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's Senior Book Prize

By Jane Collins (AES President)

At the New Orleans business meeting, AES was pleased to award the 2010 Senior Book Prize to Stefan Helmreich for his 2009 book *Alien Ocean: Anthropological Voyages in Microbial Seas* (University of California Press). The award committee (Jane Collins, Sally Merry and Fred Myers) found the book to be more than simply a remarkable study of microbial oceanography and its evolving frameworks, but also a moving account of human encounters with undersea worlds that test the limits of our imagination. Helmreich takes the reader on a journey from the depths of undersea thermal vents to the shifting shorelines of barrier islands, from international oceanographic conferences to the banal work of bench technicians doing routine lab work. As an ethnographic account of marine microbiologists, the book charts how novel configurations of technology and theory are leading scientists to reconceptualize the ocean as a site of vast microbial resources. It tracks the interplay between scientific narratives that portray the ocean as continuous with human bodies because of the microbes we share and those that figure the ocean deep as impenetrably alien. In the end, these competing narratives reshape our understanding of life's beginnings and posit a radical new definition of life itself. "Life has been materially and semiotically detached," Helmreich argues, "from its previous address in bounded bodies."

Stefan Helmreich, recipient of the AES 2010 Senior Book Prize. Photo courtesy Donna Coveney, MIT

Alien Ocean is incredibly well written, remarkably free of jargon and exceptionally clear in articulating complex concepts. It is full of humor and play, pursuing the author's failings at sea and popular culture connections as well as offering deeply etched portraits of the eccentric personages who study oceans. Helmreich refers to his project as "transductive ethnography"—"a mode of attention that asks how subjects, objects and field emerge in material relations that cannot be modeled in advance." His book is at once informative, evocative and fun. It offers a profound understanding of a compelling new arena of science as well as an innovative model for how to write science studies.

The AES also awarded an Honorable Mention to Susan Greenhalgh for her 2008 book *Just One Child: Science and Policy in Deng's China* (University of California Press). Greenhalgh's book takes an epistemic approach to the question of the origins of the one-child policy in China. Locating itself within both governmentality studies and science and technology studies (STS), the book tells three stories: (1) a science story about how a specifically Chinese population science was born, what it took from the West and what it invented; (2) a politics story about how natural scientists, operating within a defense ministry, became the key experts on population, displacing social scientists; and (3) a cultural story recounting how after years of Marxian ideology hostile to Malthusian ideas, Malthusianism and Club of Rome concepts became the dominant framework for thinking about population. Greenhalgh's use of the tools of STS to analyze the policy process takes her far beyond simple ethnographic description to produce a sophisticated understanding of what happened in

Sally Merry presents Susan Greenhalgh with the AES Honorable Mention for her 2008 *Just One Child.* Photo courtesy Scott Simon

China's population policy and how it happened. In the end, the story she tells is a terrifying one—how a series of mundane transactions and struggles for influence, working with available scientific tools and a few borrowed ideas, generated a policy that caused tremendous human suffering and possibly cataclysmic demographic consequences. The documentation is meticulous, the interviews fascinating.

These two fantastic books rose to the top in a competitive field. AES's Senior Book Prize is awarded biannually for a book by a senior scholar that speaks to contemporary social issues with relevance beyond the discipline and beyond the academy. Ethnographies and critical works in contemporary theory—single-authored or multi-authored but not edited collections—are eligible. See www.aesonline.org for more details.

Spring 2011 AES/SUNTA Conference

We look forward to seeing AES members and friends at our spring conference: New Forms of Difference/New Forms of Connection! Co-sponsored by SUNTA, the conference will take place April 14–17, 2011, in San Juan, Puerto Rico. For the CFP, as well as registration and submission instructions, see www.aesonline.org.

Calling All Film Notes

Please remember AES's new column feature, Film Notes. Send submissions, including film details (name, year, length and director's name) and your affiliation, to clynch@olin.edu. Creative comments welcome: How do you integrate it into your class, do you have any good discussion tips or tricks, what readings do you assign to accompany it?

If you have comments about this column or items and ideas for future columns, please send them to Caitrin Lynch (clynch@olin.edu).

Anthropology and Environment Section

Terre Satterfield, Contributing Editor

Climate Change for Biodiversity Conservation

By Shannon Hagerman (CBD-CEE Collective, U Washington, U British Columbia)

Last month, the UN held its 10th Conference of the Parties (COP10) to the Convention on Biological Diversity (CBD). For two weeks, representatives from more than 190 Parties (signatories), non-Parties (non-signatories, eg, the US), conservation organizations, civil society, business and academia met in the plenary halls, at side events and in the crowded contact group rooms within Japan's Nagoya conference center.

I was at COP10 as part of a delegation of researchers known as the CBD-CEE Collective (CBD-Collaborative Event Ethnography) whom together are examining the social processes of policymaking as they relate to biodiversity conservation and its impacts. As a collective, we share a commitment to collaborative ethnographic research practices and an analytical understanding of COP10 as an event, or node of environmental governance at which ideas, discourses and mechanisms for conservation emerge, are contested, promoted and reproduced (a conceptualization developed by Peter Brosius, Lisa Campbell, Noella Gray and Ken MacDonald).

My focus at COP10 was to follow debates about the stated implications of climate change for biodiversity conservation in an adaptation context. In Nagoya, this took the focus of ideas about the importance of protected areas with respect to climate change, and the representational objects used to support their promotion. I am only beginning to process what happened two weeks ago in Nagoya: the hours were long and the data copious and unwieldy. Nonetheless, a few preliminary reflections stand out as they unfolded in specific locations of COP10. This represents but a fractional piece of the diverse work conducted by members of the broader collective.

One of the many origami decorated globes throughout the COP venue. Photo courtesy Shannon Hagerman

One of the loudest messages from the global technical communities at COP10 was that climate impacts reaffirm and elevate the importance of protected areas. At least three of the large conservation NGOs (The Nature Conservancy, World Wildlife Fund and Conservation International) as well as UNEP and IUCN-WCPA argued that protected areas were the most important conservation tool generally, and particularly to support mitigation (by preventing the loss of carbon) and adaptation (to maintain ecological integrity and "help people cope"). The message in documents and side events titled "Natural Solutions: Protected Areas Helping People Cope with Climate Change" was clear: We need more and larger protected areas. Conservation International went so far as to invoke climate to justify exactly how much more area should be protected globally. The rationale of carbon storage provided 11% of the calculus behind their highly visible push for 25% coverage for terrestrial protected areas.

Global representations of climate-relevant proxies (carbon) and biodiversity science played a key role in legitimizing and reproducing arguments for increased protected areas. More importantly, this global-technical frame made some dimensions of the challenge of adapting to the impacts of climate change discoverable or visible, while simultaneously obscuring others. The Carbon-Calculator launched at COP10, for example, is a global mapping program said to estimate the carbon content within protected areas. Users are invited to expand the protected areas boundaries (the polygons) to see how much more carbon would result in doing so. There are win-wins to be had. But the abstraction involved in this exercise is absolute. While extending the polygons (ostensibly) make visible biodiversity and carbon values, simultaneously obscured are the people, places, histories and potential impacts of conservation activities within these polygons.

It was striking to observe this general silence on topics relating to social impacts, rights and governance when it came to promoting more protected areas in the context of adapting to climate change. Particularly given that these conversations were occurring alongside faltering negotiations on access and benefit sharing, and ongoing debates about Article 8(j) on respecting and maintaining traditional knowledge and practices of indigenous and local communities. What makes the enthusiasm toward the expansion of protected areas so curious is that it persists above, indeed is overwritten upon, years of critique leveled from both social impacts and ecological effectiveness perspectives.

Not surprisingly, preliminary conversations among our research collective indicate that discourses of global climate science and its policy implications were not uniform among different venues and communities at COP10. Nor were protected areas universally regarded as the natural solution. Our collaborative approach is analytically positioned to flesh out these differences, which is what the collective will be doing in the months to come.

Please send your articles to Terre Satterfield (satterfd@interchange.ubc.ca), AN column editor.

Archeology Division

James M Skibo, Contributing Editor

At the 1858 dedication of Old Main, the first building at Illinois State University, William H Powell stated that the structure would be "an impregnable fortress, against which the wild waves of ignorance and tyranny might eternally beat in vain." I write these words the day after the November 2, 2010 elections, and that phrase came to mind as I watched returns and it seemed our electorate was being overtaken by "wild waves of ignorance." One of my favorite phrases is "Do Well and Do Good." I didn't come up with it but I say it so often that I can at least claim to lease it. Archaeologists certainly have done well, as we have become respected parts of academe justified mostly by people's curiosity to learn about the past and the relationship between people and things. That certainly accomplishes some greater good, but as I sit here I wonder if that is good enough. I would say no. Archaeologists in today's world and as members of the intelligentsia have a greater responsibility to not just do well but to also do good.

Our most recent Distinguished Lectures, by Barbara J Little and Michael Brian Schiffer, provide us with some great ways that archaeologists can reach out beyond our comfort area to "do good." Schiffer for years has been applying archaeological theory to understanding modern technology, and the readership for many of his books and articles is not archaeologists, but rather historians of technology and scholars from related disciplines. This is in line with Michael E Smith's argument that archaeologists can and should use their expertise to publish in areas such as political science and economics, which appeared in the 2010 *SAA Archaeological Record.* Little suggests a more direct approach in her 2009 *Historical Archaeology* article that discusses how archaeologists should find ways to help save our world by perhaps engaging the social justice movement. I concur with the advice of Schiffer and Little and I encourage everyone to use archaeology to engage contemporary topics. But the reality, I fear, is that the real-life pressures on all of us to do well in our careers will keep us from "doing good," which is a point also made by Jerry Sabloff in his Distinguished Lecture at the most recent AAA Annual Meeting in New Orleans. And even if you are sympathetic to the cause of being more engaged outside of our narrow discipline, you might be thinking that publishing outside of archaeology on topics such as sustainability just does not fit with your expertise. That has been my personal response, but there are many other ways, beyond those mentioned by Schiffer and Little, by which archaeologists can reach beyond their specialties and make the discipline relevant to other communities.

My cultural anthropology colleague, Gina Hunter, and I recently launched the Old Main Project at Illinois State University: http://oldmain.illinoisstate.edu. This is a campus archaeology and oral history project dedicated to exploring the history of Old Main, our first university building that was razed in 1958. Ours is not the first such project. There are other universities with successful and ongoing programs (eg, Michigan State University's Campus Archaeology Program: http://campusarch.msu.edu) and an edited volume was recently published on the topic by Russell K Skowronek and Kenneth E Lewis (University of Florida Press, 2010). The importance of all of these projects is to demonstrate the relevance of archaeology for understanding our own universities' past, and to highlight the fact that our campuses are not just composed of current buildings but also a buried past lying just below the landscaped quad. My university thinks that nothing remains of Old Main, so it has been important for us to demonstrate that the building still exists as an archaeological

site and in the minds of the alumni who attended the university when Old Main was still used. Doing the project involves the university administration, alumni services, undergraduate and graduate students and the local community. The "archaeology of us" and the study of the recent past is an important way that archaeologists can demonstrate how our skills are relevant to topics important to the university and other communities. Although this work will not promote a lofty goal such as social justice, it is certainly a way to use archaeology to do "a little good." And if the walls of Old Main can indeed be a "fortress against … the wild waves of ignorance," then this is one building that I don't want us ever to forget.

Send news, notices and comments to James M Skibo, 4640 Anthropology Program, Illinois State University, Normal, IL 71790-4640; tel 309/438-7397; jmskibo@ilstu.edu.

Association for Africanist Anthropology

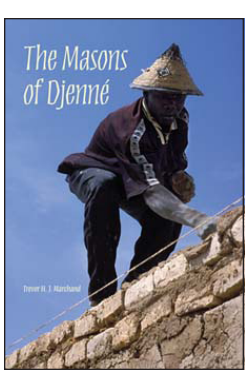
Jennifer E Coffman, Contributing Editor

2010 Elliott P Skinner Book Award Winners

With great pleasure, the AfAA announces Trevor Marchand's *The Masons of Djenné* (Indiana University Press, 2009) as the winner of the 2010 Elliott P Skinner Book Award. The AfAA book award committee, comprised of Betty Harris, Gwendolyn Mikell, Bennetta Jules-Rosette and Maria Cattell, described the book as "beautifully written, theoretically solid, engaged ethnography."

Trevor Marchand received the 2010 AfAA Elliott P Skinner Book Award. Photo courtesy Jennifer Coffman

The Masons of Djenné details and contextualizes Marchand's field experience as a building laborer and apprentice alongside the city's finest masons. As a member of an ancient association with a rigid trade hierarchy, each mason undergoes a long apprenticeship to transform him into a technically competent craftsman, validated by other association members. *The Masons of Djenné* richly describes the ways in which skills-mastery and socialization produce a mason's distinctive demeanor and identity, as well as promote a strong sense of moral duty to his community. Through apprenticeship and entry into the world of masonry, novices learn a professional lore that includes secret knowledge, protective rituals and claims to origins, ethnicity and masculinity. Marchand's book pulls us into this world with his beautifully detailed accounts of daily life, ways in which masons and others in Djenné negotiate fluctuating economies, rapidly expanding global technologies, changing tastes and more.



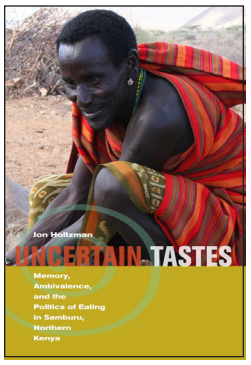
***The Masons of Djenné* by Trevor Marchand.** Photo courtesy Indiana University Press

As Marchand conveys, the monumental architecture of Djenné has been key to the ways Mali's colonial and postcolonial identities have been constructed. Its unique urban landscape led to Djenné being named a UNESCO World Heritage site in 1988.

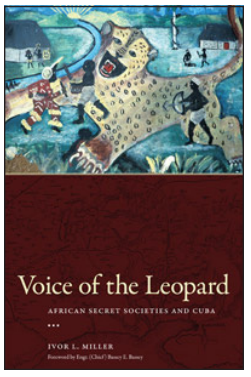
Once you read and enjoy this book, you may want to see some of the featured masons in action. You can do so with the also award-winning documentary *Future of Mud: A Tale of Houses and Lives in Djenné* available from Icarus Films (www.icarusfilms.com/new2007/mud.html), directed by Susan Vogel and produced by Susan Vogel, Samuel Sidibé, Trevor Marchand and the Musée National du Mali.

Because of the large number of excellent nominees, the AfAA book award committee also named two honorable mentions: Jon Holtzman's *Uncertain Tastes: Memory, Ambivalence and the Politics of Eating in Samburu, Northern Kenya* (University of California Press, 2009) and Ivor Miller's *Voice of the Leopard: African Secret Societies and Cuba* (University Press of Mississippi, 2009).

Holtzman's *Uncertain Tastes* is an evocative ethnography of northern Kenyan Samburu cattle herders and the effects of a significant shift in their basic diet from milk, meat and blood to one of purchased agricultural products. Holtzman uses food to trace the profound changes in Samburu social and material life. He shows that Samburu reactions to the "new foods" is deeply ambivalent. While they may disparage such introduced foods as "gray" or "government" food, they also describe it as modern or developed, as well as occasionally life-saving, especially as it has been during recent famines. These comments on food parallel ambiguous statements on quality of life—what it would be like to have a better life where they need not struggle to feed themselves and their families. Through detailed analyses, *Uncertain Tastes* argues that the experience of food as material, symbolic, intimate and social also means that accessing and consuming food is not without tension.



***Uncertain Tastes* by Jon Holtzman.** Photo courtesy University of California Press



***Voice of the Leopard* by Ivor L Miller.** Photo courtesy University Press of Mississippi

In *Voice of the Leopard,* Ivor L Miller draws on his extensive fieldwork in Cuba and West Africa to document ritual languages and practices that survived the Middle Passage to become a unifying charter for slaves transported to the US and Cuba, as well as their successors. Miller traces the history of how Cross River Africans, forcibly brought to colonial Cuba, secretly reorganized their *Ékpè* clubs in Havana and Matanzas into a mutual-aid society called *Abakuá.* Abakuá, then, through the complexities of its African-inspired codes of conduct and leadership, greatly influenced Cuban music, art and even politics, making it fundamental to Cuba's urban life and music. After 10 years' collaboration with Abakuá initiates in Cuba and the US and to better grasp the material, Miller underwent Ékpè—meaning "leopard"—initiation rites himself in Nigeria.

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

Letter from the President

By Raymond Codrington (Aspen Institute)

I write as incoming president of the ABA and I would like to send greetings to ABA's membership and supporters. I feel honored and privileged to have the opportunity to serve as president. I aim to continue the work of an accomplished list of presidents who precede me. ABA has just celebrated its 40th year in existence and this represents an important milestone for us. As we reflect on past and present accomplishments we look forward to our future with great anticipation.

I would like to give my appreciation to members of ABA's Executive Board. Outgoing President Kim Simmons has worked diligently over the past two years to maintain the standards and vision of ABA with a clear sense of direction. Outgoing coeditors of ABA's journal *Transforming Anthropology,* Deborah Thomas and John Jackson, have done a stellar job in maintaining the journal's high standards while expanding its scope. Deborah and John were also program chairs of the 2009 AAA Annual Meeting and they did a fantastic job. I am certain that our incoming coeditors, Dana-Ain Davis and Aimee Cox, will continue to move *Transforming* in innovative directions. We should also acknowledge ABA Program Chair and President-Elect Marla Frederick for her work around the 2010 program. ABA's program continues to critically address central debates in the discipline and we expect this to continue in the future. In addition, we thank Secretary and Treasurer Willie McKether for his close monitoring of our financial status, which has served ABA extremely well. Finally, karen g williams and Bianca C Williams are now our *Anthropology News* coeditors, taking over from Shaka McGlotten. We are sure that karen and Bianca will do a great job of maintaining our print presence.

ABA has made a concerted effort to draw our members' attention to our past and present efforts. As such, we will continue to acknowledge our senior anthropologists and elders through the Legacy Award. In 2009, we recognized Johnnetta Cole, George Bond

and Audrey Smedley, and in 2010 we recognized Faye Harrison and Ira Harrison. We also want to call attention to the work of emerging scholars and researchers through our Gwaltney Scholarship Fund and Vera Green Publication Award.

We will raise our online presence through our revamped website as well as other formats such as our discussion list and Facebook page. Transitioning from Elizabeth Chin, General Editor Dawn-Elissa Fischer will focus on web content and communications. Our intention is to develop an increased sense of community for members through our web presence. More generally, ABA members should look forward to increased updates on important events through the web. We also hope to continue to use our site in socially relevant ways as we did in 2010 with our Eye on Haiti page, which was maintained by Bertin Louis. The page featured diverse resources directed at dialogue and academic and humanitarian efforts related to Haiti. The page received hundreds of views and we will work to pursue such projects more frequently as they arise.

We also look forward to continuing to develop an online ABA archive. ABA archivist Alisha Winn has been working to collect documents and images that chronicle important moments in ABA's history. We hope to have a pilot of the site available for viewing by mid-2011. We encourage members to contact Alisha, should they have materials that are archive appropriate.

I would like to develop increased relationships with other sections and organizations. To this end, in 2010 ABA co-sponsored a successful conference with the Society for the Anthropology of North American (SANA). The conference, titled "Reconsidering Hegemony: Anthropology in the Era of Hope and Fear," took place on April 15–17, 2010, at the University of Colorado–Denver. In regard to AAA more generally, we extend a warm congratulations to ABA member Leith Mullings on her election as AAA president-elect. We sincerely look forward to President Mullings' term.

I hope that ABA will continue to serve as a space where colleagues are able to share knowledge, opportunities and experiences that can inform their work. Having celebrated our 40th anniversary please join us in looking forward to the next 40 years as we engage members in the effort to make ABA stronger.

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

Association for Feminist Anthropology

Damla Isik and Jessica Smith Rolston, Contributing Editors

2010 Forman Prize Winners

By Jane Henrici (AFA President-Elect)

The AFA holds the Sylvia Forman essay competition each year to stimulate those studying anthropology to take a feminist anthropological approach whether in coursework or a career.

Committee members chose the undergraduate paper by MaryBeth Grewe and graduate paper by Tony O Pomales as prize winners, and they selected an undergraduate paper by Kate Maley as an honorable mention. Each of the authors received a certificate at the AFA business meeting at the AAA Annual Meeting in New Orleans, where the undergraduate and graduate winners also received awards of $1,000 and $500, respectively. The abstracts and abbreviated titles of the winning papers appear below.

Keeping the Mother in Maternal and Child Health

By MaryBeth Grewe, advised by Dianna Shandy (Macalester C)

Exclusive breastfeeding is promoted in South Africa and by international infant feeding policies as an important way to prevent child malnutrition. Breastfeeding offers many benefits to children in resource-constrained settings and can be an effective means of preventing child malnutrition and other diseases. However, an institutionalized, international policy promoting exclusive breastfeeding overlooks many household-level factors making it difficult for women in resource-scarce contexts to exclusively breastfeed, particularly when they are HIV+. Breastfeeding can have severe costs in terms of a woman's time, energy and health, which in turn affects the health of the child. Household power disparities can also make it difficult for women to negotiate infant feeding practices. Moreover, breastfeeding policy and practice often overlook the voice of the mother. This lack of dialogue ignores the many issues constraining feeding options available, reinforces power dynamics and restricts the agency of mothers. Lack of female empowerment is recognized as an issue contributing to child health issues in South Africa and throughout the world, and the lack of dialogue in the health care setting can exacerbate this issue. Finally, child malnutrition exists in the context of many social issues and involves many social actors. However, breast-

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feeding policy discourse places blame on mothers for child malnutrition, drawing attention away from the many structural factors that make it difficult for mothers and children to maintain good health and nutrition in resource-constrained contexts. Using KwaZulu-Natal, South Africa, as a case study for a global issue, this paper argues that breastfeeding policy and promotion should more directly and intentionally address maternal health, empowerment and household experience.

We Are Already a New Generation

By Tony Orlando Pomales, advised by Erica Prussing, Ellen Lewin and Michael Chibnik (U Iowa)

Although vasectomy (male sterilization) continues to be the least common method of birth control in Costa Rica, in recent years the country has seen a significant increase in the demand for these surgeries. This paper examines this family planning trend through analysis of 12 pre- and vasectomized men's narratives and three feminist Internet blog transcripts gathered in the summer of 2009. These materials reveal that vasectomy in Costa Rica (and in Latin America) seems to be caught in the middle of a moral transition, no longer being constructed pervasively as a sin or a mutilation of the male body or an assault to a man's self, but increasingly as a practice that acknowledges women's suffering in childbirth and contraception, is an act of love and solidarity toward women, is an act of responsibility toward one's family and nation, and/or is a strategic response to the effects of neoliberal development. I argue that the men I interviewed give moral and affective meaning to vasectomy and construct "responsible" and/or "modern" subjectivities to manage the social consequences of being sterilized, and to potentially develop deeper social, kin and romantic relationships. These findings contribute to recent moves in feminist anthropology that examine how men's sexualities and men's conceptualizations of their body-selves are culturally specific, historically constituted and constantly changing; and stand to promote efforts to improve how men are being incorporated into reproductive health programs while remaining attentive to the politics and economics of reproduction that subjugate women.

Tony Orlando Pomales accepts the Forman Prize from Jane Henrici. Photo courtesy Jessica Smith Rolston

CFP: Ethnographies of Gender and Conflict

Lova, the Netherlands Association for Gender Studies and Feminist Anthropology, announces a CFP for their international conference on Ethnographies of Gender and Conflict, to be held July 6–8, 2011, in Amsterdam. Deadline is February 1. Visit www.lovanetwork.nl.

Jane Henrici (Henrici@iwpr.org) is study director at the Institute for Women's Policy Research and president-elect of the AFA. Send communications and contributions to Damla Isik at isikd@wcsu.edu and Jessica Smith Rolston at Jessica.Rolston@Colorado.edu.

Association of Indigenous Anthropologists

JoAllyn Archambault, Contributing Editor

Among the AIA-sponsored panels at this year's AAA Annual Meeting was the all-Indian panel "Native Voices, Disciplined Practices: Self-Determination in Ethnographic Representation by American Indian Anthropologists Past and Present." Organized by AIA President JoAllyn Archambault (Standing Rock Sioux) and AIA Publications Manager Bernie Perley (Maliseet First Nation of Tobique), the panel included senior Indian anthropologists, Indian assistant and associate professors, and Indian graduate students.

From their backgrounds in linguistic anthropology, sociocultural anthropology, archaeology and museum studies, the panelists explored the contributions of earlier generations of Indian anthropologists and the paths being charted by current and future generations of Indian anthropologists. They critically evaluated key concepts and paradigms in anthropology and discussed the ways Indian issues and priorities have impacted the work of Indian anthropologists.

Archambault provided an illuminating look at two of our most important Indian anthropologist forebears, Ella Deloria and Beatrice Medicine, exploring their contributions and their personal and professional choices. George Abrams (Seneca Nation) shed light on a third significant but still underappreciated and misunderstood Indian anthropologist: Seneca archaeologist Arthur Caswell Parker.

Garrick Bailey (Choctaw and Cherokee descendant) reminded the audience that American anthropology was built on the study of Indians as he probed the reasons anthropologists have become less interested in Indians and assessed the future of the anthropology of Indians. After deconstructing several interrelated institutions and processes as they pertain to Indian languages, Perley argued that rethinking language, advocacy and salvage ideologies can enable American Indians to voice self-determination on their own terms.

Richie Meyers (Oglala Sioux Tribe) presented the results of his research on the ways indigenous professors convey Native experiences and concepts, and the impact their choices have on Native students. Candessa Morgan (Cherokee Nation) discussed the legacies of past generations of Indian anthropologists in the context of issues of self-determination, collaboration and representation.

Rosalyn LaPier (Blackfeet Nation) placed the spotlight on the significant contributions that Piegan Indian David Duvall made to the anthropological study of the Blackfeet, contributions that "his" anthropologist, Clark Wissler, failed adequately to recognize. Jason Younker (Coquille Tribe) traced the history of ethnographic research on his reservation, contrasting the methods and forms of representation used by non-Coquille and Coquille ethnographers.

After arguing that past generations of Indian anthropologists often discerned greater subtlety and complexity in the social landscapes of Indian country than did their non-Indian counterparts, Valerie Lambert (Choctaw Nation) discussed the present, identifying several features of the social landscapes of early 21st-century Indian country that outsiders are ignoring, overlooking or misrecognizing. Susan Harness (Confederated Salish and Kootenai Tribes) explored the experiences of Indians who were adopted as children into non-Indian families and the critical questions their experiences raise about Indian identity, belonging and placement. Finally, Jennie Joe (Navajo Nation) served expertly as a discussant.

Phyllis Fast (Koyukon Athabaskan) organized a fascinating AIA-sponsored panel on Alaska Native identities that was composed almost entirely of Alaska Native scholars. Fast's paper explored the constraints and opportunities that Alaska Native ideas about leadership present for Alaska Native youth. She then showed how Alaska Native victories in politics, sports and language retention serve as devices that enable youth to articulate personal ambitions and achievements with dignity, humility and modesty. Using a number of traditional narratives, Beth Leonard (Deg Hit'an) argued persuasively that there exists great diversity among the peoples lumped together as Alaska Native.

Jeane Breinig (Haida) argued that the concept of yahkdang (respect) has remained a part of the ways Haida experience and construct their identities, despite the fact that few Haida speak Haida and many have migrated to cities. Nancy Furlow (Tlingit) showed how Tlingit ideas of reincarnation are being used to recycle memories of important cultural events. Finally, Steve Langdon traced the history of several ideas that Alaska Natives imported from the larger, non-Native society and used for their own political purposes.

Gelya Frank and Les Field offered an AIA-sponsored panel on tribal sovereignty. Jean Dennison (Osage Nation) explored the efforts of the Osage Nation to more fully exercise their sovereignty and the efforts of non-Indian sovereigns to limit, contest and even deny Osage sovereignty. Jessica Cattelino discussed the case of the Florida Seminoles; Les Field, the case of the unrecognized Muwekma Ohlone; and Gelya Frank, the ways the tribes of the Tule River reservation conceptualize and exercise their sovereignty.

Thanks to all presenters for putting forward stimulating content.

Contact incoming AIA Contributing Editor Valerie Lambert at vlambert@email.unc.edu.

Association for Latina and Latino Anthropologists

Luis FB Plascencia and Anahí Viladrich, Contributing Editors

Ethnography Hits the Stage: Making of *No Roosters in the Desert*

Anna Ochoa O'Leary (U Arizona)

Perhaps a colleague said it best when she excitedly remarked to me that the play *No Roosters in the Desert* was "an anthropologist's dream come true." Indeed, how many of us who conduct research among migrants and immigrants long to make public the all-too-common heart-wrenching sagas of perseverance that we come across? With the production of *No Roosters,* here at last is a creative rendering of research that sets out to diffuse those stories widely through a popular art form. The

play is written by Kara Harztler, an immigrant attorney at the Florence Immigration and Refugee Project in Arizona. The play is based on narratives I recorded in my research I conducted in 2006 and 2007 with the help of a Fulbright award.

Until the play, results of the research had followed conventional means of dissemination: public lectures, professional conferences and publications. The primary goal of the research included investigating the interaction between immigrant enforcement agents and migrant women on their arrest and detention. For the most part, this brief encounter is unknown to us as it lies beyond the purview of casual observers. In an attempt to contextualize that brief moment, questions about decisions to migrate were asked of the women. Interviews of 130 women took place after they had been repatriated to Mexico and had found their way to a shelter right across the border in Nogales, Sonora.

The transformation of the research into a theatrical stage production was serendipitous to some extent. My colleague Raquel Rubio Goldsmith, professor and director of the Binational Migration Institute at the University of Arizona, happens to be married to Barclay Goldsmith, director and founder of Borderlands Theater in Tucson. For 25 years, Borderlands Theater has produced plays that resonate with life and experiences in the US-Mexico border region. In 2008, Goldsmith mentioned to Barclay that my collection of stories might make great material for a play. Enter Kara Hartzler, and the idea for *No Roosters* was born. The play opened in Mexico City's Círculo Teatral in August 2010 and sold out performances in Tucson, Arizona, in October. It moves on to Chicago for performances scheduled at the Prop Theater in April 2011. The play is also available on Amazon.

The development of the play was a learning experience for me. Those who are familiar with the process know that several drafts of the play are reworked and read before small audiences to draw feedback and fine tune the manuscript. In the meantime, financial support for production costs is sought to bring the production to the stage. The characters in the play were composites of different women and different situations. Their personal challenges—some of the most interesting narratives that I recorded and transcribed as part of the research—emerge as they trek through the desert trying to find their way to a designated pick-up point and the famous American Dream. Central to the plot development are the hazards migrants encounter. Most challenges are physical: snakes, dehydration and injury. However, others come into play: human adversity and betrayal. In the process, looming questions about our current political and public policies emerge that audiences are forced to consider.

Theater drama has always been a way of engaging different publics about current events and anthropology. Rooted in storytelling, theater is a fundamental mode of human expression. Stories provide for a natural packaging of information and help us shape meaning out of both ordinary and extraordinary events. Playwrights commonly draw their ideas from current social issues to help develop plays that stimulate dialogue about important topics. In this way, dramatic interpretations of real life allow audiences to address controversies and tragedy in an indirect way. Transformation and growth may be one of many desired outcomes. The research upon which the play is based was undertaken with a similar idea in mind: that articulating a life story is transformational. The play is a deliberate extension of this principle. Creating a public space for this research through theatrical performance should not only renew interest in performance art but also reveal a near-invisible and out-of-reach microcosm of collective life, a globalized space, so to speak, where unspeakable anxieties over displacement and uncertainty is all but out of the ordinary.

Contact Luis FB Plascencia at luis.plascencia@asu.edu or Anahí Viladrich at aviladri@hunter.cuny.edu.

Association for Queer Anthropology

David L R Houston, Contributing Editor

Opening the Debate: Suicide, Bullying and Difference

The recent spike in the number of LGBTQ suicides evokes powerful stories and equally powerful discussions. Suicide, along with violence directed toward all stripes of queer, is nothing new. Too much of the story of emerging alteric sexuality has been told through violence. Whether self-inflicted or carried out by others, the results are more than tragic: They are deplorable. It's not always obvious what leads to suicide and violence, but frequently found at the top of the list is bullying.

The AQA discussion list evoked passionate discussion. Some suggested punishment; others decried an eye for an eye. One thing seemed clear: No one expressed feelings that were anything less than deeply sympathetic to the victims. How might we craft a sensible dialogue?

I walked down a dark street in Chicago recently. It's not a city I know well; I was in an unfamiliar area, walking at night to the Leather Archives and Museum for a weekend workshop about education. I was keenly aware of a certain measure of anxiety I felt at that moment. Safety is, to be sure, something we all seek and, to a certain extent, expect in our society. My fear here reflected both my own queer identity and my awareness about this reality: People like me are quite routinely killed or attacked because we are "different."

And it is here that I want to step (gently) past the bullying and fear, past the long list of victims, past that fierce legacy of a past that has shaped so many lives and ask that we collectively engage a deeper, public discussion about this multifaceted question. At the heart of this lies something that nearly all of us are supposedly well versed in: difference. For when we strip away the gay, the lesbian, the trans layers, when we consider that bullying is reported as a problem in the workplace far more often than it is in the schoolyard or the dorm room, we find that the raw power that drives youth or adult to self-immolation, that drives police to bash heads, that drives teenagers to unmercifully assault their peers, is difference. Perceived or real, it is difference that seemingly touches off the spark.

And here we all are, scholars trained to consider, exult, analyze and deconstruct difference and, at some point, mollify those whose reaction to difference is unseemly and as we can surely see (and agree on) painful. Why is it that difference of this sort—barely visible in many of these recent cases—evokes such strong reactions? As one AQA member noted on the section discussion list, there is far more to the matter of LGBTQ youth and how they are treated. What emerges is much larger: that identities of any kind are somehow targets for abuse. All of us should be able to participate in society without hiding, without fear, without shame. That our difference becomes the vector through which others are able to direct their own fears through violence, shaming or bullying speaks to a compelling and much more elusive problem.

As skilled social scientists, we have spent lifetimes investigating difference, exploring the rational and irrational ways in which H sapiens constructs identity. Our scholarly limits are not tested through a lack of ability. The crucial data we might use to try and make some dent in this problem are too often rendered unattainable when ethics review boards, despite good intentions, bring important efforts to a grinding halt. Can we do more?

Rather than try and offer a summary of the arguments that appeared on the AQA list, I invite all of us to consider the ways in which our individual work intersects with this social problem and, in future columns, to offer our own commentaries about what we might accomplish. There is much at stake.

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

Association of Senior Anthropologists

Paul Doughty, Contributing Editor

ASA Meets Its 21st New Year

I have a few New Year's resolutions to make, but it is virtually impossible to decide about priorities. This column was due before the November AAA Annual Meeting and I just finished writing my paper for the ASA session—which I am sure will be (was) another great one.

In the process of writing my AAA paper about returning to my first research site in Peru, I discovered that the District of Huaylas has an informative website. Unable to return to this favorite Andean place in person during the past six years, the website proved useful. I felt as though I were virtually there, dancing in the streets during the July 8 fiesta and observing local events firsthand.

Tentative resolution 1: I resolve to take better advantage of this research opportunity, thereby avoiding expensive, non-deductible travel costs and perhaps a case of soroche, although I would miss having the traditional preventive cup of coca tea.

As we open this door of new research capabilities, it is well to keep the origins and meaning of the virtual dimension in mind. According to the dictionary, "Virtual, adjective" refers to something that is "almost or nearly as described, but not completely or according to strict definition:" as in, the virtual absence of political reality. The word derives from "Middle English: from Medieval Latin virtualis, from Latin virtus, virtue (in the sense of possessing certain virtues," ie, something

good and useful) and thus the conflict between virtue and virtual is joined.

As it turns out, most of us are bereft of our former offices, support staff and other accoutrements of professional status, but we seniors may survive in this new milieu of virtual reality. Indeed, my virtual professional environment consists of a handy Mac laptop that allows me to re-create my professional modus operandi. In fact, my virtual desktop has come to resemble the real one I used to have, littered with files, odds and ends of messages, notes of future interest and other miscellany. Because of this uncanny recreation of my former reality, I continue to relive my past life, although retired.

Resolution 2: I hereby resolve to clean up the mess and properly file things in their rightful places, or put them in the virtual trash.

The next item on my virtual culture list has to do with ASA, the brave band of seniors who fearlessly declare their maturity once each year in the presence of vast numbers of others. This year our membership has achieved new heights. Nevertheless our interactions are attenuated by the conditions of our relationships. The November column, now on our webpage, was really virtual, apparently lost in the ether world, never reaching its virtuous destination in *AN*. What we had was virtual communication in the Internet mode of interaction, texting and writing in acronymic words, LOL. R u with me on this?

Resolution 3: Emphasize updating my skills in these virtual regards. I gotta stay young at heart and mind, although I'm not sure about texting. Nevertheless, as Tony Paredes "said" in email to our Alabama Press editor, "Don't feel obliged to come [to the ASA luncheon], but it would be nice for the membership to put a human face on the press." Well, our book is virtually in hard copy form.

There you have it. We just can't seem to manage without that personal contact thing. How ironic is it that we can experience life in odd places through contrived TV reality shows, seeming "almost or nearly as described." As I utilized this new source of long distance information for my paper the whole notion and importance of virtuality in our time became clear, sort of. How far can the new anthropology plunge into that almost real world of virtual field research, publishing, teaching, friendship, talking and community? And, how many of us have virtual pets (cyberpet, digipet) comforting us through these times?

Have a virtual Happy New Year. For real questions and answers get in touch with ASA President Herb Lewis (hslewis@wisc.edu), past President Tony Paredes (janthonyparedes@bellsouth.net), new President-Elect Paula Rubel (pgr4@columbia.edu), Treasurer Margo Smith (mlsriplow@msn.com) or Secretary/Contributing Editor Paul Doughty (p_doughty@bellsouth.net).

Central States Anthropological Society

Evelyn Dean-Olmsted and Angela Glaros, Contributing Editors

CSAS 2011, April 7–9, 2011, Iowa City

The annual CSAS conference offers an excellent opportunity for anthropologists from throughout the central states, from institutions large and small, to meet, talk and network. The 2011 conference will be hosted by the University of Iowa's Department of Anthropology and most of the events will be held in the beautiful, historic Iowa Memorial Union. Our conference is student friendly and features a paper competition for both undergraduate and graduate students. This conference promises to be especially exciting, for we will be celebrating the 90th anniversary of CSAS, one of the oldest of the AAA sections.

Registration rates (up to March 18, 2011): CSAS regular member: $70; CSAS student member: $30; non-member: $90; student non-member: $40. Non-CSAS members: If you are already a member of AAA, you can join CSAS for a special "new member" rate of $10 (students: $5). Please consider joining CSAS for $10, and then you can pay the members' registration fee of $70 (students: $30), rather than the non-members' fee of $90 (students: $40). All conference attendees are also welcome to attend the Saturday business meeting lunch for an additional $8.00.

Accommodations

We have blocked guest rooms at the Iowa House Hotel. Reservations can be made by phone at 319/335-3513; be sure to mention "CSAS" when making reservations. Room rates (not including tax) are between $70 and $80 and include parking, Internet and a continental breakfast.

Distinguished Lecturer: Sue Savage-Rumbaugh

Sue Savage-Rumbaugh is a scientist with special standing at Great Ape Trust, a world-class research center dedicated to studying the behavior and intelligence of great apes. The first and only scientist to conduct language research with bonobos, Savage-Rumbaugh joined Great Ape Trust in 2005 following a 30-year association with Georgia State University's Language Research Center. In 2008, she retired from the administrative and laboratory duties in the Great Ape Trust bonobo facility to focus exclusively on research, writing and lecturing (reprinted from www.greatapetrust.org/science/scientists-biographies/sue-savage-rumbaugh).

Member News

Rick Feinberg (Kent State U) and Paul Durrenberger (Penn State U), both past CSAS presidents, are charter members of the new AAA Writers Circle, an initiative of AAA President Virginia Dominguez. The aim of the Writers Circle is to engage the public on topics of central importance to anthropology through the publication of op-ed pieces, magazine articles and other short pieces in a variety of local, regional and national media outlets. The volunteers of the Writers Circle support professionals working on original, accessible writing by reading and giving feedback on this type of work. For more information, visit www.aaanet.org/resources/AAA-Writers-Circle.cfm.

Rick Feinberg has also received a small grant from the Baker-Nord Foundation to take part in a semester-long seminar on globalization from a humanities perspective that will run through the spring 2011 semester.

Nancy Oestreich Lurie has published a book titled *Love and Other Letters* (Milwaukee County Historical Society). She writes:

> I think colleagues might enjoy it—based on my father's love letters (more than 500) to my mother in Milwaukee when he was working in Canton, Ohio, 1919–21; a whole shopping bag full and under them packets of letters from some earlier beaux, and high school girl friends. I also draw on my mother's diaries, 1918–1921, and other family memorabilia and records. The period, roughly the gaslight era to the jazz age, is seen from the perspective of people who lived through the transition from horse to automobile, World War I, the great flu pandemic, news of the Russian Revolution, postwar labor unrest here, prohibition, women's suffrage and lots more. I started out just preparing a narrative to go with the records I have archived at the MCHS to supply missing names and details to aid in their use by other researchers and found I learned so much, especially corrections of common stereotypes of the era, that I ended up writing a book to share—even raunchy jokes and scandals of the period. Much more than just my family's story.

Anyone wishing to purchase the book can call the MCHS at 414/273-8288. All proceeds go to the MCHS.

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

Council on Anthropology and Education

Steve Bialostok, Contributing Editor

Challenges of Conducting Educational Research in Post-Katrina New Orleans

By Adrienne D Dixson (Ohio State U)

Since the fall of 2008, I have been engaged in a research project in New Orleans. The focus of my project is how parents and community members, who are native to New Orleans, understand and make sense of post-Katrina school reform. My interest in the project emanates from my experiences as a former classroom teacher in a public school in New Orleans. I also have familial roots in the city.

The post-Katrina educational landscape has proven to be a challenge to navigate from a qualitative research perspective. In trying to negotiate entry to charter schools, I went door-to-door in different neighborhoods to find research sites. A number of schools refused to participate, did not respond to my emails or phone calls, or would schedule appointments to meet with me only to cancel the appointment and not reply to my requests to reschedule. I had similar experiences with potential participants.

Not only has the infrastructural landscape of public education changed in New Orleans, but many of the people who make decisions about public education have changed as well. Two primary structures for public education have been developed. The current superintendent of one of these new entities, the Recovery School District (RSD), is Paul Vallas, who developed and implemented school reform in Philadelphia and Chicago. The RSD and charter schools have utilized national recruitment programs to hire teachers for their schools. These changes in nature of the teaching

force and leadership also provide some challenges for researchers in that many have no individual or collective understanding of New Orleans culture and context besides what they read or heard about in the media.

These challenges, while formidable, add to the data set that I have managed to amass through attending community meetings on public education, finally gaining access to a charter school and working with teachers and parents through my work with a community-based bookstore. As the sole researcher on this project with little outside funding, I have developed a deeper appreciation for the importance of the research process and what we gain as researchers by spending extended time in the field, developing relationships with participants and learning the social and political context of our research sites.

Spindler Award

By Steve Bialostok

After I defended my dissertation, one of my committee members handed me back the 480-page tome with corrections, questions and recommended changes that took several weeks to complete. Teresa L McCarty (ASU)—consistent with our work together for five years—had spent countless hours copiously making my writing (and thinking) stronger and more nuanced. Over the years, our mutual roles in CAE have kept us working together. Terri has enthusiastically contributed more than her fair share of columns for *AN*. During our informal conversations and on email, her personal comments always leave me feeling better about my work and my possibilities. At the CAE new member reception on Monday night in New Orleans, I said to Bryan Brayboy, "Next year, I want to nominate Terri for the Spindler Award." Bryan responded, "I don't think you have to do that." At this year's CAE Business meeting, Theresa L McCarty received the 2010 George and Louise Spindler Award.

I've kept one page of Terri's edits. There are purple marks all over it—notes, corrections and finally a wobbly vertical line that ends abruptly near the bottom of the page. Late into the night, she had been editing my dissertation in bed and had fallen asleep. I will always treasure that page.

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

Council for Museum Anthropology

Margaret Bruchac, Contributing Editor

2010 Recipients of New Museum Anthropology Awards

At the 2009 AAA Annual Meeting, the CMA Board voted to institute two new awards to recognize scholarship in museum anthropology: the Michael M Ames Prize for Innovative Museum Anthropology to be awarded annually to professionals for innovative work in museum anthropology; and two CMA Student Travel Awards to be awarded annually to support travel for graduate students and recent PhDs to the AAA Annual Meeting to present papers and/or posters. At the 2010 annual meeting, two students received $500 each for travel awards, and one museum anthropologist received the distinguished scholar award.

2010 Michael M Ames Prize for Innovative Museum Anthropology

It is with great honor that the CMA's first Ames Prize is awarded to Jim Enote, executive director of the A:shiwi A:wan Museum and Heritage Center. Situated within the Pueblo of Zuni in western New Mexico, A:shiwi A:wan is a private not-for-profit that works "for the people and by the people." Enote has been at the center of the Museum's innovative programming, which focuses on preserving and perpetuating Zuni traditional knowledge. Moving beyond the small public exhibit and collection, Enote has imagined and implemented groundbreaking projects that connect youth to elders, and ancient life to modern ways. "Pathways to Zuni Wisdom," an afterschool and summer program, uses traditional farming and gardening to teach environmental and scientific principles. The "A:shiwi Map Art Project" uses local Zuni artists to render the Zuni

Chip Colwell-Chanthaphonh and Jim Enote at the CMA Reception in New Orleans. Photo courtesy Margaret Bruchac

cultural landscape, creatively combining Zuni language, aesthetics and historical knowledge.

In an example of two-way digital reconnection, the "Kechiba:wa Digital Collection" project, in collaboration with the Cambridge Museum of Anthropology and Archaeology, enables Zunis in New Mexico to access a collection located in England through a culturally sensitive digital database and contribute their own voices and perspectives to the catalogue. This project has been expanded to include four other museums and is funded by a significant IMLS grant. These projects—and still others being undertaken—all fit the Ames Prize's rigorous criteria of creativity, timeliness, depth and impact.

In addition to doing it all as a director of a small, rural museum, Enote is active as the president of the board of Zuni A:shiwi Publishing, a board member of the Grand Canyon Trust, associate director of the Indigenous Communities Mapping Initiative, and a high altitude traditional farmer.

2010 CMA Student Travel Awards

Suzanne Godby Ingalsbe, a PhD candidate in the Department of Folklore and Ethnomusicology at Indiana University, has been granted a CMA Student Travel Award for her paper "Circulating the Past and Future Through Museum Artifacts." Jason Baird Jackson, her advisor and mentor for the Smithsonian Institution Summer Institute in Museum Anthropology (SIMA), described her work as a focus on "points of slippage and interdigitation between American museums and churches … [H]er SIMA project will be both a contribution to the history of collecting in museum anthropology and an analysis of the social life of (museum) things over a considerable expanse of space, time, and cultural difference." This paper is part of a trilogy (including "Authoring Authority: Ethel-Jane Westfeldt Bunting Collecting for the Smithsonian" and "Ethel-Jane Westfeldt Bunting's Lasting Impact from In-Between Spaces") that considers the social authority of museums and contexts.

Danielle Merriman, master's student in Cultural Anthropology at the University of Colorado–Boulder has been granted a CMA Student Travel Award for her paper "Community Museum or Tourist Shop?: Local Contestation of Museum Meanings in Costa Rica." This effort draws from field research in the rural community of San Vicente de Nicoya, Costa Rica, from 2008–10. She notes that this work will contribute to the growing literature on community museums and ecomuseums and the need for a nuanced understanding of indigeneity: "Although the contemporary population recognizes a connection to the past indigenous population—namely through the continued creation of ceramics—they do not claim an indigenous identity. Thus, the creation of the Ecomuseum of Chorotegan Ceramics reveals an interesting process in which local community members communicate complex and possibly unexpected concepts of identity, history and culture through the medium of museum exhibition spaces to local, national and international audiences."

Congratulations to these awardees, and we look forward to future applicants!

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

Culture and Agriculture

Ronald Rich, Contributing Editor

2010 Netting Award Winner

C&A is pleased to announce Jeffrey Hoelle (U Florida) is the winner of the third annual Robert M Netting Student Paper Award. After studying psychology and Spanish at Southwestern University, Jeffrey served as a Peace Corps agroforestry volunteer in a Ngabe community in Panama. He received an MA in Latin American Studies from the University of Texas at Austin, writing his thesis on the political legacies of the Panamanian dictatorship in the 2004 elections. Hoelle is currently a doctoral candidate in anthropology at the University of Florida, working in the Tropical Conservation and Development program.

Hoelle's dissertation research focuses on the uses and meanings of cattle in Acre, Brazil, where he conducted a year and a half of fieldwork, collecting in-depth interviews, surveys and life-histories of rubber tappers, colonists and ranchers. His perspective is guided by political economy, economic and environmental anthropology, an applied concern with conservation and development, and experience growing up with cattle in Texas. Jeffrey expects to graduate with his PhD in 2011.

Convergence on Cattle: Political Economy, Social Group Perceptions and Socioeconomic Relationships in Acre, Brazil

By Jeffrey Hoelle (U Florida)

At present, cattle raising is the leading cause of deforestation in Amazonia and the most appealing and profitable way for smallholders to make a living in Acre, Brazil. This paper compares three groups that were historically differentiated by their unique economic practices and associated identities: forest-extractivist rubber tappers, agricultural colonists and large-scale ranchers. In the 1990s rubber tappers and colonists began to increase the role of cattle in their livelihood strategies. Many of these smallholders now rely on cattle as their primary source of income, joining ranchers in practice, but not in scale. The move to cattle is the result of three factors.

First, political economic factors have pushed different groups toward cattle for distinct reasons. Decreasing governmental and market support for rubber and agricultural products through the 1990s rendered traditional economic practices of tappers and colonists less profitable than cattle. This was compounded in the mid 2000s when strict burning and deforestation limits were enforced, inhibiting colonist slash and burn agriculture.

Second, intergroup relationships once characterized by land conflict have transformed into cooperation in the cattle industry. Acre was the site of conflict over land in the 1970s and 1980s, when agricultural colonists and large-scale ranchers arrived to stake their claims. Native Acrean rubber tappers defended their land and opposed cattle-driven deforestation, articulating a vision of social and environmental land use that has subsequently spread throughout the Amazon. Beginning in the 1990s, however, intergroup conflict gradually came to be replaced by interdependence in the cattle industry. For example, with the decline in the rubber industry many young rubber tappers found employment on large ranches and subsequently spread their enthusiasm and knowledge about cattle.

Finally, cooperation reinforces the socioeconomic distinction between affluent ranchers and impoverished colonists and tappers, and it contributes to the widespread belief that cattle raising is the primary route to socioeconomic advancement open to smallholders in the current political economy. Despite the view of ranchers as villains, and state government attempts to valorize the rubber tapper lifestyle, all groups agree that ranchers and cattle raisers are accorded greater prestige than those who do not own cattle. Concurrently, *cauboi* (cowboy) or *contri* (country) popular culture has taken root in Acre, spreading positive messages about a cattle-based vision of the rural lifestyle through rodeos and contri music and fashion (eg, boots and belt buckles).

This research contributes to our understanding of the relationship between changes in economic practice, the negotiation of practice-based identities and the appropriation of cultural features that emanate from economic practice, local interactions and circulating global influences of cattle culture.

For more information, contact Jeffrey at hoelleja@gmail.com. Our column welcomes all materials of interest to C&A members. Please direct inquiries and ideas to incoming editors Susanna Donaldson at susanna-donaldson@uiowa.edu or Joan Mencher at joanmencher@gmail.com.

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Middle East Section

Yasmin Moll, Contributing Editor

Preview of *An Islam of Her Own*

By Sherine Hafez (UC–Davis)

An Islam of Her Own raises new questions of desire and subjecthood in Islamic movements by considering how imbrications of religion and secularism animate desiring subjects. I take as a point of departure the intersecting debates of modernity, postcoloniality and nation-state building projects within the mutually embedded history of Islamic practice and secularization projects in Egypt. Drawing on more than six years of ethnographic research of women's Islamic activism in Egypt, I argue for the reconsideration of analytics of desire and subjectivity of religious activists that rely on conceptual binaries of secularism and religion.

My research focuses on a group of Islamic activist women who are members of a *gami'iyah* or private voluntary organization called Al Hilal and located in one of Cairo's rapidly growing suburbs. The center is funded through individual efforts and is guided by Islamic principles that inspire the goals and methods of the women's activities. A core group of approximately 100 women and a larger number of about 200 freelance volunteer activists run Al Hilal. The core group is divided into a number of subgroups that are assigned specific responsibilities. One of the groups may be in charge of religious lessons, another the daycare center for young children, while another group may run the kitchen and bakery. Most women I interviewed were from the upper and lower middle-class, educated and between 30–40 years of age.

Since their appearance as small organizations in the early 1990s, women's Islamic activism has occupied a rather ambiguous space in the feminist literature on the Middle East. When not proclaiming the dangers of Islamic movements as heavier shackles on women's freedoms in the region, a paradigmatic divide separates two major strands in this scholarship. The first strand assumes an Islamic emancipation of women while the second rejects the possibility of an emancipation couched in religious terms. Whether resistant or oppressed, Islamic women activists are represented as bounded religious subjects whose ties to a traditional ideology remain unquestioned in the bulk of this scholarship. The notion of a religious subject honed through religious practices alone overlooks the location of these individuals in the matrices of power in postcolonialist processes of nation building, modernization and secularization projects. Secular subjects are often examined in light of external social and political processes of modernizing and progressive projects of educational and political reform. Alternatively, the religious subject is often contextualized within socio-religious processes of internal emotional worlds. The assumptions that undergird these postulations hinder their ability to adequately represent these Islamic activist women and the movements in which they participate.

The aim of my ethnography is to challenge these binary representations of religious versus secular subjectivities in anthropology. It is concerned with moments of destabilization, inconsistency and impermanence in the processes of subject production, identity formation and cultural transformation in Islamic movements. My objective is to enable an understanding of the heterogeneity of desire and subjectivity that embedded discourses of religion and secularism make possible in scholarship on Islamic movements, transnational feminism, religion and religious activism.

The historicity of key academic categories of analysis, such as secularism and religion, underscores their limitations as units of analysis when explicating Islamic movements today. Normative representations of the emotionally charged performance of embodied religious subjects are often starkly contrasted against the rational individualism of the secular subject. Such assumptions emerge from a common trend in the literature to categorize the secular and the religious as polarizing categories, which in turn mitigates the identities, experiences and actions of women in Islamic societies.

My research challenges these binary constructs by relating the interplay between the complex debates of modernity and postcoloniality to the particular historicity of Islam and secularism and the heterogeneous subjectivities that these produce. It offers an ethnographic investigation of the women's Islamic movement in Egypt, which is also attentive to the contributions of critical theory to the field of anthropology and to the methods of ethnography.

We hope to periodically spotlight new ethnographies of the Middle East within the MES column. If you have recently published a book and would like to feature it in AN, *please email yasmin.moll@nyu.edu.*

National Association for the Practice of Anthropology

Eva Friedlander and Tara Eaton, Contributing Editors

The Anthropology Graduate's Guide: From Student to a Career

By Carol J Ellick (Archaeological and Cultural Education Consultants) and Joe E Watkins (U Oklahoma)

The transition from student to professional is one that is anticipated but often not fully prepared for. As a student you follow the required curriculum, one that in theory provides a background in the knowledge, skills and abilities that ultimately lead to employment within your chosen subdiscipline of anthropology, but has it really done so?

From the academician side of preparation, we teach method and theory. We then sit back aghast when watching PowerPoint presentations and grading papers, wondering why no one ever taught these students how to [fill in the blank]. In the course of your education, has anyone recommended where to look for employment listings? Aided you in developing a five-year plan? Described the differences between a résumé and a curriculum vita, and provided examples? Delineated what you will need to prepare for your job interviews in government agencies, academic institutions and the private sector? Possibly so, but probably not.

In 2006, while at the University of New Mexico, we decided to quit shaking our heads and tried to provide some guidance. We developed a PowerPoint presentation on the dos and don'ts of a professional presentation. That metamorphosed into a class designed to assist with the transition from student to career. The course, Avenues to Professionalism, has since been transformed into the nearly completed book *The Anthropology Graduate's Guide: From Student to a Career* (Left Coast Press, 2011).

We are practicing anthropologists. Joe's trajectory has taken him from the private sector to government agencies and into academia. Carol has worked primarily in cultural resource management with a specialization in public outreach and education. We are both archaeologists and, although we've been successfully employed in archaeology for more than 70 years (combined), we wanted to broaden the book's scope to include various anthropological perspectives and voices. To bring in those other perspectives, we appealed to anthropologists via various professional organizations to send us their stories and recommendations for students entering the field of anthropology. We also looked at where anthropologists work and include in the book an amazing list of non-academic employers of anthropologists as reflected by registrants at a recent AAA meeting. The end result is a book focused on how to pursue careers in practicing anthropology as well as guidance on applying for academic jobs.

In this brief column, we'd like to share some of the tips and recommendations from those practicing in the field.

- Be open to opportunities. You may think that you want to become a professor, but consider for a moment that up to now, teachers may have been your primary role models in your anthropological experience.
- Be cooperative, not competitive. Unlike graduate school where you've had to compete for ranking and the attention of your department, employment in practicing anthropology is based on working with others. Use your anthropological skill set. Observe the interactions and see where you can fit into the overall program.
- Expand your network. Take advantage of what your professors can offer and ask for guidance. Attend and present at regional and national conferences. Join committees and become more involved in your discipline.
- Make a 1-, 3-, and 5-year plan. Take charge of your career by charting a path that will take you from individual jobs to a career. Be aware that you need to know where you want to end up to find your way there.
- Develop a portfolio that contains your résumé and curriculum vita, examples of cover letters, and references, your five-year plan and writing samples.

Every graduating anthropology student leaves college with essentially the same skill set. If you want a career in anthropology, it's essential to set yourself apart. Take advantage of internships and volunteer opportunities to get to know potential employers; it's the only way to know if this is really what you want to do.

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

Wearing Orange

By Christopher J Warren (U Nevada–Reno)

The connotation of the color orange varies widely across cultures, holding no universal significance. To defendants in the criminal justice system, however, the color orange means fear, anger, degradation and membership—membership in the culture of pre-disposition facilities across the United States. This is a culture of extremes intended to promote non-trial resolutions to cases. This purpose and method underlie all of the culture's social institutions and interactions. Ironically, the pressure and intensity of this culture often perpetuate more criminal behavior by its members, as opposed to reducing said behavior.

I wrote this column to attempt to provide an ethnographic analysis of this culture while participating in it myself. This is a shortened version of an essay based on data I gathered from February 2009 to February 2010 as an inmate of five facilities in New York, Ohio, Oklahoma and California. As a first-time offender on a federal no-bail hold for alleged white-collar crimes, I was viewed and treated by many inmates as an outsider. While this initially seemed a hindrance, it helped in my efforts to remove ethnocentric thinking from my observations. The reality is that there is no other way to become a long-term participant in this culture other than involuntary detention, a status that offered me this opportunity.

The first two cultural elements that stand out are the surrounding physical environment and lack of trust by other inmates. All cultures are limited in their practices, behavior and adaptations by the biological and physical environment in which they exist; the jail culture is no exception. The physical environment here is about power and control: concrete walls; metal doors and toilets; tiny, shared cells; and corrections staff who aggressively control movement. Inmates typically receive only one to four hours out of the cells daily while being offered no work around the facilities, vocational training or educational opportunities. The one exception I witnessed is the Nevada County Sheriff's Office, which offers rehabilitative classes to inmates. Typically confined in little space with no work or school, an inmate's life may be consumed by anger at the situation, boredom and fear from not knowing what the ultimate outcome of one's case may be. This all contributes to an inmate's lack of trust in outsiders, other inmates and correctional staff. Jail culture is broken up in two ways: acceptable criminals and non-acceptable criminals. Non-acceptable criminals are defined as anyone charged with crimes involving minors, sex crimes, abuse or those who cooperate with authorities. All others are, by default, acceptable and can be trusted within their own racial groups.

The economic institution dominates the attention of the jail culture. The jailhouse concept of wealth exists in the form of narcotics and commissary items, with postage and ramen soup serving as the currency. Since subsistence is provided for, money added to the system is surplus and enters through funds put into inmate accounts by friends or family or by drugs being smuggled into the facility. Control of a majority of resources is by prison gang elements always present in county jails, which organize and divide inmates by race and whose shaky constitutions or precepts barely disguise their true purpose: controlling drugs, commissary and wealth. Most violent physical conflict can be attributed to debt, such as gambling, drug or loan. The other significant source of conflict comes from the culture's unwritten code of acceptable behavior, which revolves around the concept of respect. Because of the confined and hostile living space, one must be constantly aware of how his or her interactions may affect others. Small missteps could be perceived as disrespect and therefore trigger physical violence or racial conflicts—so this respect is a deference encultured out of fear and the need to avoid conflict.

Members of this culture are expected to reform their behavior. In a culture largely devoid of faith or spiritual principles (other than self-reliance), that expectation is monumental. This culture of orange revolves around race, drugs, violence and respect. The motivation of every member is the same: survival. That survival comes from acceptance of peers by participation; it is this participation that drives the inmates only further away from the hope of rehabilitation.

For a full-length copy of "Wearing Orange," please email Keri Canada at kcanada@unr.edu. Interested in writing a column for NASA? Contact Keri A Canada at keri.canada@gmail.com or kcanada@unr.edu.

Society for Anthropological Sciences

Stephen Lyon, Contributing Editor

First European Meeting of SASci in Pilsen

Thanks to the generous support of the Wenner-Gren, the University of West Bohemia and Durham University, our sister organization, SASci, held its first meeting outside the US. The workshop took place September 22–24, 2010, in an odd American cultural outreach centre in the middle of Pilsen, Czech Republic. Daniel Sosna (U West Bohemia), Stephen Lyon and David Henig (Durham U) convened the workshop but the real stars of the workshop were the session organizers who brought together a fantastic mix of international scholars and scientists from around the world for some productive days. There

were four half-day sessions on different themes: mathematical anthropology and kinship, cultural evolution, cognitive anthropology and mortuary archaeology. Dwight Read (UCLA), Murray Leaf (U Texas-Dallas) and Michael Fischer (U Kent) started the workshop with a presentation of kinship algebras and formal approaches to the study of idea systems. Jamie Tehrani (Durham U) brought together a group of people updating and revitalizing some aspects of 19th-century diffusionist anthropological research questions. Andrea Bender and Sieghard Beller (U Freiburg) organized a small army of cognitive anthropologists and psychologists to present some fascinating research on language, the mind and culture. Daniel Sosna organized a session specifically on some of the methodological challenges facing archaeologists attempting to reconstruct ancient societies from evidence found at mortuary sites. The workshop had a number of goals, among them the idea that a broad four-field approach to anthropology is healthy and invigorating even while sometimes a bit frustrating. As a participant throughout the entire workshop, I can honestly say that even when the talks were on areas far from my comfort zone, I walked away enriched and stimulated. I can now return to my more narrow concentration of research interests with a few new questions in mind and some neat conceptual tools to try and address them.

Charleston Meeting of SASci

Just because we've now had a successful meeting in Europe doesn't mean we're going to abandon the delights of the southern half of the US. The next SASci meeting will take place in Charleston, SC (February 16–19, 2011). By the time this column appears the abstracts submission deadline will have passed, but it won't be too late come along and join in the arguments and the fun. Check out the website for more details, including the co-convening organizations also sharing the meeting time and place: http://anthrosciences.org.

Talking to Terrorists

Scott Atran (CNRS, Paris) has just published a fascinating book on his research with members and associates of groups classified as terrorists, including al Qaeda, the Taliban, Hamas and others. In *Talking to the Enemy: Faith, Brotherhood, and the (Un)Making of Terrorists* (HarperCollins, 2010), Atran challenges some popular beliefs about terrorism and offers ambitious explanations for why some individuals become willing to kill and die for causes. Atran's work is always worth paying attention to, and in this case it is satisfying to see that he is involved in trying to devise effective solutions to some of the high-profile problems of our day.

Membership

Finally, a gentle reminder that if it's time to renew your AAA membership and you aren't formally a member of this section, please consider selecting the SAS box in the section membership list. More members means more space in the general meeting and (hopefully) more influence on AAA actions.

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

SACCfest 2011

Our 2011 conference will be in Omaha, NE, April 6–9 at the Embassy Suites in the Old Town area. Visit http://saccweb.net for registration information and the call for papers for the theme "Cultural Diversity in the Community College." We are collaborating with Little Priest Tribal College, Winnebago, NE. Pre-registration for AAA members, $275; nonmembers, $300. For more information, email majohns1@hotmail.com.

An Anthropology Mystery Thriller

In the current issue of *Teaching Anthropology: SACC Notes* (also available on our website), Barry Kass reviewed *The Gift of a Bride: A Tale of Anthropology, Matrimony and Murder* by Serena Nanda and Joan Gregg (2009). He describes the book as "excellent … as a supplement for courses in cultural anthropology, gender studies, immigrant studies and Southeast Asia." Kass states that among other themes, the book focuses on the "sharply drawn distinctions between the accepted dominant roles of men and subordinate roles of women in Indian society, and how this is impacted by life in the 'new' world of New York City."

Coauthor Nanda has prepared a study guide for the book and has offered to email it to anyone who would like a copy. Contact her at snanda@jjay.cuny.edu.

Speaking Anthropology to Kids

What if you're asked to address an elementary school class and explain what an anthropologist does? What do you say? What do you do? Tad McIlwraith (Douglas C) faced this situation recently and went to the SACC listserv, SACC-L, for advice. A number of colleagues responded with some good tips based on their own similar experiences. Here's a brief summary:

- "Bring stuff"—skulls, arrow points, stuff they can handle. Their eyes will grow wide with excitement. (Phil Stein, Pierce C)
- "For cultural anthro … you can have a discussion about how the things people do illustrate what's important to them. You could also talk about watching behavior to find out what people really do … for example, ethnographers reporting back to the Microbiologists about how many people wash their hands in the restroom. You know those first graders will immediately make signs for the boys' bathroom to remind the boys to wash! (Thus demonstrating applied anthropology.)" (Pam Ford, Mt San Jacinto C)
- "I think that as long as you had photos and/or things, you could enthrall those youngsters with your work with contemporary First Nations, Tad … I also have some ethnographic things given to me that you can borrow (eg, button blanket, birch bark basket, woven cedar baskets). You could even consider showing them how to make hot chocolate using a woven basket with hot rocks." (Bob Muckle, Capilano U)
- "Besides a collection of shards (not sharp enough to hurt anyone), pieces of broken cups (probably early 20th century chinaware) old bones (animal) arrowheads etc, I have also included 'artifacts' of more recent people, including some small musical instruments that are not so obvious as to their use, old coins, and once in a while even things that a current day 'garbologist' might find from the middens of our own era." (Brian Lynch, Quinebaug Valley CC)
- Ann Kaupp (Anthropology Outreach, Smithsonian) also recommended the website of Project Archaeology's Intrigue of the Past for a source of fun activities for children "of all ages" (http://projectarchaeology.org/HowitWorksPubs.html).

Early in my teaching career I was invited to speak in my daughter's third-grade class and soon after in my son's sixth-grade class. I showed them slides from my ethnographic fieldwork in Mexico and talked about what it was like to live there. The third-grade students were wide-eyed, attentive, seemingly enthralled by every detail. They peppered me with questions: "Why do they dress like that?" "What do they like to eat?" "Why is that little boy's stomach so big?" The questions permitted me to talk about comparative food practices and nutrition.

In contrast, the sixth graders were distracted, the boys especially somewhat unruly. Knowing well how they would behave, the teacher had assigned them to do a report on my talk, so the subtext of their questions was, "Help me write my paper." There it was, the beginnings of "take notes; it will be on the test."

Would that we could keep them third graders forever!

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

Society for the Anthropology of Consciousness

Peter N Jones, Contributing Editor

Sound and the Anthropology of Consciousness

This issue of *Anthropology News* revolves around the theme of sound and all of its anthropological meanings. The definition of sound, the ontology of sound and the numerous meanings people and cultures around the world ascribe to sound are all aspects anthropologists have explored. Anthropologists who study consciousness have also investigated sound—its role in cognition, healing, creativity, dreams, states of consciousness and the like. In fact, anthropologists who study consciousness have been actively researching and investigating the many cultural aspects of sound and how they relate to anthropology and consciousness. Over the last two decades, 24 articles have been published in the *Anthropology of Consciousness* that directly examine sound or the effects of sound on consciousness, along with many others that also cover aspects of sound. Below I've compiled a selection of articles that focus on sound and the anthropology of consciousness that have appeared in *Anthropology of Consciousness:*

- Identity Discourses on the Dancefloor (Bryan Rill, 2010)
- The Shaman's Song and Divination in the Epic Tradition (Kurt Cline, 2010)

- A Shaman's Cure: The Relationship Between Altered States of Consciousness and Shamanic Healing (H Sidky, 2009)
- Ego Boundaries, Shamanic-Like Techniques, and Subjective Experience: An Experimental Study (Adam Rock, Jessica Wilson, Luck Johnston, and Janelle Levesque, 2008)
- An Ethno-Methodological Approach to Cannabis and Music Perception, with EEG Brain Mapping in a Naturalistic Setting (Jörg Fachner, 2006)
- Experimental Study of Ostensibly Shamanic Journeying Imagery in Naïve Participants II: Phenomenological Mapping and Modified Affect Bridge (Adam Rock, Paul Casey Rock, and Peter Baynes, 2006)
- Shamanic Journeying Imagery, Constructivism and the Affect Bridge Technique (Adam Rock and Peter Baynes, 2005)
- Individualist Religious Movements: Core and Neo-shamanism (Joan Townsend, 2004)
- Trance, Possession, Shamanism and Sex (IM Lewis, 2003)
- Embodying the Spirits Among the Iu-Mien (Jeffery MacDonald, 2002)
- Laughter: A Scientific Investigation (Grant Rich, 2001)
- Shamanistic Transformation in the Rainforest of Belize: A Personal Journey (Noga Naxon, 2000)
- Sufi Music of India and Pakistan: Sound, Context, and Meaning in Qawwali (Bruno Deschênes, 1999)
- Shaman's Drum: A Unique Monument of Spiritual Culture of the Altai Turk Peoples (Leonid Potapov, 1999)
- The Exorcising Sounds of Warfare: The Performance of Shamanic Healing and the Struggle to Remain Mapuche (Ana Bacigalupo, 1998)
- The Rulings of the Night: An Ethnography of Nepalese Shaman Oral Texts (Joan Townsend, 1997)
- Monotonous Percussion Drumming and Trance Postures: A Controlled Evaluation of Phenomenological Effects (Lisa Woodside, VK Kumar, and Ronald Pekala, 1997)
- Experiential Shamanism in the College Classroom: Rewards and Challenges (Leslie Conton, 1996)
- Memory and "Consciousness" in an Evolving Brazilian Possession Religion (Daniel Halperin, 1995)
- Shamanism and Altered States of Consciousness (Douglass Price-Williams and Dureen Hughes, 1994)
- The Reality of Spirits: A Tabooed or Permitted Field of Study? (Edith Turner, 1993)
- When As-if Becomes As-is: The Spontaneous Initiation of a Brazilian Spiritist Medium (Matthew Bronson, 1992)
- Rhythmic Drumming in Contemporary Shamanism and Its Relationship to Auditory Driving and Risk of Seizure Precipitation in Epileptics (Peggy Wright, 1991)
- Hypnosis and Trance Induction in the Surgeries of Brazilian Spiritist Healer-Mediums (Sidney Greenfield, 1991)

As one can gather from the list of articles above, the *Anthropology of Consciousness* has been an active outlet for anthropologists and others to publish their research into sound and its relationship to consciousness. In fact, only in 2007 was I unable to find any articles that did not address sound in some way. Although the empirical evidence surrounding auditory driving and rhythmic induction, along with its cross-cultural ubiquity and effects on consciousness, may be the best known examples involving sound and consciousness, the above body of articles clearly demonstrates that anthropologists have explored a wide range of research projects dealing with sound and consciousness.

I encourage SAC members and others to continue to look to the *Anthropology of Consciousness* as a possible journal to publish research in, whether it focuses on an aspect of the anthropology of sound or not. Although our knowledge of the anthropology of sound and its effects on consciousness has vastly grown over the years, we are just at the beginning of our understanding of the interplay between the anthropology of sound and the anthropology of consciousness.

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

Reframing Laïcité

By Mayanthi Fernando (UC–Santa Cruz)

In September 2010, the French Senate joined the National Assembly in voting to ban the *niqab* (face-veil) in all public places in France and to punish niqab-wearers with a €150 fine or citizenship courses. The representation of niqab-wearing as a citizenship deficit mimics a wider political discourse in France (and Europe more broadly) in which Islam—understood as a monolithic culture or civilization—constitutes a major challenge to secular-liberal states. One aspect of that challenge is Islam's so-called inability to differentiate between religious and political domains, an inability that contradicts Europe's commitment to secularism understood precisely as the separation of religion and politics. Yet, the relationship between religion and politics has long been a fraught one in Europe, a point I explore here by taking up the case of laïcité, or French secularism.

Despite many French republicans' ideological devotion to laïcité as a unified and stable formation, laïcité is, and has been, a varied political and legal arrangement. Though church and state were officially separated in 1905, that law of separation was not applied in colonial Algeria until 1947. In French Guyana, an overseas department of France, Catholicism is still regulated according to an 1828 royal ordinance. In Mayotte, another overseas department with a Muslim majority, the 1905 law does not apply and local customary law continues to be utilized.

These exceptions are found in metropolitan France as well. The Alsace-Moselle region, which was under Prussian rule in 1905, continues to be governed by a Napoleonic concordat, since the law of separation was never applied—even after Alsace-Moselle was returned to France after World War I. Catholicism, Calvinism, Lutheranism and Judaism therefore remain officially recognized religions (cultes reconnus) there. As a result, religious education in one of these religions is obligatory for public school students, the president of the republic names the Bishop of Metz and the Archbishop of Strasbourg, and the state remunerates ministers of the four officially recognized religions.

The law of separation itself contains a number of exceptions. It stipulates, for instance, that the state continue to pay maintenance costs on religious edifices built after 1905. Thanks to later laws, the state also subsidizes private religious schools, most of them Catholic. There exist other traces of Catholicism within the education system, such as a public school calendar organized around Catholic holy days and public school cafeterias that do not serve meat on Fridays.

The discrepancy between the ideological rigidity of contemporary public discourse about laïcité and the actual practice of laïcité poses a problem for Muslims. When Muslims demand the kind of accommodations—for example, state-funded Muslim schools, a school calendar that incorporates Muslim holy days and halal food in school cafeterias—offered to other religious communities in France, they are reminded that France is a secular country where proper citizenship requires separating religious and public/political life. Thus do Muslim claims to equal citizenship paradoxically become grounds on which to question Muslims' fitness as citizens.

My point here is not simply to reveal the contradictions between the principle and the practice of laïcité, but rather to ask a set of analytical questions about European secularism, questions increasingly taken up by a number of anthropologists. For instance, if we take laïcité for what it is, rather than as the deviation from a principle, don't we destabilize secularism's self-narrative as the separation of religion and politics and see it instead as the regulation of religious life by the state? In other words, when do the exceptions of laïcité become the rule? Moreover, if the privatized religiosity demanded by secularism has consistently required the transformation of religious life by various European states, how can religion and politics ever be separate? And finally, how do we conceptualize the relationship between secularity and Christianity beyond unmasking the secular as actually Christian? What I am suggesting, then, is that we reframe how we understand interactions between Muslim Europeans and secular institutions. It is time to move beyond interpretations that insist on a mutual, monolithic unintelligibility between Islam and secularism, and to understand the apparent challenge of Islam in terms of longstanding tensions integral to secularism itself.

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 production and consumption of ready-to-use therapeutic foods (RUTFs) are fascinating and critical issues

in the fight against global malnutrition and hunger. RUTFs are typically a blend of peanuts, dried milk, vegetable oil, sugar and micronutrients. Their chief advantage is that they do not require water—which is often unavailable or contaminated—at the point of use. In addition, RUTFs can be administered at home rather than in a clinic. These factors combine to make RUTFs remarkably effective treatments for severely and acutely malnourished children, thus blurring the line between food and drug.

Indeed, RUTFs are sometimes touted as a sort of miracle drug. A recent *60 Minutes* report, for instance, compared RUTFs to penicillin (www.cbsnews.com/stories/2007/10/19/60minutes/main3386661.shtml). Yet renowned economist Jeffrey Sachs recently raised concern about the role of RUTFs in addressing global hunger in a *Huffington Post* commentary. The commentary was a response to a *New York Times Magazine* article entitled "The Peanut Solution," which told the story of Plumpy'nut, the leading product in a line of RUTFs produced under patent by the French company Nutriset (www.nytimes.com/2010/09/05/magazine/05Plumpy-t.html?_r=1&scp=1&sq=plumpy&st=cse).

Nutriset protects its patent mainly in Europe and North America. In several impoverished nations, including Malawi, Ethiopia, Tanzania and Mozambique, Nutriset has forged agreements with local RUTF producers (www.nutriset.fr/en/international-networks/plumpyfield-network). The only licensed manufacturer of Nutriset products in the US is a company called Edesia, registered as a nonprofit foundation in Providence, RI. Notably, many of the factory's workers are recently resettled refugees from African and Latin American countries. Noting that Rhode Island suffers from one of the highest unemployment rates in the US, the company's owner is pleased to create jobs that have "a meaningful impact both to Rhode Island and to the world" (www.edesiaglobal.org).

Jeffrey Sachs' major concerns about the production and use of RUTFs involve the misunderstood distinction between acute and chronic hunger and the legitimacy of patent protections for simple, life-saving foods (www.huffingtonpost.com/jeffrey-sachs/saying-nuts-to-hunger_b_706798.html). In addition to the food-or-drug question, these are important debates for biocultural anthropologists and others studying the uptake and intake of RUTFs in various cultural contexts worldwide.

According to Sachs, Plumpy'nut is not a miracle cure for global hunger or malnutrition because it addresses only one kind of hunger: the acute and extreme food deprivation associated with famines. Plumpy'nut is not a cure for chronic hunger, which results from persistent limited access to sufficient food and which accounts for more than 90% of global hunger (http://alliancetoendhunger.org/resources/un-hunger-task-force). Despite the fact that only 10% of global hunger is attributed to acute episodes of extreme food deprivation, this kind of hunger is much more apparent to the US public because of TV coverage given to war- and drought-related famine.

On the issue of patent-protection, Sachs asserts the absurdity of giving a monopoly right to use "fortified peanut-paste" to fight any kind of hunger, given that the nutritional value of peanuts and other basic ingredients is common and age-old knowledge. In addition, urgent public health needs trump patent rights under current global intellectual property law. Thus countries can and should exercise their rights to produce or import needed nutritional supplements at low cost in the face of famines. The primary model for this practice involves the trade of antiretroviral drugs over the past decade, in which poor countries have taken advantage of compulsory licensing mechanisms and other legal protections to procure drugs desperately needed to address HIV/AIDS epidemics.

Sachs also makes a number of recommendations focusing on the roles of multilateral development partnerships, scientists, the media and the public. First, nutrition experts and the media can channel accurate information to the general public to improve understanding of the causes and consequences of both acute and chronic hunger, as well as how best to address each. UNICEF and other humanitarian agencies, on their part, are encouraged to promote the local production of quality-controlled RUTFs for distribution in cases of acute malnutrition, and to "resist claims of patent protection that impede local production or low-cost imports." When it comes to chronic hunger, Sachs recommends the improvement of agriculture and dietary diversity through collaborative efforts between rich and poor governments and scientists. Finally, reduced population growth in "poor and hungry countries," according to Sachs, is a key factor in long-term reductions in food deprivation.

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

Society for the Anthropology of North America

David Kamper, Contributing Editor

Uncanny Residues: Rebuilding Space and Place in New Orleans

By Sean Mallin (UC–Irvine)

It has been more than five years since Hurricane Katrina and the levee failures released a deluge on New Orleans. The flooding radically transformed the city landscape, constituting a rupture from which residents are still struggling to recover. While some homes have been rebuilt, many remain vacant; while many residents have returned, others remain displaced. The city today is full of uncanny sights, untimely relations and unsettling memories. There is an affective dimension to this uneven redevelopment that spawns new meanings of home, neighborhood and community. My research on space, affect and materiality in New Orleans interrogates this transformation and subsequent practices of repair, focusing on the diverse ways residents interact with the built environment of the city, inhabiting haunted spaces and remaking a sense of normal.

What does it mean to rebuild New Orleans? I have posed this question to many residents, urban planners and activists since I first visited the city in 2007. While I rarely get a straightforward answer, most admit that rebuilding is not about remaking the city as it was. City spaces prompt dense affects and associations, irreducible—but not unrelated—to their material manifestations. A close friend and survivor of the storm always reminds me: to rebuild a house is one thing; to rebuild a home is something different.

New Orleans still bears many traces of the disaster. In some neighborhoods, concrete steps to nowhere remain as uncanny reminders of the homes that stood before. Other residual spaces—vacant lots, gutted homes and boarded-up store fronts—index life before the storm. As local journalist Chris Rose (2007) writes, "Everywhere you go now, there's some memory staring you in the face. What it used to look like." These sights can conjure nostalgic, even melancholic, attachments to place, requiring those who navigate the current cityscape to continually negotiate presence and absence.

Those who have returned and are rebuilding are not immune to the ghostly effects of memory. One resident told me: "Everything is new ... where are the memories? These are things that make a home ... no matter how new and pretty the stainless steel is, it just serves to show you that everything else is gone. You can't recapture what was ... it's furniture and houses that have no memory. Pretty, but no memory."

Anthropologists as far back as Mauss have recognized the spirit of things, the way objects can be infused with personality and meaning. In cases like the one above, memory lingers even when its tangible forms are absent. I have met several residents who threw away personal items that could have been saved or altered the interior layout of their homes, not wanting to confront the memories attached to these places and things. Yet others were able to salvage certain objects—a book that could still be read or a trumpet that still played—and came to see them as signs that their homes and lives could be rebuilt. Material traces of the storm often hold contradictory positions in rebuilding imaginaries.

While the tattered landscape can serve as a foothold for memories of the past, it can also act as a theater where the city's possible futures are projected and contested. More than 50,000 blighted and abandoned properties exist in New Orleans today. These properties have become entangled in debates about what it means to rebuild the city—debates that link economics and aesthetics, politics and affect. Moreover, the concept of property itself articulates a range of claims, from private rights to community rights and even a right to return for displaced residents, showing that notions of property are always-already shaped by moral and emotional concerns. Narratives of home, place and property reflect the deep material and symbolic investments and diverse notions of ownership and propriety at the core of post-Katrina rebuilding debates.

New Orleans is in many ways a landscape of liminal spaces. Between remembered pasts and imagined futures, city residents live out complex relations to their built and rebuilt environments. The city is still haunted by residues and traces left in the wake of disaster. But residents are learning to live with these ghosts, seeing them as markers of both loss and possibility, and those that have returned continue to make home anew.

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

Society for the Anthropology of Religion

Jennifer Selby, Contributing Editor

This month we turn to a SAR student member who describes her doctoral fieldwork experience with informants at Islamic schools or médersas in Mali.

Perceived Incompetence as an Asset in the Field

By Émilie Roy (McMaster U)

I am white, a *toubabou* in local parlance. I am a woman. I am Christian, and denying this is useless—atheism is not a valid category. I am Canadian and am told this is good thing. I am young, not married and childless. This is how I am typically identified by most of my interviewees. Those I interview are generally black male Muslim scholars in their 50s who, although of Malian nationality, have studied Islam or Arabic in an Arab university and now pass this knowledge on to the younger generation in a médersa. In this short essay, I consider how this perception of my identity has helped my research in Bamako, Mali.

Mali's *médersas,* or Islamic schools, educate children from grades 1 to 12 in Arabic and combine secular classes of public schools with religious education of Quranic schools. My ethnographic research examines the impact of international funding on the religious education in médersas. Transnational contacts and international funding between Africa and the Middle East influence the definition of Malian Islamic identities by influencing the curriculum of the médersas. Three of the four médersas I study are funded by Saudi Arabia, Libya, Morocco and Egypt, while the fourth receives no international funding. The primary data for my research are gathered through interviews with key actors from the Islamic school system. When interviewing these teachers, principals and owners of médersas, stereotypes about my identity crystallize and our relationships are inevitably affected by my respondents' perceptions of me.

In particular, being a young foreign woman with neither a man nor family to guide me seems to awaken the paternal instincts in many of my male respondents. One such respondent, Yussuf, is an important figure in a national association of médersa owners. Yussuf walked me through the administrative maze of the Ministry of Education, familiarized me with the major organizations involved in Islamic schooling, and introduced me to some of its primary figures. He answered my questions with great detail for fear I would otherwise misunderstand. Though this presumption was condescending, it nonetheless provided me with a better grasp of the educational system. He also seemed to have genuine, fatherly concern for me.

Other respondents—best represented by Salif, an Arabic teacher with a master's degree from Algeria—often mention the "fact" that Christians are at war with Islam, and that Western researchers ultimately return to their countries to "write bad things" about Islam to undermine the religion. Despite this suspicion, Salif and others like him tend to see me as an exception because of my age and gender. Not only am I dismissed for being young and female, I am further considered incompetent for having only an approximate knowledge of Arabic, which is equated to possessing only an approximate knowledge of Islam. My nationality plays a role here, too: being a Canadian researcher makes me less offensive than were I French or American, given the history of confrontations between France and Mali and the popular perception of the US as Islam's primary antagonist. In short, I am not knowledgeable enough and do not come from an influential enough country to pose a real threat to Islam or a particular médersa.

The image of an incompetent, inoffensive and rather helpless researcher was constructed by my respondents, and it is an impression I have learned not to fight. These labels have facilitated data gathering on topics usually difficult to discuss, such as politico-religious ideologies and financing. To Yussuf and other fatherly interviewees, I am a researcher in need of guidance by an older, more experienced man. To my satisfaction, this perception has opened doors that might otherwise have taken much longer to access. To Salif and others, giving me information isn't seen as a potential threat, and this perception has allowed me to gather data that might have been out of my reach had I been, for example, a middle-aged American male who speaks perfect Arabic. The interesting tension I face as such is that my respondents are helping me gather information they would be hesitant to grant me access to if they had not prejudged me as a researcher on the basis of my gender, age and nationality.

Émilie can be reached by email at roye2@mcmaster.ca. Please send column ideas or items of interest to Jennifer Selby at jselby@mun.ca.

Society for Cultural Anthropology

Jean M Langford, Contributing Editor

Cultural Horizons Prize

Nancy Ries

SCA is pleased to award the ninth annual Cultural Horizons Prize to Nancy Ries (Colgate U) for her article "Potato Ontology: Surviving Postsocialism in Russia" (*Cultural Anthropology* 24[2]: 181–212). This year's doctoral student jury, consisting of Betsey Brada (U Chicago), Noah Tamarkin (UC Santa Cruz), and Eugenia Tsao (U Toronto), writes:

> At once moving and methodical, this essay exemplifies both the virtues of theoretical ecumenism in ethnography and the merits of applying a literary sensibility to interpretive work. Ries embarks upon an ambitious project with unusual clarity and creativity, and succeeds not only in revealing the irreducible significance of the potato in Russian survival narratives, but in destabilizing the classical distinction between materialities and their representations. Meanings, Ries suggests, do not merely inhabit their signifiers, but are identical to them; indeed, the polysemy of Solanum tuberosum emerges under her pen as a fraught tapestry of parables, allegories, riddles, and moral tropes whose poignancy and intelligibility rely utterly on the banal, backbreaking practices that sustain them. Gliding artfully from one ethnographic vignette to another, weaving biographies into political and economic histories, Ries furnishes her readers with a refreshingly intimate portrait of all of the activities involved in negotiating a potato crop—tilling, seeding, weeding, guarding, harvesting, sorting, peeling, slicing, cooking, consuming—and enumerates the ways in which such undertakings have come to acquire talismanic qualities amid the depredations of a swiftly neoliberalizing society. In so doing, she restores historical depth and political breadth to a startlingly diverse array of seemingly mundane incidents, and unearths the semiotic equivalences between frugality, morality, and rationality that nest in collective memories of war, famine, crisis and tragedy. An aunt's painstaking redemption of a platter of soiled potato skin pancakes, a family's polite declination to make use of ergonomic but wasteful peelers: an entire ethical landscape has arisen around household horticulture, relentlessly condensed into a national oeuvre of potato stories told and retold to both kin and anthropologists. As Ries discloses, anxieties about food security underwrite the biographic narratives of even people who have plenty to eat, and a battery of studies demonstrating that 'the costs of domestic food production far outweigh the benefits' does not curb widespread valorizations of the household potato garden. Why do so many of her informants insist that locally grown potatoes feed the nation despite so much empirical evidence to the contrary? When read against the state's recurrent abandonment of its citizens, Ries argues, potato crops become legible as 'a lived and living monument to family labor, to a family's experience of key episodes of Russian and Soviet history, and to the knowledge, disposition, and bodily skills that these confer' (p. 200); more than any other entity, the potato animates, and is, the capacity to prevail against and avail oneself of indelibly hostile terrain. In much the same way, Ries' refusal to neatly abstract materiality from memory, and memory from metonymy, captures, with greater elegance than any other contender, the critical holism of a discipline that is often at its best when unpacking, historicizing, and politicizing the ways a humdrum material object like potato can provide the means for making and reflecting a social universe.

This year the jury also designated an honorable mention to Julie Livingston (Rutgers U) for her article "Suicide, Risk, and Investment in the Heart of the African Miracle" (*Cultural Anthropology* 24[4]: 652–80). For the jury's commendation of this essay please see the SCA website at http://sca.culanth.org.

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 for East Asian Anthropology

Jennifer Hubbert and Gordon Mathews, Contributing Editors

SEAA Panels at New Orleans

By Tomomi Yamaguchi (SEAA Program Editor)

This year, there was a considerable increase in the number of sessions SEAA hosted, from 18 sessions last year to 25 this year. The sessions included two invited panels, one invited roundtable, and one poster session. Many of the panels interpreted the conference theme of circulation in unique ways, and we had quite a few panels that crossed national borders, addressing the themes of multiculturalism and migration. Many of our panels were interdisciplinary with the active participation of international scholars.

Both of our invited panels addressed circulation while also focusing on themes that remain central in anthropological scholarship, including kinship, family, gender and feminism. The invited panel "Mobile Emotions: New Perspectives on Chinese Kinship and Family" examined how China's urbanization, internationalization and move toward neoliberal capitalism have reshaped sentiments, expectations and practices in ordinary citizens' most intimate relationships. The panel looked at contemporary phenomena such as new residential practices, economic opportunities and obstacles, and transnational population flows and discussed how they transform affect, notions of relatedness and familial interactions. The other invited panel, "Feminisms in Global and Local Circulation: The Case of Japan, 1970s–Present," was an interdisciplinary panel of anthropologists and historians and explored the historical changes in and transformations of feminism in Japan via the global, national and local circulation of feminist ideas, activism, policies and ideologies.

Many of our volunteered sessions also engaged with the theme of circulation while highlighting emerging issues in contemporary East Asia. For example, "Merits-go-round? NGO-less and Volunteerism in China, Taiwan and Malaysia" looked at the circulation of the concepts of NGOs and volunteerism in a range of Chinese communities. Another panel, "Volunteering in China," examined the growing trend of volunteerism in different locales in China.

The program editor's committee also received strong individual paper proposals on the themes of women, gender and family this year, and formed panels such as "New Ethnographies of Women in China" and "Transformations of Family, Property and Place in China." As a result, SEAA had a strong set of panels on the themes of kinship, family, gender and feminism at this year's AAA Annual Meeting.

Undoubtedly influenced by the theme of circulation, many panels addressed issues of transnational migration and multiculturalism. For example, "The Promise and Dilemma of an Emergent Multicultural Japan" explored the impact of rising demand for multicultural education and policies sensitive to multiethnic publics, while questioning normative conceptions of personhood in Japan. Similarly, "Rethinking Nation and Nationality in China's Border Zones" focused on the experiences of "nation" for people in China's border zones, such as Tibet, Manchuria, Macau and Hong Kong, and demonstrated how their experiences fundamentally challenge the primacy of the nation and pose alternatives, albeit with complicated results.

China's urbanization and consumerism, and the resulting emergence of new modalities and ethics of medicine, were the focus of several medical anthropology panels. For example, "The Rise of the Therapeutic in China: Circulating Norms, Expertise and Therapy," an interdisciplinary panel featuring both North American and Asian scholars, explored the social, cultural, and political contexts of the development of practices, policies and programs related to therapy, and the ways therapeutic apparatuses and psychology are used in China to transpose issues of socioeconomic inequality onto individual psychology. Another panel, "Circulating Health: East Asian Interactions with Transnational Medicine," focused on the circulation of Western biomedical knowledge, discourses, and practices in China, Vietnam and Taiwan.

The vast majority of panels focused on urban and suburban communities, and few dealt with rural topics or settings. Many Japan papers were on the rapidly changing realm of popular culture, while quite a few China papers were on urbanization. Therefore, our invited roundtable, "Longterm Fieldwork in East Asia," became extremely important, as it was one of the rare panels that paid specific attention to anthropological research in rural communities. The roundtable examined issues of longitudinal research as addressed in a documentary film featuring the 50-year engagement between anthropologist Keith Brown and people in a northeastern Japan community.

Overall, we had strong sets of diverse, interdisciplinary panels focused on East Asia. Thank you for your participation.

Please send contributions to this column to incoming contributing editors Bridget Love (loveb@ou.edu) or Anru Lee (alee@jjay.cuny.edu).

Society for Latin American and Caribbean Anthropology

Annelou Ypeij, Contributing Editor

Roseberry-Nash Graduate Student Award 2011: Call for Papers

We invite submission of papers for our sixth annual Roseberry-Nash Graduate Student Paper Contest. Winners receive an opportunity to publish their papers in the *Journal of Latin American and Caribbean Anthropology* and will be presented a cash award during the next AAA Annual Meeting. The paper should be submitted before June 15, 2011, to Annelou Ypeij. Please email papers as attached documents to J.L.Ypeij@cedla.nl. For more information see the SLACA website. Below we feature a summary of the award-winning paper from 2010.

Nell Haynes in La Paz. Photo kindly taken by a tourist

Pinning Down the Chola: Bolivian Wrestling and Social Change

By Nell Haynes (American U)

This paper uses *lucha libre* as a lens for understanding the complex social relations that exist when North Atlantic tourists travel to South America and encounter what they assume to be exotic events and traditional peoples. Since 2001, indigenous Bolivian women have been wrestling in lucha libre, a form of exhibition wrestling that draws its lineage from Mexican lucha libre and professional wrestling in the United States. Lucha libre first made its appearance in Bolivia in the late 1950s but is often assumed by tourists to represent a traditional form of ritual or entertainment. This perception may be in part related to the costumes of the *luchadoras,* or female wrestlers, who dress like *chola* marketwomen of the Andes. Though local Bolivians understand cholas as relating to complex and contradictory realms of tradition, economic relations and indigenous-led social movements, most tourists understand the chola as she is portrayed on countless postcards—as icons of a pastoral and idyllic national tradition. Particularly for those audience members who lack local understandings of the chola, the distinction between character and performer may be blurred, and despite the overt theatricality of wrestling, the luchadoras are assumed to be authentic cholas. This staged authenticity constitutes a mode of display in which the luchadoras become both signs and signifiers of cholas.

Drawing on ethnographic fieldwork conducted in July and August 2009, this paper analyzes the text and images used on wrestling promotional materials, as well as the embodiment of luchadoras in the ring and audience understandings of how a local form of entertainment takes on new meaning in the context of international tourism. Though my conversations with young tourists consistently confirmed a sense of staged authenticity and imperialist nostalgia, this should not be assumed to indicate that the luchadoras' performances are counter-productive to feminist and pro-indigenous causes, or that tourists lack awareness of local and global inequalities. For local audiences, luchadoras draw on knowledge of the chola as an icon of resistance and political engagement, while for tourists, they draw on nostalgic notions of a docile, matriarchal, indigenous woman, through dress and advertisement. However, their acts of physical violence and the recognizably imported style of lucha libre call into question whether the traditional can exist in the context of capital and human flows of globalization.

The ways in which many foreign audience members became uncomfortable with what they considered to be representations of domestic violence opened up space for discussion on the bus rides back to the center of La Paz after performances. Through this theater of conflict, the luchadoras fuse pieces of the chola icon to expose

contradiction. Though marketing images of authentic culture may be more driven by profit than truthfulness in representing indigenous peoples, the importance of profit and forms of social capital for historically disadvantaged individuals must not be overlooked. Because of the popularity of wrestling, the luchadoras claim mobility and status necessary for transforming the subject positions they inhabit within their historical, political and social milieu. Further, their particular modes of performance may serve to challenge deeply held gender, class and racial ideologies. Though not all audience members may understand the performances as such, the actions of the luchadoras work to destabilize ideologies, thus drawing attention to inequalities and exposing some of the messiness of cultural narratives.

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

Society for Linguistic Anthropology

Mark Allen Peterson and James Stanlaw, Contributing Editors

Developing Expertise

By Mark Allen Peterson (Miami U)

A number of recent news stories on language much debated in linguistic anthropology blogs and e-lists have made one thing painfully clear: Linguistic anthropology has a public relations problem. The media do not come to linguistic anthropologists. Our expertise on language, collective and individual, is not established. What do we do about this?

Many of us have found letters to editors and producers ineffective. Most media organizations choose letters from the topics that attract the most interest. More importantly, media organizations rarely choose experts from letter writers.

Media organizations get their experts primarily from three sources: people with whom they've worked before; people recommended, such as by university public affairs offices; and people found by searching the Internet.

Kerim Friedman, writing on the Linganth listserv, suggested an experiment: "pick five or six keywords related to your research and try searching for them on Google. Be sure to use search terms that a non-specialist would use to find information on this topic. Do you see your name on any of the top search pages?"

If not, there are fixes. Google and other search engines are not magic. They prioritize hits on the basis of specific criteria.

First, maintain an updated homepage with links to full-text PDFs of your journal articles (or to abstracts and to publisher's we sites), your syllabi and accounts of your ongoing research.

Second, blog. A blog is an incredibly powerful tool for creating a presence on the Internet. If you are not sure what to blog about, try writing short accessible versions of your articles or books, discuss conferences or other speaking events you've attended, write informed commentary on current issues in the news, and start conversations with colleagues on key topics by inviting them to guest blog or to comment. Of special value are issues that have wide public interest such as sign language, language evolution or English-only legislation.

Blog pieces that might be of general interest to your university communications office and any media outlets you think might be interested (including alternative media). Also publish these pieces on the SLA blog.

Update Wikipedia pages with anthropological content. Add your knowledge to topics and insert your publications as references in relevant articles. Link it to the journal website or another online archive where your paper can be found. Some professors assign Wikipedia edits as part of course homework, both to increase the value of articles and to teach students how such articles are produced.

If you have social media accounts with sites such as Facebook, MySpace, Twitter, LinkedIn, Tumblr or Posterous, make sure you regularly post updates of your work, your blogs and links related to your research. Consider joining academic social networking groups such as Academici, Methodspace and MyNetResearch.

Add content to YouTube.com. User-generated multimedia content such as podcasts and videos are increasingly popular and there are several academic channels maintained by universities and academic publishers.

In all of this, use the link economy. Most search engines use the number of links on a webpage to prioritize the sites they display. Link your webpages, blogs and other pages to each other and to those of as many respected colleagues and organizations as possible (especially to linguisticanthropology.org).

Expertise is not just an achieved status we have as scholars and researchers; it is also a discursive construct whose authority is rooted in specific communicative genres: not only scholarly publications but also quotations by others as signs of recognition. The Internet is a powerful indexical interweaving of quotations—and if you wish you can make many of those quotations direct searchers to your expertise.

Please demonstrate your expertise by sending your comments, contributions, news, announcements and publicity ideas to James Stanlaw (stanlaw@ilstu.edu) or Mark Allen Peterson (petersm2@muohio.edu).

Society for Medical Anthropology

Kathleen Ragsdale, Contributing Editor

El Día de los Niños Celebración: Community-Engaged Health Program for Latino Immigrant Families in North Carolina

By Andrew O Behnke (North Carolina State U)

Between 1980 and 2000, the Latino population in rural and small-town America nearly doubled from 1.4 to 2.7 million, and it is now the most rapidly growing segment of the population in rural counties, especially in states in the southeastern United States such as North Carolina.

El Día de los Niños Celebración offered puppet shows, games, dinner and live music in addition to educational sessions. Photo courtesy Andrew O Behnke

Across the US, Latinos are at an increased risk for unintentional injuries, health complications and chronic illnesses, including obesity, diabetes, asthma and dental caries. In North Carolina, Latinos often arrive in rural communities with little knowledge of the health and safety risks that exist. Unfortunately, this lack of knowledge can lead to injury, health complications and even death. This issue is complicated by the fact that a majority of Spanish-speaking Latinos lack access to health care, in part because more than two-thirds (69%) are uninsured and many face language barriers when communicating with health care providers in the US. However, a number of negative health outcomes could be prevented through integrated programming to inform this population.

Due to the significant need for health and safety information in rural North Carolina, 32 community partners were brought together to develop and evaluate a community-based rural health and safety program in the northwestern part of the state. Members of an English as a Second Language (ESL) class and the local Latino community were recruited to carry out a significant amount of the program planning and development. They proposed most of the health and safety topics, promoted the event in the community, were featured in radio public service announcements and newspaper articles, participated in fundraising, engaged additional community volunteers, contributed to and reviewed educational content, and served as co-presenters during educational workshop sessions. Local youth were also involved in the planning process, developing a Latino family health and safety calendar with pictures of local youth and adapting a bilingual safety-related script for outdoor puppet shows.

The culminating half-day event, El Día de los Niños Celebración, was the first of its kind in North Carolina and included six, 20-minute rotating concurrent sessions presented in Spanish on the following topics: community safety; safety at home; food safety; fire safety; vehicle and bicycle safety; and workplace safety. Each concurrent session was co-presented by a Hispanic community member and a subject-matter educator (extension agent, firefighter, etc.). This event was successful in reaching over 125 local families and providing them with information and safety materials.

In addition to these educational sessions, families were invited to participate in various games, puppet shows, dinner and live music. Donated health and safety items were given to families, including sunscreen, first aid kits, booster seats, bicycle helmets, fire extinguishers and fire and carbon monoxide alarms. A Spanish-

language DVD was created especially for new immigrant Latino families. Titled *Viviendo en los Estados Unidos (Living in the United States: A Guide to the Educational, Health, Residence, and Law Enforcement Systems),* the free DVD offers six 7-minute presentations on basic information and resources for safety and health in the US. A set of eight large-format Spanish-language posters was created and formed a health and safety starter kit to address issues including safety on the job, safety in the community and safety around the home. Numerous other resources are available at their website: www.latinofamilies.net.

It is critical that more programs are developed and implemented that help to educate rural Latinos about how they can protect their families from the health and safety risks present in their community. Taking an approach such as that used by El Día de los Niños Celebración that involves the entire community can be successful in conveying these health and safety messages.

Andrew O Behnke is chair of SERA-37: The New Hispanic South, a collaborative of faculty providing outreach and conducting research with Latinos in the South. Join their discussion list by contacting him at aobehnke@ncsu.edu or view their website at www.sera37.wordpress.com. To submit contributions to this column please contact SMA Contributing Editor Kathleen Ragsdale (kathleen.ragsdale@ssrc.msstate.edu).

Society for Urban, National, and Transnational/Global Anthropology

Jayne Howell, Contributing Editor

SUNTA Board Comings and Goings

SUNTA thanks Past President David Haines and Councilor Gautam Ghosh, who left the board at the New Orleans meeting, for a job well done. We welcome and introduce new members Nancy Abelmann (President Elect) and Alaka Wali (Councilor) here. Deborah Pellow also provides a few parting words as she shifts from the president to past-president position.

Virtual Construction in January

AAA staff is working to bring the new membership software system (Association Management System) online in early February. The new system will provide improved functionality, a more user-friendly experience, and streamline our back office operations.

To launch the new system in early February, we need to shut down the old system and convert membership data. This means that throughout January, members will not be able to conduct any online financial transactions.

To renew your membership during this transitional period, please use your paper invoice or the online PDF member form at www.aaanet.org/membership/upload/2010_mbr_form_interactive.pdf.

Members will still be able to access AnthroSource and staff will, as always, be available for any help you may need.

President-Elect Nancy Abelmann's (U Illinois-Urbana Champaign) recent interests focus on ways that South Korean youth and families navigate uncertain futures through various forms of migration and capital accumulation, including traditional study abroad and precollege study abroad that has produced so-called transnational split families.

She has begun research on the recent sudden rise of East Asian international undergraduates in the US. She is interested in their lives and their impact on American higher education and on Asian America. With funding from the Academy of Korean Studies, she has launched a "Laboratory for the Globalization of Korean Studies," which examines the salience of family in South Korea. She also codirects an active pedagogical and research initiative at the University of Illinois (www.eui.uiuc.edu).

Councilor Alaka Wali (Field Museum) currently works on issues of regional sustainability, including identifying ways of understanding the urban environment as a socio-ecological complex. More specifically, she is conducting research in (1) ecological restoration processes, (2) the social impact of making art and (3) the configurations of a civic aesthetic. She and colleagues at area universities (and DePaul in particular) have begun an initiative to build a collection of urban material culture for the Field Museum.

Reflective Comments and a Look to the Future

By Deborah Pellow (Syracuse U)

This is my last word in the SUNTA column as president. It has been a great run! While I take little credit for any of this, during my tenure as president-elect and president, we have made great strides. In the Section-based review process for the AAA Annual Meeting, more and more scholars have asked to be reviewed by SUNTA. This has deepened and broadened our presence in the best way possible, ie, having strong scholarly presentations under our flag. SUNTA was one of the first sections in AAA to initiate a cash award for the participants in the best student-organized panel. Our numbers at the Annual Meeting, in terms of individual papers and panels reviewed, have increased significantly. Recipients of SUNTA's Undergraduate and Graduate Student Paper Awards are writing research recaps for our *AN* column. Our journal *City & Society* continues to thrive under Petra Kuppinger's editorship. After considerable discussion, the section will fund a third issue each year, initially as a supplement. Moreover, following an arduous national search, incoming President Don Nonini succeeded in finding and hiring a new webmaster for our refurbished website. Mary Beth Fitts is an advanced graduate student in anthropology at UNC Chapel Hill. This is particularly momentous, because so much of what we do now and how we get out information is web-based.

Next spring, SUNTA and AES are co-sponsoring a conference, "New Forms of Difference/New Forms of Connection." It will be held at the Caribe Hilton Hotel in San Juan, Puerto Rico, April 14–17. AES is the largest section of AAA with 1,757 members as of November 2009; SUNTA has 663 members listed for the same month. The combined membership is 2,420. This is a wonderfully large and diverse core population from which to draw for the meeting. Lisa Maya Knauer is SUNTA's program chair. Registration information is available at www.sunta.org. We broke new ground for AAA by deciding to use as our event coordinator INMEX (Informed Meeting Exchange), the not-for-profit booking agency and event coordinator of UNITE/HERE that is aimed at supporting labor.

April is a lovely month in Puerto Rico; the date of the meeting does not conflict with the SfAA meeting (which is two weeks earlier), Passover or Easter (which fall during the following week). I invite all of you out there with interests in urban society, here, abroad or transnationally to look us up and join us there.

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

Society for Visual Anthropology

Wendy Dickinson, Contributing Editor

As we start the new year, the Society for Visual Anthropology announces the following board members and committees providing service in 2011.

The SVA recognizes the service and dedication of Mary Strong as outgoing past-president. Karl G Heider is the current SVA president (through 2012) and serves on the *Visual Anthropology Review* editorial board. Liam Buckley is president-elect and serves as the VAR coeditor through 2012. Laura Lewis also serves as a VAR coeditor through 2012. Kimberly Dukes is the SVA treasurer and Pamela Blakely is the SVA secretary. Cynthia Close holds an elected Board member position.

Karen Nakamura is the 2011 film festival coordinator, with film festival committee members Carol Hermer, Alice Apley and John Bishop. Thomas D Blakely serves as the Visual Research Conference chair and Andrea Heckman also serves on the Visual Research Conference committee.

Craig Campbell and Kate Hennessy comprise the SVA website committee. Jenny Chio and Stephanie Takaragawa provide service as the programs committee; Joanna Cohan Scherer serves on the by-laws committee. Jonathan S Marion and Nancy Marie Mithlo serve on the nominations committee. Howard Morphy and Jonathan S Marion work with special projects.

Many thanks to our outgoing, new and continuing SVA board members for their past, present and future efforts on behalf of the Society for Visual Anthropology membership.

Information on the SVA Film, Video, and Interactive Media Festival, the annual Visual Research Conference, and contact information for the new and continuing Board members is located on the Society for Visual Anthropology website, http://societyforvisualanthropology.org/?page_id=1205.

Information regarding scholarly submissions to the *Visual Anthropology Review* journal may be found on the SVA website, http://societyforvisualanthropology.org/?page_id=23.

Research news and comments and ideas for future columns may be sent via email to Wendy Dickinson (wdickins@ringling.edu) or mailed c/o Ringling College of Art and Design, 2700 North Tamiami Trail, Sarasota, FL 34234. AN