film submission system incorporating WithoutABox, www.withoutabox.com/login/10082, went live on January 15, 2011. Film and media submissions may be submitted by the regular deadline of April 15. There is a small discount if you make an earlybird registration by March 15. The system will accept submissions of ultrashorts (less than 5 minutes), shorts (less than 30 minutes), feature length films, interactive presentations, and audio-photo essays. Pricing structure information is available through the website. Additional Festival information is also available at <http://societyforvisualanthropology.org>.

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, FL, 34234. ☎

AN Call for Proposals

Anthropology News, the newspaper of the American Anthropological Association, seeks proposals for a thematic series on **Memorials and Memorialization** for the September issue.

Coinciding with the 10th anniversary of 9/11, *AN* asks potential contributors to consider the range of ways the death of individuals and groups are and have been commemorated, in addition to how events are memorialized. *AN* encourages essays to explore this in terms of research, fieldwork, collaborative projects, exhibits, teaching and more.

Guidelines

To participate, email a 300-word abstract and 50–100-word biosketch to AN Managing Editor Amy Goldenberg (agoldenberg@aaanet.org).

More details are available at

www.aaanet.org/issues/anthronews

Deadline for proposals: March 25, 2011

Early submissions are encouraged.