



SECTION NEWS

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

American Ethnological Society

CAITRIN LYNCH, CONTRIBUTING EDITOR

AES at the Montréal AAA Meeting

Gillian Tett—author of *Fool's Gold* and US managing editor of the *Financial Times*—will lead a special discussion on “The Financial Crisis Round 2” at AES's annual business meeting on Friday, November 18, 6:15–7:30 p.m. In March 2009, Gillian Tett was named Journalist of the Year at the British Press Awards. In June 2009 her book *Fool's Gold* won Financial Book of the Year at the inaugural Spear's Book Awards. In 2007 she was awarded the Wincott Prize, the premier British award for financial journalism, for her capital markets coverage. She was named British Business Journalist of the Year in 2008. She has a PhD in social anthropology from Cambridge University, based on her research conducted in the former Soviet Union in the early 1990s. The business meeting will also include the presentation of the Sharon Stephens Prize (biennial prize awarded for a junior scholar's first book). We hope you will also join us later that evening for our Dance Party and Reception at 9 pm (cosponsored by ABA, SANA, AFA, ALLA, SLACA and SUNTA).

AES's Invited Sessions are: “Capitalism, Feminism, and the Politics of the Possible: Engaged Research in Honor of J K Gibson-Graham,” cosponsored by SUNTA and organized by Joshua B Fisher (High Point U); “The Stakes of Crisis,” cosponsored by SCA and organized by Janet Roitman (New School) and Mary Murrell (U of California, Berkeley); “Recognition, Visibility, and Being Human: Lessons from Aging Research,” organized by Caitrin Lynch (Olin C); “Leaks, Lies, and Red Tape: State Secrecy and its Discontents,” cosponsored by APLA and organized by Alireza Doostdar (Harvard U); and “Nature and Ethics across Geographical, Discursive, and Human Borders” cosponsored by A&E and organized by Katharine Dow (U Edinburgh) and Victoria Jane Boydell (Independent Scholar). Please consider catching our Invited Roundtable, cosponsored by APLA: “From Class Struggle to Indigenous Rights? Comparing Processes, Policies, and Politics Globally,” organized by Alpa Shah (Goldsmiths, U of London) and Sara B Shneiderman (Yale U).

AES's Graduate Student Representative, Jessica Hardin (Brandeis U), has organized the following events in Montréal. For complete descriptions see www.aesonline.org.

“Graduate Student Board Members Meeting” is important to attend if you are a graduate student board member in any AAA section, or if you are interested in taking a greater leadership role in section organization.

Come to chat, bring ideas, and consider opportunities for cross-section collaboration. Registration is recommended; register with Jessica at jahardin@brandeis.edu.

“Workshop: Graduate and Early Career Publishing: Advice from Donald Donham, Former *American Ethnologist* Editor” is a two-hour workshop. Donald Donham (UC Davis) will offer advice about publishing while a graduate student and early in one's career. Topics may include writing book reviews, writing for a general audience and for edited volumes, and the logistics of journal submission. Donham will also offer advice on submitting and getting a manuscript accepted to *American Ethnologist*. There will be time to ask questions about publishing processes and practices. Register through the AAA website.

Spring 2012 AES Conference: Anthropologists Engage the World

The Spring 2012 AES Conference, Anthropologists Engage the World, will be held in New York City April 19–22, 2012. Please plan to join us!

AES seeks papers, panels, roundtables, workshops, walking tours and posters that explore how anthropologists, through theory and practice engage the crucial issues, movements, institutions and debates facing our world. The conference aims to explore and assess anthropology's capacity to make important interventions in public issues and shape global realities, whether through fieldwork, social critique, applied practice, activism, university teaching, public education, media engagement, or advocacy. Drawing upon the AES core commitment to combine innovative fieldwork and rich theoretical critique, the conference will consider how to elevate into the public sphere the basic research, theoretical analysis and attention to local-global intersections that are the hallmarks of anthropology.

Deadline for abstracts is February 1, 2012. Pre-registration will remain open until April 1, 2012. For more information visit www.aesonline.org or contact AES Conference Organizer Ken Guest at ken.guest@baruch.cuny.edu.

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

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

Anthropology and Environment Section

AMELIA MOORE, CONTRIBUTING EDITOR

Collaboration

I recently returned from a research trip to Southeast Asia where I was blatantly out of my element visiting cobra farms and negotiating the consumption of still beating snake hearts. The object of the research, determined and funded by the University of Miami's Abess Center for Ecosystem Science and Policy, was to identify the vectors of trade for certain venomous snake species within Vietnam. This was a relatively straightforward task, and the interdisciplinary research team made a valiant effort to accomplish it, yet I am left more curious about the nuts and bolts of the collaboration involved than the results of the project itself.



Seafood merchant business and residence, Ca Mau Province, Vietnam, 2011. Photo courtesy Amelia Moore

Seven days into my trip I found myself in the southernmost province of Vietnam on the sweltering porch of a stilt house in the middle of a muggy river estuary. The two room wooden house was the home and business headquarters of a merchant who sold live sea snakes, among a host of other sea creatures, which eventually passed through several middlemen as they made their way to customers in Vietnam and China. I was accompanied to this riverine structure by an American anthropologist, whose work has centered on models of governance and epidemic prevention in the region, and by a Vietnamese sea snake biologist, who hopes to farm sea snakes to make anti-venom.

As the sun hit the surrounding water, dazzling our senses, the three of us sat in tiny plastic chairs on the porch of the weathered home interviewing the merchant and his family of coworkers. For me, familiar with fishing but unexposed to life lived so literally on the water, it was the stuff of dreams. Yet this dream was no escape from effort, and the complex collaborative interview was painstaking and full of misinterpretation and suspicion.

Sea snakes are dangerous and profitable, caught in summer and sold, along with squid, during the full moon. The merchant had no desire to tell us who he sold to, though he offered that sea snake is very popular because it is good for the body in ways too obvious to warrant his explanation. My anthropologist colleague struggled to align his urban Vietnamese with the specific language of rural sea trading. The snake biologist was not particularly interested in the details of live snake procurement at sea, but he was quite eager to

confirm those snake species that were known to kill. We managed to learn that snakes were sold through a system of orders and that they were shipped as they arrived to the stilt house, held briefly in tanks until the orders were filled. My colleagues and I arrived too far behind the moon to see this quick trade and we were met with empty tanks.

The sea snakes seemed elusive to my mind, like something seen out of the corner of the eye that vanishes when you turn to look. And this impression was heightened by the biologist's suspicion that snakes were being overfished, caught in unsustainable numbers to feed the growing trade in wild animals sold as food or medicine in Asia. As is the case with most marine species in the world, there is little to no data to confirm or refute this claim.

Finding meaning in these kinds of collaborative projects is in itself as elusive as the venomous sea snake. I mention my snake experience here in order to use it as an example and analogy for the work that many environmental anthropologists do. We often collaborate with other experts and practitioners, searching for means to follow and describe slippery social and ecological targets, and it is the nature of these often poorly understood collaborations that dictates what we understand and communicate with our scholarship, that shapes the very things we set out to study.

For the A&E section news in this academic year I would like to invite reports from those of you who are conducting explicitly collaborative endeavors so that we might get a more finely detailed sense of the multiple ways such projects frame the subjects and objects of environmental anthropological research.

Please send A&E news and reports to Amelia Moore at a.moore4@miami.edu.

Archeology Division

E CHRISTIAN WELLS, CONTRIBUTING EDITOR

Archaeology and Sustainability: Improbable Bedfellows

By Stephen E Nash (Denver Museum of Nature & Science)

Contributing Editor Christian Wells recently challenged us to “address archaeology’s role in making the world a more sustainable place.” Wells’ challenge reminds me of Paul Sidney Martin’s warning—if archaeologists can’t make their research relevant to solving society’s problems, society will find a way to get along quite well without archaeologists (in *Clearinghouse for Southwestern Museums*, 1943; in *American Antiquity*, 1971).

Two significant issues concerning archaeology and sustainability studies come immediately to mind. The first is scale. Compared to human societies of the past, human society today is simply unrecognizable and, I would argue, not comparable. As but one metric of this disparity, human population will surpass 7 billion in 2011; it took *Homo sapiens* more than 100,000 years to reach its first billion in about 1800. More than 140 million people are now born each year (that’s 384,000 people per day, the equivalent of a Minneapolis, Minnesota).

Considering the challenges of providing all these people with food and drinking water, not to mention their ability to enjoy the basic freedoms outlined in the United Nations’ Declaration of Human Rights, the current sustainability problem is far more complicated than anything archaeologists have ever addressed, and can ever hope to address, through our beloved study of the fragmentary record of past human activity. Although today’s hockey-stick shaped curves of rising population, resource use, and global temperature may resemble archaeologically derived curves of, for example, the reconstructed population curve for the Classic Maya or 13th century Ancestral Puebloans, the similarity is superficial at best. One look at the scales on each axis reveals the order-of-magnitude differences that simply cannot be reconciled by even the most sophisticated archaeological theory.

A second issue is the increasing rapidity of technological change. The electric light bulb was invented in 1879. The original MacIntosh all-in-one personal computer, with its 128,000 bits of memory, was introduced 27 years ago. The iPod was released less than 10 years ago.

As archaeologists, do we really believe that what we can learn from the often mind-numbing stability of human technologies preserved in the archaeological record can meaningfully inform the sustainability discussion in today’s dizzying world? The sustainability of the vast majority of stone tool, ceramic, and perishable technologies is archaeologically demonstrable. The long-term sustainability of hybrid cars, the icon of American upper-middle class’s attempts at “sustainability,” is far from demonstrable, with their rare earth metal-laden batteries and computer systems, not to mention their global (and therefore economically and politically vulnerable) materials, manufacturing and distribution networks.

Archaeology is certainly not without benefits. Since the development of the discipline after the Industrial Revolution, archaeology has entertained the masses, proved politically useful to a variety of governments and leadership styles, and given the world incredibly detailed, science-based origin myths documenting our “progress.” Archaeologists’ reflexive focus on our discipline’s unique contribution of time depth to the social sciences, however, stands awkwardly juxtaposed against our continuing failure to acknowledge just how bizarre the 21st century human experience really is when compared to what we see represented in the archaeological record.

Wells closed his clarion call with the statement that “archaeologists are not exempt” from communicating their science, and indeed we are not. We are not exempt from contributing to the global dialogue on sustainability, political, economic, and technological change, as well as a host of other topics. If nothing else, the time depth and case studies we provide can and should be used to remind others that the current situation in which we find ourselves is anything but normal in terms of what we know about the epic sweep of humanity through time and across space.

Given the problems of scale and rates of technological change, as well as a host of other possibilities not mentioned (eg, climate change, cloud computing, artificial intelligence, globalization, and so on), I do not believe that archaeologists can contribute to the solution of today’s problems to the degree that most

of us would like. I am more than happy to be proven wrong, but after nearly three decades of searching, I am unaware of a single archaeological case study that could be successfully and meaningfully applied, in a non-trivial way, to the discussion of sustainability in the 21st century.

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

Association for Africanist Anthropology

JENNIFER E COFFMAN, CONTRIBUTING EDITOR

Dispatch from the New South Sudan

By David Callaway (Operational Medicine Institute)

In July of this year, I worked in the newly independent South Sudan with a group funded by the US Department of State to train recently graduated SPLA physicians. My focus was to provide them with pre-hospital and advanced trauma management training. We also emphasized medical ethics and had some great conversations about the complex role of physicians in conflict zones. This program served as part of a broader effort to help build the medical infrastructure and surgical capacity in South Sudan.



Gawar (left) conducts a training class after himself being taught by David (middle). Photo courtesy David Callaway

This intensive experience taught me a great deal and also raised many questions. The rapid pace of “development”—or at least short-term capital injection—was both impressive and somewhat disconcerting. Non-governmental organizations have responded *en masse* to South Sudan with variable and oft-tangled agendas. While it is too soon to tell, I remain optimistic that lessons learned from the last decade of conflict, disaster response and humanitarian aid will reinforce the importance of coordination, accountability and participatory development. Responsible investment and partnerships have great potential to benefit young leaders like Gawar (see photo) and other citizens of Africa’s newest country.

To learn more about the Operational Medicine Institute, please visit: www.opmedinstitute.org. You may contact David Callaway directly at dcallawa@gmail.com.

May Symposium on African and African Diasporic Studies at UCSD

By *Bennetta Jules-Rosette (UC San Diego)*

AfAA Board Members Bennetta Jules-Rosette, Erica Fontana, and JR Osborn organized a symposium with the University of California Multi-Campus Research Group on African Studies at UC San Diego, May 26–27, 2011. The symposium, entitled “Circuits and Connections: A Symposium on Africa and the African Diaspora,” brought together leading scholars to examine theories of diaspora, the Black Atlantic, performance studies in global context, and politics and infrastructure in Africa and the African diaspora. Presenters came from Tufts University, University of Michigan, Georgetown University, Northern Arizona University, and four UC campuses. A keynote address entitled “Ralph Bunche: An African-American Africanist” was given by Pearl Robinson of Tufts University and addressed the life and works of humanitarian, diplomat and activist Ralph J Bunche. Graduate and undergraduate students presented papers alongside senior scholars. A graduate student and community panel was also held at the end of the symposium. The combination of student and faculty participation made this symposium unique and invigorated the presentations. Over a two-day period, the symposium addressed issues of migration, border crossing, and exchanges of commodities, languages, and cultures within the context of South-North relations. The symposium was also accompanied by a library exhibit, “Unmixing African Art,” organized by AfAA member JR Osborn from Georgetown University. This symposium made important breakthroughs in the articulation of African and African diasporic studies in terms of theory, methods and research.

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

Association of Black Anthropologists

BIANCA C WILLIAMS AND KAREN G WILLIAMS,
CONTRIBUTING EDITORS

Just a Tease, Montréal on the Horizon

By *karen g williams (CUNY Graduate Center)*

Montréal is only a month away. I admit that I have never been to Canada but I came really close to the border when I visited my family in Michigan. In the mist of all the excitement to visit a new place, for some of us, let us not forget to attend the sessions. Thanks to all the wonderful submissions, yet again, the ABA programming committee has organized a dynamic set of sessions, roundtables, and workshops for the AAA meetings.

Beginning on Wednesday, we kick off the meetings with two sessions. First, the session on Anthropology and Historically Black Colleges and Universities explores ways to sustain and support anthropology at HBCUs; and second, Tracing Performance Aesthetics in Africa, the Caribbean and their Diasporas focuses on the link between performance art, subjectivity and practice in Miami, Democratic Republic of the Congo and Trinidad.

On Thursday, we continue the examination of Katherine Dunham’s legacy. Beginning at the 2009 meetings, several ABA members provided a historical and biographical framing of Dunham’s legacy through a powerful combination of dance, drumming, singing and theorization, which captivated and engaged everyone in the room. This year’s roundtable discusses how we might use Dunham’s work to teach about race and racism and how her work can be incorporated into our curriculum and activist work. On that same day, Raymond Codrington (Aspen Institute) has organized a session to honor the life and work of Manning Marable. Marable was an activist and historian whose cutting edge work in Black Studies inspired scholars across numerous disciplines. Join a host of friends and colleagues to discuss Marable’s contributions and his influence on anthropology, community activism, and US and Diaspora work.

Starting early on Friday, and continuing throughout the night, ABA will feature a full day of sessions and events, so get your rest on Thursday night. Check out the three invited sessions: Disparate Realities: Meaning and Location in the Senegalese Diaspora; Indigeneity/Diaspora: Tracking “Natives” in the New World; and Studying Black Communities: Then, Now, Here and There. Organized by Ermitte St Jacques (U Denver) and Roos Willems (Catholic U Leuven), the session Disparate Realities provides a robust analysis of Senegal and its Diaspora through an examination of migration, markets, and religion while the session Indigeneity/Diaspora organized by Deborah Thomas (U Pennsylvania) forces us to take a critical analysis of what indigenous means in Jamaica, South Africa and Brazil.

While you are in the hustle and flow of attending sessions on Friday, make sure you attend the ABA Business Meeting at 12:15 pm. As usual, the business meeting provides updates on administrative details but it is also the time when we recognize the recipients of the Vera Green Publication Award and Gwaltney Scholarship Fund. After being satiated with panels, posters and networking come celebrate this year’s Legacy Scholar. If the ceremony and reception is anything like last year’s event, you want to get there early to hear the artistic expressions and get a plate of food. But do not get too tired because you do not want to fall asleep before the dance party and reception co-hosted by ABA, SANA, AFA, ALLA, AES, SLACA and SUNTA.

When you wake up happy and tired on Saturday, remember you have two more days of meetings, so perhaps you will check out the book exhibit or even sneak out to see more sights. A good friend of mine who attends a lot conferences told me that there are four things to do at a conference: go to a bookstore, go to a museum, have at least one really great meal and get a massage. Whatever you choose to do, if you are a graduate student, make sure you attend the work-

shop organized by Kevin Foster that focuses on how to keep your sanity while seamlessly and purposefully engaging in every step of your graduate career.

On Sunday, we close out the conference with three sessions that investigate various topics such as marginality, inequality, race, gender and positionality. For the entire list of sessions check out the ABA website or the AAA website. Travel safely and see you in Montréal. Remember to bring your hats, gloves and your appetite for good food and fun.

Contributions to this column can be sent to karen.gwilliams2@gc.cuny.edu or Bianca.C.Williams@colorado.edu.

Association for Feminist Anthropology

DAMLA ISIK AND JESSICA SMITH ROLSTON,
CONTRIBUTING EDITORS

Welcome to a New Year for the AFA

By *Dorothy Hodgson (AFA President)*

Welcome to another year with the Association for Feminist Anthropology! We are a dynamic, inclusive, friendly organization dedicated to promoting feminist scholarship in every subfield of anthropology. As I near the end of my term as AFA President, I am delighted by all that we have accomplished over the past few years. Our membership is growing, especially among students (the future of feminist anthropology), our online publication VOICES has a regular publication schedule and editorial board, our website is in the process of a redesign, and conversations continue about the possibility of launching a journal for feminist anthropology and developing a collaborative project to document the history and histories of feminist anthropology. Working with both elected and appointed members of the AFA Board to pursue these and other projects has been a pleasure—I have learned tremendously from their experiences and insights and enjoyed their company. I know that I leave the association in terrific hands as Jane Henrici takes over as President. I thank those members of the AFA who will be leaving office at the end of the meetings in November for their hard work and wise counsel: Bonnie McElhinney (Secretary), Srimatu Basu and Deborah Elliston (Executive Board Members), and Sharla Blank (Program Co-chair). And I welcome the new members who will join the Board this year: Ellen Lewin (President-elect), Lynn Kwiatkowski (Secretary), Holly Dygert and Sue Hyatt (Executive Board Members), and Jamie Sherman (Web Manager).

If you are not already a member of the AFA, I invite you to join us as we develop, debate and promote feminist anthropology in all of its facets. We are a vibrant group of women and men eager to welcome new members both young and old, to network with one another, and to mentor the next generation of feminist anthropologists.

There are many opportunities to become involved:

- Submit a paper or panel for review by the AFA. Thanks to the hard work of our current

Program Chairs, Sharla Blank and Susan Harper-Bisso, AFA is sponsoring and co-sponsoring several exciting invited sessions this year as well as an array of panels and roundtables.

- Apply for one of our annual prize awards, which include the new AFA Dissertation Award (\$2000 for a dissertation that makes a significant contribution to feminist anthropology), Sylvia Forman Paper Prize for Undergraduates (\$500) and Graduate Students (\$1000 for original essays in any of the subdisciplines of anthropology), and the Zora Neale Hurston Travel Award (three grants of \$500 each to graduate students or recent PhDs to present a paper or seek employment at the AAA annual meeting).
- Nominate yourself or someone else to run for one of our elected positions. This year we will seek candidates for the position of Treasurer (3-year term), two Executive Board Members (3-year terms), and Student Representative (3-year term).
- Submit a proposal for a paper or special issue (perhaps based on your AAA panel) for possible publication in our online journal, *VOICES*. *VOICES* is edited by Amy Harper (aeharper@ccc.edu) and available online through the AFA website and AnthroSource.
- Write a column for the AFA about your research, new publication, policy engagements or other feminist activities for *Anthropology News*. Contact AFA Contributing Editors Jessica Smith (sjessica@umich.edu) and Damla Isik (isikd@wcsu.edu) with your ideas.
- Write a book review of a recent feminist publication for our website. Contact AFA Book Review Editor Lauren Fordyce (fordycel@gmail.com) for more information.
- Attend the annual AFA business meeting on Thursday, November 17 from 12:15 to 13:30 to meet the Board, learn about our activities, share your ideas for panels, and volunteer to get involved.
- Subscribe to the AFA listserv to learn about these and other opportunities, job announcements, calls for papers, and other relevant information (www.aaanet.org/sections/afa/listserv.html)
- Visit the AFA website (www.aaanet.org/sections/afa) for information about AFA activities and send any announcements or notices for posting to our new AFA Website Manager Jamie Sherman (jamieism@gmail.com)

Please join me and the AFA as we envision and build a feminist anthropology for the future!

Dorothy L Hodgson is professor and chair of the Department of Anthropology at Rutgers University (New Brunswick). Her two recent books are Being Maasai, Becoming Indigenous: Postcolonial Politics in a Neoliberal World and Gender and Culture at the Limit of Rights.

Contact AFA Contributing Editors Damla Isik at isikd@wcsu.edu and Jessica Smith Rolston at Jessica.Rolston@colorado.edu.

Association for Latina and Latino Anthropologists

LUIS FB PLASCENCIA AND PABLO GONZÁLEZ,
CONTRIBUTING EDITORS

IRCA's Traces and Legacy

By Luis FB Plascencia (Arizona State U)

November 2011 marks an important date for US migration scholars. In that month, 25 years earlier, President Reagan enacted the Immigration Reform and Control Act (IRCA) on November 6, 1986. IRCA, using a contemporary phrase, represented a “comprehensive immigration reform” that superseded the previous major revision of the nation’s migration laws three decades earlier—the 1952 McCarran-Walter Act. And similar to the contemporary debate on what should be part of a comprehensive revision, IRCA was a contentious proposal. The early versions of the two key components, legalization and employer sanctions, were first proposed in 1971, but not enacted until fifteen years later. Many of the fears and hopes within the present debate are informed by actions enacted under IRCA, and thus its legacy should not be overlooked.

President Reagan, upon enacting IRCA, expressed the aspirations of key supporters: “The Immigration Reform and Control Act of 1986 is the most comprehensive reform of our immigration laws since 1952. In the past three years our nation has been increasingly affected by illegal immigration. This legislation takes a major step toward meeting this challenge...The employer sanctions program is the keystone and major element. It will remove the incentive for illegal immigration by eliminating the job opportunities which draw illegal aliens here.” The two other core components noted by him were the legalization program, and increased boundary enforcement. Contemporary concerns with the militarization of the Mexico-US boundary, “chain migration” due to legalization, workplace raids, state and local regulation of migration and migrants (eg, state laws enacted in Alabama, Arizona, Georgia, Oklahoma), and others, are traceable to actions enacted under IRCA. The traces and legacies of IRCA are intrinsic to contemporary discourses about migration and migrants.

As an initial effort to engage the legacy of IRCA, Rocío Magaña (Rutgers U) and I co-organized a panel titled “The Legacies of IRCA: Retracing the Scars, Stitches, and Sequels of 25 Years of Neoliberal Migration Control in the US and Beyond” for the 2011 AAA Annual Meeting in Montréal. The panelists and papers to be presented at the meeting are: Jonathan Xavier Inda (U Illinois, Urbana-Champaign), “IRCA, Workplace Raids, and the Governing of Immigration Through Time;” Rocío Magaña, “The Legacy of IRCA on the Business of Border Security;” Luis FB Plascencia, “Keystone or Stigmata”: Tracing the Evolution and Legacy of IRCA’s Employer Sanctions;” Gilberto A Rosas (U Illinois, Urbana-Champaign), “The Border Thickens: (In) Securing Communities and the Migration of Border Technologies in the Wake of IRCA;” Carlos G Vélez-Ibáñez (Arizona State U), “Y Que No Nos Paso: IRCA’s Intended and Unintended Consequences on the Legalized Generation and their

Offspring, A Preliminary Assessment;” and Patricia Zavella (UC Santa Cruz), “IRCA and Migrant Family Formations.”

The panelists welcome the attendance of faculty and students engaged with issues related to migration and migrant politics and policies. In lieu of a discussant, the panel has reserved the additional time for questions and comments from the audience.

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

Association for Political and Legal Anthropology

MONA BHAN AND NOELLE MOLÉ, CONTRIBUTING EDITORS

The Politics of Boredom

By Bruce O’Neill (Stanford U)



Bruce O’Neill

“I feel bored (*plictisit*) quite a bit,” Liviu confided in me. We sat in the shade near a popular NGO in Bucharest, Romania. The homeless go there for free medical care and to socialize. Liviu, a stout man in his fifties, had been living on the streets since his divorce in 2008. Unable to find work amid the global economic crisis, Liviu hustled for what he could at *Piata Neagra*, a black market for day laborers. Though Liviu waited at the piata most every morning, he only received offers a few times each week. The net result? \$200 a month, which is well under half of Romania’s average monthly wage. Priced out of Bucharest’s tight housing market, Liviu slept in public parks, apartment building stairwells and the Gara de Nord train station waiting room.

Unable to find work on this particular day, Liviu sat with me for lack of anything better to do. Gazing at the floor, his gaze loping just ahead of our feet, Liviu continued:

I feel bored when I think about the kind of life that I have to live here in Romania. I mean, it’s an ugly life on the streets. You have neither perspective nor peace of mind. You look at your watch and see that night is coming, and you wonder “Where should I go? What should I eat? Who can I sit and talk to?... and so I think to myself “Why should I go on living?” There is nothing for me to do here that makes me happy. I do not have money in my pocket to buy something to eat or anything else that I might want to do... These feelings of boredom are very, very terrible for me.

Liviu’s boredom, which is shared among Bucharest’s homeless population to an observable extent, presents a darker side to *ennui* than literature and philosophy present. While Charles Dickens or Martin Heidegger frames boredom as a middle class predicament brought about by excessive leisure, Liviu’s boredom is an existential crisis tethered not to privilege but to economic

instability and contraction. A new economy, a new boredom. From the autumn of 2008 to 2009, the World Bank reported that the Romanian stock market lost 65% of its value, that the Romanian currency, the *Leu*, depreciated 15% against the Euro and that Romania's overall GDP dropped by some 7%. In 2010, the International Monetary Fund (IMF) predicted an additional 2% contraction of the economy coupled with a rate of inflation between 7% and 8%. This rather bleak financial landscape prompted the World Bank to predict that Romanians living in poverty would rise in the near future by 10.7%—a trend that would disproportionately affect urban areas.

Despite Romania's wide array of liberalizing political and economic reforms designed to cultivate market-driven activity, Liviu and thousands of other homeless men and women, found themselves rendered inactive by economic crisis: unemployed, broke and living on the streets. Not qualified to land a job in Bucharest's growing financial and retail sectors, and too poor to migrate towards low-skill labor jobs in the European Union, Bucharest's homeless come to feel stuck in a city that has increasingly little to offer them: neither the opportunity to work each day nor to make a home, neither an income to partake in consumer capitalism nor state guarantees to ensure a baseline sense of dignity. Caught within such a place, space appears to expand, time appears to drag and one comes to feel held in limbo. The homeless are bored.

My current research approaches this boredom as a critical space for understanding how people internalize and make sense of economic instability. How, I ask, does prolonged unemployment, downward mobility, under-consumption and homelessness reshape one's sense of self, space and time? It is part of a larger intellectual effort to rethink oppressively long moments of boredom from the perspective of poverty rather than privilege and to understand how people come to terms with not being needed in an era of intensified production and consumption. What, I ask, does it mean to be bored in the shadows of a brutally unsympathetic economy? It is a question with traction in Romania but, I expect, with much sadness, elsewhere.

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

Sacred Vows

We're collectively entering that strange phase of American political life wherein a large number of seemingly rational persons are suddenly overtaken with a powerful urge to place their unspoken faith in a tiny subset of even stranger individuals whose behavior is governed by an insatiable desire to win. While this bizarre ritual unfolds over the media landscape of wilting newsprint, 24/7 news running tickers with tickers, and the ocean of bits, blogs and tweets, the majority of us would probably be quite content to read an occasional paragraph succinctly outlining

precisely what these same individuals might actually do if so anointed.

Even in this vast swamp of zombie acolytes, interesting nuggets abound. Consider the "vow," aka political pledge. Here we have a shining example of the way that the political shamanesque have managed to lead the faithful on a kind of vision quest. The sheer number of vows waiting to be taken might well lead even Victor Turner far afield on a sacred journey: there's the Norquist tax pledge, the Marriage Vow pledge (the only one that to my knowledge uses both the word "vow" and "pledge" in the same sentence), the "Cut, Cap and Balance" pledge, the Pro-Life Presidential Leadership Pledge, the Susan B Anthony vow, *ad infinitum*. The usual media responses include mention of these being "foolish" and "tying the hands of the politician", but there's another side I think deserves mention and analysis. Pledges and vows reflect more than the machinations of concentrated islands of power or of self- and special-interest groups. They are a kind of magical thinking, a fervent wish of "if only," a perverse desire to return to Oz with the full knowledge of what exactly *is* behind the curtain.

It may well be true that 95% of Republican US lawmakers signed Norquist's tax pledge. If that's the case, we are left to wonder why they all *really* did it, not simply the outward posturing and groveling for votes by ingratiation, but the true inner voices of those who, in a few recent cases, reneged, stepping back a bit from the frenzy. Many of the same presidential aspirants who've taken these vows are *already* deeply religious persons, with apparently unshakeable faith. If those holding faith so deeply while seeking the top dog position are prone to magical thinking, how do we understand their commitment, not just to their constituencies—dreamed or not—but to themselves, to their own friends and families who, one must suppose, must know more deeply than the great unwashed whom they court the character and faith of the baptismalists-to-be?

Durkheim postulated that religion must have elements of the mysterious and unknowable. While we can surely recognize that much of the content passed off as fact and fed to the constituencies earnestly courted by the vow-takers is certainly unknowable, it is more difficult to unravel the mystery that shrouds the vow-takers decision to take these pledges. We might also wonder if there is an element of clan building here, whether the grimace of the pledge taker is not simply the result of a long day on the bus, but rather emotion writ large (and public) in the sea of hands and babies that seeks not just touch, but true joining.

The problem for many of us non-believers—and here I deliberately include the meta of "queer" in the broadest possible sense—is that many of these pledges emerge from a single-minded idea propagated by tiny organizations, ballooned in outward appearance, seeking manufactured credibility and authority. A kind of priesthood has emerged, a self-made body qualified to anoint the faithful upon receipt of their vows. Hidden in the depths of these self-appointed guardians we often discern a different message that is cleverly hidden—magical sleight-of-hand—when the pledges are rolled out. Far too many of these hidden truths are virulently anti-queer, anti-women, and belie the reality of both the creators and the pledgers. Magical thinking, indeed.

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

Association of Senior Anthropologists

PAUL DOUGHTY, CONTRIBUTING EDITOR

Headline: "Doughty forgoes receiving \$4.1 million inheritance to avoid prosecution under the Patriotic Act." Although an "official" shipment from the Nigerian Minister of Finance, the FBI is withholding the cash. What a disappointment! I wanted to establish a permanent fund for all ASA members to cover the cost of attending annual AAA meetings.

Nevertheless we trust that many of you will be attending the forthcoming AAA meetings in Montréal where we are internationalizing our "American" worldview. Thus, the scheduling of events is apparently, by the 24-hour clock instead of the usual AM/PM time-set and we can also anticipate using the kilo, kilometer, liter units of measure as we purchase, travel and eat. Obviously watches and clocks with 24-hour dials will be useful. But besides those innovations, there are innumerable items on the meeting program of interest, but for ASA we have a record-breaking lineup of offerings and participants.

ASA Invited Sessions at the Montréal meetings will constitute the largest program in ASA history with 21 presenters and discussants! Both take place on Thursday. Our initial session (8–11:45) is organized by Susan Kenyon is titled, *First Fieldwork*. The second session, organized by ASA President-elect Paula Rubel and Leonard Plotnikov, is titled: *Of Mentors and Mentoring*, with papers analyzing the influence of many well-known anthropologists on their successors. This one starts at 13:45 and runs to 16:30.

The ASA annual Board, Business and Member Luncheon is sandwiched between the aforementioned sessions beginning at 12 noon and running to 14:00. It will be held at the highly rated nearby restaurant Le Bourlingueur, at 363 rue St-François-Xavier coin St-Paul in Vieux-Montréal, in one of the city's oldest buildings. It is near the Convention Centre where both sessions held. *Please note that this event is not mentioned in the AAA program.* On paying the ten dollar dues membership in ASA at the meeting you can take advantage of this unique member benefit.

In view of the ASA session on Mentoring, the NAPA Networking Event: *Bonjour! Let's Talk!* On Saturday, November 19, 12:15-13:30, will also deal with that subject among others.

Another session of interest to many ASA members is sponsored by GAD, titled *50 Years of the Peace Corps and Anthropology*. This has papers by ASA members Ralph Bolton, Bob Textor and Paul Doughty on Friday November 18 (13:45-15:30).

The *Phillip Singer Project* is advancing as Singer continues to interview senior colleagues and prepares a summary of the material gathered from Nancy Lurie, Lambros Comitas, Mary Elmendorf, Sidney Mintz, June Macklin, Dana Raphael, and Stan Newman with more to come. We look forward to seeing the results of his research.

ASA book in press! With the stellar work of senior editor, Alice Kehoe, ASA book, *Expanding American Anthropology, 1945-198: A Generation Reflects*, and co-edited by this writer, is at last in production at the University of Alabama Press and due for release early in 2012. We will have some advanced copies of the book on display at the University of Alabama Press booth in the exhibit hall at the annual meeting.

Meanwhile keep in touch through our website (www.aaanet.org/sections/asa) and or with your officers: internet: President, Herb Lewis (hslewis@wisc.edu), past President Tony Paredes (janthonyparedes@bellsouth.net), new President-elect, Paula Rubel (pgr4@columbia.edu), Program chair, Alice Kehoe (akehoe@uwm.edu), Treasurer Margo Smith (mlsriplow@msn.com) or Secretary/contributing editor Paul Doughty (p_doughty@bellsouth.net).

Biological Anthropology Section

VIRGINIA J VITZTHUM, CONTRIBUTING EDITOR

WW Howells Book Prize

The selection committee for the WW Howells Book Prize in Biological Anthropology is pleased to announce that the 2011 award will go to Wenda Trevathan for her book *Ancient Bodies, Modern Lives: How Evolution Has Shaped Women's Health*, published by Oxford University Press (2010). The award will be presented at the BAS Business Meeting. Congratulations, Wenda!

The WW Howells Book Prize is awarded by BAS to honor a book in biological anthropology that represents the highest standard of scholarship and readability. Selected works inform a wider audience of the significance of physical and biological anthropology in the social and biological sciences, and demonstrate a biocultural perspective. Further information about the award, and the list of past winners, can be found at www.as.ua.edu/bas/BookPrize.htm.

Members of the 2011 selection committee were: Rachel Caspari, Agustin Fuentes, Nina Jablonski and Sara Stinson (chair).

To nominate works for this award, please send nominating letters and either copies of or references to published reviews to Sara Stinson (Sara.Stinson@qc.cuny.edu, or Dept of Anthropology, Queens College, 6530 Kissena Blvd, Flushing, NY 11367). Nominations should be submitted by February 1, 2012 to be considered for the 2012 award.

AAA Annual Meeting

The annual meeting will be held in Montréal from November 16–20, 2011. The BAS schedule is below (locations are in the final program). See you there!

Jonathan Marks will deliver the BAS Distinguished Lecture "Why Be Against Darwin? Creationism, Racism, and the Roots of Anthropology," on Friday, November 18 at 19:30, followed by a reception for all attendees.

The BAS Executive Board Meeting is on Friday, November 18 at 12:15. The BAS Business Meeting, open to all members, is at 18:15.

BAS sessions, organizers, times and other participants include:

- The Social Lives of Bones: Stories of Collection, Curation, and Repatriation (PK Stone & BM Corrigan; Wednesday, November 16, 14:00–15:45): C Colwell-Chanthaphonh, JL Thompson, DL Martin, VR Perez, R Valencia, R Gould, R Paynter.
- Body Parts and Parts of Bodies: The Traces of Violence in Cultures in Conflict (RP Harrod & DL Martin; Thursday, November 17, 8:00–11:45): R Bernbeck, VR Perez, PK Stone, C de la Cova, C Gaither, M Murphy, G Cock, E Goycochea, KM Baustian, A Osterholtz, F Engel, G Robbins Schug, C Anderson, JL Thompson, RE Scott, D Seymour, RJ Chacon.
- Calculating Legacies: Informed Biological Anthropology in the 21st Century (RG Nelson; Thursday, November 17, 10:15–12:00): IL Pike, J Benn Torres, KA Hicks, AK Lambert-Pennington, C Nyberg, EP Riley, JN Rutherford.
- Re-Envisioning Culture: Challenging Legacies and Shifting Tidemarks in the Study of Human Diversity (A Wutich & D Hruschka; Thursday, November 17, 13:45–17:30): HR Bernard, CM Worthman, DW Sellen, J Broesch, J Henrich, RSchacht, M Borgerhoff Mulder, AA Brewis, WW Dressler, LM Schell, M Gallo, HC Wasielewski, M O'Brien, RA Bentley.
- The Scars of Human Evolution (K Rosenberg & R Caspari; Friday, November 18, 8:00–11:45): J Marks, M Wolpoff, A Mann, JM Monge, JM DeSilva, B Latimer, DE Crews, WR Leonard, JD Hawks, GJ Armelagos, BA Piperata, JJ McKenna, W Trevathan, DL Martin, RP Harrod.
- New Directions in Bioarchaeology (Friday, November 18, 16:00–17:45): RE Leahy, S Rottier, P Murail, MBR Timm, DL Martin, MJ Jobin.
- Transforming Biocultural and Ecological Perspectives in Anthropology: The Legacies of R Brooke Thomas (TL Leatherman & LB Markowitz; Saturday, November 19, 8:00–11:45): BP Winterhalder, RB Thomas, A Goodman, DE Brown, ML Blakey, M Aiello, WR Leonard, JW Carey, S Leurssen, HF Lyle, BP Stoner, CM Tucker, BP Brenton, JE Martinez-Reyes, KK Gaul, BR Johnston, A Swedlund, G Armelagos.
- New Directions in Evolution, Variation and Genetics" (Saturday, November 19, 16:00–17:45): CM Anderson, J Ida, FL Williams, H Chaabani, AP Van Arsdale.

Additional sessions of interest include: Attachments, Alliances, and Reputations: Tracing Cooperation Through Time, Space, and the Lifespan; Recent Advances in Evolutionary Anthropology; Lasting Legacies and Changing Tides in Human Behavioral Ecology; Down to Earth: Exhumations in the Contemporary World; Tracing Childhood: Bioarchaeological Investigations of Early Lives in Antiquity; Traces of Violence and Legacies of Conflict: Combining Material Evidence and Narrative Exchange for an Anthropology of Violent Encounters; Changing Contexts and Responses to Food Insecurity; Feeding and Food among Babies, Children, and Adolescents". Visit www.aaanet.org/meetings/program for the most up-to-date program information.

Submit contributions to vitzthum@indiana.edu

Central States Anthropological Society

EVELYN DEAN-OLMSTED AND ANGELA GLAROS, CONTRIBUTING EDITORS

CSAS Spring 2011 Election Results

CSAS election results are in. Congratulations to Jim Stanlaw (2nd Vice President-elect), Nobuko Adachi and Julie Hollowell (Board Members), and R Lee McNair (Nominations Committee).

CSAS Annual Meeting—Celebrating 90 Years!

Our 2011 annual meeting (April 7–9), hosted by the Department of Anthropology at the University of Iowa, was a resounding success, and a great tribute to 90 years of Central States. In addition to 162 papers in 44 sessions, the meeting featured Distinguished Lecturer Sue Savage-Rumbaugh of the Great Ape Trust. At the annual business meeting, President Robert Ulin performed the annual ritual of passing the gavel to Margie Buckner.

2011 CSAS Awards

Each year, Central States offers a graduate and undergraduate prize to the best paper presented at the annual meeting. Congratulations to our 2011 paper prize winners, both of whom addressed linguistic themes this year. Our undergraduate paper prize winner is Geoffrey Grimm (Illinois Wesleyan U) for his paper, "Masturbation Play and Language Games." Our graduate winner is Janni Pedersen (Iowa State U) for her paper, "Gricean Maxims in Bonobo-Human Discourse."

Pedersen also received the 2011 CSAS Leslie A White Award, established in 1983 to assist young scholars (graduate or undergraduate) in any subfield of anthropology with research expenses. Pedersen will use the award to offset expenses associated with her research at the Great Ape Trust in Des Moines, where she has been conducting experiments with bonobos involving computerized cognitive tasks, in order to determine whether the symbolically competent bonobos have an enhanced performance on other cognitive tasks compared to non-symbolically competent bonobos.

Our own column co-editor, Evelyn Dean-Olmsted (Indiana U), is the 2011 recipient of the Central States Anthropological Society Beth Wilder Dillingham Award, established in 1989 for undergraduate or graduate students who are responsible for the care of one or more children. Dean-Olmsted's dissertation, "Youth, Language, and Challenging Notions of Arab Jewishness in Mexico City," focuses on Syrian Jewish communities in Mexico that have undergone significant changes. She is especially interested in how young Mexicans of Syrian Jewish descent use language to navigate changes and to position themselves as certain kinds of Jews and certain kinds of Mexicans in everyday life. In the broader sense, her doctoral research contributes to how projects of minority cultural preservation can be complementary to those of integration in broader societies.

Central States at AAA

Look for the following sessions with CSAS involvement or sponsorship at the AAA meetings in Montréal:

- Friday, November 18, 8:00–9:45 am: “The Continuing Traces, Tidemarks and Legacies of Walter Goldschmidt’s Life and Work, Part I,” organized and chaired by E Paul Durrenberger (Pennsylvania State U) and Kendall M Thu (Northern Illinois U).
- Saturday, November 19, 8:00–9:45 am: “Anthropology Making a Mark: Examples of Public Outreach,” organized by Margaret L Buckner (Missouri State U) and Mary J Hallin (U Nebraska).



The CSAS logo, designed by the late Justine Cordwell.

Justine Cordwell

We are sad to report the passing of Justine Cordwell, longtime CSAS member and the designer of the CSAS logo. She was not only an important figure in African art, but also a loyal member of CSAS and we will miss her presence at our meetings.

Member News from the Field

In her last couple months of dissertation fieldwork with children in Andean Peru, Kate Grim-Feinberg (U Illinois) worked with photographer Thomas Riddle. On Riddle’s website (<http://thomasriddle.net/aucara>) you can see a language learning video that Kate directed with some of the children with whom she worked. The film is based on a story that was originally written in English for children in the US, and the Peruvian children chose to render the story bilingually so that they could practice English. The website also features some spectacular photographs from the trip.

Please send contributions to Evelyn Dean-Olmsted (Indiana U) at emdean@indiana.edu, or Angela Glaros (Eastern Illinois U) at acglaros@eiu.edu. You can also find us at [facebook.com/groups/csasmail](https://www.facebook.com/groups/csasmail).

Council on Anthropology and Education

STEVE BIALOSTOK, CONTRIBUTING EDITOR

Annual Meeting Events and Conversations

By Katherine Schultz (CAE President)

My entrée into CAE mirrors that of many of my colleagues. In 1991, just a few months after I defended my dissertation, and nearly the same number of months after my third child was born, the AAA meeting was held in San Francisco where I had recently moved. My mentor and colleague, Glynda Hull, asked me if I could take her place at those meetings because she had a conflict that prevented her from attending them.

At that meeting, I gave the paper we had both worked on and then attended the subcommittee that she co-chaired, the Language, Literacy and Cognition

Committee (now Social and Cultural Contexts of Language, Literacy and Cognition.) By the end of my first subcommittee meeting, I found myself the next co-chair of the committee and on the CAE Board. In the course of the meeting, I collaborated with new colleagues to create a session for the subsequent meetings in Washington, DC and my path toward engagement with this organization had begun. I have heard many versions of this same story told by colleagues.

I have always appreciated the grassroots aspect of CAE that invites new and young scholars into leadership roles, has time and a process during the meetings where sessions are created, and offers many people opportunities to make connections with more experienced scholars who may ultimately become their mentors. Over the past few years, as an organization we have worked to create new venues for mentorship and engagement. This year, we will welcome the second group of CAE Presidential Fellows. This program was established to provide opportunities for emerging scholars to participate with more senior scholars in a series of mentoring and scholarly activities. In addition, we will continue to hold graduate student forums, new member receptions on the first afternoon of the meetings, award travel stipends to new scholars, and work-in-progress sessions where senior scholars provide feedback on new work.

At the same time that we have created these varied opportunities, we have been working on making the process for becoming involved in CAE more transparent. While my own initiation into CAE may have felt seamless, we are aware that it is more difficult and confusing to many other scholars for a variety of reasons. We continue to seek ways to open pathways for new and less experienced members to join CAE and to feel a part of the organization.

This year we plan to follow the pattern we began last year by using our Board Meeting to give the reports that have typically been delivered at the Saturday evening Business Meeting. As a result, all CAE members are encouraged to come to the final hour of that meeting. We will use our Business Meeting for brief announcements and recognition of award winners followed by a dynamic speaker who will address current, local issues. Once again, we will adjourn to a local venue for informal interactions over beer and wine. So many important connections and conversations at the meetings happen in the interstices between the official events and our goal is to build more of these moments into our time together. We have several other special events planned for the meetings and welcome feedback as we work together to make the meetings accessible, engaging, exciting, and provocative.

Presidential Fellows and Mentors Open Forum

By Teresa McCarty (Arizona State U)

We have two open forums for CAE Early Career Presidential Fellows planned this year, one of which will include the incoming group of 2011–12 Fellows and Mentors; the other features the 2010–11 inaugural cohort.

The “CAE Open Forum: 2011 Early Career Presidential Fellows Share Their Work” will be held Thursday, November 17 from 12:15–13:30. This forum is chaired by Bryan Brayboy and Kathy Schultz. This will be followed the next day by “CAE Open Forum: Legacies of

Educational Anthropology—CAE Presidential Fellows and Mentors Look Forward” from 12:15–13:30 and is chaired by K Tsiarina Lomawaima and Teresa McCarty.

CAE Contributing Editor Steve Bialostok can be contacted at smb@uwyo.edu.

Council for Museum Anthropology

MARGARET BRUCHAC, CONTRIBUTING EDITOR

Digital Repatriation in the Field of Indigenous Anthropology

By Timothy Powell (American Philosophical Society)

As the term “digital repatriation” gains wider circulation, it has come under increased scrutiny and criticism. At the 2010 AAA Annual Meeting in New Orleans, Kim Christen convened an Executive Program Committee session entitled “After the Return: Digital Repatriation and the Circulation of Indigenous Knowledge.” Despite abundant examples of how digital technology creates opportunities for working in partnership with indigenous communities, questions focused on the inadequacies of the term “digital repatriation.” Panelist Chip Colwell-Chanthaphonh (Denver Museum of Nature and Science) stated the problem most succinctly by recounting that the Native communities he worked with always wanted to know if “digital repatriation” meant that they were going to get the original materials back. The answer, of course, was no.

Part of the problem, it seems, is that the term “repatriation” is so strongly tied to NAGPRA, with its attendant expectations of the original’s return and the painful memories of claims denied. Implicit in this association is the assumption that repatriation applies solely to material culture. Thus, difficult questions emerge about whether a digital surrogate can ever adequately stand in for the original.

The dilemmas of digital repatriation in the context of museums should not, however, preclude fuller discussion of how this new technology can be used in other areas of indigenous anthropology. Explorations of digital reprography’s possibilities have recently shifted to collaborative efforts among anthropologists, communities and archives with significant holdings of indigenous images, recordings, and ethnographic documents. Here expectations shift. One striking difference is that most indigenous communities would prefer to receive digital reproductions of songs or photographs rather than, say, the original wax cylinder or negative.

At the American Philosophical Society (APS), where I am Director of Native American Projects, an alternative model has recently been introduced: a “digital knowledge sharing initiative.” Two Andrew W Mellon Foundation grants are supporting APS’s efforts to digitize its entire collection of Native American and First Nations audio recordings, totaling more than 3,000 hours, including 75 languages from 33 indigenous language families. The grant also creates a prototype Native American Fellows program with four indigenous communities—Ojibwe, Eastern Band

of Cherokee, Penobscot, and Tuscarora—that allows language teachers, elders and college students to do research at APS, where they can also scan archival materials related to the recordings in order to build digital archives back home.

These efforts have led to the creation of *indigenous* digital archives. The cataloguing system developed by communities includes new fields—such as clan affiliation, orthographic transcriptions of indigenous names, genealogical information—that make it easier for community members to find ancestors and traditional practices in the archive. Typically, collections at APS are catalogued by the name of the anthropologist who collected the materials, often neglecting the names of Native informants. By foregrounding the indigenous wisdom keepers, singers and speakers, we are beginning the process of decolonizing the archives.

As another important outcome, we have been challenged to discuss protocols for culturally sensitive speech, images and data. Because NAGPRA guidelines do not apply to archival materials, the Society of American Archivists has been unable to agree on best practices and protocols for access. Our discussions with the project's Native American advisory board are thus extremely important as indigenous anthropology moves into the digital age.

Although the original documents and recordings will remain at APS, the project constitutes a historic paradigm shift. Valuable materials that have long been isolated in archives inaccessible to tribes and First Nations are now being revived for use in language preservation and cultural revitalization programs in their communities of origin. The benefits of this digital knowledge sharing initiative should reach well beyond the four communities partnering in the initial study. Once the 3,000 hours of songs, stories and linguistic materials have been digitized, the costs for reproduction will drop dramatically, and accessibility is expected to increase. Since the project started in 2008, the APS has filled requests for digitized materials from 70 indigenous communities or anthropologists working in partnership with tribes and First Nations. As word spreads and other archives move to digitize their collections, more material will become available for sharing with indigenous communities. Thus, although digital sharing does not result in direct repatriation as expected under NAGPRA, it does produce returns of great value.

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

Culture and Agriculture

SUSANNA DONALDSON AND JOAN MENCHER,
CONTRIBUTING EDITORS

C&A at the Annual Meeting

This year C&A is sponsoring and co-sponsoring seven paper sessions at the 110th AAA Annual Meeting. Sessions cover a wide range of topics including a two-part tribute to the life and work of the late Walter Goldschmidt. Sessions include: Seeds: Grown, Governed and Contested; The Continuing Traces, Tidemarks

and Legacies of Walter Goldschmidt's Life and Work; Modes of Control and Governance in Agrarian Systems; The Problem with Loss; Ethnographic Approaches to Food Activism: Agency, Democracy, and Economy; Small-Scale Producers and Rural Economies in the 21st Century: Re-Adapting to Shifting Landscapes and Climate.

See below (and November's column) for a preview of what to expect from the C&A sessions. For more detailed information on these events, please see the AAA Annual Meeting Program at www.aaanet.org/meetings.

The Problem with Loss

This session, organized by Jenna Andrews-Swann (Georgia Gwinnett C) and Virginia Nazarea (U Georgia), also includes papers by Susannah Chapman (U Georgia), David Sutton (Southern Illinois U), Kristine Skarbo (U Georgia), Maricel Castillo Piniero (Universidad de los Andes), Richard Wilk (Indiana U), Lisa Chaudhari (Northern Arizona U), Madalena Monteban (U Georgia), James Veteto (U Northern Texas).

The session will reflect on loss and how it is used in relation to biodiversity, food, health and landscapes. Combining papers focused on tracking and assessing loss with those on imagining and transforming loss, participants will examine to what extent and in what ways “the marginal,” “the displaced,” “the nostalgic” and “the acted upon” are affected by—or are even aware of—their tidemarks and “lost” legacies.

Ethnographic Approaches to Food Activism

This session, organized and chaired by Valeria Siniscalchi (EHESS) and Carole Counihan (Millersville U), also includes papers by Inez Adams (Michigan State U), Joan Gross (Oregon State), David Beriss (U New Orleans), Ellen Messer, Penny Van Esterik (York U), Birgit Muller (EHESS), Joan Mencher (CUNY), Elizabeth Fitting (Dalhousie U), Amanda Green (Oregon State), Marc Edelman (Hunter C), Daniel Reichman (U Rochester).

Co-sponsored by C&A with the Society for the Anthropology of Food and Nutrition, this session will explore food activism, a growing global practice taking many forms in diverse geographical, cultural, and class locations. Papers explore efforts to promote social justice and food sovereignty from individual acts by consumers or producers to organized social movements such as Via Campesina, Slow Food or Fair Trade. Using ethnography conducted in India, Honduras, Italy, Canada, the United States, and Mexico, papers in this session address three main questions: (1) Who are the actors of food activism, what forms of agency do they realize and what are the primary obstacles? (2) How do these movements imagine, define, and promote food democracy and do they forge local and global links with other movements or political institutions? (3) How do different food activists engage with the economy and what kind of economy do they promote?

Small-Scale Producers and Rural Economies of the 21st Century

This session, organized by Deborah Sick (U Ottawa), also includes papers by Greg De St Maurice (U Pittsburgh), Laura-Anne Minkoff-Zern (U California-Berkeley), Carylanna Taylor (U South Florida), Donald Attwood (McGill U), Josephine Howitt (U Ottawa),

Sabina Doyon (Laval U), Pierre-Alexandre Paquet (Laval U), Rodrigo Penna Firme Pedrosa (Indiana U), Jennifer Esperanza (Beloit C), Jessica Chelekis (Middle Tennessee State U), Nathan Young (Ottawa U).

Presenting case studies from a variety of rural regions around the world, the papers in this panel examine the changing face of rural economies, the redefinition of rural-urban, local-global economic relationships and the multiple ways in which rural dwellers are drawing on distinct social, cultural and environmental resources, as well as regional, national and international networks to preserve rural livelihoods. Questions considered are: What challenges do they face in attempting to do so? Are state policies contributing to the need for rural small-scale producers to withdraw and retrench or to the redefinition and re-energizing of rural economies? What impacts are these processes having on the socio-economic structure of rural societies and the biophysical environment in which they live?

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

Evolutionary Anthropology Society

JOHN P ZIKER, CONTRIBUTING EDITOR

The Gift of Maps

By Gwilym Lucas Eades

The work I have set out for myself involves an examination of the role of mapping, cartography and geospatial technologies in enhancing and promoting cultural continuity in North American indigenous communities.

I worked in eastern James Bay through summer and winter collecting data using a carefully designed methodology including participant observation, visual ethnography and participatory mapping. The eastern James Bay Cree place a great deal of emphasis on place names both traditional and local (to use Fikret Berkes' distinction). But the division between old (traditional) and new (local) names is artificial in the sense that the Cree themselves often use both at the same time in order to complete various spatial tasks of navigation or itinerary completion. Furthermore, many of the tasks and itineraries are repetitive, completed in much the same, if not in exactly the same, way each time they are completed, often involving groups of named places occurring in sequence.

For instance, to get to traditional hunting areas, trappers might use the highway to get closer to an area of interest, switching to more traditional means, such as sleds, to cover the remaining distance to a cabin. New itineraries and styles of movement on the land are becoming ingrained, aided in no small part by the use of maps and geospatial technologies such as GPS. I theorize that the selection and use of distinct sets of toponyms for navigation to traditional territories, or to distant cities alike, is a form of group selection (of the places referred to by the toponyms). I call this the “Theory of Toponymic Group Selection (TTGS),”

consciously echoing Gerald Edelman's Theory of Neuronal Group Selection (TNGS). I am indebted to Edelman for providing great detail about how the mind and body works in and through the use of brain maps and for providing the wonderful metaphor of mapping.

I am a geographer with an interest in memes as mechanisms for intergenerational indigenous knowledge transmission about place. Memetics is an inherently interdisciplinary field with new books and papers continuing to appear over the last decade and into this one. Sample titles include *The Memetics of Music* (Jan), *Genes, Memes, Culture and Mental Illness* (Leigh) and *How Tradition Works* by Drout, all books devoted to memetics in fields as diverse as music, English literature and medicine. Other books that discuss memes as a part of a larger discussion include *The Beginning of Infinity* (Deutsch), *Darwinian Sociocultural Evolution* (Blute) and *Explaining Culture Scientifically* (Brown, ed).

Memetics is also a holistic field, bridging dichotomies between disciplines; between mind and body; between performance and inscription. As mentioned by John Crandall in his May 2011 EAS column, holism does matter. I believe this to be true, and I agree wholeheartedly that memetics and interdisciplinarity are both ways of asserting the value of holism in academic theory and practice. As a geographer, I worry that my discipline may never catch up, since the state of memetics in this field is virtually non-existent. Memetics is an embattled field at the best of times.

The most common objection to the validity of memes is that they are neither real nor useful. Worse, the meme is accused of reducing complex minds to functional apparatuses. These objections come from the fields of biology (see the debate between Blackmore and Wimsatt in the edited 2010 volume, *Contemporary Debates in the Philosophy of Biology*) and social anthropology (see Bloch's 2005 book, *Essays on Cultural Transmission*). The most appropriate response is that memetics offers a way of framing culture that is theoretically expedient. It is an epistemology that divides culture into discrete segments that offer meaningful possibilities for analysis and greater understanding of that culture. Memes are emphatically not, however, analogous to genes.

A discussion of memetics is met with much less incomprehension amongst anthropologists than amongst geographers. Given the thoughts on this matter provided by Crandall last month, and the research potential outlined here, I have no doubt DNA-based research, and the memetic research that it has inspired, is well on its way to seeing the complementary field of memetics achieve its full share of recognition.

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

General Anthropology Division

ERIC LASSITER, CONTRIBUTING EDITOR

Integrated Strategies in Teaching Anthropology

The integrated, online version of the six volumes of *Strategies in Teaching Anthropology* (2000–10) was

published by Pearson Higher Education in the spring of 2011. The 184 strategies are organized by subfield: general, biological, cultural, archaeology and prehistory, language and culture. The service, including printing, is free to educators. The strategies are basically at introductory levels, and most are relative to in-class activities. They cover from part of a class session to 2–3 class periods. To get online, go to www.pearsonhighered.com/educator/product/Strategies-in-Teaching-Anthropology and request access to Pearson's Instructor Resources Center. If you have questions, visit Pearson's Technical Support site at <http://247pearson.custhelp.com>.

Pearson and the co-editors are pleased to announce a continuation of the series by accepting up to eight new strategies a quarter, with immediate publication into the integrated series. The first of the new strategies have gone online as of September 1. They include:

- Juliana Flinn (Introducing Culture). Students view photos via slides or Powerpoint of "events from the field", ie, a non-American culture, and then of American culture: events, activities, places, symbols, objects. Upon viewing each, students write a brief description or interpretation of what they have seen. The aim is to understand the concept of culture.
- Bill Guinee (Authentic Learning Through a Cross-Cultural Interviewing and Blogging Exercise). Over a period of a term, but only using two class periods to set it up, students interview an international student about topics discussed in class—economics, social organization, religion—and present their results in a personal blog of 250–500 words per blog episode.
- Deb Rotman (Cell Phones and Social Networks). Students in small groups analyze their cell phone calls and social networks after answering questions concerning individual contact lists and recent cell lists divided into kin or friends. They then compare their lists with others in their group.
- Faith Warner (A "First Fieldwork" Firsthand Experience for an Introductory Cultural Anthropology class). After about 20% of a class volunteer to be the ethnographers, they go into a "village of natives" (the rest of the class) to collect ethnographic data. Several "rules" go into effect on each side. After the encounter, discussion falls on doing field work, culture shock, issues of gender, and figuring out those rules.
- 4) Cheryl Lyons (A Starter Guide to Developing Online Courses). This is essentially a set of do's and don'ts for beginning online teaching of anthropology from the perspective of a social scientist who has successfully been doing online courses for a decade.
- 5) Sam Pack (Who Can Say What to Whom? The Grey's Anatomy Game). Using the popular TV program that has the advantage of cast members of different ethnicities, students discuss situations (real and hypothetical) involving various cast members relative to "who can say what to whom."

If you have a successful strategy to share with others, contact Pat Rice, on behalf of the other co-editors Dave

McCurdy and Scott Lukas, at pat.rice@mail.wvu.edu. The due dates and publication dates are the first of December, March, June and September. Send a paragraph summarizing the topic, activity and learning outcomes of the strategy.

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

Our first column of the year is dedicated to the 2011 MES Student Paper Prize winner. This annual award comes with a cash prize and an opportunity for the winner to present their paper to section members at the AAA annual meeting. Elif Babül, this year's winner, is a PhD candidate in anthropology at Stanford University.

Smells Like Translation: A Summary

By Elif Babül (Stanford U)

Turkey's pending accession to the European Union (EU)—an international political process that continues to stir lively debates—largely depends on the country's compliance with "the Copenhagen Political Criteria." Human rights are an important part of those criteria, and they constitute a major political liability for the Turkish state due to state officials' involvement in many human rights violations. Since the 1980 military coup, human rights have become one of the major resources for oppositional forces to effectively challenge authoritarian state policies. Due to this specific history, human rights have come to be associated with anti-state, separatist movements, and they have been stigmatized as "rights for criminals" in state discourse. However, Turkey's will to join the EU over the last decade forced the state to engage with this stigmatized field and incorporate human rights into the governmental field. Successive governments have issued sweeping legal reforms to improve Turkey's compliance with EU human rights standards. Following Turkey's Accession Partnership in 2002, a series of training programs was also set up to ensure a transformation in the behavior and attitudes of the state officials and government workers who would be implementing these new regulations.

"Smells Like Translation: Pedagogies of Human Rights and Transnational Standardization in Turkey" is based on over two years of research alongside 11 different human rights training programs for state officials and government workers in Turkey. These programs covered a range human rights issues, from the prevention of violence against women to refugee law, and from the establishment of a juvenile justice system to the prevention of torture. The audience of trainings was also diverse, including a wide range of professionals: law enforcement agents, members of the judiciary, social workers, and healthcare specialists. Composed of "reform programs," "harmonization packages" and "capacity building trainings," Turkey's EU accession overwhelmingly portrays a pedagogical encounter geared towards reshaping the national governmental realm according to transnational standards of "good gover-

nance.” Emblematic of this encounter, human rights training programs feature both national and international non-governmental figures such as human rights experts whose job is to train Turkish governmental actors. They highlight, in many ways, the pedagogical form of the transnational standardization processes.

My paper focuses on the events and practices of translation that take place during these programs. As most of these training programs are EU funded projects with a standardized format that involves the inclusion of foreign experts or project advisors who do not speak Turkish, translation is an integral part of human rights training. Training programs usually have translation of the foreign language-speaking expert for the Turkish-speaking audience, or translation of a Turkish-language seminar for the non-Turkish speaking project manager, project advisor or observer.

I argue that translation emerges as an articulation of the foreignness of the universal human rights discourse during human rights training programs. This foreignness is one of the major reasons for the perception of human rights as unacceptable and threatening within governmental circles in Turkey. At the same time, translation also provides the tools for the management of foreignness with the hope of making human rights acceptable for the Turkish state officials.

Tracing the practices of rephrasing, editing, silencing, speaking out, speaking back and performing that take place during translation, I argue that the translation processes in human rights training programs produce two important results. First, by actively editing the utterances of foreign experts to fit them into the official state language, translation reinforces the borders designating the sayable and the unsayable within the Turkish official domain. Second, by enabling the Turkish state officials' access into “the foreign” in less threatening ways, translation processes lead to a strategic re-presentation of the transnational as a governmental technology for some state officials. Tracing the translation of EU human rights standards into the Turkish “state language” reveals that Turkey's EU accession is not just a political affair. It is also a social process of state-making that involves everyday practices of rejection, negotiation, and accommodation.

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

National Association for the Practice of Anthropology

EVA FRIEDLANDER AND TARA EATON,
CONTRIBUTING EDITORS

President's Report: October 2011

By Tim Wallace (NAPA President)

Within AAA, NAPA represents the interests of those anthropologists whose work takes them into contexts of application and employment outside the academic realm. Despite its small size (about 550 members out of approximately 11,000 AAA members), NAPA has an

influence in AAA leadership greater than its numbers might suggest. This is due in large part to the hard work of its membership and leadership, and the commitment to service that has always been a hallmark of our section. Here I mention only a few of the many ongoing activities since New Orleans.

The new, redesigned NAPA website will be up shortly and ready for use. Jen Cardew Kersey's new design makes the website more user-friendly. Tom Greaves has been doing yeoman work in our mentor match program, handling about three to four mentor requests weekly. Neil Tashima and Mary Butler are leading a mentoring Task Force to determine how our mentoring program can be enhanced and expanded to other constituencies. The Membership Committee, headed by Jennifer Wies, is producing the long-awaited membership directory. She is also working on ways to increase membership among current AAA members. Ellen Puccia has taken on an additional role beyond those of LPO liaison and the Membership Committee as Volunteer Coordinator.

On the financial side, our 2012 budget was submitted to and approved by the AAA. John Massad, NAPA Treasurer, is chairing an Ad Hoc Budgeting Review Committee to find ways to save money efficiently without impacting our programs. In addition, President-Elect Leni Bohren will chair another Ad Hoc Committee on Endowments on ways to fund new and interesting projects for NAPA members.

This summer also saw the successful completion of the third annual NAPA Occupational Therapy Field School in Antigua, Guatemala. The Field School's unique transdisciplinary curriculum and fieldwork combines theories and methods of medical and applied anthropology with occupational science and therapy.

November is right around the corner and Carol Hafford, Program Chair, along with Sabrina Scott, Workshops Chair, and Cathleen Crain, Organizational Committee Chair, have lined up an impressive array of sessions, activities and events, including sessions on business anthropology, library ethnography. More can be found on our website.

The NAPA/AAA Employer Expo, one of the main events, is in its sixth year, featuring public, private and non-profit employers that showcase the creative ways anthropologists use their skills and highlight some of the many careers open to professional anthropologists. Our networking event (“Bonjour! Let's Talk!”) is your time to connect with NAPA leaders and enthusiastic members with shared career interests. We welcome all current, past and potential NAPA members. Join us for light refreshments. We look forward to seeing you there!

Finally, two new features of the Expo begun last year are an NAPA instant mentoring booth and a “flash” booth featuring a variety of cutting edge employers. The NAPA Business Meeting will be held Friday November 18, 18:15–19:30.

The 2011 Montréal meeting promises to be one of the most exciting in years, so please join us for the many activities your NAPA will be organizing.

Tim Wallace, President of NAPA, is an associate professor of anthropology at NC State University.

Attend NAPA Sponsored Workshops

By Sarah Smith (U South Florida)

Learn important tools, techniques and methodolog-

ical frameworks to improve your skills as a practicing anthropologist through NAPA workshops! Need to improve your technology skills? Register for a workshop covering the Fieldworks Data Notebook or visual presentation skills. If you need some direction on your career path, there are workshops on self-presentation, stress-management and building self-esteem, networking techniques and life-course approaches to your career. Want to bring new methods and theory into your toolkit? Try a workshop on how to develop an ethnographic field school, participatory design and methods, evaluation basics, applications in tourism research, or incorporating focus groups into marketing research. Workshops that focus on communication outside of anthropology are an important component this year: communicating with the journalistic world, subject matter experts, or marketing the anthropological lens. Finally, there are workshops that build foundational skills for practicing anthropologists, including preparing undergraduate students to practice anthropology, how to work with the UN and how to conduct contract work.

For complete descriptions of these NAPA workshops, go to the AAA website and register early so you are guaranteed a seat!

Sarah Smith is a doctoral candidate at the University of South Florida.

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

The Four-Field Approach: Best Kept at the Undergraduate Level

By Jennifer Long (U Western Ontario)

It is a reality that as we graduate from university, not all of us are going to be working in fields directly related to anthropology. With factors such as an unpredictable economy and, in certain regions like southwestern Ontario, an over-saturated job market, transferable skill sets will be the greatest asset that an anthropology student learns from their degree. In my opinion, those who have come from a four-field program in anthropology will have more transferable skills to set them apart in the competitive job market.

As an undergraduate, I attended McMaster University's anthropology program that marketed itself as four-field. In order to major in anthropology with a social and cultural focus, I had to successfully complete courses in statistics, linguistics, bioarchaeology, physical archaeology and medical anthropology. From these courses, I learned basic statistical concepts and how to use a spreadsheet, I cultivated charting and mapping skills, and gained a deeper understand of underlying factors that contribute to health and medical issues in society today. When I stepped out into the working world, I no longer had to limit myself to jobs in the social or cultural area alone.

As someone who has worked for an international corporation (between my Master's and PhD degrees), I have some experience in how the various fields of anthropology can provide transferable skills. When transitioning from a contract worker to permanent employee, I took a test to determine my ability to move up the corporate ladder. This exam tested not only my analysis and communication skills but also my mathematical problem-solving skills. When preparing for this test, I remember looking at my statistics textbook, thinking, "I haven't looked at this stuff for ages!" However, I soon felt relieved that I had some sort of background in this area. In truth, my days at the office were spent filling out spreadsheets and determining logistical outputs instead of reading about the immigration policies of the Netherlands. I truly felt better prepared due to the transferable skills that I acquired from my four-field anthropology undergraduate degree.

Having said this, these transferable skills may be something that may be most beneficial when learned at the undergraduate level. As a sociocultural anthropology PhD student, I am currently attending another Canadian institution that commits to a four-field approach. Our department features a number of mandatory courses and a bi-weekly lecture series that are to be attended by *all* anthropology graduate students. I find one drawback to this approach, however; trying to fulfill the requirements of this four-field approach in the precious amount of time I have to complete my degree (with four years of funding). As a social and cultural student, I have attended lectures on isotopic analysis and paleopathology, for example, that while truly intriguing and of value to the discipline, are not necessarily going to help me understand the manner in which certain immigrants are excluded from public places, which is in line with my own PhD research. While I appreciate the importance of having transferable skills such as mapping or statistics, the methods by which I go about my own project are likely to only be learned in a methods class designed for students in my specific field. While the four-field approach is no doubt valuable for its ability to diversify one's skillset, at the graduate level—at a time when one is trying to become an expert in their particular field—this diversity is perhaps less beneficial than finishing on time or writing one more field-specific grant application.

Therefore, during a period that is already time-deficient and at a stage when expertise is becoming the important focus, the four-field approach remains a commitment that may be best focused upon as an undergraduate. At a time when transferable skills are of utmost importance, the four-field approach will only help you as you begin to contemplate employment opportunities.

But hey, what do I know? Maybe we need another perspective, perhaps someone from a different field, to weigh in on the matter. Look out for the next NASA column where my bioarchaeologist colleague Zoe Morris gives her thoughts about the pros and cons of the four-field anthropology department.

Jennifer Long is a PhD candidate at the University of Western Ontario in London, Canada. Her PhD research is on Muslim minorities' access to public places in Rotterdam, the Netherlands.

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

Congratulations to David Lancy (Utah State U) for being awarded the D Wynne Thorne Career Research Award, USU's most prestigious award. Lancy is one of the foremost anthropologists specializing in childhood in the world. His recent book, *The Anthropology of Childhood: Cherubs, Chattel, Changelings* (2008), draws on cultural anthropology, history and primate studies to provide a comprehensive analysis of childhood among humans.

Interdisciplinary Research Project on the Ecology of Infectious Disease in Uganda

Congratulations to the international team recently awarded a big grant to do some highly interdisciplinary research in Uganda. The research team includes: Tony Goldberg (Wisconsin), James Holland Jones (Stanford U), Colin Chapman (McGill U), Bill Switzer (CDC), Nelson Ting (U Iowa), Mhairi Gibson (Bristol U), Simon Frost (U Cambridge), Jennifer Mason (U Manchester). There are strong components of both biological and social anthropology as the researchers study primate ecology, social behavior and human behavior, beliefs, social networks, and land-use. The funding comes from the joint NSF-NIH program on the Ecology of Infectious Disease. It is the first project in the history of this program to receive its funding from the National Institute of Allergy and Infectious Disease (NIAID). It is also a US-UK collaborative proposal, involving scholars from Bristol, Cambridge and Manchester as well as the North American PIs.

UK Smart Grids Project

Human impacted climate change has been accepted by most governments and people around the world. This has resulted in carbon emission reduction targets and one mechanism for achieving such targets has been the implementation of smart grids. In the UK, smart meters and smart grids are set to be rolled out across the country over the next few years. The potential carbon emission reductions of such a roll out, however, depend in part on how people understand and relate to the technologies involved. An interdisciplinary team of anthropologists, geographers and engineers at Durham U are working with CE Electric and British Gas on the UK's biggest smart grid project to try and understand the relationship between people's social behaviors around and understanding of energy consumption. The £54 million project will involve more than 14,000 participants and has been funded by the energy regulator, OFGEM. Sandra Bell, Mwenza Blell and Stephen Lyon (Durham U) are the anthropologists responsible for implementing a set of surveys and in depth interviews with domestic and business customers (www.networkrevolution.co.uk).

Companion to Cognitive Anthropology

Be sure to keep your eye out for a new edited volume on cognitive anthropology.

A Companion to Cognitive Anthropology (2011) is edited by several members of the section: David B Kronenfeld (UC Riverside), Giovanni Bennardo (UNI), Victor C de Munck (SUNY New Paltz), Michael D Fischer (U Kent). The contributing authors provide a comprehensive review of the development of cognitive anthropology from its beginnings to the present day. The book promises to be an invaluable text book for any course on cognitive anthropology.

Meetings in Montréal

We had a long discussion at our spring meeting in Charleston, SC about what to do in Montréal. We agreed that in addition to fully participating in the AAA conference, we would also try and offer some other opportunities for diverse kinds of activities which don't fit easily within the jam packed AAA schedule. Have a look at the anthro-sciences website (anthrosciences.org) and email list for more information about what is being organized. I look forward to seeing you all in Montréal!

Spring Meetings in Las Vegas

Our spring meeting will be held in Las Vegas February 22–25, 2012. As in previous years, we will meet with the Society for Cross Cultural Research, so in addition to the usual section crowd, we will have plenty of others who are doing interesting research. There will be more information about this meeting on the website but start thinking about submitting abstracts now, since the deadline will be in late autumn.

Membership

Finally, can I urge anyone about to renew their AAA membership to please consider joining the section. Membership numbers translate into representation within the organization, so the larger our section, the more say we will have in things like conference programs.

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

We are pleased to announce that both spring and fall issues of *Teaching Anthropology: SACC Notes* are posted on our website, saccweb.net, available to the public free of charge. Here is a brief synopsis of their contents.

Spring issue: In his recurring column, "Archaeology Matters," our archaeological guru, Bob Muckle, takes up the topic of mummies. After briefly surveying mummies from various places in the world, he focuses on Otzi, known by many as the "Iceman" who died in the European Alps 5,300 years ago, and unlike the royal Tut, was "just a regular guy who got caught up in an unfortunate circumstance." Jack Kelso highlights some of the changes that our discipline—especially cultural anthropology—has undergone (not all of them favorable). After demonstrating how much,

over the past 50 years, anthropology has broken apart into pieces (some of them hardly recognizable), he suggests some paths toward making it whole again. Laura Tubelle de González takes us on a taste-tempting tour of the kinds of foods we choose to enhance our moods when we feel good and make us feel better when we don't. She provides insights into both what and why people around the world eat to please themselves.

In his review of Alexis de Tocqueville's *Democracy in America*, Volume 1, Bill Fairbanks asserts that the French observer of American democracy shares much with Ruth Benedict and other students of national character as well as with the 19th century cultural evolutionists. He argues for the work's continuing relevance to students of American culture. Alison Diefenderfer discusses the kinds of students that inhabit community colleges today and how we might improve the ways we can help them learn. She asserts that learning styles and the academic skill levels students bring with them must figure in the traditional mix of "cultural diversity" and presents some alternative ways an anthropology class can serve our increasingly diverse student population. Finally, *TASN's* Assistant Editor Ann Kaupp musters the facilities of her Smithsonian Institution Anthropology Outreach Office to provide us with a comprehensive list of resources on seeking careers in and related to anthropology.

Fall issue: Autumn Cahoon examines the use of language in some recent Disney films and its effects on shaping children's views of people and the world around them. Among her findings: Hollywood uses certain dialects regularly to represent negative stereotypes, and Disney often misrepresents both foreign and certain domestic linguistic patterns to negatively stereotype minority groups. Having taught a course on the anthropology of childhood twice to very different groups of students, Dorothy Davis discovered that many of them had difficulty understanding their own childhoods, and that the key factor seemed to be whether or not they had children of their own. Through ethnographic interviews of foreign students and viewing and discussing two foreign films, Davis and her students explore the nature of "otherness" as it relates to childhood.

Jillie Drutz reviews Carol Ellik's and Joe Watkins's new career guide for anthropology graduates, and her perspective is especially important to undergraduate anthropology majors like herself, because they will not only read the book; they will use it. Elise Fulara assigns her mostly suburban students to visit a community ethnic museum, historical site or cultural center with their eyes, ears, cameras and notebooks poised to learn. Occasionally she can even observe students overcome the culture shock of visiting places their parents would never have permitted them to visit.

Janelle Thornton interviews a group of her fellow students to explore some of the ways their emotional involvement in music—whether listening to it or performing it—relates to their respective identities. The students' own narratives provide a rich variety of responses that reveal both the complexity of the concept of identity and how much a part of it musical involvement can be. Finally, in my commentary, after observing that our vocationally oriented responses to the "What can you do with anthropology?" question have failed to persuade a public largely ignorant of

our discipline, I argue that we should present anthropology as what it has always been: a central component of an undergraduate liberal arts education.

Email communications to lloyd.miller@mchsi.com.

Society for the Anthropology of Consciousness

PETER N JONES, CONTRIBUTING EDITOR

Anthropology of Consciousness Seeking New Editor and Call for Papers for Annual Spring Conference

I would like to bring attention to the current open call for Managing Editor of *Anthropology of Consciousness*, the peer-reviewed journal of the Society for the Anthropology of Consciousness (SAC), a division of the American Anthropological Association (AAA). The journal is a leading publisher of cross-cultural, experimental, experiential, and theoretical approaches to the study of consciousness, and the position is supported by a number of associate editors. Below is the official call.

Call for Anthropology of Consciousness Managing Editor

The Executive Board of the Society for the Anthropology of Consciousness is now inviting applications for a new Managing Editor of its peer-reviewed journal, *Anthropology of Consciousness*. Interested applicants should submit a CV plus a statement addressing the qualification criteria listed below and her/his vision for how the journal might evolve. Please send all materials to Amy Smith, SAC Secretary/Treasurer at anthroamy@sbcglobal.net. Final selection will follow an interview, preferably before or at the AAA meetings in Montréal. The three-year term begins August 1, 2012. Deadline for applications: October 30, 2011.

Candidates will be evaluated on the basis of their individual strengths in the following areas:

- Demonstrated interest in and knowledge of SAC's areas of research and scholarship.
- Experience and knowledge in publishing, editing, and journal administration.
- Excellent written and oral communication skills.
- Higher degree in anthropology or closely related field.
- Proven record of publications, with preference to refereed publications.
- Good interpersonal skills and experience supervising staff.

Working arrangements: Must be available for a three-year term of appointment. Must meet strict deadlines to produce two issues of the journal annually. Works closely with associate editors/peer-reviewers and an assistant editor. Training provided, preferably before term begins to overlap with current Managing Editor. Volunteer position, with \$1,000 annual honoraria and reimbursement for journal-related costs. 100% working remotely. Attendance at AAA annual fall meeting

expected, with travel and lodging reimbursement. Must have a computer updated to current standards and software, and access to email and Skype. Organizational or financial support from editor's institution or organization helpful.

For more information about sac and its journal, please visit: www.sacaaa.org.

SAC 2012 Annual Conference Call for Papers: Plants and Consciousness

Along with the current call for Managing Editor for the *Anthropology of Consciousness*, I would also like to take this opportunity to highlight the call for papers for the Society's annual spring conference. This year's theme is *Plants and Consciousness*, and the conference will be held in Boulder, Colorado. The complete call for papers follows.

SAC welcomes paper and panel proposals for its meeting to be held February 9–11, 2012 at the Millennium Harvest House in Boulder, Colorado. Possible topics include:

- Plants, food, herbs, and other natural substances used to enhance consciousness
- Cultural and psychological meanings of consciousness-altering plant use
- Use of plants in religion, ritual, and healing
- Archaeological studies of consciousness-altering plant use
- Biology and pharmacology of consciousness-altering plants
- Art and symbolism of plants in cultural context
- Ethnobotany, ethnopharmacology, psychopharmacology
- Physiological effects of consciousness-altering plants
- Papers dealing with other topics are also welcomed

Proposals are due December 1, 2011. For more information, or to download proposal and registration forms, please see SAC's website (www.sacaaa.org) or contact Amy Smith (anthroamy@sbcglobal.net).

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

Society for the Anthropology of Europe

VASILIKI P NEOFOTISTOS, CONTRIBUTING EDITOR

SAE Presence at the 18th International Conference of Europeanists

By Neringa Klumbytė (Miami U)

In June 2011, the SAE mini-symposium "Politics and Performance" took place at the 18th International Conference of Europeanists, organized by the Council for European Studies and hosted by the Institut Barcelona d'Estudis Internacionals, Spain. The mini-symposium investigated how political discourse is staged and consumed in public arenas by diversely positioned European citizens; how satire and allusions help

consolidate political goals and collective identities as well as how they transgress local cultures and national borders and become a political language understood trans-nationally. The panelists asked why politics, a traditionally serious engagement, becomes an arena for laughter and literary or artistic experimentation; what the meaning of various performative acts is, how they reshape neoliberal values, public spaces and ethical codes, and how they constitute authority and power.

The mini-symposium consisted of three panels. In the first panel Dominic Boyer (Rice U) and Alexei Yurchak (UC Berkeley) focused on the political aesthetics of Icelandic and American stioib; Noelle Molé (Princeton U) analyzed graduation poems in Padua, Italy; Neringa Klumbytė (Miami U) looked at political intimacies and laughter in Lithuania; and Leo R Chavez (UC Irvine) discussed visual metaphors in immigration discourse in Europe and the United States. In the second panel Christine Emeran (New School for Social Research) focused on youth protest performances in Ukraine; Larisa Kurtovic (UC Berkeley) explored politics of accountability and representation in Bosnia-Herzegovina; Maria Yelenevskaya (Technion-Israel Institute of Technology) discussed political humor of Russian-speaking Israelis; and Anna Sheftel (Concordia U) considered the role of dark humor as counter-memory in Bosnia-Herzegovina. In the third panel Magdalena Waligorska (European U Institute) introduced memorial Holocaust-related performances in Poland; Nataša Kovačević (Eastern Michigan U) spoke about Schleuser and their anti-immigration performances; Fabio Mattioli (CUNY) discussed regimes of political aesthetics in Skopje, Macedonia; and Jordi Nofre (Universidade Nova de Lisboa) analyzed politics of Spanish music and youth culture. Discussants Helena Wulff (Stockholm U) and Jean-Louis Fabiani (École des hautes études en sciences sociales) interrogated interpretations of how politics as a performative art form recreate European political landscape and European citizenship.

Preview of the 2011 Program: SAE Roundtables

By Marysia Galbraith (SAE Program Chair-Elect)

The Society for the Anthropology of Europe will have its annual roundtable luncheon at the AAA Annual Meeting on Saturday, November 19. Roundtable hosts will introduce topics that engage with the conference theme of “Traces, Tidemarks, and Legacies,” and address issues of central concern in Europe, and in anthropology generally. The luncheon offers an excellent opportunity to discuss these topics with the table host and with other scholars, and contribute observations and ask questions related to participants’ research, all while eating a catered meal together. Participants must register and pay in advance on the conference website. Caroline Brettell (Southern Methodist U) will moderate a discussion about “Immigrants, Citizenship and Belonging” in which participants explore the meaning of these constructions of distinction. Melissa L Caldwell (UC Santa Cruz) will host a roundtable titled “Harvesting the Nation: The Place of Gardens in Contemporary Europe” in which participants consider how gardens and associated gardening practices are spaces of political engagement. Susan Gal (U Chicago) will lead a discussion titled “Talking Back: Discourses

of Opposition to ‘Europe’ in East and West” which will compare various forms and politics of opposition to the futures offered by the European Union. Maya Nadkarni (Swarthmore C) will facilitate a roundtable on “The Future of Post-Communist Nostalgia” in which participants will consider nostalgia as a conceptual category for understanding disparate responses to post-socialist transformations in history, memory and collective identification. Deborah Reed-Danahay (SUNY Buffalo) will host a roundtable titled “New Directions for the Anthropology of Europe,” in which participants will reflect upon the future of anthropology in and about Europe. Sharon R Roseman (Memorial U Newfoundland) will moderate a discussion titled “Doing the Ethnography of Europe in a Cyber Age” in which participants will consider the challenges and opportunities that new media pose for ethnographers. While the roundtables focus on Europe, the themes addressed should also be of interest to scholars working on similar issues in other geographic areas. Registration for the roundtables will be available shortly.

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

Society for the Anthropology of Food and Nutrition

KENNETH MAES AND ALYSON YOUNG, CONTRIBUTING EDITORS

The Society for the Anthropology of Food and Nutrition will once again have a big presence at the AAA Annual Meeting (Montréal, November 16–20, 2011). SAFN will sponsor or co-sponsor the following sessions this year: Breaking Bread with the State: Exploring Food, Diet, Economy, Politics, Identity and Citizenship (3-0865); Changing Contexts and Responses to Food Insecurity (4-0935); Feeding and Food among Babies, Children, and Adolescents (5-0135); Before the Baby Comes: Dietary Provisioning During Pregnancy (5-0725); The Working Animal Body: Recovering and Suppressing Visceral Traces (5-0990); Taste the Difference: Food Futures and the Politics of Eating (and Writing) Food (6-0120); Anthropology of Wine: Ethnography from the Vineyard to the Glass (6-0570); and Food and Identity: Are We What We Eat? (6-0575). SAFN also reviewed a panel discussion on the “Immense New Challenges to the Future of Food: Reports from the AAA Task Force on World Food Problems,” to be led by Sol Katz (2-0590).

We have two invited sessions: Traces of Resilience: Food Security and Wellbeing over the Life Course (5-0430; Saturday, November 19) and Ethnographic Approaches to Food Activism: Agency, Democracy, and Economy (5-0805; Saturday, November 19). Please check the AAA website or meeting guide for information on the times and locations of these sessions.

Our annual business meeting and Distinguished Lecture will take place Saturday, November 18, from 6:15 to 7:30 pm. Continuing our tradition of honoring an anthropologist whose research has enhanced our understanding of food and nutrition, the Distinguished Lecture this year will be given by nutritional anthro-

pologist Darna Dufour. Dufour’s lecture will address “Anthropological Perspectives on the Nutrition Transition.” She exemplifies a biocultural approach to the study of food and nutrition. Dufour has made a number of important contributions to our understanding of how people cope with and respond to food scarcity and, more recently, on how urban migration and urban living impacts nutritional wellbeing. We are delighted that she has accepted our invitation.

We will also announce the Christine Wilson Award competition winners. Details on the Christine Wilson Award can be found on the SAFN blog. Please encourage your undergraduates and graduate students to submit papers. This is a wonderful opportunity for young scholars to get their voices heard, gain feedback on their writing, and be recognized for their scholarship.

This is also a good time for you to renew your memberships and spread the word about our energetic section.

In non-meeting news we’d like to highlight some shifts in SAFN’s online presence. Our new blog is up and running thanks to the efforts of David Beriss and Rachel Black, and has been quite active over the last few months. Fascinating posts address eating and protesting in the context of Greece’s financial crisis (by David Sutton); contemporary social movements to rethink and redesign school lunches (by David Beriss); using a handy new online tool provided by the UN Food and Agriculture Organization to track local food prices across the globe (by Craig Hadley); and how poor hygiene compromises food absorption in the gut, complicating the relationship between self-reported food insecurity and nutrition (also by Craig Hadley). Anthropologist and practicing clinical psychologist Richard Zimmer has also posted intriguing reflections on food problems faced by developmentally disabled people, and on his 10 years of administering pre- and post-operative psychological assessments to recipients of gastric bypass surgery.

We are eager for more contributions to the SAFN blog and would love to read your thoughts on food-related current events or topics, including your own research. Please visit the blog at <http://foodanthro.wordpress.com> to learn more about how to contribute. The blog space will soon replace our website and will become the portal for SAFN-related information, including teaching resources.

Finally, we’d like to announce that John Brett has been elected to the position of SAFN-President! He will take over as president next year. Congratulations John!

Please send your news and items of interest to Kenneth Maes, kenneth_maes@brown.edu or Alyson Young, agyyoung@ufl.edu. Visit the SAFN blog at <http://foodanthro.wordpress.com>.

Society for the Anthropology of Religion

JENNIFER SELBY, CONTRIBUTING EDITOR

SAR held its biennial meetings April 28–May 1 in beautiful Santa Fe, NM. The Society thanks the executive for all its preparatory work, particularly Program Chair

Paul Johnson and President Margaret Weiner for her organization. Student representative Natalia Suit sends us this report.

SAR Biennial Meeting: Religion and Materiality

By Natalia Suit (UNC Chapel Hill)

Things that surround us surreptitiously shape our responses to them; they influence our moods and emotions, affect our health, even kill or heal us. Strangely, most of the time we do not notice these mundane interactions with objects until a “major” disaster happens—our glasses are broken, the car key gets lost, or a computer freezes up. We live in a world increasingly crowded with things, yet we are not accustomed to examining what they do to (and with) us. Even anthropologists who deal with material culture are guilty of negligence in that matter, treating the manufacture and use of artifacts as one more space for the exercise of agency and intentionality...of humans.

“Religion and Materiality” was the theme of SAR’s biennial conference in Santa Fe, New Mexico. The topic challenged the traditional, unidirectional approach to objects as mere repositories of meaning. My space is short, so I will mention only the key events foregrounding fascinating new directions in this field.

The invited presentations focused on materiality and its agency. Even though religion had become increasingly dematerialized in modern ethnographic accounts, ever-multiplying crowds of objects cannot be kept from these accounts any longer—the recent burning of the Qur’an is one of many examples that call for more attention to those muted actors.

Panels covered a range of topics: sacred commodities, religious spaces, materializations of spirits, tangible seductions of the pilgrimage, sacred texts as objects through questions of animality and ontological otherness.

On the Presidential Panel, Webb Keane (U Michigan) asked how people produce the immaterial using the material means available to them. “On Spirit Writing: The Powers of Transduction across Semiotic Modalities” focused on the palpability of writing and people’s material responses to it, and suggested that the capacity to transform writing from one semiotic modality to another is an effective source of power in and of itself. In “The Corpse, its Spirit and the Question of Paleolithic Mediation,” Severin Fowles (Columbia U) problematized familiar assumptions about the origins of religious practice and a purportedly modern passion for objectification. In a series of photographs displaying chimpanzees’ reactions to bodies of the deceased members of the group, Fowles detected a “cringe” that not only complicates modern understanding of subject-object relations but also disrupts any easy human-nonhuman categorizations. In “The Cross and the Camera: Materializing Christianity in China through the Medium of Film,” Angela Zito (New York U) took us into the realm of Chinese documentary film and discussed the notion of cinematic mediation in the context of the unfolding life of a Christian community.

Peter Pels (Leiden U) gave this year’s Roy A Rappaport Distinguished Lecture in the Anthropology of Religion, “The Auto-Icon: Reflections on a Secularist Relic.” It provocatively evoked the mummified body of Jeremy Bentham, whose wish to immortalize himself was

thwarted by the recalcitrance of his own waxed corpse, thus posing the question: Who is the agent in this ensemble?

In her Presidential Lecture titled “Beyond Belief: Between Rocks and Hard Places,” the current president of the Society for the Anthropology of Religion, Margaret Wiener (UNC Chapel Hill), suggested we rethink the precincts of the “real” and the “supernatural” by examining ways in which things *become* “real.” Instead of asking about the beliefs of others—a standard anthropological question—she proposed paying closer attention to our own intellectual practices that have so successfully stabilized the notions of nature and culture, and enduringly shaped the discourse on religion and the supernatural.

The rich selection of papers was accompanied by a screening of *The Poojari’s Daughter* by Gillian Goslinga (Wesleyan U), which sensitively portrayed the entanglements of things and humans in a shrine devoted to Pandi, an Indian god who gives children to barren women.

This year’s conference was certainly not barren. With its stimulating presentations, beautiful location, delicious food, fortuitous weather, and arts and crafts milieu, there is no doubt that the “Religion and Materiality” weekend in Santa Fe had something for everyone to enjoy.

Natalia Suit may be reached at suit@email.unc.edu. Please send column ideas or items of interest to [Jennifer Selby at jselby@mun.ca](mailto:JenniferSelby@mun.ca).

Society for Cultural Anthropology

JEAN M LANGFORD, CONTRIBUTING EDITOR

Culture@Large in Montréal

The Society for Cultural Anthropology’s signature event at the annual meeting of the AAA, “Culture@Large” features four anthropologists in conversation with an interlocutor from outside the discipline. This year’s event, “The Human in More Than Human: Interspecies Communities and the new ‘Facts of Life’” is organized by John M Hartigan (UT Austin), and features Dorian Sagan, science writer, in conversation with Myra Hird (Queen’s U), Stefan G Helmreich (MIT), Kim TallBear (UC Berkeley), and Augustin Fuentes (U Notre Dame).

Sagan is a fascinating thinker, who has written and co-authored a range of books, including, *The Sciences of Avatar: From Anthropology to Xenology* (2010); *Notes from the Holocene: A Brief History of the Future* (2007); *Dazzle Gradually: Reflections on the Nature of Nature* (2007); and *Acquiring Genomes: A Theory of the Origins of Species* (2003). In this forum, Sagan offers himself as a vector for bringing the new biology to the anthropological community. As Earth’s population doubled over the last 50 years, we are forced into ecological confrontation with the reality that “we” are more than human. Delving into the thermodynamic facts of ecology and the still too-little known, deep evolutionary drama that got us here, Sagan will sketch some road markers for acquiring the biological literacy necessary to understand the ecological realities that are forcing them-

selves onto human consciousness. Although its derivation from the Soviet science of VI Vernadsky is cryptic, ecothermodynamic thought has provided a rich source for theorizing, as well as transhuman master metaphors for philosophers from Bataille to Derrida. Sagan’s talk will link to these authors by first providing the perspectival ground cultural anthropologists should acquire before they start theorizing.

2012 SCA Spring Conference

Watch the SCA website for the call for papers and session proposals for the 2012 Spring Conference on the theme of “Life and Death: A Conversation.” The conference, organized by Jennifer Cole (U Chicago), Peter Redfield (UNC Chapel Hill), and Danilyn Rutherford (UC Santa Cruz) will take place in Providence, RI at the Providence Biltmore Hotel.

The conference theme springs from the recognition that life and death have long played a central role in anthropology’s efforts to define the human. Recent developments in the experience of both, however, suggest reconfigurations in these essential thresholds of being and a corresponding need to reexamine the analytic assumptions brought to bear on them. Alongside the emergence of new forms of biological science, medical technology and expertise, a concern for life pervades both international political discourse and the rhetoric of international moralism. Both individual bodies and figures of mass death feature prominently in political stagecraft, while calculations of risk define and measure life conditions. In addition to recognizing the emergence of humanitarianism, human rights and ecology as key secular domains central to the construction of valued life, we ask participants to rethink classic topics in politics, ethics, kinship and religion around this concern for being and nonbeing. What phenomena mark an era that rediscovers economy in terms of precariousness, and sanctions state torture in the name of security? What new ghosts might it produce? How have these changes unsettled kinship, generations, and human horizons of the future by reconfiguring relations between the living and the dead or the young and the old? At the 2012 SCA Conference we encourage discussion about matters of life and death, as perceived through anthropological and ethnographic inquiry. We explicitly call for conversations in the spirit of exchange and engagement rather than isolated analysis, and encourage participants to experiment with format and topic, cross boundaries and seek unexpected connections. Possible Topics might include: new kinship; humanitarianism; futures and generations; precariousness; life, death and the political.

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



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Society of East Asian Anthropology

ANRU LEE AND BRIDGET LOVE, CONTRIBUTING EDITORS

The Fukushima Daiichi Accident and Conservative Discourse about Nuclear Energy and Weapons in Japan

By Tomomi Yamaguchi (Montana State U)

The catastrophe of the Fukushima Daiichi Nuclear Power Plant, ongoing since March 11, 2011, has caused a firestorm of debate within Japan on nuclear energy, nuclear power, Japan's current militarization, and international relations with its Asian neighbors, to name just a few hot button issues.

As a researcher of right-wing movements in Japan over the past four years, I have been following conservative reactions to Fukushima since this spring. While conservatives, historically, have favored nuclear energy, the events of Fukushima have produced surprising splits. While the majority of conservatives maintain their support for nuclear energy, some right-wing activists have organized rallies against nuclear energy or demonstrated against TEPCO for its alleged mishandling of the situation.

On August 6, the anniversary of the bombing of Hiroshima, it became clear that the relationship between nuclear weaponry and energy lies at the heart of current contestation. Media coverage that day was mixed, with left-leaning papers explicitly connecting Hiroshima and Fukushima, and conservative papers largely avoiding Hiroshima. On August 7, the conservative *Sankei* published an editorial criticizing the anti-nuclear *energy* movement for allowing itself to be used by the highly political anti-nuclear *weapons* movement. Meanwhile, Nihon Kaigi (Japan Conference), the largest conservative organization, featured Tamogami Toshio ex-chief of staff of the Self-Defense Forces (SDF) at its annual symposium, pointedly held in Hiroshima on August 6 since 2009. Tamogami, a champion of Japanese rearmament, acknowledges the connections between energy and weapons and opposes the anti-nuclear energy movement as an obstacle to his goal.

What complicates conservatives' discussions of nuclear energy and nuclear armament is not only that they disagree on whether to acknowledge that the issues are connected, but they do so for different reasons. For example, a small, local newspaper long committed to the construction of the Kaminoseki Nuclear Power Plant in Yamaguchi Prefecture—just next to Hiroshima—as a means of local revitalization, emphatically opposes linking energy with armament out of an understandable concern about the negative image of nuclear weapons. On the other hand, pro-nuclear energy conservatives argue that nuclear energy's direct ties to nuclear weaponry makes nuclear plants indispensable given China and North Korea's nuclear weapons programs. Physicist Takada Jun, author of *Kaku to Katana (The Nuclear and the Sword)*, an obvious allusion to Ruth Benedict's *The Chrysanthemum and the Sword* takes such a position. Emphasizing the superiority of Japanese nuclear technology, he charges the media with exaggerating the scale of the Fukushima accident.

There are also anti-nuclear energy right-wing critics and activists who decry the destruction of nature in their precious homeland and its harm for future generations. "Save Fukushima children, protect beautiful mountains and rivers" was the slogan for the right-wing rally against nuclear power plants on July 31. Nishimura Shuhei, an activist who converted to the opposition after March 11, notes that along with ecological concerns, nuclear power plants dotting Japan's coastline pose a national security risk. Conservative scholar Takeda Tsuneyasu cites the health hazards facing nuclear plant workers as the major reason for his opposition. Conservative critic Nishio Kanji, another post-Fukushima convert, acknowledges that nuclear energy is neither economical nor safe. Moreover, in the August 2011 issue of the conservative magazine *Will*, Nishio argues that it is precisely the nuclear energy program that has hindered Japan's ability to develop nuclear weapons because international treaties concerning nuclear power have unfairly restricted Japan's use of uranium, plutonium, and other radioactive materials.

The current conservative discourse on nuclear energy and nuclear weapons cannot be separated from issues such as Japan's war responsibility, the interpretation of its colonialist past, and its envisioned future. In fact, the historical and contemporary dimensions of Fukushima make it difficult to draw simple lines between conservatives and liberals, pro- and anti-nuclear weaponry and nuclear energy factions.

For their part, anti-nuclear activists face the challenge of deciding what to do with such emerging complexity. Should they prioritize developing a mass movement that embraces rightist and leftist elements? Or will they regard some differences as so fundamental as to necessitate separate movements?

See the Atomic Age blog (<http://lucian.uchicago.edu/blogs/atomicage>) for the content of a May 21 symposium at the University of Chicago on Japan and nuclear power, as well as recent news on nuclear weaponry and energy in English and Japanese.

Contact SEAA Contributing Editors Anru Lee (alee@jjay.cuny.edu) and Bridget Love (loveb@ou.edu).

Society for Humanistic Anthropology

FREDERIC W GLEACH AND VILMA SANTIAGO-IRIZARRY, CONTRIBUTING EDITORS

Where has the year gone? Here we are hurtling towards the annual meeting; hope everyone has made their arrangements for Montréal! Long-time readers will know that we've been urging meetings outside the US for some time, and we're really hoping for a huge success this year to encourage even bolder steps. Do remember your passports! US citizens now need them, regardless of mode of travel.

As usual, the SHA has a great range of sessions and other events planned for the annual meeting. We have two invited sessions, "Understanding narratives of horror: Anthropological and inter- and post-disciplinary perspectives" and "Crafting value/Valuing craft," and other session topics include reflexivity

and relevance, history and literature in ethnography, engagement, experimental methods, empathy, ethnography of sex, migration and refugees, and writing and narrativity. We also are sponsoring a session honoring Julie Cruikshank, a past winner of the Victor Turner Prize for Ethnographic Writing, a great ethnographer and writer, and a good friend to many in the SHA.

We also have several workshops available for those seeking to hone their craft in different ways. There's one on writing articles for publication, and another on writing poetry, and another on writing fiction and non-fiction prose. Julia Offen is again offering her popular workshop on finding and crafting the stories in your ethnographic research, and of course we will have our regular workshop on how to turn your dissertation into a book. We have been hearing for many years now from people who have found past versions of these workshops helpful, and recommend them wholeheartedly! Pre-registration is recommended for workshops, but if they don't fill up with pre-registrants then one can still register on-site at the annual meeting.

Our annual writers group gathering, with readings and the opportunity to workshop pieces of writing, will also continue this year.

As always, we will have an awards and readings session where the various SHA awards, including the Victor Turner Prize, will be presented and winners will read from their works. We're not sure if any special appearances are in the works this year, but it's always possible at a SHA awards session. And don't forget the SHA general business meeting, open to all members and those interested in finding out what the section is all about. Even if you've never thought about getting involved in running a section, please consider getting involved and adding your creative spark to our mix!

All of these events can be found through the online program, and we encourage using that great tool for making preliminary plans for the meeting. As we write this some scheduled times are subject to change so we aren't even listing them here—check the program for details. And we'll look forward to seeing everyone in Montréal!

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@tcwcnr.com or Vilma at vs23@cornell.edu.

Society for Latin American and Caribbean Anthropology

ANNELOU YPEIJ, CONTRIBUTING EDITOR

Matis in the Forest of Media

By Barbara Arisi (UI Federal de Santa Catarina, Brasil and U Oxford, UK)

The Matis indigenous people made contact with the Brazilian government in 1978. Until then they had sporadic relations with non-indigenous outsiders. Men and women who told me their memories from when they use to live as "isolated Indians"—as the media and the Brazilian government use to call them—are the

same who now negotiate to perform monkey hunting and animal parties with foreign TV crews. They are trying to gain control to build up the bases for an economy of their culture, the exchange of goods, technology and knowledge with outsiders. But that is not new for them, as they have always been participating in global networks of trade meanwhile hunting, farming, gathering.

In 2009, I conducted eleven months of fieldwork in Matis Indian land located at the border of Brasil, Peru and Colombia for PhD work on the Matis economy with animals, *tsussin* (desincorporated vital forces) and *gringos* from the other side of the globe. To be blunt: they came from the creek heads to be stars in the showbiz of global portrayal of Amazonia in BBC, National Geographic films and others. During fieldwork, I could participate in key moments of the economic relations of the Matis with TV crews and tourists. In July, journalists from MBC South Korea, the biggest communication network in that country, shot a documentary. In August, three North Americans filmed a pilot for US Animal Planet/Discovery in a Tikuna indigenous community located in Colombia. Then in October, we went camping with four German tourists and three guides at the border with Peru.

At the same time that many anthropologists started to doubt of everything that smells like the essentialization of culture, both indigenous and many other peoples were reifying culture for themselves and to claim it for many reasons and in different ways. As Oakdale (2004: 60) noted: "The awareness and manipulation of the idea of culture that is taking place throughout lowland South America mirrors a similar self-conscious display of culture currently going on among indigenous peoples elsewhere in the world, such as in Australia (Myers 1991, 1994), New Zealand (Hanson 1989; Linnekin 1991), Melanesia (Foster 1995; Thomas 1992), and Polynesia (Sahlins 2000), among other places." Anthropologists could not tame the creativity of culture (Wagner 1975), we could just try to stabilize it, even if it last a brief fraction, an ethnographic moment. In Brazil, researchers are studying indigenous transformations where culture participates in exchange relationships that become more commercial and intermediated by money (Gordon 2006; Coelho de Souza 2008; Carneiro da Cunha 2009; Coffacci de Lima 2011; among others). I am engaging in this effort with the aim of understanding how the Matis create an economy of their culture, how they are created by their own material, cosmopolitical, and creative culture, and how they trade their (im)material culture with outsiders.

The first documentarists appeared in the lives of the Matis just after the contact in 1978. The Matis also entered, timidly, into the universe of information and communication technologies, using mobiles, digital cameras, emails, social networks. Their images and films made by outsiders have been in the internet for much longer. My research follows the associations that form this assemblage that I call the exotic culture market in the Amazon. We anthropologists, like tourists and documentarists, are important actors in the economy of those people. We all consume and produce culture from and with them. It is expected in 2012 that the Matis will enter as players in a new kind of economy as their land could be one of the indigenous territories to develop projects to "capture carbon

credits." They might move from the economy of culture towards one of "commoditization of air." I keep on trying to keep pace with their fast transformations.

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 Linguistic Anthropology

JAMES STANLAW AND MARK PETERSON,
CONTRIBUTING EDITORS

Meet the New Editors

By James Stanlaw

This month we have an interview with the new editors of the *Journal of Linguistic Anthropology*—Editor in Chief Alexandra (Misty) Jaffe and Associate Editor Paul Garrett. They graciously took time out to answer our questions in spite of their busy schedules as the journal now makes a transition to a three-issues-a-year format.

SLA: What do you see in the future for the *Journal of Linguistic Anthropology*?

Alexandra Jaffe/Paul Garrett: First and foremost, JLA will maintain its place as the premier publication venue for linguistic anthropology. Peer-reviewed research articles will continue to have center stage. But articles needn't be confined to text and still images anymore. We're very excited about the addition of a 130-page online issue. This is a third issue, above and beyond the two print issues per year that subscribers are used to receiving. Articles in the online issue can incorporate digital content: clickable maps and annotated images, audio and video excerpts, websites, and more, all of them instantly accessible through "hot links" in the text. This isn't possible with conventional print articles, even when they're accessed online.

We also hope to broaden JLA's international scope by making new connections with scholars who are currently publishing in other countries and in other languages. This presents interesting and sometimes difficult questions relating to language of publication, translation, and differences in discursive and academic traditions. But these are matters that linguistic anthropologists are uniquely well placed to reflect on, and to act on.

SLA: Might you consider some format changes—for example, publishing commentaries on articles, as *Current Anthropology* does?

AJ/PG: We're interested in exploring a variety of formats. But this always has to be balanced against our commitment to publishing research-based articles, which will remain the mainstay of the journal; and we have only so many pages with which to work.

SLA: Will the JLA editorial board remain the same?

This is a matter that we're currently addressing. Editorial boards serve different roles for different journals. Our intent is to call on each editorial board member for several reviews per year; we want board members to be actively involved in shaping each issue. Editorial boards also represent a larger community of scholars—in our case, the SLA. We think that it's important to rotate the membership of JLA's editorial board periodically, so that both the work and the representation are distributed among SLA members who can offer a variety of different perspectives and areas of expertise.

SLA: Tell us a little about the new ScholarOne online editorial system. Does it change the submission and peer-review process in any significant way?

AJ/PG: Many authors and reviewers are already familiar with ScholarOne, which is used by various other journals. Even those who are new to the system won't find it daunting. Basically, instead of sending a document as an email attachment, authors will now upload their documents into our ScholarOne site; and peer reviewers will log in to the system in order to view and download submissions, and to submit their reviews.

The new system is an enormous improvement in terms of coordination and efficiency. For us editors, it shows the real-time status of all submissions and facilitates various editorial tasks, such as inviting peer reviewers. It tracks timelines and deadlines and automatically sends reminder emails to authors, reviewers, even to us editors. The only downside to these auto-generated messages is that they're impersonal, but we can still be reached personally, of course, whenever the need arises.

SLA: If you had a magic wand, what would you change about JLA?

AJ/PG: It would be great to have more pages—that would allow us to expand the content as well as experiment with different formats. Considering the amount of high-quality work that's being submitted, we could definitely publish beyond our current page limits without compromising JLA's high standards. It would also enable us to publish more special themed issues. Because of space constraints, we'll have to be very selective about special issues beginning in 2012—which is when we'll produce the first volume of the journal that reflects a complete transition to the new editorial team.

SLA: Anything else that SLA members should know?

AJ/PG: We appreciate everyone's patience during the transition between editorial teams. Inevitably, there have been delays as we've worked to set up the ScholarOne system while also working on a backlog of manuscripts, reviews, and other materials that had already been submitted and couldn't be incorporated into the new system. We've really been impressed with how responsive, conscientious, and constructive JLA's authors and peer-reviewers have been.

Please send your comments, contributions, news and announcements to SLA contributing editors Jim Stanlaw

(stanlaw@ilstu.edu) or Mark Peterson (petersm2@muohio.edu).

Society for Medical Anthropology

KATHLEEN RAGSDALE, CONTRIBUTING EDITOR

Conference Report: The Cascadia Seminar in Medical Anthropology

By Janelle S Taylor (U Washington)



Janelle S Taylor

For the more than 60 faculty and graduate students who took part, the first “Cascadia Seminar” Medical Anthropology Conference, held at the University of Washington March 4–6, 2011, provided a bright spot of intellectual engagement and collegiality in the midst of a rainy Seattle winter. The Cascadia Seminar was an experiment in creating a model for a different kind of intellectual space for medical anthropology: a small, intimate, high-interest, low-cost weekend conference organized collaboratively by medical anthropologists on faculty at a number of different universities and colleges in the US Pacific Northwest and British Columbia (the Cascadia region).

The conference emerged out of informal conversations among medical anthropologist colleagues at several universities in the region. I offered to organize and host the first Cascadia Seminar, with the idea that it could become an annual or biannual event, rotating among various institutions in the region. A review committee was formed, composed of one medical anthropologist from each of five universities: U Washington (James Pfeiffer), Simon Fraser U (Susan Erikson), U Victoria (Lisa Mitchell), U British Columbia (Vinay Kamat), and Seattle U (Harriet Phinney). Medical anthropologists from within and outside the region submitted twenty abstracts in fall 2010, from which the review committee selected seven for presentation.

In my role as host and organizer, I arranged for the conference space and the keynote speaker, Jeannette Pols. I also created a conference website, managed registrations, and took responsibility for communicating conference information to participants. The Philosophy Department’s Program on Values in Society supported the cost of bringing our keynote speaker and hosted a small reception. The Simpson Humanities Center at the University of Washington offered its conference space free of charge, and supported the cost of coffee breaks and snacks. As a result, the entire cost for the conference was under \$3,000.

The conference itself featured seven papers (five on Saturday and two on Sunday morning). Each presenter was allotted 45 minutes in which to give his or her talk, with a half hour for discussion following. There were no concurrent sessions, and all conference participants attended all events. Presenters included scholars at all stages of their careers, from graduate student to full professor, and addressed a remarkable range of topics and contexts relevant to medical anthropology.

Jeannette Pols (U Amsterdam) presented “Knowing

Patients: Turning Practical Knowledge into Science,” while Denielle Elliott (U Chicago) discussed “Atlanta: Spatiality, Mobile Practices, and Experimental Medicine in East Africa.” Barbara Herr Harthorn (UC Santa Barbara) addressed “Health Enhancement and the Hazard Posed by New [Nano]Technologies,” and Matthew Wolf-Meyer (UC Santa Cruz) presented “The Artificial Institution of Society, or Autism as a Perpetual Neuroscientific Crisis.” Hanna Kienzler’s (McGill U) talk was on “Psychiatry as Agent of Globalization: Psychiatric Responses to Trauma-Related Health Problems in Post-War Kosova,” while Brenda Roche (Wellesley Institute) presented “Resilience in Post-War Resettlement.” Junjie Chen (U Illinois Urbana-Champaign) discussed “Reproduction against the State: The ‘Humane’ Family Planning Project, Structural Violence, and Women’s Reproductive Experiences in Postsocialist Rural China,” and Sarah Krier (U Pittsburgh) addressed “Ethnographic Explorations of an Indigenous Medicine Industry: Jamu, Women’s Health and Islam in Contemporary Indonesia.”

The lively discussions that followed each presentation gave Cascadia Seminar attendees opportunities for in-depth discussions that are often not possible at larger conferences, where several thousand people are attending multiple events over a number of days. The more intimate and condensed nature of the Cascadia Seminar allowed attendees to easily extend discussion begun earlier in the day into conversations that continued through dinner, as new friendships were formed and existing collaborative partnerships were renewed and extended. For attendees who live and work in the US Pacific Northwest and British Columbia, the Cascadia Seminar provided an opportunity to build stronger regional networks and reinforce our sense of intellectual community. All things considered, we judged the Cascadia Seminar’s experimental model—ie, a small, intimate, high-interest, low-cost weekend conference—a great success. We are already actively planning the next Cascadia Seminar. Please look out for the CFP, and we hope to see you there!

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

Society for Psychological Anthropology

JACK R. FRIEDMAN, CONTRIBUTING EDITOR

Call for Editor of *Ethos*

The Society for Psychological Anthropology seeks a new editor or editorial team for *Ethos*, the flagship journal of the section. The new editor(s) would begin work in Spring 2012 with initial issues appearing in 2013 and will be appointed for a three-year term.

Ethos publishes articles at the interface of anthropological and psychological perspectives that address the relations between individuals and their milieux—social, cultural, political and economic. In a combination of print and online venues, *Ethos* currently publishes research articles, essays, dialogues, special issues, and reviews of books and films. Production is handled by Wiley

Publishers.

We seek an experienced scholar or scholars working in psychological anthropology to take on the leadership of the journal. Applicants should submit a CV and letter of interest indicating their vision for the journal, editorial experience, and the likelihood of institutional support or editorial efforts by October 15, 2011 to SPA President-Elect Claudia Strauss (claudia_strauss@pitzer.edu). Letters nominating promising candidates would be welcome as well. Finalists will be invited to respond to a series of directed questions on these topics. Final selection will follow an interview, preferably at the November 2011 AAA meeting in Montréal.

Applicants are welcome to contact the current editor, Janet Dixon Keller (jdkeller@illinois.edu) to discuss the current editorial processes. There is an electronic submissions and processing system that facilitates the editorial work and is transferable to a new editor or editorial team.

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

Society for Urban, National, and Transnational/Global Anthropology

JAYNE HOWELL, CONTRIBUTING EDITOR

Call for SUNTA Undergraduate Paper Prize Nominations: Deadline November 1, 2011

SUNTA is pleased to announce its undergraduate paper prize competition. We are seeking nominations—by faculty—of student papers that address SUNTA interests, including refugees and immigrants, space and place, and poverty and homelessness. International submissions are encouraged. Papers should be no more than 30 double-spaced pages, 12-point font, including bibliography, notes, images and figures. The paper’s formatting (eg, citations, bibliographies) should be consistent throughout. Undergraduate students who are currently enrolled or who graduated within the 2011 calendar year are eligible for the competition, provided the submission was composed while the student was an undergraduate. Although nominations will be accepted from faculty only (students may not submit papers on their own), faculty members need not write in support. Moreover, although letters of recommendation or justification are welcome, they are not required. Authors are not required to be SUNTA members, and international entries are encouraged.

The prize includes a \$150 award. The winner will be announced at the 2011 AAA meeting in Montréal, Canada. Please address queries, nominations and submissions to Faedah M Totah at ftotah@vcu.edu. The deadline for submissions is November 1, 2011.

SUNTA Invited Sessions in Montréal

SUNTA is proud to sponsor or co-sponsor four invited sessions in Montréal. The session “Craft and Consciousness: Improving life Chances in Twenty-First Century Cities” (organized by Carl A Maida

and Sam Beck) is scheduled for Saturday afternoon. Co-sponsored by AES, the panel "Capitalism, Feminism, and the Politics of the Possible: Engaged Research in Honor of JK Gibson-Graham" (organized by Joshua B Fisher) is on Thursday morning. With the Association of Latina and Latino Anthropologists, SUNTA co-sponsors the session "Temporalities of Transnationalism and Diaspora: Traces and Legacies of Sociocultural Life Across Borders" (Alejandro Paz and Hilary P Dick, organizers) on Friday morning. The Saturday morning session "Embattled Cities: (Post) Colonial Legacies and Specters of Difference in Urban Europe" (organized by Anouk de Koning and Uli Linke), is co-sponsored with SAE. A full list of other SUNTA-sponsored panels and events is available at www.sunta.org.

SUNTA Election Results

By Don Nonini (SUNTA President)

SUNTA members have elected a new incoming counselor, treasurer and secretary. They will take office effective November 18, 2011, at SUNTA's Annual Business Meeting in Montréal.

Our incoming counselor is Lindsay Dubois, associate professor of sociology and social anthropology at Dalhousie University in Halifax, Nova Scotia. She has interests in the anthropology of memory, culture and political economy, working class culture, and Argentina. Her significant publications include *The Politics of the Past in an Argentine Working-Class Neighbourhood* (2005); "Memories Out of Place: Dissonance and Silence in Historical Accounts of Working Class Argentines" in *Oral History* (2000); and "Valiant Ladies: Gendered Dispositions in Argentine Working Class Memories" in *Social Analysis* (1999).

Jayne Howell is our incoming treasurer. Currently SUNTA secretary, she is professor of anthropology and co-director of Latin American Studies at California State University—Long Beach. Her research interests include gender and development, migration, and tourism. Selected publications are: "Vocation or Vacation? Perspectives on Teachers' Union Struggles in Southern Mexico" (2009) *Anthropology of Work Review*; "Constructions and Commodifications of Isthmus Zapotec Women" in *Studies in Latin American Popular Culture* (2006); and "Women's Cityward Migration, Domestic Service and Schooling in Southern Mexico" in *Migration Letters* (2006).

Our incoming secretary is Susan Falls, professor of anthropology at the Savannah College of Art and Design. Her interests include aesthetics, political economy, and semiotics. She has recently published "Good Hands: Transnational Artisan Partnerships (TAPS) in Cambodia" (co-authored with J Smith) in W Little & P A McAnany (editors) *Textile Economies of Value, Sanctity, and Transnationalism* (forthcoming). "Branding Authenticity: Cambodian Ikat in Transnational Artisan Partnerships (TAPS)" (J Smith co-author) is forthcoming in *Design History*; "American Dreams: Teaching Class in the United States" appears in *Teaching Social Theory: Crossing Borders, Reflecting Back* (D Chapman, editor) (2010).

Welcome to SUNTA's new incoming board members! They bring a rich diversity of talents and interests to the SUNTA board, and I look forward eagerly to working with them.

If you have any news or photos for this column, please contact contributing editor Jayne Howell at jhowell@csulb.edu.

Society for Visual Anthropology

WENDY DICKINSON, CONTRIBUTING EDITOR

Greetings, and welcome back to a new academic year! This month, we share news regarding the upcoming 2011 American Anthropological Association meeting events and opportunities from our Society for Visual Anthropology Program Editors, Jenny Chio and Jonathan Marion.

2011 Society for Visual Anthropology Program: News and Updates

By Jenny Chio and Jonathan Marion
(SVA Program Editors)

We're very excited about the innovative, strong sessions included in this year's Annual Meeting Program, and we'd like to thank all of the session organizers and participants for their hard work. As usual, we will distribute a printed "SVA Annual Meeting Program" during the conference, but as you plan your schedule, please keep in mind a few key events (locations to be determined), such as the SVA Business Meeting and our invited sessions and workshops.


Please plan to attend the SVA Business Meeting (all are welcome!), scheduled for Friday 12:15 pm–13:30 pm.

There are three SVA Invited Sessions, scheduled as follows:

- The Visual Traces of Politics: Art, Religion, and Secularism in Contemporary Europe (Invited Session co-sponsored with SAE). Friday, 8:00–9:45 am
- Artistic Employ and Aesthetic Production (Invited Session co-sponsored with SAW). Friday, 13:45 pm–15:30 pm
- Traces and Transformations in Anthropology of Art Practices: A Strategic Engagement? (Invited Session co-sponsored with SANA). Saturday, 10:15 am–12:00 pm

There are two SVA Workshop opportunities, both scheduled on Friday. First, Photography for the Field (Part 1): Camera and Photography Basics will be Friday morning (8:00–10:00 am). That will be directly followed by Photography for the Field (Part 2): I've taken the picture...now what??? (Friday 10:15 am–12:15 pm).

We look forward to seeing many of you at these sessions and our business meeting! For details on the Visual Research Conference, Ethnographic Terminalia, and the SVA Film, Video, and Interactive Media Festival, visit our website: www.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, Florida, 34234. 

EXCLUSIVE ONLINE COLUMNS BY NEW AN CONTRIBUTORS

Anthropology News features new columnists and contributing editors on www.anthropology-news.org. Their monthly columns are published throughout each month. Go to the Opinion section of the website to check out the most recent ones.

Nathalie Boucher and Martin Lamotte | MULTIMEDIA MATTERS

Kelly ErnstFriedman | CRITICAL CONSUMERISM

Fethi Keles | REFUGEE MATTERS

Ritu Khanduri | J DRIVE

Leila Monaghan, Jacqueline Messing and Richard Senghas | LANGUAGE AND CULTURE

Robert Muckle | ARCHEOLOGY IN NORTH AMERICA

Sarah Ono, Heather Schacht Reisinger and Samantha Solimeo | ANTHROPOLOGY IN THE PUBLIC SECTOR

douglas carl reeser | NOTES FROM THE FIELD

Ken Routon | MEDIA NOTES

Robert R Sauders | INTERNATIONAL ACTIVISM

Misty A Weitzel | PEDAGOGICAL APPROACHES IN BIOANTHROPOLOGY

Be sure to post your comments and rate the columns.

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