Letter From The Chair

Jim Ferguson

This has been a notable year, both for the Department and for the discipline of anthropology. The Department has succeeded in adding excellent new faculty in key areas, building on the momentum of the last few years and putting us in a very strong position going forward. Meanwhile, the discipline seems to be finding a new vitality in engaging some of the exciting real-world developments of the last year. Let me say a few words about each of these developments.

For the Department, the last year has seen a stunning set of impressive new additions to our faculty that will enable us to reach new heights in visibility and excellence. In September of this year, Assistant Professor Angela Garcia joined the faculty as a new hire in medical anthropology. Angela comes to us from UC Irvine, and has done ground-breaking research on the topic of drug addiction. Her book, The Pastoral Clinic: Addiction and Dispossession along the Rio Grande, explores the intimate lives of heroin addicts and their families in northern New Mexico, tracing links between stories of abuse and addiction, and histories of personal and familial dispossession. We are very excited about Angela’s arrival, and pleased to offer a short article (p. 16) introducing her and her work.

A second new hire is Assistant Professor Kabir Tambar. Kabir comes to us from the University of Chicago (where he did his Ph.D.), via the University of Vermont (where he has taught for the last two years). His research deals with changing forms of political identity in Turkey, where established relations between Islam, nationalism, and secularism are being reconfigured in ways that challenge conventional social scientific understandings of both religion and politics. Kabir is completing a post-doctoral fellowship at the Institute for Advanced Study in Princeton, so will not be with us in the flesh until next year, but he has already started to participate in the life of the department, and we are very happy indeed to welcome him (see the featured article, p. 17)

Finally, in January, we were joined by new Associate Professor Duana Fullwiley, who came to us from Harvard. Duana’s work has explored the science and politics of sickle cell disease in Senegal, a topic on which she recently published an important book. Most recently, she has been engaged in a second major project, doing research on the scientific assessment of human genetic diversity among populations and between individuals, and the way that ideas of “race” work their way into such work, with profound social effects. She brings the Department welcome new strength in the exciting area of the anthropology of science, and will also be working closely with our excellent medical anthropology group. We’re delighted to have Duana joining us, and are pleased to present a more detailed description of her and her work on p. 15 of this newsletter.

In addition to this year’s new additions, we are also very pleased to report two successful new recruitments of faculty who will join us next year. First, Assistant Professor Krish Seetah will be joining the department in September. Krish is an archaeologist with a special focus on human-an-
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Inequality, Infection, and Mortality - James Holland Jones, Associate Professor

The Occupy Movement has provided much needed focus on the origins and maintenance of inequality in the US and beyond. Any statement about inequality is at least implicitly a statement about populations and about the diversity within that population. A person cannot have inequality. Only when we compare her lot to another can we make a coherent statement about inequality or difference. Moreover, in a homogenous population, there is no inequality. I am a physical anthropologist by training. The goal of physical anthropology is understanding the origins and maintenance of human diversity, a convenient disciplinary background for anyone sympathetic to the Occupy Movement. Within physical anthropology, there is a great tradition of the relentless measurement of the material manifestations of the human condition in all its forms, and this is something I strive to continue in my own, more interdisciplinary biosocial research and teaching.

My research interests center around the cheery topics of death and infectious disease. There has been a surprising absence of discussion of mortality in public discussions of the Occupy Movement. However, in the words of my colleagues Shripad Tuljapurkar and Ryan Edwards, death represents the ultimate inequality, and an understanding of its extremely uneven distribution in human populations should be a centerpiece of conversation about the fairness of social, economic, and health outcomes. Stanford’s refiguring of the Occupy Movement as an opportunity to teach about inequality has afforded me a forum to share anthropological perspectives on the distribution of deaths both between and within populations. And anthropological perspectives in applied fields like demography and epidemiology are fundamental. They allow us to understand the possible, providing a comparative perspective that is truly grounded in the manifold diversity of our peculiar species. Fields that are often associated with the business of the state have an unfortunate tendency to develop an empirical myopia. Data are provided by the state, and only data on state-level entities enter into the discussion. Vital-event registration (i.e., the recording of births, deaths, and marriages) is a classic case of this, and most of what demographers and other health professionals know about mortality comes from the analysis of vital-event data collected by nation states. Now, there is nothing wrong with vital-event data, and there can be little doubt that if all states collected vital event data the way the rich countries of the world do, we would be living in a far more equitable world. It’s just that there are so many necessary predicates for their collection (e.g., being a nation state!) that excessive reliance on them unnecessarily constrains the possible outcomes. Anthropology is really the original DIY discipline. Rather than waiting for the state or related organizations to provide data on vital events, the balance of trade, the productivity of different sectors, or the number of cases of fever in a district, anthropologists have always found creative ways to measure this for themselves, often under challenging conditions. Anthropologists such as Nancy Howell, Ken Weiss, Jim Wood, Kim Hill, and Magdalena Hurtado have shown how demographic data collected in the context of anthropological research can bring out what is both universal and particular about specific demographic outcomes.

In my teaching for the Occupy Stanford movement, and at Stanford more generally, I have emphasized the careful analysis of life-cycle patterns of mortality for understanding the creation of inequality of this fundamental feature of the human condition. This analytical treatment arises from systematic study of human mortality in the broadest comparative context. Through the framework of the “Anatomy of Human Mortality,” I suggest that there are seven key features of human mortality that transcend the particulars of specific populations and that each of these features is a means for the generation of inequality in the ultimate outcome.

Nearly all my work – and that of my students and post-doctoral collaborators – centers around the measurement of mortality, health, and well-being in one form or another. Ongoing work includes a major effort to understand the determinants of the spillover of novel viral zoonotic infections in western Uganda. HIV/AIDS is a viral disease of zoonotic origin, so the potential stakes of this work are not small. Who gets sick from zoonotic diseases is highly uneven across and within populations and is related to the constraints people face in their settlement, mobility, and livelihood. With funding from the National Institute of Allergy and Infectious Disease through the joint NSF/NIH Ecology of Infectious Disease program, we are engaged in a big, interdisciplinary effort to understand the dimensions of this risk and how we can use this understanding to prevent future zoonotic spillover events.

With Brian Wood, a post-doctoral scholar soon on his way to a faculty position at Yale, we are currently engaged in an NSF-funded demographic and health survey of the Hadza people of northern Tanzania. In addition to the basic vital-event data, a major goal of this project is to establish a health needs assessment for this nomadic population almost totally lacking in access to healthcare at a time when the major infectious killers (e.g., tuberculosis, AIDS) are ex-

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Facing cuts in government and foundation funding, local museums and heritage non-profits are struggling to maintain educational programming. In 2011-2012, the Anthropology Department and the Stanford Archaeology Center partnered with History San José and Chinese Historical and Cultural Project to bring free, educational archaeology events to school-age children in Santa Clara County.

Market Street Chinatown: History and Archaeology

Today, very few residents of San Jose realize that their city was once a central node in the early development of the Chinese diaspora, or that commercial ties between what is now Silicon Valley and China reach back over 150 years. But during 1862-1887, downtown San Jose was home to the Market Street Chinatown. The densely constructed block housed more than 1,000 residents, predominantly adult men alongside a smaller number of families. It was also the cultural and economic headquarters for more than 3,000 additional Chinese immigrants who worked in agriculture, industry, mining, and domestic service in the surrounding area.

Market Street Chinatown was the third largest Chinese community in 19th century California – along with San Francisco and Los Angeles

The Market Street Chinatown was a thriving center of Chinese-American culture and a fragile refuge from anti-Chinese racism. In the economic downturn following the U.S. Civil War, anti-immigrant violence proliferated, and California politicians, including Leland Stanford, passed increasingly restrictive immigration laws. San Jose was at the center of these initiatives. In February 1886, an Anti-Chinese Convention was held in San Jose. The next year, in March 1887, the mayor and city council issued an order declaring Chinatown a public nuisance. On May 4, 1887, Market Street Chinatown was destroyed in an arson fire. The San Jose City Council passed an ordinance shortly afterwards prohibiting Chinese residents from rebuilding in downtown San Jose. Not to be deterred, the residents of the Market Street Chinatown resettled in two nearby locations, forming the Heinlenville Chinatown and the Woolen Mills Chinatown.

One hundred years later, the archaeological remains of the Market Street Chinatown resurfaced during San Jose’s downtown redevelopment. Local Chinese-Americans and archaeologists advocated for excavation and study of the deposits. During 1985-1998, “rapid recovery” excavations were conducted in the midst of construction activity. At the time, the artifacts were hailed as the most significant collection of Overseas Chinese artifacts in the United States. But without sufficient funding for analysis, the collection was boxed and stored in a municipal warehouse, inaccessible to researchers and the public.

In 2002, Dr. Barbara Voss, Associate Professor of Anthropology, was approached by Chinese Historical and Cultural Project to see if Stanford could assist them in recovering and studying this important collection. The Market Street Chinatown Archaeology Project (MSCAP) was founded in 2002 with Dr. Voss serving as Principal Investigator. MSCAP brings together the expertise of four institutions: Stanford University, Chinese Historical and Cultural Project, History San José, and Environmental Science Associates to meet a common goal: to catalog and analyze the collection and curate the Market Street Chinatown archaeological collection in a way that it can once again be used for research and educational programs. Initially conceived as a 3-month project, MSCAP is now entering its 10th year. Guided by the principles of community-based research, the project’s expansion has been sustained through shared commitment to resource stewardship, collaboration, education, and public outreach.

Service Learning: Public Archaeology

In 2011-2012, the Market Street Chinatown Archaeology Project expanded to include a new service-learning initiative focused on public archaeology. While public engagement had always been central to the project mission, these activities had been primarily conducted by Chinese Historical and Cultural Project and History San Jose. However, cuts to government budgets, educational funding, and foundation spending during the current recession have severely impacted these and other local non-profit heritage organizations. In January 2011, Alida Bray, the CEO of History San José contacted Dr. Voss to ask if Stanford University might be able to help History San José and Chinese Historical and Cultural Project maintain weekend public programming in the face of these cutbacks.

The service-learning course, “Public Archaeology: The Market Street Chinatown Archaeology Project” was initiated in 2011-

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2012 to meet our community partners needs and to expand training and research opportunities for Stanford undergraduates and graduate students. Mirroring the community-based research principles used throughout MSCAP’s history, the course is housed in the Department of Anthropology but developed in partnership with the Haas Center for Public Service, the Stanford Archaeology Center, and the Program on Asian American Studies, the Program on Urban Studies, Public History, and Comparative Studies of Race and Ethnicity.

“Public Archaeology” blends traditional seminar-style pedagogy with two kinds of service learning: collections management and public archaeology events. Members of community partner organizations join Dr. Voss as guest instructors in the seminar and provide student training at their off-campus facilities. The course is offered quarterly – a very unusual feature for Stanford’s curricula – because our community partners’ program needs are year-long. (During the summer, student internships at History San Jose provide continuity between the spring and fall terms.) The course is multi-level, with curricula developed for undergraduate, masters, and doctoral students; and it is repeatable, serving as a gateway to individual research and service-learning opportunities. At Stanford, students perform collections management service by cataloging and analyzing artifacts from the Market Street Chinatown. In San Jose, students host two Public Archaeology Events each quarter.

Public Archaeology Events
The Public Archaeology Events are typically held in History Park, next to the Chinese American Museum. We have now held six of these events, with attendance increasing steadily throughout. The last event served an estimated 140 children along with the adults who accompanied them.

The weekend events are designed to give children a hands-on experience of the archaeological process. There are five activity stations: excavation, screening, cataloging, reconstruction, and museum. Children are given an “archaeology passport” to guide them through each of the five stations, and they receive stickers when they complete each activity. Children completing all five stations receive a “junior archaeologist” seal on their passport. While aimed at children ages 4-12, the exercises are designed to draw the children’s “accompanying adults” (parents, grandparents, aunts, uncles, older siblings, youth group leaders, etc.) into the fun. In emphasizing inter-generational learning, these weekend events target a different audience than the 4th and 5th graders typically served by school-based public archaeology programs.

In addition to experiencing the process of archaeology, event participants learn about history of Chinese immigration in Santa Clara County. The first four activities use original artifacts from the Market Street Chinatown collection (artifacts used for public events have no research value and were set aside for this purpose). Children and adults are able to “touch” a piece of history, holding in their hands a tea cup, spoon, button, or shoe that was once similarly held and used by San Jose’s original Chinese immigrants. This physical connection between the past and the present provides an opportunity to reflect on the experience of living in San Jose’s historic Chinatowns. The fifth passport station, “museum,” is held in the Chinese American Museum, where children and their adults are led into a deeper exploration of local and transnational history.

Engaged Scholarship
For History San José and Chinese Historical and Cultural Project, the Public Archaeology service-learning course has led to measurable results. In addition to expanding their services to the surrounding community, the Public Archaeology Events have resulted in elevated gate count, museum visitorship, and volunteer hours; these are important metrics that strengthen their ability to secure public- and private-sector funding during an era when local non-profits are struggling for their survival.

For Stanford, this long-term community-based research program has opened up new educational and research programs for students. Since its inception, MSCAP has generated 3 MA theses, 2 senior honors projects, 15 student research papers, 13 journal articles and a book chapter, and a special thematic issue of the journal Historical Archaeology. The new Public Archaeology course opens this research in a new direction, encouraging students to explore the politics and cultural dynamics of immigration and diaspora from a long-term historical and material perspective.

With Gratitude to: our community partner organizations, Chinese Historical and Cultural Project, History San José, and Environmental Science Associates; the Stanford programs that have provided support to the research, educational, and service-learning programs associated with the Market Street Chinatown Archaeology Project: Department of Anthropology, Stanford Archaeology Center, Haas Center for Public Service, Department of History, Program on Asian American Studies, Program on Urban Studies, Comparative Studies of Race and Ethnicity, Vice Provost for Undergraduate Education, Lang Fund for Environmental Anthropology, Institute for Research in the Social Sciences, Stanford Initiative for Creative Arts, UPS Endowment, and the Office of the Senior Associate Dean for the Social Sciences; the students who make it possible; and the kids who make it fun.
shortly before Occupy L.A. was evicted from the City Hall grounds last November, I visited what Occupiers called “Solidarity Park.” There, activists had unfurled a large banner that read: “TIERRA Y LIBERTAD,” or “Land and Liberty.” While the slogan is well known, its roots are generally not. “Tierra y libertad” was coined 100 years ago by Mexican journalist and revolutionary Ricardo Flores-Magón, who lived in Los Angeles at a time of tremendous political ferment on both sides of the border—a time not unlike today.

Flores-Magón spent years agitating at Los Angeles’ Old Plaza downtown and established a commune in Edendale (near where the trendy neighborhood of Silver Lake is today). The commune practiced equitable gender roles and was an early attempt at what we would now call “sustainable living.” For trying to enact his principles, Flores-Magón was jailed and convicted several times and ultimately died in federal prison.

As someone who lives part time in Los Angeles, works in Mexico, and is sympathetic to the Occupy Movement, the legacy of Flores-Magón is very much alive for me. My partner, writer and performer Rubén Martínez, and I produced a show in Los Angeles last July called Variedades: The Ballad of Ricardo Flores Magón. Variedades is inspired by the Mexican vaudeville shows in 1920s Los Angeles, in which Martínez’s grandparents were regular performers.

Our version of vaudeville brought together the musician Exene Cervenka (from the legendary punk band X), playwright Richard Montoya from Culture Clash, and artist and filmmaker Amitis Motevalli, among others. The show’s interdisciplinary guests presented the story of Flores-Magón as the deep roots of the Occupy movement. Indeed, there is an unbroken lineage of dreamers and idealists in L.A. across the 20th century and into the 21st. The region continues to be a proving ground for radical and alternative communities of all kinds, from the Midnight Ridazz deconstructing the auto-distopia of the city with their guerrilla cycle riding to community farmers.

We’re really excited to bring another iteration of the performance to Stanford as a part of the CSRE course “Occupy Art” on May 23. The theatrical narrative—Flores Magón’s story—is performed by hosts Rubén Martínez and Raquel Gutiérrez, who in turn present the show’s interdisciplinary guests—music, theater, visual, and spoken word artists. This time around, performers include Richard Montoya of Culture Clash fame, the Electronic Disturbance Theatre, and spoken word star (and Stanford senior!) Jamaica Osorio.

We have much to learn from Flores Magón, who said “we must be free not because we claim freedom, but because we practice it.”

As for the discipline of anthropology, the last year seems to have brought us a kind of jolt of energy, and I have been struck by a host of new examples of anthropological engagement with the world of social issues and political struggles. This provides the theme for this year’s newsletter, and a number of featured articles describe some of the ways that our Department has participated in various kinds of engagement with exciting contemporary events and issues.

For me personally, an especially vivid instance of anthropological engagement came with the news that anthropologist Jim Yong Kim has been named the new President of the World Bank. Kim is a social anthropologist who received his Ph.D. as did I from the Harvard Department of Anthropology, and worked for many years with fellow anthropologist Paul Farmer running the pioneering NGO, Partners in Health. He is well known to many of us here at Stanford, here in January. (We will run full features on both Krish and Jim in next year’s newsletter, once they’ve actually arrived!)

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(Un)Occupied in Bucharest - Bruce O’Neill, Doctoral Candidate

“Believe me, Bruce, my life is saturated with total boredom (plcitiseala). I no longer have desires,” Alec explained to me in the autumn of 2011. We sat at the Gara de Nord train station in Bucharest, Romania, where Alec had been spending his nights ever since he lost his construction job, and ultimately his home, in the wake of the 2008 global financial crisis. “I wake up each morning and have no idea where to go. I look this way, and then I look that way, and then I slowly move where my eyes settle because it otherwise doesn’t matter. I eventually find a park, sit on a bench and stay there all day sitting and reading newspapers. It’s the most boring thing one can do. You feel boredom because you have nothing to do and nowhere to go... up to a point when you get so bored that you want to leave the world, or if I could, to die by a lethal injection so that I could be done with this life.”

Nearly 5,000 miles east of Zuccotti Park, many of those cast aside by economic crisis in post-Communist Bucharest, Romania, found themselves “occupying” a very different kind of existential space. To be sure, Romania was hard hit by the global financial crisis: from the autumn of 2008 to 2009, the World Bank reported that the Romanian stock market lost 65% of its value, that the Romanian currency, the Leu, depreciated 15% against the Euro and that Romania’s overall GDP dropped by over 7%. In an effort to stabilize the nation’s finances, the Romanian government turned to the International Monetary Fund (IMF) for a $27.5 billion bailout that instigated a radical series of “austerity measures.” At its ugliest, these measures cut public wages by 25%, increased the Value Added Tax (VAT) to 24% and slashed social services.

Amidst such wide-ranging instability, new construction froze, mass layoffs in the public and private sectors commenced, and government services scaled back. Unable to find regular work in either the formal or informal economy, and too poor to migrate towards low-skill labor elsewhere in the European Union, unemployed and homeless workers like Alec came to feel stuck in a city that had increasingly little to offer them: neither the opportunity to work each day nor a home to make; neither an income to partake in consumer capitalism nor state guarantees to ensure a baseline sense of dignity. Cast aside to the margins of Bucharest, space appeared to expand, time appeared to drag and one came to feel held in limbo. Economic crisis brought about a deeply felt, and ethnographically observable, sense of boredom that drew back and forth unrelentingly across those trapped at the margins of Bucharest. Rather than a bourgeois predicament marked by the absence of leisure, economic crisis showed boredom to be a space of poverty occupied by those no longer needed by a globally competitive economy as producers or as consumers.

This totalizing and unexpectedly brutalizing manifestation of boredom represents the opposite end of the ethnographic spectrum than that witnessed in Occupy encampments in Oakland, New York or London, for example. Rather than moved by economic crisis toward solidarity and action, as Occupy Protesters are and as Karl Marx or Polanyi would predict, other unemployed and homeless persons like Alec came to experience economic crisis solitarily (rather than communally) and internally (rather than publicly). In the most intimate and interior spaces of the self, the dullness of unemployment, under-consumption and under-stimulation grinded away at Alec, leaving him and thousands of others feeling empty, alone and inert.

Against the headlines of rallies and demonstrations, Alec evidences that economic crisis, in this moment of liberalization, is also hyper-individualizing and deeply personal. The reason to extend anthropological attention to the boredom evoked by financial crisis alongside the more positive politics of the Occupy movement is that this boredom captures a widely felt, and easily overlooked, mode of genuine suffering: diminished economic capacity left Alec, like many of my informants, in a space of boredom where isolation and self-destructive thoughts and acts abound; and the depths of this kind of boredom were not easy to escape. More abstractly, though, this space of boredom also signals the emergence of a worryingly stable space of poverty - one that can exist on the streets without “taking to them.” Rather than confronting systemic injustices, this mode of poverty leaves individuals to wrestle with a more immediately felt problem: the hulking terror of silence with nothing diverting to do. How, I ask, might this expression of frustration, unmet desire and unrealized potential be understood beyond counter-revolutionary? What condition of possibility might exist amidst the boredom lurking in the shadows of an unsympathetic economy? It is a question born out of fieldwork in homeless shelters and black labor markets in Bucharest that, I suspect, resonates beyond Occupy encampments and along unemployment lines and inside ever-deeper indebted households across cities of the so-called West.
In late September, 2011 I had just arrived in New York City to start a postdoc. I had heard about Occupy Wall Street, which at that point was about a week old, but I didn’t go down until highly publicized incidents of violent policing catapulted the Occupation onto the front pages. Like a good academic, I prepared for my first visit to the newly renamed Liberty Square. In fact, I wrote a list of my priorities in a notebook: regulate the banks; redistribute the tax burden; regulate the misallocation of capital from exotic investment vehicles to productive investment; curb speculative finance; bring reckless speculators to account; a less precarious life for all. And then in a marginal note, I scribbled something about the tension between liberal transformations that emphasized regulation, and more radical social change. Finally, at the bottom of the page, I wrote, "finance under popular control?" with bullet points – credit unions; cooperatives. I headed down to the park with my plan and all my anxieties in my clutched fist. What could this movement accomplish? How could I contribute to it? How did my expertise as an economic anthropologist matter? I arrived in a pretty chaotic scene, unsure where or with whom to share my ideas. It felt intimidating and alienating. I ambled around the park, exchanging smiles with people holding signs, reading identifying information written on pizza-boxes attached to tables – media, outreach, kitchen. I've talked to countless occupiers about their arrival narratives, and so many of us say the same thing: each of our first days—though spread apart in time—was weird, uncomfortable, and anxiety-producing. But I stayed for a few hours that day, and General Assembly started at 7pm. The crowd swelled with after-work New Yorkers and hundreds of us sat there in the fading light, repeating one another's words over the now-famous people's mic. A few days later I decided to go back. And so started my now eight-month participation in Occupy Wall Street, during which I've worked with the Think Tank and Alternative Banking working groups, and on May Day planning. Throughout these months, the editors at Social Text Online generously published my ethnographic reflections, and the piece below is the first piece I wrote about my participation in the Alternative Banking working group. (Reprinted from Social Text Journal Blog at: http://www.socialtextjournal.org, February 16, 2012)

As the New York Occupy movement goes on, it also spreads out. 16 Beaver, Charlotte's place, and the Atrium of 60 Wall Street (now home to General Assemblies), remain nodes in the occupied downtown real estate network, but the overwhelming gravitational force of lower Manhattan and Liberty Park has eased. Spokes council meetings happen regularly in Brooklyn or the Upper West Side, Occupy Town Square roves Manhattan, the OWS People's Think Tank holds sessions in Queens and the Bronx, and many other working groups have found new, post-park homes. And so it was that I ended up on the 14th floor of Columbia's International Affairs building one Sunday in early January to attend my first AltBanking working group meeting. I was horribly late.

Having grossly underestimated the subway ride from Coney Island, I stumbled out of the elevator and out of breath into a classroom of thirty-or-so people gathered in groups around three sets of tables. Phrases were flying -- "fraudulent conveyance," and "negotiated-bid vs. auction-bid municipal bonds." Like any good anthropologist newly among "natives" whose language and daily practices are totally foreign to her, I sat down and started to take notes.

According to nycga.net, the OWS working group AltBanking has two subgroups. "In the first, the goal is to explore and, if possible, establish alternative banking systems ... In the second, the goal is to broadly understand and educate people about the current financial system, as well as come up with short and long term plans to improve it." I was now frantically taking notes about things I didn’t understand in the second of the two (which I'll refer to simply as AltBanking). Among the groups core participants are bankers and former bankers, bank analysts, private equity managers, economists and economics professors, former hedge-fund quants, Wall Street traders-turned freelance writers, tax specialists, small business owners, math PhDs, and the odd Fed conspiracy-theorist or two. Many participate in the group unbeknownst to their employers. On average group members are older and whiter than other Occupiers, but perhaps the most striking
Hannah Chadeayne Appel (continued from PG 8)

difference from other OWS events are the meeting proceedings themselves. Meetings are tightly organized and thick with often-arcane financial content. Each meeting starts with announcements, after which participants propose and vote on agenda items (Greek Debt and Germany, Volatility in Financial Markets, Mortgage Cram Downs, Direct Actions to Pressure the Financial System). Proposed topics with the most votes are given a place on the afternoon's schedule. Concurrent break-out sessions two or three deep then proceed rapid-fire in increments of 25 minutes. The sessions are full of quick exchanges of expert knowledge with a few voices posing questions -- what does it mean to say that the financial sector is an overhead cost and shouldn't be considered productive income toward GDP? What is the FOMC (The Federal Open Market Committee)? Meetings end with report backs from each break-out discussion.

I am struck in this atmosphere by my own desire to keep up, to compete, to demonstrate my rightful place in this more-subversive version of what Karen Ho has called "the culture of smartness" that permeates Wall Street and arguably the world of finance more generally:

Positioning themselves as smarter, savvier, and more cutting-edge ... investment banks construct a mutually reinforcing connection between the market and the Ivy League: because we have "the best of the brightest" working for us, then what we say about the market must be believed ... By the same token, their naturalized smartness elides the ways in which their financial practices and advice often lead to shareholder value implosions, corporate decline, and financial crises. Smartness can also act as a cover for expedient (and detrimental) short-term decision making.[1]

Many of us participating in the AltBanking meetings, I realize, thrive in the hierarchies of expertise, even as we have come to recognize their destructive capacities. We feel comfortable and indeed stimulated by working-out in a Columbia classroom with fellow finance aficionados, where Liberty Park may have felt alienating and even "unproductive." So the question arises, what does revolutionary financial expertise look like? Is it the same expertise put to other ends? Or, is it predicated on a change in the embodied procedures of knowledge exchange and activation themselves?

Before agreeing too smugly that the knowledge/power nexus itself has to be affectively and institutionally broken before expertise can be revolutionary, I want to point out nascent changes in the culture of financial expertise in whose midst we already dwell, changes that bring many of the AltBanking folks out of their private equity firms and into Occupy Wall Street. From Alan Greenspan to Joe Stiglitz to Harvard students in Econ 10, the ideological rampart of neoclassical and neoliberal economic theory and practice has cracked. The financial crisis and its aftermath began to erode the clear distinction between experts who speak about "facts of the market" and the non-experts who were asked to accept their authority, often on the grounds that finance is "too complicated" for the average citizen, and hence rightly governed by experts rather than democratic oversight. The crisis was a controversy that challenged and eventually overflowed this distinction, creating "a new kind of political space, a forum in which the composition of the collective is at stake in questions over possible states of the world."[2] OWS has stepped into that new kind of political space, and with them, members of the AltBanking working group have too.

We often disagree in AltBanking, generally along progressive/radical lines. Some discussions focus on "realistic" incremental change within the system...

- If you're in danger of foreclosure, you should be able to stay in your house because you are de facto bankrupt, and US bankruptcy laws state that you can't lose your primary residence. (The legal issues at this point are 5th amendment "taking" issues/eminent domain.) Or, people should be able declare bankruptcy and have the mortgage written down to the value of the house. Bankruptcy courts are one of the few places you can break contracts.
- Hedge fund managers, among the wealthiest group of Americans, claim their salaries as capital gains. They pay no income tax. Tax loopholes like this one not only perpetuate socioeconomic inequality but also incentivize one type of financial activity over another--hedging over commercial banking.
- We must preserve public financing of the housing market. With privatization, Fannie and Freddie became quasi-financial organizations. Public Housing Finance should be in productive investments, not securitized mortgages.

Others move in more radical directions...

- The alternative bank posed by the other Alt Banking group
- Massive debt renegotiation or jubilee--the acknowledgement that the renegotiation of debt has both historical and legal precedents.
- The suggestion that where mathematical models or formulas are used (i.e. in calculating credit scores) that they be open source.

In this early moment of Mitchell's "new kind of political space" the point is not, I think, to know the answers. Just the opposite. The point is that all of our expertise is at stake as we choose to come to the forum as bank analysts, anthropologists, anarchists, or activists.

Footnotes:
On the night of May 20th, 2012, I watched a black cloud of smoke rise from the street beneath my Beirut apartment. Below, young men were burning tires in front of the gendarmerie in protest of the Lebanese Army’s killing of Ahmad Abdul-Wahed, a prominent Sunni sheikh, in the northern region of Akkar. Nearby, armed clashes broke out between supporters of the anti-Syrian Future Movement, and the pro-Syrian Arab Movement, killing two. Within hours, nearly every major international English headline described the tensions in Lebanon as “spillover” from Syria: “Violence in Syria spills over border into Lebanon” (CSMonitor); “Gunbattle in Beirut amid fears of Syria spillover” (The Guardian); and “Lebanon clashes blamed on Syrian spillover” (NPR) are just a few of these headlines. As one NPR reporter explained forebodingly, “Ever since Syria descended into a brutal armed conflict, there have been fears that the sectarian bloodletting would spill over its borders: that may have come to pass.”

As a metaphor, the term “spillover” evokes not only a transgression of boundaries, but implies that this transgression was sudden, unexpected, and senseless. (We might picture a Syrian brawl so fierce that it smashes right through the border checkpoints, spilling down the mountains into Lebanon.) As such, “spillover” entails certain assumptions about political borders and the proper domain of national struggle. Syria’s national borders, it implies, are not behaving as they should, having failed to contain a conflict presumed to be national in scale. I would like to suggest that understanding the tensions in Lebanon as “spillover,” though highlighting the resonances between the political stakes in both countries, also obscures the long history of entanglement between the two countries. While the violence in Lebanon is clearly linked to today’s conflict in Syria, the bloodshed can also be situated within a much longer trajectory rooted in Lebanon’s experience of civil war.

The Lebanese unrest connected to Syria has been concentrated in the city of Tripoli and the northern region of Akkar. One of Tripoli’s major roads, tellingly called Syria Street, divides the Sunni neighborhood of Bab al-Tibbaneh from the Alawite neighborhood of Jabal Mohsen. Today, the two neighborhoods have clearly-articulated alliances in the struggle for Syrian leadership: the Alawite neighborhood of Jabal Mohsen is sympathetic to the Syrian government, and the Sunni neighborhood of Bab al-Tibbaneh tends to support the predominantly Sunni Syrian protesters. Yet these communities have been linked by historical contingencies much older than the current Syrian uprising. Before the Lebanese Civil War (1975-1990), the Sunnis and Alawites of Tripoli lived together in the same neighborhoods. During the war, the Sunnis moved west and the Alawites moved east, as disagreements over Arab nationalism, Palestinian mobilization in Lebanon, and Syria’s expanding influence escalated into street battles. The violence reached its climax in 1986, when the Syrian army arrested hundreds of people from Bab al-Tibbaneh, and provided cover for the pro-Syrian Lebanese parties to enter the neighborhood and kill dozens, if not hundreds, of people. It is understandable, then, that tensions between the communities have sporadically flared since the Civil War, polarizing, at times, around Syria’s presence and politics.

Just as important as the particularities of Lebanese history to the tensions in the country is the difficulty of drawing a clear line between Lebanese and Syrian politics. Although the French established Lebanon as a democratic republic separate from Syria in 1926, the Syrian Army occupied Lebanon for around 30 years, beginning during the Civil War and ending with the Cedar Revolution of 2005. The question of the extent to which Lebanon is, and ought to be, separate from Syria has long been a subject of debate. At one extreme, advocates of Lebanese particularism invoke a distinct Phoenician history that distinguishes Lebanon from its neighbors. At the other extreme, some Lebanese refuse to call the Syrians fleeing political violence “refugees,” claim-
After the resignation of former President Hosni Mubarak in February 2011, international news cameras left Tahrir Square, Cairo. Yet, large-scale demonstrations continued to gather there to voice revolutionary demands that had not been met. Egypt’s de facto military rulers, the Supreme Council of the Armed Forces (SCAF), responded with a steady campaign to delegitimize the authority of “the people,” criminalizing protests and strikes, and targeting revolutionaries through slander, torture, arrest, detainment, military trials, and murder. My research in Egypt begins by trying to understand how the revolutionary authority of “the people” became the battleground of democratic struggle. This battle is waged asymmetrically by a security apparatus that accesses closely monitored television stations against committed activists and their revolutionary demands, with both sides employing strategies and rhetorical devices in an effort to win the support of a critical mass of Egyptians. I have chosen to focus in large part on how Cairenes differently perceive protests and strikes by engaging with the political legacy of “the crowd.” This term has been polemically resurrected for centuries in Europe and post-colonial nations to describe mass gatherings as unruly, irrational entities capable of tremendous violence.

“This crowd” was used by some Egyptian nationalist elites to describe popular masses during the early 20th century. In 2011, another word has been used to allude to this menacing notion of mass gatherings, which is fowda or “chaos.” Readers may recall the besieged Hosni Mubarak telling Christiane Amanpour in an interview that Egyptians are not ready for democracy: “If I resign today there will be chaos,” he said. This allusion to chaos was subsequently picked up by SCAF in post-Mubarak Egypt as a threat posed by protests and strikes in general. Military and police attacks on mass gatherings help evidence a promise of “chaos,” ensuring that Egyptians more strongly associate protest itself with violence and death. In spite of SCAF rhetoric, large-scale demonstrations continue to represent a powerful notion of popular democracy for many Cairenes. While large demonstrations have become much less frequent, they remain a popular expression of dissent. They have also become more politicized as groups wearing overtly religious dress and signifiers like the beard – often indiscriminately grouped together as “Islamists” – have filled Tahrir Square to voice alternative demands. The sharp divergences in how protests are discussed and perceived, as prone to violence or as expressions of democracy, lie at the heart of my research inquiry.

A second focus in my research is on the widespread idea that a younger, more rebellious generation made the revolution possible, because of a general disregard for authority. This generation is composed of people born in the 1980s who only knew life under Mubarak’s rule, in an Egypt pervaded by institutional dysfunction, growing economic inequality, and egregious police brutality. I am curious about how a disregard for authority manifested itself within households and how this very personal realm relates to the authority relations found in a wider public. Households are also a space in which the revolutionary authority of “the people” is debated, and many young protesters have mentioned in conversation and on Twitter the strain the revolution placed on relations with their parents. Some parents strictly forbade their children from joining the 18-day sit-in that led to Mubarak’s resignation. How has this younger generation and their rebelliousness impacted popular perception of protests and strikes? Through interviews and participant observation in two Cairo neighborhoods, one poor the other mixed income, I can address the questions about authority in the household and how this relates to the state apparatus. I plan to locate buildings in which residents know each other in order to think about how they exchange knowledge and views about protests and strikes.

As revolutionary momentum has shifted toward demanding the end of military rule by SCAF, military and police forces have targeted protests with more pronounced and reckless violence, combining tear gas with live ammunition.
James Holland Jones (continued from PG 3)

Figure 1: An ear of maize that has been crop-raided by monkeys in a smallholder field on the periphery of the Kibale National Park, Uganda. Crop raiding is one of the major sources of conflict between people and wildlife and frequently leads to bites that can potentially effect the spillover of zoonotic viruses.

With another consortium of interdisciplinary scientists, we are measuring the effect of social contact networks on the risk of highly pathogenic avian influenza transmission. Once again, the distribution of infections in this disease system are highly non-random, with poor farmers and children suffering a disproportionate share of this usually-fatal infection. Most recently, I have teamed up with a group of researchers to develop a strategy – based on the careful empirical measurement of people’s use of space, their social networks, and how these interact with the spatial behavior of mosquito vectors – for eradicating the great mosquito-borne killers of our age, malaria and dengue. It’s an old story: the people most at risk from these diseases are typically the most economically and socially vulnerable. Well-meaning programs, promoted by governments of rich nations, donor organizations, and endemic countries themselves, are aimed at eradication of these diseases through vaccine development. Unfortunately, the development of a vaccine against malaria or dengue will almost certainly fail at the goal of disease eradication, if the vaccination strategy fails to account for the interacting spatial ecologies of humans and mosquitoes. Worse still, there is a chance that a vaccine could make the situation in some areas worse if vaccine roll-out is not done well. We believe that our measurement and careful analysis of various heterogeneities brought about by human livelihood practices and adaptive strategies will allow us to develop a vaccination roll-out that actually has a fighting chance at achieving disease eradication in poor, endemic countries.

Karem Irene Said (continued from PG 11)

Nonetheless, SCAF has pushed ahead with the electoral calendar. Egyptians will now vote in presidential elections on May 23 and 24. Some analysts contend that this will be the first fair presidential election in Egypt’s history, and SCAF has pledged to hand over power to the civilian government by July 1. Many revolutionaries argue that SCAF is incapable of overseeing fair elections given their political and economic interests, not to mention military attacks on civilians followed by blatant denials of such attacks on television. Any sense of a rigged vote could mean massive protests. Presidential candidate Ahmed Shafik, a Mubarak appointee who served a single month of the transition as Prime Minister, has openly threatened protesters, saying if they contest his victory the army will “crush” them. It is uncertain how other candidates would treat demonstrations once in office, or what relations they will forge with Egypt’s military generals. Even those who distrust democracy through the ballot box can’t help but see this election as important to the future of protest in Egypt, and by extension, the authority of “the people.”

A protester confronts a member of the military with a photograph of security forces beating a protester who was stripped of her abaya, a modest dress that hangs to the ground, usually worn as an expression of piety. This picture was taken in early May at a sit-in near the Ministry of Interior in Abaseya, Cairo. The sit-in was violently dispersed by the military and plain-clothed men with tear gas, water canons, live ammunition, rocks and other weapons. Photo by Jonathan Rashad © 2012.
Anthropology Engages The World

Intimate Spaces, ‘Real Stories’: Reflections from Preliminary Fieldwork and my Ongoing ‘Online Ethnography’ of Lebanon

- Yasemin Ipek Can, Doctoral Candidate

I hardly felt like an unexpected guest in Beirut last summer (2011), since the Lebanese are quite used to ‘foreign’ researchers and their curious gazes. In fact, with the recent political tensions in the region, Beirut has attracted even more visitors than usual in 2012, as regional instabilities in Egypt or Syria have directed many researchers from ‘the West’ (whether students of Arabic or scholars) to Beirut. Yet despite the inflation of the number of researchers to be hosted, I found that many Beirutis were extremely amiable and more than willing to share time and talk about their opinions and feelings. I had exchanged emails with a few university professors, NGO leaders and journalists for some time before the summer, but what really secured my access to key contacts in government offices, as well as to ‘ordinary people’, was having common friends who included me in their ‘trust networks’ of friendship and the many hours of amiable chatting with them.

Thus in July, August and September 2011, I met a wide range of people from very different backgrounds in cozy cafes, boutique restaurants, university halls and dusty offices, listening to the many things that they were keen to share with a researcher from ‘America’. Conversations usually started with a couple of prompt questions on the reconstruction of Beirut, the changing feel of the city, rumors of further projects, speculations and conspiracies on war and corruption. However, I was actually much more interested in tracing what they wanted to discuss with me without being asked any specific question, since I was essentially keen on obtaining an idea of what they considered ‘interesting’ or important when dedicating time to an ‘outsider’. The last few minutes of my meetings (which I came to think of as the ‘you-know-what?’ moments) proved to be very interesting, as our conversation always came to a point of intimacy ‘spilling over’, when people felt fed up with the stories they had been meticulously articulating for a while to me and just wanted to share something else, the ‘real story’: “You know what? Forget about all that — let me tell you this other thing!” These productive moments of intimate encounters usually arose while attending a dinner at someone’s house, a night party or a gathering at a hookah place, since it was during these long hours of hanging out together that I would be asked to listen to the ‘real’ story.

It is not uncommon for anthropologists to hear claims about the ‘real story’. Yet there may be a new kind of challenge here, namely that of trying to work out the range of phenomena people seek to address when bringing up such ‘real stories’, something they do without answering any one specific question. The moments in which people feel relaxed, having just replied to your questions and feeling free to intervene in the way the conversation ends, seem to incite other questions that they ask themselves, to which they ‘reply’ by commenting randomly but with a much more passionate engagement, so as to provide a ‘closure’ by addressing the ‘real story’. A parallel version of these oral exchanges were the dissatisfied and disappointed looks in the eyes of some of my informants, as though I were the one who failed to bring up the ‘real story’. It took me some weeks to have a clearer sense of these questions and to be able to grasp the significance of unstructured conversations offered in intimate spaces, which served to compensate for what formal exchange lacked. Yet these intimate spaces only opened up to me once I successfully passed the first round of ‘trust tests’.

When the Arab Spring made its first steps in Tunisia, Egypt, Libya, Syria and elsewhere, columnists and commentators writing in the ‘West’ and in Lebanon commonly questioned why Lebanon, usually considered as having one of the most unstable political regimes in the region, proved to be ‘immune’ to the Spring. Lebanon is still struggling with the effects of one of the most dreadful civil wars of the last century, a conflict that killed more than 150 thousand people between 1975 and 1990, more than five percent of the entire population. Lebanon is also popularly described as a ‘playground’ for neighboring powers and an everlasting...
The wave of protest movements that has swept the world these past many months has prompted us to think, once again, about the relationships between academia and activism. It wouldn't be an understatement to describe this relationship as “fraught.” If you’ve hung around the hallways of many anthropology departments in this country, you’ll know that being labeled an “applied” (a.k.a. activist) anthropologist is not a good thing; it’s basically an epithet that proclaims your career as d.o.a. On the other hand, activist anthropologists accuse their counterparts of being so desperately locked up in their lofty ivory theory towers that their only real social utility derives from boring undergraduates and from listening to themselves speak. The language I use here is only a slight exaggeration of many conversations I’ve had and overheard during the 9 years I’ve spent in different anthropology departments in the U.S. The question of activism and academia is definitely a contentious topic and will likely remain one for quite some time.

But the question that interests us is, why? It’s no secret that Civil Rights, Post-colonial Independence, Anti-War, and Feminist struggles in the latter half of the 20th century had huge impacts on academia in general and anthropology in particular. Many of the great conceptual innovations—cultural Marxism, critical race theory, queer theory, deconstruction, discourse analysis, etc.—that have been so fruitful for anthropology owe their conditions of emergence to those activist movements. So where does the current tension between activism and academia come from? And what’s at stake in it?

Those are some of the questions we’d like to discuss during a conference that the Anthropology Department is hosting in October. We want to explore the reasons why such tensions exist and how they might be thought about in ways that are enabling and productive rather than paralyzing and ineffective. At stake in our conference will be what people mean by the terms “social theory” and “academia,” and why these are continually opposed to “the real world” or “pragmatism.” We’ll also discuss issues like the problems of (1) “universality, translation and personhood; (2) economics, resource distribution and “democracy”; (3) political ecology and conservation; (4) law, sovereignty and violence; (5) cultural-aesthetic citizenship and the microphysics of power; and (5) traditional v. creative approaches to social transformation.

Professor Wendy Brown (U.C. Berkeley) has generously agreed to give a keynote speech. She will be joined by other scholars, local activists and artists, and graduate students in a variety of departments to discuss what’s at stake in the relations between academia and activism. The conference will take place on October 11 – 13th and will be hosted at the Humanities Center. It is being co-sponsored by generous support from the Humanities Center and the Center for the Comparative Study of Race and Ethnicity. Contact mcgrail@stanford.edu for more information.

Jenna Dawn Rice (continued from PG 10)

ing that the Syrians arriving in Lebanon are really just fleeing to their own country. Understandably, then, since the uprisings began in Syria, Lebanese loyalties have been divided, with the predominately Sunni Future Movement, the Christian Lebanese Forces, and the Christian Kataeb Party, among many others, supporting the Syrian protesters, and the Hezbollah, the Shi’ite Amal Movement, the predominantly Christian Free Patriotic Movement, and the Syrian Social Nationalist Party, among others, supporting the Syrian government.

While “spilling over” does indeed indicate that this conflict reaches beyond national boundaries, it would be incorrect to think of the current violence as a fluid that has suddenly and catastrophically spilled. The solutions to this conflict, likewise, are not necessarily the same as the solutions to a fluid spill: containment, cleaning up, sealing off. Instead, it may be more apt to draw on the by now well-worn metaphor of flow: of money, of weapons, of bodies, and of ideas that extend beyond national boundaries. These flows are not accidental or chaotic—they have been carefully shaped over decades by both national and transnational interests. Understanding the shared interests that link Iran, Syria, and the Hezbollah; the solidarity between many Sunnis in Tripoli and Homs; and the shared political slogans in Cairo and Dera’a require us to think first in terms of these well-defined currents, and only secondarily in terms of borders, containment, and spillage.
New Faculty

The Department of Anthropology is pleased to welcome Duana Fullwiley, Angela Garcia, and Kabir Tambar to the faculty.

Duana Fullwiley - Associate Professor

Professor Fullwiley received her BA in the Social Sciences field major at the University of California at Berkeley in 1994. Her undergraduate research focused on California’s “Three Strikes” law and how it would add to the disproportionate number of black and brown people incarcerated. This was especially alarming given that new proposals in some sectors of psychology were also being put forward to investigate genetic markers for criminality within the prison population. She first encountered instrumental uses of sickle cell anemia in the debates about whether the state should fund the criminality studies since several advocates who wanted to look at crime genes cited sickle cell as an example of a “race-based” genetic disorder. The idea was that genetic markers for criminal behavior might fall along racial lines if other biological traits did. After graduating she also worked with the National Lawyers’ Guild on women’s reproductive rights. There she began to think about the intersection of reproductive rights, racialized genetics, and social science research on bioethical issues more broadly. Still torn between law school and graduate school, she took time off to work with Berkeley sociologist Troy Duster on a DOE-funded study called Pathways to Genetic Screening, which was one of the first major social science research grants financed by the Human Genome Project (HGP) as part of its Ethical, Legal, and Social Implications (ELSI) arm. As a member of a larger research team, she conducted fieldwork for a year in Oakland, California with African Americans affected by sickle cell to better understand how the racialization of the disease in the United States affected how people negotiated whether or not to use genetic testing technologies, including prenatal diagnosis for selective abortion. Continuing this work, she also began research on an Open Society grant led by medical anthropologist Barbara Koenig at UCSF and the Stanford Center for Biomedical Ethics called Death and Dying in the African American Community that focused on how indigent cancer patients and AIDS sufferers dealt with end of life decision-making. In 1996 she began her doctoral work at UC Berkley and UCSF’s joint program in medical anthropology with plans to look at sickle cell disease more globally in Paris, France and Senegal, West Africa. After earning her Ph.D in December of 2002, she received a National Science Foundation Postdoctoral grant to begin a second project on the use of race in genomic medicine in January of 2003. She took this funding to New York University’s Department of Anthropology and the Institute for the History of the Production of Knowledge where she was a visiting scholar until 2004. In 2004 and 2005 she received a fellowship from the Institute for Advanced Study in Princeton, New Jersey before moving to Harvard’s School of Public Health and History of Science Department to begin a Robert Wood Johnson Health and Society Scholar’s Award to continue both her sickle cell work in Senegal and her research on race and genomics in the United States.

Professor Fullwiley’s research is largely about the social production of scientific and medical knowledge. She is now increasingly concerned with how cultural practices in the life sciences draw from—and also produce—various aspects of bodily experience and biological change.

Her first book, The Enculturated Gene: Sickle Cell Health Politics and Biological Difference in West Africa (Princeton 2011) explores how sickle cell anemia in Senegalese people, as a ‘population,’ became classed by Western geneticists as ‘mild’ when compared to groups within Africa and among its diaspora. In the end, she found that histories of race and ideas of human difference within former French West Africa mapped onto contemporary care regimes—or rather voids of care—where resources for this disease paled in the face of other public health ‘priorities’ for Africa. In the context of scant funding for sickle cell in Dakar, people came to rely on the ecological environment to provide phyto-therapeutic agents that reportedly stave off the most serious effects of red blood cell sickling. In the book she assesses how the principal plant used by patients in Dakar may inspire biological changes that geneticists have long attributed to a series of DNA changes around the sickle cell gene, now called the ‘Senegalese haplotype.’ At its most general level The Enculturated Gene further explores how economic scarcity in this part of West Africa results in a scientific and cultural framing of fitness and health for Senegalese sicklers. On this front, it document how patients’ self-care, safety nets, and therapeutic kinship networks allow them a mysterious quality of life that has historically been pegged to signature patterns in the genetic sequences in and around their sickle cell genes.

Professor Fullwiley’s second book project is an ethnographic study with American scientific practitioners who hope to characterize human genetic variation in a meaningful way for human health. Many of the scientists in question give special attention to social markers of representation (i.e. U.S. racial/ethnic categories) in their genetic research. As such, they design their protocols to address both political inclusion and

CONTINUED on PG 16
Department News

New Faculty (continued from PG 15)

empirical biosocial issues simultaneously. In this work Fullwiley asks how scientific professionals make sense of racial and ethnic identity for molecular genetic studies and how the use of these identifiers also contributes to the concepts of genetic, social, and scientific professional risk. In several labs studied to date, practitioners hope that by working from social descriptors of culturally understood phenotypic traits that they will be able to capture shared biological, societal, and environmental factors that aggregate to make some groups sicker than others. Geneticists at multiple sites believe that the biogenetic component of race is not a ‘fiction,’ or social construct, and they are determined to localize its role in complex disease and pharmacological susceptibility. Professor Fullwiley is currently writing up this research for a book entitled Tabula Raza: Mapping Race and Human Diversity in American Genome Science. This aspect of her work is funded by the National Science Foundation’s Science and Society Program as well as its Directorate of Biology. Both sections selected her for a multi-year Scholar’s Award in 2009.

Angela Garcia - Assistant Professor

Angela received her B.A. in Anthropology from University of California, Berkeley, and then worked as Director of Women’s Treatment Education and Advocacy for Project Inform, a leading HIV/AIDS advocacy organization in San Francisco. During this time, she also worked as a freelance medical journalist, attending scientific conferences and covering developments in understanding and treating HIV/AIDS. Her writing and advocacy work led to collaboration with South Africa’s Treatment Action Campaign and Médecins Sans Frontières. In 1999-2000, she travelled throughout South Africa, working with activists, affected communities and the Congress of South African Trade Unions in their struggle for evidence-based information regarding HIV/AIDS, as well as medications for its prevention and treatment.

Angela’s growing interest and involvement with infectious disease, inequality and activism led her to Harvard University, where she received her PhD in Anthropology in 2007. Initially, she expected to focus her graduate research on the politics of AIDS treatment in South Africa. However, a deepening crisis of heroin addiction and overdose in her native New Mexico, which has the highest per capita rate of heroin overdose in the United States, caused her to shift focus. In 2003, Angela “returned home” to study the phenomenon of inter-generational heroin-use among Hispanics and its implications for understanding colonial history, intersubjectivity, and the limits of juridical, medical and moral discourses. This work culminated in her book The Pastoral Clinic: Addiction and Dispossession Along the Rio Grande (UC Press 2010), which received a Pen Center Award for Exceptional First Book.

After a one year postdoc at UCLA, Angela joined the Department of Anthropology at UC Irvine, where she was Assistant Professor from 2008-2011.

Building on her expertise in addiction, Angela began ethnographic research in Mexico City in 2010. This new work documents and analyzes emergent discourses and practices related to understanding and regulating narcotics addiction, and examines the implication of these to support Mexico’s neoliberal governance strategies, and their consequences for family and community members addicted to narcotics in the setting of urban poverty, scarce mental health resources, and political marginality.

While much of the media on Mexico focuses on the terrible toll of the drug war, national epidemiological surveys indicate an increase in narcotics addiction, especially in poor settings where there is low availability of treatment. Despite recent government experiments with revising criminal drug statutes and developing new therapeutic regimes, localized epidemics of narcotics addiction in Mexico City are flourishing and are difficult to address. One aspect of Angela’s new research concerns the phenomenon of “los anexos” (literally, annexes), or unregulated addiction treatment centers that are proliferating on the margins of Mexico City. She is currently exploring how “anexos” are structured within the space of contradiction between hope and despair, legality and illegality, benevolence and profit. Some of the questions guiding this new research include: How do poor families pay onerous weekly fees to keep their loved ones in inpatient “treatment?” What is the dynamic relation between microtrafficking (narcomundo), drug consumption, and drug treatment in neighborhood settings and within extended kinship networks? Another emphasis of inquiry involves the growing civil society movement in Mexico, which is a critical force for discursive change as it relates to drugs, violence and insecurity.

A writer and cellist, Angela is part of a collective of artists based in Los Angeles that is concerned about the United States role in the Mexican drug war, and has produced and performed in interdisciplinary shows on this theme. Committed to crossing genres and public scholarship, she has published and commented on drugs and addiction in the press, including the Los Angeles Times, New York Times and National Public Radio.

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Kabir Tambar - Assistant Professor

Professor Tambar’s research has developed at the intersection of the anthropology of religion and political anthropology, with a particular focus on the Middle East and the Muslim world. His work has also been influenced by post-structuralist political theory, postcolonial criticism, and traditions of linguistic anthropology rooted in pragmatic semiotics. His essays have appeared in various journals, including Public Culture, Comparative Studies in Society and History, American Ethnologist, and Journal of the Royal Anthropological Institute.

Professor Tambar has written about transformations in modern political identity in Turkey. He has analyzed how notions of secularism and nationalism that were held to be the basis of political order for much of the twentieth century have more recently been drawn into the arena of political dispute as contested ideologies in their own right. He is currently completing a book manuscript that interrogates the politics of pluralism as a field of debate in which this contest over the constitutive determinants of political modernity is unfolding. Professor Tambar’s research pays particular attention to forms of social, religious, and political engagement that operate at the limits of authorized modes of belonging, thereby becoming subject to accusations of irrationality (failing to meet the criteria of authorized knowledge), anachronism (disrupting the progressive direction of history), fundamentalism (undermining legitimate forms of civic solidarity), or terrorism (threatening the integrity of the national body). Attending to these thresholds of modern legitimacy, his work interrogates the mechanisms of power and exclusion that orient projects of liberalization and democratization.

New Books

Ian Hodder, Professor

A powerful and innovative argument that explores the complexity of the human relationship with material things, demonstrating how humans and societies are entrapped into the maintenance and sustaining of material worlds

• Argues that the interrelationship of humans and things is a defining characteristic of human history and culture
• Offers a nuanced argument that values the physical processes of things without succumbing to materialism
• Discusses historical and modern examples, using evolutionary theory to show how long-standing entanglements are irreversible and increase in scale and complexity over time
• Integrates aspects of a diverse array of contemporary theories in archaeology and related natural and biological sciences
• Provides a critical review of many of the key contemporary perspectives from materiality, material culture studies and phenomenology to evolutionary theory, behavioral archaeology, cognitive archaeology, human behavioral ecology, Actor Network Theory and complexity theory

Tanya Luhrmann, Professor
When God Talks Back (Knopf, 2012)

How does God become and remain real for modern evangelicalists? How are rational, sensible people of faith able to experience the presence of a powerful yet invisible being and sustain that belief in an environment of overwhelming skepticism? T. M. Luhrmann, an anthropologist trained in psychology and the acclaimed author of Of Two Minds, explores the extraordinary process that leads some believers to a place where God is profoundly real and his voice can be heard amid the clutter of everyday thoughts.

While attending services and various small group meetings at her local branch of the Vineyard, an evangelical church with hundreds of congregations across the country, Luhrmann sought to understand how some members were able to communicate with God, not just through one-sided prayers but with discernable feedback. Some saw visions, while others claimed to hear the voice of God himself. For these congregants and
many other Christians, God was intensely alive. After holding a series of honest, personal interviews with Vineyard members who claimed to have had isolated or ongoing supernatural experiences with God, Luhrmann hypothesized that the practice of prayer could train a person to hear God’s voice—to use one’s mind differently and focus on God’s voice until it became clear. A subsequent experiment conducted between people who were and weren’t practiced in prayer further illuminated her conclusion. For those who have trained themselves to concentrate on their inner experiences, God is experienced in the brain as an actual social relationship: his voice was identified, and that identification was trusted and regarded as real and interactive.

Duana Fullwiley, Associate Professor

In the 1980s, a research team led by Parisian scientists identified several unique DNA sequences, or haplotypes, linked to sickle cell anemia in African populations. After casual observations of how patients managed this painful blood disorder, the researchers in question postulated that the Senegalese type was less severe. The Enculturated Gene traces how this genetic discourse has blotted from view the roles that Senegalese patients and doctors have played in making sickle cell "mild" in a social setting where public health priorities and economic austerity programs have forced people to improvise informal strategies of care.

Duana Fullwiley shows how geneticists, who were fixated on population differences, never investigated the various modalities of self-care that people developed in this context of biomedical scarcity, and how local doctors, confronted with dire cuts in Senegal’s health sector, wittingly accepted the genetic prognosis of better-than-expected health outcomes. Unlike most genetic determinisms that highlight the absoluteness of disease, DNA haplotypes for sickle cell in Senegal did the opposite. As Fullwiley demonstrates, they allowed the condition to remain officially invisible, never to materialize as a health priority. At the same time, scientists’ attribution of a less severe form of Senegalese sickle cell to isolated DNA sequences closed off other explanations of this population’s measured biological success.

The Enculturated Gene reveals how the notion of an advantageous form of sickle cell in this part of West Africa has defined—and obscured—the nature of this illness in Senegal today.

Thomas Blom Hansen, Professor

The end of apartheid in 1994 signaled a moment of freedom and a promise of a nonracial future. With this promise came an injunction: define yourself as you truly are, as an individual, and as a community. Almost two decades later it is clear that it was less the prospect of that future than the habits and horizons of anxious life in racially defined enclaves that determined postapartheid freedom. In this book, Thomas Blom Hansen offers an in-depth analysis of the uncertainties, dreams, and anxieties that have accompanied postapartheid freedoms in Chatsworth, a formerly Indian township in Durban. Exploring five decades of township life, Hansen tells the stories of ordinary Indians whose lives were racialized and framed by the township, and how these residents domesticated and inhabited this urban space and its institutions, during apartheid and after.

Hansen demonstrates the complex and ambivalent nature of ordinary township life. While the ideology of apartheid was widely rejected, its practical institutions, from urban planning to houses, schools, and religious spaces, were embraced in order to remake the community. Hansen describes how the racial segmentation of South African society still informs daily life, notions of race, personhood, morality, and religious ethics. He also demonstrates the force of global religious imaginings that promise a universal and inclusive community amid uncertain lives and futures in the postapartheid nation-state.

Barbara Voss, Associate Professor
The Archaeology of Colonialism (Stanford University, 2011)

This volume examines human sexuality as an intrinsic element in the interpretation of complex colonial societies. While archaeological studies of the historic past have explored the dynamics of European colonialism, such work has largely ignored broader issues of sexuality, embodiment, commemoration, reproduction and sensuality. Recently, however, scholars have begun to recognize these issues as essential components of colonization and imperialism. This book explores a variety of case studies, revealing the multifaceted intersections of colonialism and sexuality. Incorporating work that ranges from Phoenician diasporic communities of the eighth century to Britain’s nineteenth-century Australian penal colonies to the contemporary Maroon community of Brazil, this volume changes the way we understand the relationship between sexuality and colonial history.
Sharika Thiranagama, Visiting Assistant Professor
In My Mother’s House: Civil War in Sri Lanka. Foreword by Gananath Obeysekere
(University of Pennsylvania Press, 2011)

In May 2009, the Sri Lankan army overwhelmed the last stronghold of the Liberation Tigers of Tamil Eelam—better known as the Tamil Tigers—officially bringing an end to nearly three decades of civil war. Although the war has ended, the place of minorities in Sri Lanka remains uncertain, not least because the lengthy conflict drove entire populations from their homes. The figures are jarring: for example, all of the roughly 80,000 Muslims in northern Sri Lanka were expelled from the Tamil Tiger-controlled north, and nearly half of all Sri Lankan Tamils were displaced during the course of the civil war.

Sharika Thiranagama’s In My Mother’s House provides ethnographic insight into two important groups of internally displaced people: northern Sri Lankan Tamils and Sri Lankan Muslims. Through detailed engagement with ordinary people struggling to find a home in the world, Thiranagama explores the dynamics within and between these two minority communities, describing how these relations were reshaped by violence, displacement, and authoritarianism. In doing so, she illuminates an often overlooked intraminority relationship and new social forms created through protracted war.

In My Mother’s House revolves around three major themes: ideas of home in the midst of profound displacement; transformations of familial experience; and the impact of political violence—carried out by both the Tamil Tigers and the Sri Lankan state—on ordinary lives and public speech. Her rare focus on the effects and responses to LTTE political regulation and violence demonstrates that envisioning a peaceful future for post-conflict Sri Lanka requires taking stock of the new Tamil and Muslim identities forged by the civil war. These identities cannot simply be cast away with the end of the war but must be negotiated anew.

Carol Delaney, Professor Emerita
Columbus and the Quest for Jerusalem (Free Press, 2011)

FIVE HUNDRED YEARS AFTER HE SET SAIL, the dominant understanding of Christopher Columbus holds him responsible for almost everything that went wrong in the New World. Here, finally, is a book that will radically change our interpretation of the man and his mission. Scholar Carol Delaney claims that the true motivation for Columbus’s voyages is very different from what is commonly accepted. She argues that he was inspired to find a western route to the Orient not only to obtain vast sums of gold for the Spanish Crown but primarily to help fund a new crusade to take Jerusalem from the Muslims—a goal that sustained him until the day he died. Rather than an avaricious glory hunter, Delaney reveals Columbus as a man of deep passion, patience, and religious conviction.

Delaney sets the stage by describing the tumultuous events that had beset Europe in the years leading up to Columbus’s birth—the failure of multiple crusades to keep Jerusalem in Christian hands; the devastation of the Black Plague; and the schisms in the Church. Then, just two years after his birth, the sacking of Constantinople by the Ottomans barred Christians from the trade route to the East and the pilgrimage route to Jerusalem. Columbus’s belief that he was destined to play a decisive role in the retaking of Jerusalem was the force that drove him to petition the Spanish monarchy to fund his journey, even in the face of ridicule about his idea of sailing west to reach the East.

Columbus and the Quest for Jerusalem is based on extensive archival research, trips to Spain and Italy to visit important sites in Columbus’s life story, and a close reading of writings from his day. It recounts the drama of the four voyages, bringing the trials of ocean navigation vividly to life and showing Columbus for the master navigator that he was. Delaney offers not an apologist’s take, but a clear-eyed, thought-provoking, and timely reappraisal of the man and his legacy. She depicts him as a thoughtful interpreter of the native cultures that he and his men encountered, and unfolds the tragic story of how his initial attempts to establish good relations with the natives turned badly sour, culminating in his being brought back to Spain as a prisoner in chains. Putting Columbus back into the context of his times, rather than viewing him through the prism of present-day perspectives on colonial conquests, Delaney shows him to have been neither a greedy imperialist nor a quixotic adventurer, as he has lately been depicted, but a man driven by an abiding religious passion.

Awards and Grants

John Templeton Foundation

Ian Hodder was awarded a John Templeton Foundation grant to study the primary role of religion in the origin of settled life. Much research on the evolution and functions of religion has focused on theoretical models, while an important and distinctive aim of the proposed project is not just conceptual development but exploration of concrete data from Çatalhöyük (7400–6000 BC) and the Middle East concerning the actual evolutionary process. This project proposes a new theory that has resulted from two earlier data-based Templeton projects.
Awards and Grants (continued from PG 19)

at Çatalhöyük in Turkey. According to this new theory, religion had a primary role in the origin of settled life because it allowed the production of the two main struts of that life: historical depth and attachment to place. Four specific expectations that derive from this hypothesis will be examined in concrete data. The first three will be tested at Çatalhöyük itself using survey, excavation and study by an international team of archaeologists and natural scientists. The fourth question will involve visits by the principal investigator to other sites in the region.

Collaboration will be broadened through dialogue with a group of interdisciplinary scholars (anthropologists, theologians and philosophers) who will work with the archaeologists at the site to produce a summary volume, and a second volume dealing with the religious and spiritual connections between Çatalhöyük and our modern world. Other output will include a conference, sessions at international conferences, at least 20 articles in journals and a dedicated website.

Religion is usually seen as playing a secondary role in the evolution of complex societies. The proposed project provides a new hypothesis that puts the key change rather earlier than has been accepted and that places religion in a central role. As a result, an enduring impact will be that new lines of inquiry will be opened up. This will also be the first project systematically to explore why it is that religion at Çatalhöyük has so much relevance for modern societies today.

Conferences and Workshops

Heritage and Human Rights Conference

On April 13th, the Stanford Archaeology Center hosted a two-day international conference on heritage and human rights. The conference brought together anthropologists, archaeologist, political philosophers and human rights scholars to discuss the emergent relationship between human rights and heritage.

The conference followed a fall Cultural Heritage Collaboratory that brought together faculty and students from the Stanford Program on Human Rights and the Stanford Archaeology Center. Both the workshop and the spring conference promoted interdisciplinary conversation on how to understand the relationship between rights discourse and the past, and to better understand how human rights claims have been taken up within the legislation and identification of heritage.

Topics of speaker’s presentations ranged from rights philosophy, heritage legislation, regional rights courts, postcolonial histories and the social application of history more generally. Video of speakers presentations and discussions from the conference can be accessed on the events page of the Stanford Archaeology Center website.

Participants (from left to right) Helen Stacy, Mark Goodale, Peter Schmidt, Duncan Ivison, Melissa Baird, William Logan, Lindsay Weiss, Ana Vrdoljak, Grant Parker, Kathryn Lafrenz Samuels.

Cultures, Minds, and Medicines Workshops

This winter the Medical Anthropology group created a new interdisciplinary workshop and certificate program that we’ve called “Cultures, Minds and Medicines.” Our goal is to provide students with opportunities to learn about the inter-connections of social formations, culture and experience and their implications for clinical and anthropological research. Medical anthropologists distinguish disease (an organic process in the body) from illness (the lived experience of disease). We believe that illness is shaped by the way disease is identified, diagnosed and treated; by which symptoms are meaningful in a particular setting and by the kind of suffering that motivates care; by medical culture, clinical practice, the consequences of disability and the legal right to care; by the distribution of wealth and poverty; by both the intimate and the broad social world.

The certificate program, which is hosted by the Institute on Research in the Social Sciences, offers students an introduction to the interdisciplinary context needed to grasp the complexity of the illness experience. Students begin to understand this complexity through attending the biweekly workshops in Cultures, Minds and Medicines over the course of a year, and
During this past summer, the Whitewater PoW Camp Archaeology Project team, which connects colleagues from Stanford University and Parks Canada, undertook the final of three summers of archaeology field work in Riding Mountain National Park in Manitoba. The research project is using historical and archaeological methods to illuminate daily life in this prison camp that held German soldiers during the Second World War.

With significant help from six Manitoban undergraduate archaeology students participating in a field school, our team successfully completed this year’s goal of excavating twenty-five excavation units (of 1 square meter each) placed into 6 middens where the camp’s inhabitants dumped their trash.

The dig produced about 30,000 historic artifacts (weighing over 700 pounds!), representing a wide range of behaviors and activities that occurred in the camp. The excavations revealed signs of the PoWs’ work logging in the park, such as broken saw blades and tools; signs of the institutional nature of the camp, found in the highly uniform and plain Hotel Ware ceramics and bulk size food tins; signs of recreation, demonstrated for example by alcohol bottles and smoking paraphernalia, bits of carved antlers, and a broken ice skate; and perhaps even evidence of ideology and political affiliations, as represented by military uniform buttons and insignia, and other military hardware.

One of the goals of the excavations into the trash middens is to test whether possible changes in political affiliation and ideology over time among the prisoners – perhaps related to political reeducation programs implemented by the Canadians – can be traced through the abandoned material culture. Three excavation units were placed immediately adjacent to the camp’s concrete garbage incinerator, and one intriguing trend in the excavated materials from this area is that among the burnt trash remains we recovered hundreds of buttons and other clothing hardware items, such as rivets, eyelets, clasps, and buckles – the majority of which are from German Wehrmacht field and dress uniforms.

The material evidence recovered clearly shows that the incinerator was being used to burn clothing, but the reason for this remains a mystery for now. One theory is that the camp used the incinerator to burn the clothing of sick PoWs, or to stem parasitic insect infestations. Another theory relates to this question of ideology; perhaps the PoWs burned their Nazi uniforms after changing political affiliation, or, at the end of the war prior to being sent back to Europe.

Having recently completed the excavations, many questions remain unanswered. I am now based at Simon Fraser University, in British Columbia, where I’m undertaking the analysis and cataloguing of the excavated artifacts, archival research, oral history interviewing, and dissertation writing.

Have a look at the project website for lots of pictures of the excavations and artifacts, and for regular project updates: www.whitewaterpowcamp.com.
The #1 Ladies’ Supper Club or How I Learned to Stop Worrying and Love Ethnography

Ethnographic fieldwork is work. Work qualified by five preceding syllables, that is, five syllables that transform it into something other than the familiar Weberian counterpoint to play. That Clifford Geertz referred to anthropological research as “deep hanging out” should have perhaps tipped me off to the ambiguity that would permeate this next stage of my doctoral progress, and the ambivalence that might ensue. Nevertheless, as the tiny plane carrying me from Johannesburg pitched and reeled down through a brisk dessert wind onto the Gaborone tarmac last fall, I lacked any premonition that this ride would be no match for the vertiginous journey me and my Minnesota-cultivated protestant work ethic were about to take. As any good anthropologist knows, busting up familiar dichotomies (male-female, nature-culture, work-play) can entail serious challenges as well as profoundly satisfying and transformative escapes, both of which the past six months have brought me, thankfully in that order.

Lame pop culture references in my title(s) aside, I mean to take the breakdown of the work-play dichotomy at least a little bit seriously. I’m not talking about the happy blurring of the line between the two that comes when you enjoy your job. I feel lucky to be pretty familiar with that experience, but ethnography entails a more fundamental disruption, I think: an upending of any simple answer to the question “What am I doing right now?” When we enjoy our jobs, of course, it’s still clear that we’re working; we’re just also having a good time. When doing ethnography, there’s a delinking of the relationship we so regularly use to define productivity and measure efficiency in our lives: effort sown vs. harvest reaped. In this field, the anthropological one I mean, I’ve learned how endless toil can yield nothing while what feels like play bears abundant fruit.

In any case, for me, an early pursuit of “hard work” and its utterly indiscriminate results led to an intricately mixed concoction of anxiety and guilt. For weeks on end, my diligent and relentless efforts to renew contacts and formalize institutional relationships produced little more than hard-won and unwelcomed lessons in patience (she wrote, trying to look on the bright side). Yes, payoff came eventually on these fronts, but in the meantime, I embraced one small gesture of what felt at the time like a sort of indignant, throw-up-my-hands rebellion: I established a weekly, work night dinner party with a bunch of female friends. That’s right, I was going to spend my Wednesday afternoons shopping, cooking, and entertaining my buddies. Take that, you unyielding field!

Little did I know I’d just stumbled into a wildly successful experiment in improvisational methodology. These dinners, with various permutations of half a dozen young women (plus one extremely serious toddler) have since provided the happy flip side of my experience busting the work-play binary: the delightful alchemy by which having fun with friends generates the anthropological equivalent of solid gold. Foiled again, you simple dichotomy, you! Admittedly, these friendships have been strategically cultivated. Did I mention that my project has to do with the ways in which people legitimize (or delegitimize) different

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In the end, I couldn't be happier to escape the old dichotomy of work vs. play. This isn't just about enjoying our remarkable “job,” it's that the ethnographic field is a world undifferentiated into these competing categories. Recent critiques of global capitalism voice concerns over the breakdown of this binary as the limits of commodification recede, labor becomes affective, and production immaterial, asking: what aspects of our lives are still safe from exploitation? Ethnographic fieldwork provides a welcome alternative vision of this binary breakdown in which insight, wisdom, even data, are so often generously offered up by the everyday encounters with friends that elude characterization as either work or play. Against the exploitative potential of omnipresent value, a proverb I was recently told suggests “knowledge is the only form of wealth that grows by sharing.”

In reconceptualizing my own fieldwork/play, I’ve found this adage fitting, especially in combination with the words of a local hip-hop artist. At a public fair for small, medium, and micro-enterprises this past weekend, the young man providing afternoon entertainment paused in his act to salute the “spirit of hustling” that he said he shared with all of Botswana’s entrepreneurs. This wasn’t the first time I’d heard the word “hustle” used here—not to signal a swindle, but to describe that opportunistic orientation that sees beyond traditional means of deriving value, and of being productive. So let’s salute the anthropologists as well: I can’t say that I’m simply working or playing when I cook dinner and enjoy my friends’ company, but we are certainly sharing our knowledge, and it’s certainly all part of the fantastically fruitful venture that is the ethnographic hustle.
Letter From The Field

Elly Power - Doctoral Candidate, Dissertation Writer

The Village's Soundtrack

Most mornings, the music starts at about 6 am. This music isn't soothing babbling brook and flute muzak, but cinema songs blasted through stripped out sub woofers and heard all the way down the street. The 6 am start time seems only to be a disturbance to me; everyone else in the neighborhood is already up and getting on with the day, cooking breakfast, washing last night's dishes, sweeping the house, or getting ready for work and school. A soundtrack for that work is a nice distraction. After seven or so months of living in this village, I've gotten used to this new start time and its accompanying soundtrack.

The village that I'm living in is in the South Indian state of Tamilnadu. It's a relatively small village of about 250 families, an hour or so away from the temple city of Madurai. The village is surrounded by fields, right now dried and cracked, but during the wetter winter season brilliantly green and full of paddy. The village has its share of small temples, as well as Roman Catholic and Church of South India (CSI) churches. I'm here to study the festivals and functions that take place at those places of worship.

The rest of the day in the village has its own rhythm: after a tumbler of sweet milky tea and a rushed breakfast, all the children, dolled up with perfectly oiled and braided hair and matching government school uniforms skip along to school. On their way there, the children from the hamlet just beyond the fields have a routine of jumping up and sticking their heads in my window, calling out "Elina akka!" and checking in on me, which at the very least entails confirming that I've eaten breakfast. If I have somehow managed to sleep through the morning's music, they will certainly make sure I'm up and ready to go.

Lunch comes around 2pm or so, with some adults returning from their work to eat at home. This is the big meal of the day, usually an impressive pile of rice and sambar left over from breakfast. A long morning of physical labor followed by a plateful of starch not surprisingly results in a well-deserved nap on the floor for most people. As folks start to awaken an hour or so later, they'll draw out their siesta a bit longer, sitting outside and passing the time chatting and gossiping with friends. After a bit, people move along to their work, returning to the fields or staying home for household chores: getting water from the nearby spigot, doing laundry, preparing dinner.

This is the critical time of the day for me. It's in the afternoon that I do most of my proper research, visiting families and asking bothersome questions. For the first few months of my stay, the questions I was With the children duly dispatched, the adults get on with their work, some heading into the nearby town for their office jobs, most others walking off with lunch in-hand or on-head to work in their fields or to cut wood for the day as wage laborers, depending on the season. Most of the residents here own a bit of land and grow paddy in the wetter winter months. During the rest of the year people do daily wage labor – men earn about $5 and women about $4 – cutting wood, doing construction work, or making coal or bricks. By the late morning, with everyone off working, the village is quiet. I hunker in my room writing up field notes or doing data entry.

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Letter From The Field (continued from PG 24)

asking were part of a household survey. Along with my research assistant, I visited each household in the village, gathering basic demographic data, along with information on education, employment, marriages, and religious life. We’ve now completed the survey in both of the villages I’m working in. That has amounted to information on four hundred plus households, three thousand plus individuals, and almost one thousand marriages.

The household survey data reveals the dramatic changes that these villages have undergone in the past one or two generations. Some grandfathers talk about studying on palm leaf pages under the banyan tree near the Perumal temple. For the past twenty years or so, though, education has become much more accessible and much more of a priority. Now, the vast majority of young people in the village will study to twelfth standard, and many will continue on further than that, attending nearby colleges. The change is striking: parents who may only be able to slowly scratch out their signatures have children with degrees in business and engineering.

With greater education has come greater aspirations for the village youth. Most young men move off to one of the bigger cities nearby with aspirations of getting a good salaried job or try to make it big working abroad in Saudi or Malaysia for a few years. Young women pursue their studies and, in the village at least, hope for a good fiancé.

Marriages and weddings have changed dramatically, too. The most tangible change is in the dowry offered up by the bride’s family. While grandmothers may have had only gold earrings and nose rings, the groom’s family today asks for upwards of twenty or thirty “pavunds” of gold. With one “pavund” costing over $400 these days, parents struggle to find a suitable match for their daughters. “Pothum Ponnu,” “enough girls” continues to be a common name for women here.

Now, my questions have changed. With the household survey done, my attention has turned to religious life in the villages, and especially the village festivals. This is the main focus of my research, and the major festivals are now on the horizon, happening in the next few months. One, in fact, is going on as I write this. In the nearby town a carnival has been erected in the dry riverbed. Groups of youths and families with eager children head over in the evening, riding the rickety looking Ferris wheel, the pirate boat, and the “Break Dancer” (a hit with the village kids). Over the coming weekend, the god Alagar will be taken out on a huge chariot two stories high, pulled by devotees around the town. Virtually everyone from the village will be there to see the deity and the crowds.

The big event for our village will come a few months later, just before I return to Stanford, when the village puts on a festival for the goddess Mariyamman. Villagers will enact vows for the goddess: women will secure the health of their family by carrying pots of sprouts on their heads and giving them as offering to the goddess; men will thank the goddess for fulfilling their requests by piercing their cheeks with 15 foot long spears and processing through the village. On that day, the music will start at 6 am and continue well past midnight. Then, it will be louder still, ringing out of an array of mounted speakers and heard in the neighboring village.

On a typical evening, children return home from school and diligently avoid doing their homework for as long as possible. Older students return from nearby colleges; daughters quickly start making dinner and sons usually make themselves scarce, running off to hang out with the other ‘youths.’ Those who had gone off to cut wood or work at government sponsored 100 Days Work project have come back too, eager to wash off the dust and relax. If the power is on, most people settle in front of their television (a present from the now ex-Chief Minister, the state logo flashes on for a second first before the channel appears). The evening television programs are a mix of game shows, Jerry Springer-esque family counseling shows, and soap operas.

My research assistant and I usually wander back home sometime during these shows. I’ve not yet developed a taste for the soap operas with their slow pans into shocked, gapping faces accompanied by dramatic string music. Instead, I use the time to write up some notes and organize my thoughts. It’s one of the few times of day when it’s quiet.
Undergrad Fieldnotes

Susannah Poland - Undergrad Anthropology Major

Over the last year I have been looking at pieces of a puzzle. In the spring and summer of 2011, I compiled historical documents of the Chagga culture group in northern Tanzania from colonial and missionary archives. Within the journals of early explorers of the mid-1800s and the subsequent German and English settlers, I saw notes, drawings, and photographs of Chagga peoples wearing elaborate beadwork. Then in August, I visited collections of beadwork in storage houses of the British and Pitt Rivers Museums, reportedly collected from the Chagga homelands between 1890 and 1930. Though they lay, crudely labeled, in jammed boxes and drawers, the dusty adornments matched the archival record. Lastly, Dr. Barbara Thompson, Curator of African Arts at Cantor Center for Visual Arts, saw neighboring culture groups using beadwork in traditional healing practices in the mid 1990s, and heard stories of Chagga peoples doing the same.

I hypothesized that the Chagga should have, at the very least, memory of beadwork and its use in cultural practices and in trade. Furthermore, if Dr. Thompson’s leads prove true, beadwork might still be used in certain contexts. Yet, in my review of scholarly literature on the region, I found no mention of Chagga beadwork. Seeking advice, I spoke to a Stanford Professor of African studies who had lived in the Chagga homelands. To my chagrin, he scoffed at my project, saying “there is no traditional Chagga beadwork.”

So last winter, under the mentorship of Dr. Thompson, I flew to Tanzania to investigate this strange discrepancy. Where did this beadwork go? Does anyone have memory of it? If any objects have persisted, who has them, and how are the objects valued? What has this beadwork meant to different people, and how has that shaped its history? Recognizing museums and archives as repositories of memory and interpretive accounts, I sought the living memory-keepers in present-day Chagga homelands. By asking questions of meaning and value, I hoped to better understand the sequence and significance of transactions that defined the objects’ particular tracks through history.

To better understand these questions of meaning and value, let me tell a short story.

In January 1887, Count Teleki, a Transylvanian noble, sailed from his comfortable Austrio-Hungarian estate to the coast of German East Africa. He aimed to climb northward through the mountains ranges of Eastern Africa, over the peaks of Kilimanjaro, to the plains to the north in search of great lakes. It was the age of exploration, and he had dreams of exotic conquest.

Among his provisions, Teleki had brought hundreds of large sacks of tiny, brightly colored glass beads, manufactured in Italy and the Czech republic, to use as a form of currency. Along his journey, he traded these beads with local populations in return for supplies and support. Along his way, Teleki documented the tribes he encountered in his journal, and took photos like the one below. He also collected objects – which he called “artifacts” – from each tribe.

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Teleki later gave his collection to the Department of Ethnography at the Hungarian National Museum. At that point in time, around 1890, the indigenous adornments were made mostly from natural materials. However, as more European explorers brought colored glass beads to Africa for trade, indigenous beadwork designs in East Africa began to incorporate the prized, jewel-like imports. Less than 40 percent of the ornaments collected by Teleki and his team in 1890 had beads, but by 1920, almost all collected adornment incorporated beads.

Through the early 1900s the Germans, and then the British, intensified their colonial occupation of East Africa, and missionaries expanded their presence and influence in the region. In the European colonial eye, indigenous beadwork – though it was made from European materials – symbolized traditional African identity. Many of the beaded adornments were re-collected as spoils of conquest and conversion, and sent back to Europe to be placed in ethnographic museums, where they served to represent the tribes conquered.

As the colonized Chagga became acculturated to European ways, usage of beadwork diminished, and reference to traditional Chagga cultural practices all but disappeared from historical documentation. Missionized Chagga, supposedly “abandoned their primitive ways” in favor of civilized European practices – a story of imperialism with which we are all familiar.

When I entered the field, I recognized that the legacy of colonialism would play a critical role in contemporary understandings of the beadwork. But I was not looking to tell a melancholic story of loss. The rhetoric of “post-contact” cultural destruction, often accompanying laments of modernization and globalization, are simplistic. The narrative of a lost African tradition seems trite.

This past December, I traveled to Moshi, at the base of Kilimanjaro. Among my provisions I carried, not beads, but photographs of beadwork that I had taken of museum collections, as well as the historical photographs. With the aid of an interpreter, I conducted ethnographic interviews of Chagga elders in the community and environs.

In my brief four-week visit, I gathered a plethora of stories. Yes, there is memory of beadwork used in “Old times” – before the German colonial administration propagated dramatic cultural shifts in the region. I learned that European glass beads had been coveted and controlled by local chiefs within the Chagga territory. I spoke with relatives of four different chiefly lineages, each of whom recalled the use beadwork in royal dances and initiation ceremonies, and identified types of designs and colors as marking particular chiefdoms. A few of the eldest direct descendants even possessed examples of beaded adornments that they had received from their parents and grandparents.

I also spoke with Chagga elders who used beadwork in traditional healing practices. These healers described the beads as having a spiritual significance, and certain beadwork as having protective powers. These elders had their own collections of beadwork, both old and new, and combined symbolic or ritual healing with administration of herbal medicine.

In the surrounding community, the historical and spiritual significance of the beadwork generated both fear and respect in the present population, and bestowed fear and respect upon those who possess them. Simultaneously, there was a strong cultural taboo marking the beadwork and its beholders, as missionary and colonial values have construed them as “backward” and “primitive”. This tension created culture of public denial, but private practice, of Chagga traditions involving beadwork. Only as I grew closer to the families in the healers’ communities did I learn that many of them covertly turned to so called “traditional practices” for protection and healing, despite their public Christian identities.

Rather than attempting to reconstruct a comprehensive history of beadwork, or lamenting lost traditions, I hope to shed some light on the way meaning continues to be construed in, with, and around these objects. The way my informants described the meanings of colors and designs varied according to individual systems of values and beliefs, which were invoked in particular historical moments. Collectively, the web of narratives around the Chagga beadwork write a biography of the objects. The motion of these beads through history – the result of so many transactions between people – are shaped by negotiations of social ideologies. The beads gain livelihood through contests and claims, thefts and trades, concealment and performance, worship and commerce, and these transactions and relationships reveal the politics of values over a historical period.
Cultures, Minds, and Medicines (continued from PG 20)

through taking at least one relevant course outside of their degree-granting program, as approved by the faculty certificate committee.

So far it’s been a great experience. The workshop is attended by anthropology graduate students, medical students and participants from across the humanities and social sciences, and the gatherings are lovely occasions, mostly because it is so interesting to see how people from different
disciplines react to the talk. People are actually shocked. Once a medical student said that she did not accept the “culture hypothesis” and the anthropologists were outraged; in another session, an anthropologist remarked that of course it was unethical for an anthropologist to offer aspirin to a Bolivian villager, as that interfered with the cultural setting, and the medical students revolted. Students say that the workshop really “works” because of this, and the grad students and med students stay outside the building arguing as we clean up.

Yasemin Ipek Can (continued from PG 13)

battleground for others. The most popular explanation for Lebanon’s perceived ‘immunity’ is the lack of a single dictator to confront, something which in turn stems from the shifting sets of political alliances and compromises across ‘sects’. This ‘general view’ builds on the way the Lebanese distinguish themselves from the ‘undemocratic’ political regimes in the region, having a resilient ‘democratic’ tradition, despite (or perhaps because of) the notable weakness of the state and public sphere.

These accounts were shared by several people I met in Lebanon, who expressed similar views on their ‘difference’. Middle-class individuals from different communities in particular express a strong sense of ‘distinctiveness’ from the rest of the Arab world, emphasizing Lebanon’s important connections to the ‘civilized world’ through strong transnational ties with the diaspora, and the fact that many speak English and French fluently and display ‘modernity’ in their life-styles with dexterity. What was particularly striking was the extent to which my informants focused on explaining the unique and exceptional ‘story’ in Lebanon to an outsider, through these ‘real stories’. From the first moment, almost everyone I met continually filled me in on how ‘exceptional’ Lebanese history and culture was, which always called for further explanation.

During my summer stay in Beirut and my (currently ongoing) online chat-sessions with several informants, I realized that this exceptionalism had a striking undertone. Many Lebanese were desperately seeking a plausible explanation of —and sometimes a possible solution to— their weak or ‘failed state’. Being from a country (Turkey) where several activist groups and public intellectuals have been actively struggling ‘against’ a strong state tradition for a long time, I felt particularly challenged and confused by the way people asked me how ‘we’ (Turkish people) have ‘succeeded’ in having a strong secular state and a national identity. That challenge and my naïve confusion probably stemmed from the radical way that this ‘story’ diverged from the way the ‘global history’ of the 20th century has been charted as the rise of nationalism followed by developmentalism and eventually neoliberalism. So in my defense, it is not only my parochial experience of the Turkish case, but perhaps also the entire social science literature that was responsible for my confusion.

The case of Lebanon invites us to rethink this ‘global history’, as a significant number of NGOs, political groups and intellectuals with diverse opinions voice the same desire: to have a strong state and national identity. Even the volunteers I interviewed at some of the NGOs, which are commonly associated with civil society and ‘against’ the state, were complaining that they felt extremely inefficient in the face of a ‘weak state’. The narratives about a ‘failed state’ and the desire to build a national consciousness perhaps explain (to some extent) why Lebanon was for a long time ‘immune’ to the ‘wind of change’ unleashed by the Arab Spring. However, while Lebanon’s relative calm in the Arab Spring may be thus explained, I doubt that this is the ‘real story’ about the Lebanese; the sudden animation of their gestures and overt excitement about their ‘distinctiveness’ cannot just stem from their epic failure to cultivate a shared state tradition.

I am still intrigued by the tricky look in their eyes and the way I was asked to forget about ‘all that’ and to listen to ‘the real story’ instead. A country haunted by the shadow of civil conflict, Lebanon ironically searches for its identity by asserting a distinction, or the ‘real thing’ about Lebanon, which is however yet to be formulated. Anxious about recent news of small-scale sectarian conflicts in Northern Lebanon, many Beirutis on Twitter and Facebook have been asking, “haven’t we learnt our lesson from the past?” This sense of ‘fragility’ precipitates an already growing sensibility of ‘Lebanon’ and calls for the assertion of a distinction that the Lebanese have to assume — yet without necessarily knowing the ‘real story’ about what makes them ‘distinct’. I guess the real excitement about a ‘real story’ to come in the end of a conversation is based on not knowing that real story. What is the point of playfully revealing the ‘real story’ after a long conversation, if it was a known fact to talk about in the first place? So, could it be that what makes the Lebanese so ‘Lebanese’ is precisely this playful search for the ‘real story’ about themselves?
Nancy M Williams (1950 AB)
Honorary Reader in Anthropology, School of Social Science, University of Queensland.
Member of Kakadu Research Advisory Committee; current consultancies include cultural resource management planning for sea estates of Aboriginal clans in north-eastern Arnhem Land.

James H. Erickson (1952 BA)
Retired.

Mary S Williamson [Mary Ellen Oden] (1952 BA)
Retired.

James H. Erickson (1952 BA)
Retired. My husband and I have retired to a life-care facility in Iowa to be near our daughter. My husband, Jack Winslow, is a Stanford grad too, 1950 and 1952.

Lois M Lancaster [Martha Lois Fellows] (1954 BA)
Artist. I was curator and one of the artists for the January 2011 Exhibit of Korean inspired artwork at the Korea Foundation Gallery in Seoul, Korea. More information on Fivelookingwest.com. See interview with me regarding this exhibit in Koreana: Korean Culture and Art, Vol 25, Spring 2011, pp50-55. Upcoming exhibit: Piedmont Center for The Arts, June 11-25, Reception June 15, 6-8pm, 801 Magnolia Avenue, Piedmont, CA, entitled “Five Looking West”.

Cynthia C. Shepard (1955 MA)
Retired (advocate). I’m still using Meta-trading to advocate for money economics as a closed system, like those Herskovits described islands recirculation wealth in Man and His Works, 1948. Rules for the game of monopoly should be something like metatrad ing to convince and illustrate the recent example of bailing out banks not loan holders paying banks. What resulted was loan holders were cut out of their economic system. Isolated, abandoned.

Martha Bell [Martha March] (1958 BA)
Retired. Sewing quilts for wounded warriors and blind children; involvement with House of Hope orphanage in Guatemala where our son, Peter, parents; raising mini horses; enjoying our grandchildren by daughter, Kira, in Virginia and son, Chris, in Sebastopol; looking forward to our 53 anniversary.

James Leathers (1960 BA)
Retired.

Lynda Lytle Holmstrom (1961 BA)
Prof. Emerita and also part-time faculty member Boston College, Dept. of Sociology. I’ve been busy teaching my course, “Legal and Illegal Violence Against Women,” and supervising independent student projects at Boston College. My students are still winning academic awards for their research.

Cissie Dore Hill (1961 BA)
Retired Archivist. After retiring from the Hoover Institution Archives, I have traveled, taught, lectured, and researched family history.

Alan Howard (1962 PhD, 1958 MA)

Owen McKivett (1963 BA)
Retired. Won Senior golf tournament.

David H de Weese (1963 BA)

Theodora Charlene Kreps (1964 PhD )
Retired.

Ronald P Rohner (1964 PhD, 1960 MA)
Professor Emeritus of Human Development and Family Studies, and Anthropology. Past President, Executive Director, International Society for Interpersonal Acceptance and Rejection (ISISPAR), Award for Distinguished Contributions to the International Advancement of Psychology (American Psychological Association), Outstanding International Psychologist Award from the USA (APA).

Susan F Burgenbauch (1965 BA)
Retired from Stanford., Currently: Integral Life Coach from Institute for Transpersonal Psychology. Unity Chaplain, third year, Unity PA Community Church; Volunteer, Partner in English; Volunteer, Tutor, first grade reading, Bechtel International Center.

David A Fraser (1965 BA)
Director of MA Programs, Development Associates International. Just signed partnerships with University of Technology, Papua New Guinea; Myanmar Evangelical Graduate School of Theology, Yangoon, Myanmar; in Chad with L’ Université Evangélique du Tchad. We now have 15 educational partnerships with 800 active MA students in an in-service degree in organizational leadership in 16 countries. Always a challenge to work cross-culturally as well as develop leadership for a globalized world.

Jerry Hearn (1966 BA)
Retired elementary teacher (Peninsula School, Menlo Park). Jasper Ridge Coordinating Committee Member; Docent training class at Jasper Ridge (2012); Santa Clara County Community Resource Group (Stanford G0P monitoring).

Virginia Narusitsu McNeely (1966 BA)
Spiritual Director and Deacon in the Episcopal Church (6/12). For the last four years, I have been preparing for ordination as a permanent Deacon in the Episcopal Church. Ordination is scheduled for 6/12.

Michael Agar (1967 AB)

Pell Fender (1967 MA)
Director of Development, Staten Island Academy.

Frances Ann Hitchcock (1968 AB)
Senior Advisor Scientific Collections and Environmental Safeguards, National Park Service. Leading development of benefits-sharing policy for National Park Service.

John T Omohundro (1968 AB)
SUNY Distinguished Teaching Professor Emeritus, SUNY Potsdam. Retired 2011, remaining in Northern NY for the snow, dedicated now to civic duties and hobbies: historical quarterly editor, hiking trail adopting, conservation of wild lands, birdwatching, painting, reading.

Anya P Royce (1968 AB)
WILLIAM F GERDES (1969 MA)
Very fully and happily retired in a condo overlooking the mango capital of the world. Sell gemstones and art, sometimes.
Visitors welcome. Have made many trips around S.E. Asia, revisiting Viet Nam and other places that are so quickly changing. Enjoying the warm weather, the pool, the fine food, the cheap beer! Somebody's got to do it, and it is my turn. Next, off to revisit Costa Rica, where I first explored in 1968, introducing Art Coladarci to San Jose. Never did the SIDEC research and dissertation, but found a wonderful country. Might even move there next.

John Brim (1970 PhD)
retired psychiatrist. Working on developing a low-cost non-profit facility to provide medication-based substance abuse/dependence treatment in the San Francisco Mission District. Would like to hear from anybody interested in helping out.

David B Kronenfeld (1970 PhD)
Professor Emeritus of Anthropology, University of California/Riverside. Retired. Cognitive Anthropology, collective cognition, and kinship Lots of current publishing-

Richard L Kimball (1970 MA)
Retired. Writing 7 Books, Traveling, Teaching a Meditation Class.

Paul M St John (1970 BA )
Semi-Retired Attorney. I retired in January 2011 after serving as a Deputy County Counsel for San Bernardino County for 25 years. I am now working part-time as a staff attorney for a small firm specializing in representing government creditors in bankruptcy proceedings. Prior to going to law school, I spent a year as a Swiss-American Exchange Student at the Universite de Neuchatel, Neuchatel, Switzerland, and then obtained an MA in Anthropology from Washington University, St. Louis, Missouri in 1973.

Kenneth K Tanaka (1970 AB)
Professor, Musashino University. I recently became the President of the Japanese Association for the Study of Buddhism and Psychology.

Naomi Quinn (1971 PhD)

Anna Freitas [Anna Grimason] (1971 BA)
Retired; looking for projects as a volunteer or coordinator. Vice President at Wells Fargo Bank managing technical team of 26 on major software initiative.

James Madison Seymour [Matt Seymour] (1972 MA)
Semi-retired international development consultant.

Alexandra F Bell (1972 BA)
I am recently retired from nearly 30 years working as an administrator in Quaker schools. Having lived a half year in India and a year in New Zealand, I am looking forward to more international travel.

Eleanor Teresa Perkins (1972 BA)
Retired.

Laurie Price Ph.D., MPH (1972 BA)
Professor of Anthropology, CSU East Bay.

Shirley J. Fiske (1975 PhD)

Kristine J. Halverson (1975 BA)
Walnut Creek Supervisor, Dance Medicine Dept., St. Francis Memorial Hospital. MFA University of Utah. Teaching at various colleges (Including Dance Anthropology - Theory). In past - performing, choreographing, and teaching at various studios).

Susan A Lohr [Susan E. Allen] (1975 BA)
Retired. Previous post - Director, UNESCO Asia-Pacific Regional Bureau for Education. Consulting with UNESCO, UNICEF, the World Bank, and the Asian Development Bank in Asia and East Africa in areas such as inclusive education, teacher education, language policies in education, early childhood care and development, multi-grade teaching, and child-friendly schools.

Naomi S Boak [Naomi Evelyn Smith] (1974 AB)
President, Boak & Company, Inc. I just completed a half day documentary about a group of home health aides who take a class about dementia care. “So Forgotten” shows the love for the patients these people attend and just how tough their jobs are.

Sheldon F Shaeffer (1974 MA)
Retired. Previous post - Director, UNESCO Asia-Pacific Regional Bureau for Education. Consulting with UNESCO, UNICEF, the World Bank, and the Asian Development Bank in Asia and East Africa in areas such as inclusive education, teacher education, language policies in education, early childhood care and development, multi-grade teaching, and child-friendly schools.

Susan L. Lohr [Susan E. Allen] (1975 BA)
President and Owner, Lohr Associates, Inc. Advising agricultural landowners in Western Colorado with respect to conservation easements. Also providing planning and other consulting expertise to field stations and marine laboratories around the country. Raising two teenage daughters alone...
A Twelve-Year-Old Archaeologist in Peru

Chavin de Huántar almost writes itself.

Perched high in the Peruvian Andes, the Early Horizon temple complex would make an archaeology lover out of anyone. It is a grand, commanding, mysterious place. Its graceful terraces and massive stones speak of a powerful authority. Cryptic carvings mark its surfaces. The dark, twisting galleries that run through it serve as homes for colonies of ravenous bats, and as depositories for fantastical stone heads, delicate ceramics, and the occasional human bone. Best of all, perhaps, are the cunning devices of sound and light deployed within it, rigged to manipulate the minds of the uninitiated.

In short, Chavin is exactly the kind of thing I would have wanted to read about as an archaeology-crazed youngster. And so I decided to write a kids’ book about it—Samantha Sutton and the Labyrinth of Lies, published by Sourcebooks Jabberwocky and available in bookstores in October, 2012.

The site is already well-known to archaeologists, due in no small part to the work of Anthropology Professor John Rick and his Stanford Chavin Project. As a widely published author and winner of several prestigious teaching and research awards, John himself may be equally renowned, and since 1995 has invited lucky groups of Stanford students to accompany him to Peru for the adventure of their lifetimes. I was fortunate to have been part of the Summer, 2000 field season, and it was easily the highlight of my Stanford career.

In addition to the thrilling archaeology that’s taken place at the site, its remote village setting and my own awkwardness within, it also lend themselves to story-telling. Over the course of that summer, I was chased through town by fearsome village dogs, surprised by plates of cuy, charged by llamas, and sickened by my inconsistent water purification strategies. A minor bus accident on a cliff-side road brought one kind of terror; a nighttime exploration of the temple’s tightest passages another. In a crowning feat of embarrassment, my shower exploded—clogged when debris from the nearby river had traveled through the system until it could go no further. These (mis)adventures have all found their way into my story for my characters to deal with.

Still, the book’s plot is pure fiction. In my novel, twelve-year-old Samantha Sutton wants more than anything to become an archaeologist like her dashing uncle Jay, drawn less by his daring tales than by the intricate science his work requires. When at last Jay invites her to join him at Chavin, she eagerly agrees, even though her arrogant older brother has been tasked with keeping an eye on her all summer. Once in Peru, Samantha begins piecing together the baffling relics of an ancient priesthood. It is her job to map the temple’s network of buried passageways, revealing the forgotten secrets that lie hidden within and venturing alone into those that are too constricted for a grownup to enter. As things begin to go horribly wrong and the excavation starts to unravel, Samantha must use her knowledge of the temple’s secrets to face off against both the ancient and modern perils of Chavin.

As I emphasize in an afterword, my characters have no real-world analogs, and neither do their actions or mistakes. But draping a fictional narrative on a real landscape—where real archaeology is practiced, and where real people live and work—carries some ethical obligations. From the beginning, it was my priority to present an accurate depiction of archaeological fieldwork and of Chavin’s archaeology, specifically. The finds and discoveries made by my fictional archaeologists are real, to a point. While I have taken liberties with precise locales, almost all artifacts in the book have been uncovered at the actual site by actual archaeologists, at some time over the decades of professional excavation. My characters use appropriate survey, excavation, and dating methodologies, and the good guys follow Peruvian law. Local stakeholders are closely involved, and their input is actively sought. I hope my readers will finish the book with a new interest in archaeology, and that that enthusiasm will be based on an accurate understanding of the discipline.

The Labyrinth of Lies is the first in a planned series, with future volumes set at other sites around the world.

Jordan Jacobs graduated from Stanford in 2001 with honors, distinction, and the George and Irene Spindler Award for Excellence in Archeology. Since earning a Master’s from Cambridge in 2004, his work for the Smithsonian, the American Museum of Natural History, and UNESCO Headquarters in Paris has focused on museum policy, stakeholder relationships, and the protection of archeological sites in the developing world. He now works as Senior Specialist at the Phoebe A. Hearst Museum of Anthropology at UC Berkeley.
so far, my humble goal is simply surviving this daunting task!

John Justeson (1978 PhD)  
Professor, Dept. of Anthropology, University at Albany (SUNY). (1) Co-Director of Project for the Documentation of the Languages of Meso-America, 1993-2010; Now producing dictionaries for two dozen indigenous languages of Mexico. (2) Fellow in Pre-Columbian Studies, Dumbarton Oaks, 2010-2011.

Marsha Broussard (1978 BA)  
Program Director and Principal Investigator, School Wellness Program, and Teen Pregnancy Prevention Program.

Edward E Telles (1978 BA)  
Professor, Princeton University. Elected Vice President of the American Sociological Association.

Daniel Callahan (1979 BA)  
CGNET Services. Surviving the Great Recession.

Janice M LeCoq (1980 PhD)  
Managing Partner, Collins Mabry & Co., LLC. Series of published articles about equine podiatry, non-profit activities in and around Pensacola, FL, ongoing consulting with life sciences companies.

Mari Eggers [Mari Slack] (1982 MA)  
Research Associate, Little Big Horn College. Working to address health disparities from water contamination on the Crow Reservation, through community-based participatory risk assessment.

Paul Faulstich (1982 MA)  
Professor of Environmental Analysis. Senior Fulbright Scholar; Visiting Fellow, Australian National University.

Rebecca A Johns (1981 BA)  
Associate Professor, Geography and, Program Coordinator, Interdisciplinary Social Sciences, Department of Society, Culture and Language, University of South Florida St. Petersburg. Completed an EPA funded research project on attitudes toward Florida Friendly yardscapes; launched a new research project on animal welfare and compassion fatigue. Our youngest son Arjun will be attending Stanford in the Fall! Our eldest son just released his first music CD.

Ted Bestor (1983 PhD)  
Reischauer Institute Professor of Social Anthropology, Professor and Chair, Department of Anthropology, Harvard University. President, Association for Asian Studies, 2012-13, Director, Reischauer Institute of Japanese Studies, Harvard University, from July 2012.

Constance M McCorkle (1983 PhD)  
Retired. Lifelong worldwide career of research, lecturing, monitoring and evaluation, and policy advice on international development (especially rural and agriculture/livestock) with appropriate attention to gender. Advised World Bank, USAID, FAO, UNDP, foreign governments and PVOs worldwide, spanning 60+ nations.

Juan C Garcia (1985 PhD)  
Professor of Counseling Education, Kremen School of Education, CSU Fresno. Awarded Mental Health Service Act grant to develop Holistic and Wellness Center in Fresno to train Hmong and Mexican healers in recognizing Western mental illness categories and referring them to behavioral health services.

Julia Offen (1985 BA)  
Visiting Scholar, Cornell University.

Pattamaporn Busaphathumrong (1987 AM)  
Lecturer, Faculty of Liberal Arts, Asian University, Thailand and Fellow, Royal Anthropological Institute, London, England.

Merielle K Flood (1988 PhD, 1982 MA)  
Vocational Evaluator at Caring Inc., a program of Southeast TN Human Resources Agency. Completed training in Social Difficulties of Learning, Attentional and Autism Spectrum Disorders, and Bipolar Disorder. Work with adults with disabilities to help them find accommodation work that they will enjoy.

Ashley David (1988 AB)  
PhD candidate in English at The University of Georgia and 2011-2012 predoctoral resident-artist fellow at the Vermont Studio Center. As a fellow at the Vermont Studio Center this year, I’ve been translating poems from my dissertation project, American Apostles, into objects and was recently awarded a Willson Center for the Humanities Graduate Student Research & Performance Grant to support this project. On another note, my poetry manuscript Who are your people, Sugar?: a ritual history was a finalist for Switchback Book’s 2011 Gateway Prize, and scholarship on Toni Cade Bambara’s The Salt Eaters has appeared in three recent anthologies. In May, I’ll be reading in Chicago’s Wit Rabbit Series, and I’ll also be reading in June at the Franconia Sculpture Park to launch sculptor Bridget Beck’s newest piece, “Poetry Studio.” For project, publication, and event details, check out my new website: http://ashleydavid.com/.

Orin Stamm (1989 PhD)  

Laura Richter Russell (1989 MA)  
LPS Investigator, County of San Diego. I am licensed clinical social worker (LCSW) and currently investigate referrals for mental health conservatorships that I receive from psychiatrists within San Diego County.

Dana Fleming (1989 AB)  
CEO / Portfolio Manager Vision Wealth Management Ltd. Vancouver, BC.

Alison Chinn Holcomb [Alison Kay Chinn] (1990 BA)  
Campaign Director, New Approach Washington; Drug Policy Director, ACLU of Washington. Alison is on loan from the ACLU to the campaign supporting Washington State Initiative Measure No. 502, a historic effort to legalize, tax, and regulate marijuana for adults 21 and over. 502’s ten sponsors include former U.S. Attorney John McKay (one of the eight terminated by the Bush Administration), Seattle City Attorney Pete Holmes, and travel writer Rick Steves. Early endorsers include former U.S. Attorney Kate Pflaumer and Charles Mandigo, a 27-year veteran of the F.B.I. and Special Agent in Charge of the Seattle office from 1999 to 2003. Initiative 502 has qualified for the November 2012 general election ballot and is receiving national and international attention. More information is available at www.NewApproachWA.org.

James R Welch (1990 BA)  
National School of Public Health, Oswaldo Cruz Foundation, Brazil. Published the book “Sprouting Valley: Historical Ethnobotany of the Northern Pomo from Potter Valley, California” (forthcoming from the Society of Ethnobiology), appointed co-editor of the journal Ethnobiology Letters.

Miguel Díaz-Barriga (1991 PhD)  
Professor of Anthropology; Chair, Dept. of Sociology and Anthropology, University of Texas Pan-America. President, Association of Latino and Latino Anthropologists, University of Texas Pan-America.

Hugh Gusterson (1991 PhD)  

David McConnell (1991 MA)  
Professor of Anthropology, The College of Wooster (Wooster, OH). David McConnell’s book (w/ Charles Hurst), An Amish Paradox: Diversity and Change in the World’s Largest Amish Community (Johns Hopkins Univ. Press, 2010), received the Dale Brown
Alumni Profile - Evan Fox (BA 2005)

Development, Environmental Protection, and Bureaucracy in Vietnam

It has been nearly two years since I moved to Vietnam, where my wife (Nicole Probst Fox, ANSI BA,’03, MA ’04) is working at the US Consulate in Ho Chi Minh City (formerly Saigon). After a string of environmental consulting projects in a variety of sectors, I have come to at least one not-so-surprising conclusion: developing policy in a cross-cultural context is hard.

A generation ago, young Americans like myself were visiting this part of the world for an entirely different purpose. It’s an inescapable fact of which I am reminded every time I mention a meeting in Da Nang, Hai Phong, or Nha Trang to one of my older colleagues. I’m sure that the prospect of working in Vietnam is unimaginable for some, especially consulting with the central Vietnamese government only 16 short years after our nations normalized relations in 1995.

The truth is that well over half of Vietnam’s population was born after the war ended in 1975, and although I meet the occasional intractable party cadre, my experience living and working here has been overwhelmingly positive. That’s not to say that helping to drive positive change in the realm of environmental policy hasn’t been challenging, because conveying unpopular, complex ideas through a convoluted, bureaucratic system with serious linguistic and cultural differences carries its fair share of difficulties.

In April of 2011, I was invited to co-author Vietnam’s national action plan for addressing land based marine pollution. The vice-director of the Vietnam Administration of Seas and Islands needed a foreign national to help complete the United Nations-funded report, and signed me up after attending a technical training I had conducted for local coastal managers. The task was to work with a team of Vietnamese water quality experts to assess Vietnam’s major sources of ocean pollution and devise an overall strategy for reducing their impacts on the marine environment.

One problem was where to start. In a country eager to become the next Asian tiger, development races forward at breakneck speed with little regard for environmental protection. Legislation like the 2005 Law on Environmental Protection is new and often lacks the necessary clarity, political support, and funding for effective implementation. Just last year, the state-owned company Sonadezi (whose chairwoman is also a member of the National Assembly) was found to have discharged 14 million cubic meters of untreated wastewater into the Dong Nai River, a major source of drinking water for Ho Chi Minh City, over a 5 year period.

Luckily, my Vietnamese colleagues were excellent researchers, and could uncover useful statistical information from forgotten assessments and environmental reports. They could deftly navigate mountains of data from wide ranging studies on the myriad sources of pollution from industrial, agricultural, and urban sources. However, our progress was stymied when the time came for critically assessing the data and producing creative solutions.

Our methods for crafting programs to address marine pollution were simply too different. My colleagues were focused on large scale environmental issues and promoting additional data gathering and legislative reform, whereas I suggested discrete programs designed to address root causes of ocean pollution. We disagreed on how to interpret our stated objectives, identify the most pressing problems, and prioritize programs.

Our different approaches were certainly influenced by our differing backgrounds, experience, and cultural context. I am the product of a multi-disciplinary curriculum at a US private university, and started my career working for an innovative, well-funded public-private partnership in California, with a mandate to succeed where two government-led efforts had failed. My colleagues had largely been educated in Russian and eastern-bloc universities, and spent years conducting government research with limited funding and support. Differences in language further complicated our effort, with subtle nuances in wording lost in translation.

My colleagues and I pressed on over months of effort and draft after draft of revisions. I watched my initial twenty day commitment stretch to eight months (without additional CONTINUED on PG 34
A long road lies ahead for Vietnam in finding a balance between sustainable development and environmental protection. I am grateful to have had the opportunity to leverage my anthropological and environmental training in building a brighter future for our former foe, and have gleaned a better appreciation for the challenges of collaboration across cultural divides. The action plan that I helped write is currently working its way through the convoluted Communist bureaucracy, and a year after I started the twenty day project, it has yet to be approved by the Minister of Natural Resources and the Environment. This is the reality of helping to shape policy in the developing world: it’s hard and frustrating at times. But the work couldn’t be more important, and with a little patience and willingness to explore cultural differences, those who persevere are rewarded with a better understanding of the world, and the satisfaction that they are helping to make it a better place.

Book Award from the Young Center for Anabaptist Studies. His article, “Culture and Politics in the Anthropology of Japan,” appeared in the fall 2011 issue of Reviews in Anthropology.

Lillian R Morris (1992 AB )
Physician, Women’s Healthcare Associates of Santa Monica. Managing 3 boys, 3 cats, 1 dog, 2 fish (1 just died : () and 1 husband while still delivering lots of babies!

Linda E Nel (1992 BA )
Global Business Development, Syngenta.

Chuan-kang Shih (1993 PhD)

Dee Espinoza [Jones] (1993 BA)
Principal Investigator/Owner, Espinoza Cultural Services. My consulting firm, Espinoza Cultural Services, is starting its third year in business. We are in our second year of a four-year erosion and archaeological damage assessment study along Lake Oahe, SD and also have a testing project in Wyoming this summer. In 2012, ECS continues to provide support for the Cheyenne River Sioux Tribe’s cultural preservation program.

Clea Koff (1994 BA)
First fiction novel published in the US, UK and Commonwealth. Part of a series of mysteries featuring a pair of anthropologists – of course!

Alejandro Lugo (1995 PhD)
Professor of Anthropology and Latino Studies; University of Illinois at Urbana-Champaign. Promoted to Full Professor in July 2011. Guest-edited the collection "Dossier: Celebrating and Engaging Renato Rosaldo’s Culture and Truth", which was published in the journal Aztlan (Volume 37, Number 1, Spring 2012). In addition to Lugo’s introductory article, "Renato Rosaldo’s Border Travels" (pp. 119-143), other contributions came from Ruth Behar, Maria Cotera, M. Bianet Castellanos, Maria Cotera, Miguel Diaz-Barriga, Carolina Nufiez-Puente, Lok C. D.Siu, Patricia Zavella, and Renato Rosaldo himself. Lugo also published his essay "Border Inspections, Then and Now" in the volume, Mapping Latino Studies: An Interdisciplinary Reader, edited by Angharad N. Valdivia and Matthew Garcia (New York: Peter Lang, 2012).

JoAnn Holmes (1996 BA)
Associate General Counsel and Sr. Director, Global Intellectual Property.

Marco Aurelio A De Masi (1999 PhD)

Bryan Huang (1999 BA)
Associate Division Chief, Associate Professor of Medicine, Division of Hospital Medicine, UC San Diego.

Eric Ramirez-Ferrero (2001 PhD)
Secretary General, Norwegian Afghanistan Committee.

Mamta Ahluwalia (2001 BA)
Deputy Public Defender Contra Costa County / International Development Exchange - Board Member.

Zøe Bradbury (2001 BA)

Rachel Ngernmaneepothong (2001)
Boston University Medical Center, Internal Medicine Resident.

Kathryn Boling [Kathryn Naegeli] (2002 BA)
Trial Attorney, U.S. Dept. of Justice, Environmental Torts Litigation.

Angela L Campbell (2003 MA)
Project Coordinator, Albert Einstein College of Medicine. Currently coordinating all aspects of study start-up and management of a 5-year, $5 million NIH-funded observational study in South Africa, recruiting 350 patients with drug-resistant tuberculosis and HIV co-infection. Completing quarterly trips to KwaZulu Natal Province in South Africa to train Zulu research staff, monitor data, and meet with co-investigators.

Whitney M Hopkins (2003 MA)
Historical Programs and Collections Associate, American Red Cross. In January, 2012, I began working at American Red Cross National Headquarters in Washington, DC as Historical Programs and Collections Associate. Together with the Archivist I care for historic collections, provide tours, and respond to inquiries of historical nature. I am pleased to represent an organization with a long history of relieving human suffering from the time it was founded by Clara Barton. Please come for a tour if you find yourself in Washington, DC.

Regina Richter Lagha (2003 BA)
Doctoral Student, Social Research Methodology, UCLA Department of Education and Information Studies. Professionally, I have presented my research in medical education at several national conferences this past year. I also have a publication in a forthcoming issue of Academic Medicine. Personally, I met and married my husband Maher in 2009, and in August of 2011 we welcomed the birth of our son Yaseen.

McKenze M Rogers [McKenze Murphy] (2003 BA)
Abigail Levine (2005 MA, BA) PhD Candidate, Department of Anthropology, UCLA. This June I will finish my PhD in Anthropology at UCLA, where I focus on the archaeology of Andean South America. My research at the archaeological site of Taraco in Peru was recently featured in the New York Times (http://www.nytimes.com/2011/08/02/science/02warfare.html) and was named one of the top 10 discoveries of 2011 by Archaeology Magazine (http://www.archaeology.org/1201/features/topten_peru.html).

Zuzana Fedorkova (2005 MA) Product Management Consultant. In 2011 I founded a blog called Eastist.com that documents the technology startup communities in Central and Eastern Europe and explores the ecosystems emerging around them. It’s super fun. (I also still make a living as a product management consultant in the consumer web industry.)

Ravi Garg (2005 BA) Postdoctoral Research Fellow, Gurtner Laboratory, Stanford. I graduated from medical school and am currently completing a postdoctoral research fellowship in Dr. Geoffrey Gurtner’s laboratory in the department of surgery. I will be going on to pursue training in the integrated plastic and reconstructive surgery program at the University of Wisconsin in Madison.

Jeremy C Wilson (2005 BA) Founder, The Education Matters Project; Blogger JEREMYCWILSON.com, JD/MBA Student at Northwestern University. In late April, I launched the Education Matters Project. Our mission is “to change the way humankind views the benefits of education and to help fund a world-class education for those who need it most.” We recently presented on the project at Rosario Dawson’s Power Summit in Los Angeles, California. And in May he will present at Latino Legacy Weekend Conference in Austin, Texas.

Howard Chiu (2006 MS) MD-PhD Candidate in Anthropology, Emory University.


Mollie A Chapman (2006 BA) Master’s student in Sustainable Development at the University of Basel. I am currently finishing up my master’s thesis, an interdisciplinary look at pesticide use in Colombia. Next year I’m off to start a PhD at University of British Columbia at the Institute for Resources, Environment and Sustainability, working with my favorite anthropologist Terre Satterfield. Let me know if you are in the Vancouver area!

Krista Kiyosaki (2006 BA) University of Hawai’i, John A. Burns School of Medicine. Current third year medical student planning a career in otolaryngology. Recent research in urology accepted for publication in the Journal of Female Pelvic Medicine and Reconstructive Surgery.

Angela Steele (2006 BA) Outreach Director & Finance Manager at Walking Tree Travel. From 2007-2008 I conducted research in China on Hip Hop culture during a Fulbright Research Fellowship. Over the past year, I have developed new academic and service-based programs in China and the USA for high school students.

Jennifer M Chertow (2007 PhD) Medical Student, College of Medicine, University of Illinois at Chicago. Continued work with Tibetan communities in the U.S. Initiated a new health promotion project amongst Somali refugees in Chicago. The Somali community/refugee project is an initiative a fellow medical student, Molly Hartrich, and I began within the Urban Medicine program at the College of Medicine at the University of Illinois at Chicago. Our goal is to work on global health, immigrants, and refugees in order to tie the practice of medicine with global-local contexts for migrating populations. The work entails PTSD interventions, serving as cultural liaisons, women and children’s health interventions, and health advocacy in a “culturally sensitive” context.

Catherine Ho (2007 BA) User Experience Researcher, Bolt Peters, Client Relations Lead, TinyGOOD. After working in the performing arts nonprofit space since graduation, I recently transitioned into user experience research at Bolt Peters, a San Francisco design firm. I also volunteer as the Co-Founder and Client Relations Lead of TinyGOOD, a young volunteer design collective formerly known as the SF chapter of Project H Design.

Katherine Roubos (2007 BA) Implementation Manager of College Bound, GreatSchools. Since graduating I have focused on solving issues of education equity: I started and ran a college retention program for kids in the Bay Area through GreatSchools, and worked as a consultant for non-profits and philanthropies at The Bridgespan Group, with a focus on education initiatives. Now I manage a bilingual program called College Bound for parents of elementary school kids in the Bay Area through GreatSchools. I just finished my term as board president for The Women’s Building in San Francisco where I facilitated the organization’s de-
Department of Anthropology

Carolyn Mans

Graduate Student: Anthropology: University of Washington.

Stacey L Camp (2009 PhD)

Assistant Professor of Anthropology, Department of Sociology & Anthropology, University of Idaho. Stacey and her husband, Ben, celebrated the birth of their son, Tyson Samuel, on July 30, 2011. Eleven days later, Ty's big sister, Lana, turned 2 years old and has been a very helpful big sister. Stacey continues to enjoy the rolling hills of the Palouse and Moscow, Idaho, where hiking and outdoor recreational activities are abundant. At the University of Idaho, Stacey continues to conduct research on Idaho’s Kooskia Internment Camp, a World War II Japanese American Internment Camp, and has received three National Park Service Japanese American Confinement Sites Grants in 2009, 2011, and 2012 to support the project. She published two articles in the International Journal of Historical Archaeology in 2011 and recently completed a draft of her manuscript, The Archaeology of Americanization, which is under review at the University Press of Florida.

Bradley Heinz (2009 BA)

Fulbright Scholar 2009-2010 in Amman, Jordan, where I worked with an Iraqi refugee community. Currently working in business in Dubai / Saudi but aiming to return to the SF Bay soon.

Jordan Gilchrist (2009 BA)

I will graduate from NYU Law this May 2012. I have accepted a position as a Public Defender in Oklahoma City.

Rachel Susan Gillis King (2009 BA)

PhD candidate, Oxford.

Serena H Love (2010 PhD)

Postdoctorate fellow in Archaeology at the Joukowsky Institute for Archaeology and the Ancient World, Brown University. I have accepted a position as Lecturer in Archaeology at the University of Queensland, Brisbane Australia.

Erica L Williams (2010 PhD)

Assistant Professor, Department of Sociology and Anthropology, Spelman College. In November 2012 I won the National Women’s Studies Association/University of Illinois Press First Book Prize for my book manuscript, Ambiguous Entanglements: Sex, Race, and Tourism in Bahia. For the Spring 2013 semester I was an HBCU Faculty Fellow at the Franklin Humanities Institute at Duke University. I’m also Co-Director of a five-week Spelman College summer study abroad program to Salvador, Bahia, Brazil.

Claire Menke (2010 BA)

Social Science Researcher for the Department of Anthropology, Stanford University. Currently working to create a sustainable development plan for the counties of Osa and Golfito in Costa Rica. Is also working to improve the educational capacity of ecotourism in Ano Nuevo State Park and in the Galapagos. This summer will be traveling to Costa Rica and the Galapagos Islands.

Jolene Kokroko (2010)

Intern at church. After graduating in 2010, I spent 1 year as a course associate in the Human Biology program on the B side. This year, I am interning at a church in Menlo Park in their high school ministry. Next year, I am going to begin a post-bac program at Bryn Mawr college in PA.

Jason E Lewis (2011 PhD)

Assistant Instructor (Annual Lecturer), Department of Anthropology and Center for Human Evolutionary Studies. On December 30, 2011, I married my fiancée and research partner Dr. Sonia Harmand. I recently appeared in a BBC/NetGeo program “Warrior Graveyard: Samurai Massacre”, in which I was filmed recreating experiments in which I used swords to make cut marks on bone (also from horseback) in order to scientifically test how different swords make different marks on bone and how swords were used in historical battles. I was also filmed for the NatGeo documentary “Bones of Turkana” (on PBS May 12). An interview in which I talk about what being a paleontologist is like and what the team’s work in West Turkana is revealing about human origins is up on their website: http://education.nationalgeographic.com/education-multimedia/hunting-fossils-student-kenya/?ar_a=1. My publication in PLOS Biology last June was listed in this January’s Discover Magazine as #59 of 2011’s Top Science Stories of the year.

Rania K. Sweis (2011 PhD)

Visiting Assistant Professor, Bates College.

Tiffany C Cain (2011 MA)

Research Associate at Archeo-Tec Consulting Archaeologists. I have recently been accepted to PhD Programs in Anthropology at UPenn, UChicago and UC Berkeley and have decided to attend the University of Pennsylvania. I also received honorable mention for the Ford Foundation Pre-doctoral Fellowships and am hoping that my official enrollment in a PhD program in the Fall will better position me to receive one of these honors.

Alicia H Krierwall (2011 BA)

Teacher at Achievement First.

Prachi Priyam (2012 BA)

M.P.H. Student at Columbia University's Mailman School of Public Health. I am currently an M.P.H. student at Columbia University's Mailman School of Public Health in Population & Family Health and Global Health. As a part of the program, I am preparing for a six-month practicum in which I will be conducting ethnographic and quantitative fieldwork on homelessness and mental illness in Pune, India.
Student Achievements

**Beagle II Award**

Yvette Dickson-Tetteh and Allessandra Santiago

Shannon Mulloy and Lauren Kelly
“An Exploration of Native American Ecotourism in the Pacific Northwest United States.”

Alexander Stadnyk
“A Tale of Two Parke: Conservation and Heritage in the Anthropocene”

Meredith Wheeler and AJ Sugarman
“Around the Maghreb in Sixty Days: A Voyage Towards Understanding Islamist Political Strategies and Voter Preferences in North Africa”

**Franz Boas Summer Scholars**

Kristy Henrich
“Participation in Chavin de Huantar with Professor John Rick.”

Allessandra Santiago & Yvette Dickson-Tetteh

**Tambopata Summer Research Scholars**

Alexzandra Scully
Jeanette Lim
Lucas Oswald
Teresa Miroslaw

**The Michelle Z. Rosaldo Summer Field Research Grant**

Taylor Winfield
“The Path to Wellbeing: An Ethnographic Investigation of El Camino de Santiago.”

**Phi Beta Kappa**

Hannah Lucia Grune

**Distinction List**

Hannah Lucia Grune
Susannah Reed Poland
Kelly Nguyen
Sadie Louise Weber

**2011 Undergraduate Awards**

Nancy Ogden Ortiz Memorial Prize for Outstanding Performance in Anthro 90B Theory in SocioCultural Anthropology
Nina Foushee
Briana Evans

Anthropology Award for Outstanding Performance in Anthro 90C Theory in Ecological, Environmental, and Evolutionary Anthropology
Alexandra Peers

Anthropology Award for Outstanding Performance in Anthro 90A Theory in Archaeology
Elizabeth Rosen

The Joseph H. Greenberg Prize for Undergraduate Academic Excellence
Hannah Lucia Grune

The James Lowell Gibbs, Jr. Award for Outstanding Service to the Department in Anthropology
Susannah Reed Poland

Firestone Golden Medal for Excellence in Research
Susannah Reed Poland

Stanford Class of ’12 Award of Excellence
Susannah Reed Poland

Department Award of Merit
Colin Lois Miller
Aditya Datta Mantha
Mariel Arlene Pereyda

**2011 Undergraduate Honor Papers**

Susannah Reed Poland
"Vehicle Curation in an Aboriginal Australian Community"
2011 Graduate Awards

The Annual Review Prize for Service to the Department
Elif Babul
Alexandra Kelly

The Anthropology Prize for Outstanding Graduate Research and Publication
Brian Codding
Corisande Fenwick

The Bernard J. Siegel Award for Outstanding Achievement in Written Expression by a Ph.D. Student in Anthropology
Bruce O’Neill
Austin Zeideman

Robert Bayard Textor Award for Outstanding Creativity in Anthropology
Maura Finkelstein
Michael Price

The Anthropology Prize for Academic Performance
Helen Human
Elspeth Ready

New Job Placements

Elif Babul
Tenure-track Assistant Professor, Mount Holyoke

Brian Codding
Tenure-track Assistant Professor, University of Utah

Jason Lewis
Assistant Instructor, Rutgers

Serena Love
Postdoctorate fellow in Archaeology, Brown University

Robert Samet
Lecturer in the Legal Studies Program, UMass Amherst

Joshua Samuels
Visiting Assistant Professor, North Dakota State University

Rania Sweiss
Visiting Assistant Professor, Bates College

Austin Zeideman
Research Fellow at LSE Cities, London School of Economics (LSE)

Jim Ferguson - Letter from the Chair (continued from PG 6)

and there was something quite startling about seeing “one of us” – an anthropologist with a generally quite critical approach to issues of international development – suddenly put in charge of an institution that anthropologists are so used to criticizing, and even seeing as our polar opposite in matters of “development”. Meanwhile, it is striking that our students have been pioneering other modes of engagement, ranging from the Occupy movement, where some have been engaged both as citizens and as scholars (see the article by Hannah Appel), to the Arab Spring uprisings (see articles by Jenna Rice, and Karem Said), and to other situations where it is the absence of political mobilization, rather than its presence, that requires analysis (Bruce O’Neill, Yasemin Ipek Can). Among the faculty, Jamie Jones describes a teaching session he offered as part of Occupy Stanford that focused on “the ultimate inequality”, inequalities in mortality, drawing on his own research on human population dynamics. Barb Voss writes about the Market Street Chinatown project, and the way that it engages archaeological knowledge with the popular memory of community, heritage, and racist violence in San Jose. And Angela Garcia explores the historical resonance of Occupy Los Angeles with a longer history of activism and idealism embodied by the life and work of Mexican journalist Ricardo Flores-Magón. Finally, the topic of anthropology’s engagement with the world has been selected as the theme for a conference organized by the graduate students (see the short notice by Richard McGrail), an event on which we will report in detail in next year’s newsletter.

There is therefore much to be excited about as we move into the coming year, which will be my last as Chair. As the 2011/2012 year comes to a close, I cannot help but feel that these are good times indeed for our Department.
Anthropology Faculty

Rebecca Bliege Bird (Associate Professor; Ph.D. UC Davis, 1996) Human behavioral ecology, burning and land management strategies, foraging and gender, costly signaling, food sharing, and social status; Australia, Oceania.

Lisa Curran (Professor; Ph.D. Princeton, 1994) Sustainable and equitable use of tropical resources, sound land use planning and governance.

William H. Durham (Professor; Ph.D. Michigan, 1977) Biological anthropology, ecological and evolutionary anthropology, cultural evolution, conservation and community development, resource management, environmental issues; Central and South America.

Paulla A. Ebron (Associate Professor; Ph.D. Massachusetts at Amherst 1993) Comparative cultural studies, nationalism, gender, discourses of identity; Africa, African-America.

James Ferguson (Professor; Ph.D. Harvard, 1985) Political economy, development, migration and culture; neoliberalism and social assistance, Southern Africa.

James A. Fox (Associate Professor; Ph.D. Chicago, 1978) Linguistic anthropology, historical linguistics, biology and evolution of language, archaeological decipherment, settlement of the New World, mythology, computational methods; Mesoamerica, Americas.

Duana Fullwiley (Associate Professor; Ph.D. UC Berkeley and UC San Francisco, 2002) The Anthropology of science; Medical anthropology; Genetics and identity; Economic anthropology; Global health politics; Africanist anthropology; Race; Health disparities; Environmental resource scarcity as a source of ethnic conflict, Senegal, West Africa, France, and the United States.

Angela Garcia (Assistant Professor; Ph.D. Harvard, 2007) Medical and psychological anthropology; violence, suffering and care; addiction, morality and science; subjectivity; ethnographic writing; Unites States, Mexico.

Thomas Blom Hansen (Professor; Ph.D.) South Asia and Southern Africa. Multiple theoretical and disciplinary interests from political theory and continental philosophy to psychoanalysis, comparative religion and contemporary urbanism.

Ian Hodder (Professor; Ph.D. Cambridge, 1974) Archaeology, post-processual archaeology, methodological studies of quantitative approaches to spatial analysis, material cultural and social structure; European prehistory, Turkey, and ethno-archaeology.

Miyako Inoue (Associate Professor; Ph.D. Washington University, 1996) Sociolinguistics, gender; Japan.

S. Lochlann Jain (Associate Professor; Ph.D. U.C. Santa Cruz, 1999) Law and technology, feminist theory, travels in material culture, representation, and visual theory.

James Holland Jones (Associate Professor; Ph.D. Harvard, 2000) Human ecology, population biology, formal methods, family demography and kinship, social epidemiology, HIV/STD epidemiology, conservation biology; Africa, Asia, Americas.

Richard Klein (Professor; Ph.D. Chicago, 1966) Paleoanthropology; Africa, Europe.

Matthew Kohrman (Associate Professor; Ph.D. Harvard, 1999) Medical anthropology, disability studies, gender, social suffering, state formation, social experience; China.

Tanya Luhrmann (Professor; Ph.D. Cambridge, 1986) Psychiatry anthropology; spirituality; culture and mind; psychosis; voices and visions; South Asia, United States.

Lisa Malkki (Associate Professor; Ph.D. Harvard, 1989) Historical anthropology, nationalism and internationalism, colonialism, racism, refugees and the politics of humanitarianism, religion; East and Central Africa.

Lynn Meskell (Professor; Ph.D. Cambridge, 1997) Archaeological theory, ethnography, South Africa, Egypt, Mediterranean, Middle East, heritage, identity, politics, embodiment, postcolonial and feminist theory, ethics, tourism.

John W. Rick (Associate Professor; Ph.D. Michigan, 1978) Prehistoric archaeology and anthropology of band-level hunter-gatherers, stone tool studies, analytical methodology, animal domestication; Latin America, Southwest U.S.

Ian G. Robertson (Assistant Professor; Ph.D. Arizona State, 2001) Archaeology of complex and urban societies; statistical and formal methods; ceramic and lithic analysis; Mesoamerica.

Kabir Tambor (Assistant Professor; Ph.D. University of Chicago, 2009) Religion and secularism, pluralism and nationalism, the politics of affect, Islam, Middle East, Turkey.

Barbara Voss (Associate Professor; Ph.D. UC Berkeley, 2002) Archaeology, women, gender, sexuality, archeology of architecture and structured space, politics of cultural resource management; pre-historic and colonial California.

Michael Wilcox (Assistant Professor; Ph.D. Harvard, 2001) Archaeology, archaeological approaches to ethnicity, post-colonial archaeology, Native-American Studies; American Southwest and North America.

Sylvia J. Yanagisako (Professor; Ph.D. University of Washington, 1975) Kinship, gender, feminist theory, capitalism, ethnicity; U.S., Italy.

EMERITI

Clifford Barnett, Harumi Befu, George A. Collier, Jane F. Collier, Carol L. Delaney, Charles O. Frake, James L. Gibbs, Jr., Renato Rosaldo, George D. Spindler, Robert B. Textor