The 2009/10 academic year here at Stanford comes to a close with a distinct feeling of optimism. The economic crisis hit the university hard, and the Department of Anthropology certainly felt its effects last year, in such tangible forms as cancelled faculty searches and a salary freeze. Unlike some of our peer institutions, though, Stanford took its lumps early, in the form of decisive cuts in 2008/09 and 2009/10, leaving us in an excellent position to resume growth starting already next year. For us, then, the worst has clearly passed, and we are now ready to return to something like normal operations. The salary freeze is over, and we also expect to be able to open up new searches in the coming year.

Among the year's most exciting developments was the successful recruitment of Professors Thomas Blom Hansen (from the University of Amsterdam) and Sharika Thiranagama (from New School University). Professor Hansen has been hired to fill the Reliance-Dhirubhai Ambani Professorship in South Asian Studies and will serve as Director of Stanford's Center for South Asian Studies. He will also hold the position of Professor in the Department of Anthropology. He is widely known for his cutting-edge research on local politics, the state, religious and political violence, and democracy, especially in India. (See the article on p. 2 for a description of Professor Hansen and his research interests). Professor Thiranagama, who is joining the department in 2011, will serve as Acting Assistant Professor in the Department, and will also contribute to the University's growing expertise in South Asian Studies. Her research has been in Sri Lanka, where she has made important contributions to the anthropological understanding of violence and memory, by exploring the effects of protracted civil war on ideas of home, kinship and self. (See article on p. 3 for more about Professor Thiranagama and a review of new developments in South Asian Studies, where anthropology seems poised to play a leading role). I am very excited about these successful new recruitments, which will bring an important set of new strengths to our program in sociocultural anthropology. I hope you will all join me in welcoming Thomas and Sharika to the department!

Other important developments have involved consolidating existing programs. Our graduate concentration in "Environment and Ecology", for instance, has been enormously strengthened by last year's arrival of Professor Lisa Curran from Yale (as described in the 2009 newsletter). Professor Curran has now settled in here at Stanford and is already making things happen in "EE". A very welcome additional consolidation of the program came in the form of this year's promotion of Assistant
The Department of Anthropology is pleased to welcome Professor Thomas Blom Hansen to the faculty. He arrives from the University of Amsterdam where he was the chair in Religion and Society.

Professor Hansen received his BA in Sociology and MA in Political Theory from the University of Aalborg in Denmark. He spent time doing development work in the state of Orissa in India in the mid 1980s before he began his doctoral research in 1990 in the cities of Pune and Mumbai in western India. He eventually received his habilitation degree (Dr. Phil) from Roskilde University in Denmark, a relatively new university known for its experimental teaching and interdisciplinary research environments. He taught in the multidisciplinary International Development Studies program at Roskilde University until 1999, first as assistant professor and then as associate professor. He spent a year as a visiting scholar at the University of Natal (Durban) where he also began new research in a formerly Indian township in Durban. He subsequently joined the Department of Social Anthropology at the University of Edinburgh, and went on to become professor of anthropology at Yale University where he also headed the South Asia Council. In 2006, he accepted the chair in Religion and Society at the University of Amsterdam. In addition to these appointments, Professor Hansen has been a visiting professor at University of Bristol (2001), Ecole des Hautes Etudes en Sciences Sociale in Paris (2005), Department of Anthropology, University of Chicago (2007) and the South Asia Institute, Columbia University (2009-10).

Professor Hansen’s research in India focused initially on the rise of militant Hindu nationalism. He began a study of its local roots and organization in the city of Pune which was one of the historical strongholds of the larger Hindu nationalist movement. Later, he moved on to a study of the Shiv Sena, a powerful militant movement in Mumbai that played a dominant role in the political and social life of the megapolis for several decades. Much of this fieldwork was done during the tumultuous and tense years in the beginning of the 1990s when conflicts between Hindu militants and Muslims defined national agendas and produced frequent violent clashes in the streets.

In the mid 1990s, Professor Hansen returned to a changed city, now renamed Mumbai, to do fieldwork in a Muslim neighborhood. Out of this decade of work came two books: *The Saffron Wave. Democracy and Hindu nationalism in Modern India* (Princeton 1999 which explores the larger phenomenon of Hindu nationalism in the light of the dynamics of India’s democratic experience, and *Wages of Violence: Naming and Identity in postcolonial Bombay* (Princeton 2001) which explores the historical processes and contemporary conflicts that led to the rise of violent socio-religious conflict and the renaming of the city in 2005.

During the last decade, Professor Hansen has pursued a detailed study of religious revival, racial conflict and transformation of domestic and intimate life from the 1950’s to the present in a formerly Indian township in Durban, South Africa. This round of work has now resulted in a book entitled *Melancholia of Freedom: Anxiety, Race and Everyday life in a South African Township* (University of Chicago Press, forthcoming). In addition to these ethnographic engagements, Professor Hansen has pursued a number of theoretical interests in the anthropology of the state, sovereignty, violence and urban life. This has resulted in a range of co-edited volumes, and special issues of journals such as *Critique of Anthropology* and *African Studies*. He is currently working on a collection of theoretical and ethnographic essays provisionally entitled *Public Passions and Modern Convictions*.

Professor Hansen has also been a key member of a larger international research project entitled “The Religious Life of Migrant Minorities” which has explored the nexus between migrant experiences and the flourishing of a range of new religious communities, conversions and new religious identities in three cities – Kuala Lumpur, London and Johannesburg. Professor Hansen’s role in this project, supported by SSRC and the Ford Foundation, was to coordi-
South Asian Scholars
At Stanford University

By Nikhil Anand, Dissertation Writer

Speaking soon after he was appointed Dean, Richard Saller commented that while Stanford for historical reasons, has been a Eurocentric university, this did not appear the right balance for a University of the twenty-first century (Stanford Daily, Feb 22, 2008). Recognizing the growing political and economic importance of Asia, particularly South Asia, Dean Saller has since committed the extraordinary resources of Stanford towards expanding its engagement with the region. In the last two years, Stanford has established a Center for South Asia and committed itself to hiring five or six outstanding faculty in the humanities and social sciences. This year, it appointed Thomas Blom Hansen as the Reliance Dhirubhai Ambani Chair in South Asian Studies and Professor of Anthropology in the Department of Anthropology, and Sharika Thiranagama as Acting Assistant Professor in the Department of Anthropology. The appointments will provide a boost to the University's South Asia initiative and also strengthen the Department's course offerings and research expertise.

While scholars of global politics have frequently referenced the rising fortunes of India in making a case for the country’s new role in the global arena, Professor Hansen draws attention to the critical role that the processes and procedures of democracy play in the lives of some of the country’s most precarious citizens. Having conducted much of his work in Mumbai, Hansen shows how the politics of the city—transacted on street corners, party offices and city squares over matters like water and housing—are characteristic of a polity, which, while increasingly inclusive, is also constitutive of difference in South Asia. As such, Hansen urges an attention to the ways in which political parties draw on networks of loyalty, within and beyond state institutions, to deliver services and citizenship to ‘their’ populations. Such practices, he suggests, not only reproduce the power of the state, but simultaneously undermine its sovereignty and its laws.

Professor Sharika Thiranagama’s work draws out of a deep and extended engagement with the politics of Sri Lanka’s minority Tamil population. By focusing on how party traitors and faithful are made, Thiranagama compels us to consider how political identities are persistent forms of self-fashioning that are learned and cultivated along with language, dress and disposition through time. Attentive to the ways politics and political subjectivity are framed in kinship and ethnic terms, Thiranagama’s forthcoming book, In My Mother’s House: The Intimacy of War in Sri Lanka (Pennsylvania 2010), promises to engage questions of memory, movement, violence, internal terror, ethnicity and place as they were socialized through a generation of conflict in Sri Lanka.

Stimulated by their exciting research, students of South Asia and Political Anthropology in general, look forward to welcoming Thomas Blom Hansen and Sharika Thiranagama to Stanford shortly. Having enjoyed our interactions with them during their campus visits, we are excited to work with them through the various worlds of the University. Their arrival will boost not only Stanford’s South Asia initiative, but also provide a new and compelling set of intellectual resources with which we can make better students, and a better University.

Thomas Blom Hansen (continued from PG 2)

Professor Hansen has many and broad interests spanning South Asia and Southern Africa, several cities and multiple theoretical and disciplinary interests from political theory and continental philosophy to psychoanalysis, comparative religion and contemporary urbanism.

In 2009 he was awarded the prestigious Alexander von Humboldt international research award in Germany. The award was linked to a research chair at a German university but Professor Hansen decided, after due deliberation, to turn this down and instead join the academic community at Stanford University. In addition to his duties in the Department he will also serve as the Reliance-Dhirubhai Ambani Professor in South Asian Studies and the Director of Stanford’s Center for South Asian Studies where he is charged with building a substantial new program in the years to come.
I recently published a paper in the April 2010 issue of the Public Library of Science, Computational Biology with my colleague Marcel Salathé. The subject of this paper is something I’ve been bouncing around for a few years now, and I was very fortunate to have Marcel – and his programming wizardry – show up with an interest in the very same topic at just the right time. The fundamental question is: Does social structure affect the course of epidemics? The answer seems obvious, particularly for infectious diseases that are transmitted by direct person-to-person contact. However, specific work demonstrating the effects of social structure on epidemics can be hard to find. Part of the problem, of course, is that you can hardly do experiments in which you change social structure and then subject populations to an infectious disease. To overcome this ethical and practical barrier to research, epidemiologists, biologists, and social scientists interested in disease and human behavior use mathematical and computational models to study how changes in host behavior affect the outcome of simulated epidemics.

Two specific topics that clearly have some bearing on social structure have been investigated extensively: individual heterogeneity in contact number and individual assortativeness. Epidemic behavior in all but the simplest models has been seen as being driven by heterogeneity. When there is a lot of variance in the number of potentially infectious contacts that individuals in a population have, epidemics are more likely. They infect large segments of the population more quickly, and ultimately infect a larger fraction of the total population. Consider the extreme case where all members of a population have one contact except for one person, who has a contact with everyone else. If we were to draw a picture of such a contact network, it would resemble a star or a wheel with a central hub and spokes:

Infect any random individual on this star and everyone else is at risk for infection. At the opposite extreme, if everyone has exactly one contact, then a randomly infected person can infect, at most, one other individual.

Assortativeness, the tendency for individuals to associate with others like themselves, can either aid or hinder the spread of infections. People in contemporary nation states like the United States show an incredible capacity to form associations with like individuals. We form social relationships, particularly intimate relationships, with people who are similar to us in age, socioeconomic status, sexual orientation, ethnicity, education, religion, forms of deviance behavior such as drug use or criminal activity, etc. Frequently, this assortativeness has the effect of localizing and concentrating epidemiologically important contacts. When this happens, individuals who act as bridges between different communities take on central epidemiological importance. For example, married men who visit commercial sex workers can serve as a critical bridge connecting high-risk populations of sex workers and injection drug users with the general population. Similarly, health care workers can bridge hospital populations with the general population, a phenomenon important for the emergence of SARS in 2002. (Note that for epidemiological applications, we call such individuals “bridges” but in other applications we might call them “brokers” or “entrepreneurs,” highlighting the general importance of such ideas for understanding society.) The existence of such social bridges highlights the fact that people can also assort on characteristics that are not visible attributes and that this type of assortative behavior can increase connectivity. In particular, if people with few contacts tend to be connected to people with many contacts (as in the case of the star), then such disassortativeness can increase the epidemic

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**Faculty Research**

**James Holland Jones**

Dynamics and Control of Diseases in Networks with Community Structure
potential in a population.

The aggregate effects of individual behavioral decisions can have a profound effect on the shape and composition of human populations, but there is more to human populations than simply individual behavior. For one thing, human populations are characterized by a hierarchical structure: individuals typically belong to households and households are aggregated into communities, which are, in turn, aggregated in towns, states, nations, etc. Naturally, there are cross-cutting ties in such hierarchical organization (much like bridges in individual contact networks). Freudian fantasies of primitive hordes aside, even the largely egalitarian societies of hunter-gatherers are characterized by a hierarchical structuring of families, bands, and tribes. Hierarchical structuring is clearly important for understanding social process in human societies.

So what effect does such community structure have on epidemics? To address this question, Marcel and I combined the formalisms of social network analysis and computational models of epidemics. We already know that heterogeneity in contact number can have profound effects on the outcomes of epidemics and that such heterogeneity can change aggregate social structure in complex ways. To avoid such complications, we generated networks where every individual had the exact same number of contacts. The only thing that varied in these toy networks was the likelihood that any randomly chosen connection between two individuals would be either within or between more or less cohesive subgroups (a.k.a. “communities”). Using metrics derived from Graph Theory, the branch of discrete mathematics that provides the basic tools for Social Network Analysis, we were able to characterize the degree of community structure and relate this to the outcome of epidemics simulated on the resulting networks.

It turns out that community structure has an enormous effect on epidemic outcome. In particular, we found that there is a remarkably abrupt transition from small outbreaks to very large outbreaks as we moved from the most structured populations to more moderately structured ones. Populations characterized by extreme community structure have smaller outbreaks because the infection has a hard time getting out of a community before dying out. As more connections to other communities are made – i.e., the community structure is lessened – there are more opportunities for the infection to escape and affect a larger fraction of the total population. While the result sounds intuitively satisfying after the fact, there was little precedent for expecting such an outcome in the mathematical theory of epidemics. This is because none of the standard metrics of an infectious disease – the basic reproduction ratio, in particular – changed as the populations’ community structure changed.

When we investigated the further structural network correlates of epidemic size, we found that one measure in particular predicted epidemic behavior quite well. This measure, known as “betweenness centrality,” harkens back to previous epidemiological interest in bridging individuals. A person with high betweenness lies on many of the shortest paths that connect all individuals in a network. When a person bridges two distinct subpopulations, he or she typically has high betweenness because all paths from individuals in one cluster have to pass through this person to get to the other cluster, and vice-versa. As a population moves from a condition of very high community structure to a more moderate level, the number of people with high betweenness increases. This highlights a particularly interesting contrast with previous models: epidemics are more likely and larger in populations with highly unequal distributions of contacts on the one hand, but also in populations with more equal betweenness.

With the information that betweenness predicts the extent of epidemic spread in populations with community structure, we sought a means to use such information to design intelligent control measures. How do you find people who have high betweenness? As abstract as the concept of betweenness may seem, it turns out to not be that difficult. We start with an infected person and do standard contact tracing. That is, we ask the index case about his or her contacts. Contact tracing is one of the most important tools in the toolkit of the gumshoe epidemiologist. From the index case’s contacts, we pick a random individual and trace his or her contacts. Picking a random individual from this second generation of contact traces, we simply ask “do you know the index case?” If so, we keep going: trace the contacts of a random contact, ask again if this person knows the index case. When we come to an individual who does not know the index case, we have found our bridge. It is the penultimate person in the chain – the person who links the index case to someone he or she doesn’t know. Basically, we do a “random walk” on the social network looking for people who link otherwise unconnected individuals. When we find the bridge, we vaccinate all of his/her contacts. We call our vaccination algorithm the “Community Bridge Finder” (CBF).

When we vaccinate according to this algorithm, we reduce the final size of the epidemic far more than
Colonial Taiwan, Historical Demography & Cultural Evolution

My theoretical pursuit of the macro-micro problem has expanded my empirical interests in the 1895-1945 period when Taiwan was a colony of Japan. The Japanese government monitored Taiwan’s population closely, for example, setting up a household registration system which tracked every individual alive in Taiwan between 1906 and 1945. Information recorded includes: name, address, parents’ names, birth date, ethnicity, relationship to the head of the household, footbinding status, marriages, divorces, and death date. The colonial-period registers of many localities (e.g., rural townships, urban neighborhoods) have been computerized by anthropologists Arthur Wolf (Stanford) and Chuang Ying-Chang (Institute of Ethnology, Academia Sinica). These quantitative data provide an extraordinary basis for examining empirical micro-macro problems, especially when combined with ethnographic and historical materials available from my own research and from the extensive literature on Taiwan.

I am developing two types of projects with the household register locality databases. First, I have contributed to Wolf’s and Chuang’s ongoing historical demography project with Dutch scholars that seeks to address John Hajnal’s classic, Malthusian categorization of Europe as placing “preventative” (i.e., social) checks on population growth while Asia suffered “positive” (i.e., natural selection) checks. Currently, historian Angélique Janssens (Radboud University Nijmegen) and I head a team comparing gender differences in child mortality rates at the point of industrialization in the Netherlands and Taiwan. Although we assumed that stronger son preferences in Taiwan would account for higher mortality rates for Taiwanese girls, our results suggest that high rates of female adoption played an even greater role in gender differentiated child mortality rates in Taiwan.

Second, working with Marcus Feldman and Mikhail Lipatov (Stanford), I revisited an empirical issue on changing ethnic identities and brought it together with the theoretical issue of how to create an evolutionary model that does not assume a one-to-one correspondence between a cultural idea and a practice, yet is not too mathematically cumbersome. The point here is to explore how to introduce insights from social anthropology into a formal, evolutionary model. We focused on colonial-era changes in marriage form in two villages where I have household register databases and I had previously conducted ethnographic field research. Marriages there went from a high percentage of uxorilocal marriage (where a man marries to his wife’s home) to virtually exclusive virilocal marriage (where a woman marries to her husband’s home). In “The Influence of Social Niche on Cultural Niche Construction: Modelling Changes in Belief About Marriage Form in Taiwan” (forthcoming), we track marital change in these two communities and identify the different influences of cultural belief and economic prosperity on marriage practice. The formal model captures the ability of an economic factor – the affordability of brideprice – to shift frequencies of marriage form independently of frequencies of cultural belief. This result is significant for the field of cultural evolution because it demonstrates the potential of modeling ideas and practices as separate factors affecting human behavior. It also speaks to a debate with Taiwan anthropologists John Shepherd and Pan Inghai, by showing that high rates of uxorilocal marriage early in the 20th century tell us little about underlying cultural beliefs (given economic conditions at the time).

The theoretical underpinning for this model is developed in “Sociocultural Epistasis and Cultural Exaptation in Footbinding, Marriage Form, and Religious Practices in Early 20th-Century Taiwan” a co-authored article with Marcus Feldman (Brown and Feldman 2009). Again, the point is to integrate social and evolutionary insights on human societies. We provide ethnographic evidence of how cultural change, at the level of individuals, can be influenced by social change, including political economic structure and expectations for how to enact social roles. We define and document epistasis and exaptation in society and culture, which we argue can affect macro-micro processes. Sociocultural epistasis – association of cultural ideas with the hierarchical structure of social roles – influences cultural change in unexpected ways. A cultural exaptation, where a custom’s origin was not due to acceptance of the later associated ideas, can develop in the absence of a cultural idea favoring it, or even in the presence of a cultural idea against it. Such associations indicate a potentially larger role for social dynamics (including economic factors) in explaining individual human behavior than previously anticipated in evolutionary models.
Since 2002, I have been conducting an ethnographic research with my colleague Lisa Rofel, who received her Ph.D. from the department in 1988 and is currently Professor and Chair of the Department of Anthropology at the University of California, Santa Cruz. The research focuses on transnational capitalist collaborations between Italians and Chinese in the textile and clothing industries and has been conducted primarily in two sites: the eastern coast of China around Shanghai, which has served as one of the central locations for foreign involvement in China, particularly for labor-intensive industries such as textiles geared for export, and the Como-Milan area of the province of Lombardy in northern Italy, which is the center of the Italian silk and fashion industries. The twenty-first century silk road that we are tracing thus links Shanghai and its environs to northern Italy and to other areas of Europe and the United States.

A key focus of the research is on the commodities, identities, communities and business practices that are being produced through these transnational capitalist ventures. We are interested in discovering whether and in what ways the people participating in these business collaborations are themselves being remade as social beings along with the commodities being produced. Among these participants are Italian firm owners, their family firms, Chinese entrepreneurs, Italian and Chinese managers, Italian technicians and Chinese workers.

This research project, which has been funded by the National Science Foundation and the Wenner-Gren Foundation for Anthropological Research, builds on my previous research on family firms in the silk industry of Como, Italy, (Producing Culture and Capital: Italian Family Firms; Princeton University Press, 2002) and Rofel’s research on a state-owned silk factory in Hangzhou, China (Other Modernities: Gendered Yearnings in China after Socialism; University of California Press, 1999). In the course of our respective investigations, we discovered important links between our research sites and decided to study how these transnational connections shape both of them. Our study is one of the few ethnographic studies of the cross-border relations of production and distribution on which transnational capitalism and commodity supply chains rely. In addition, by combining our respective linguistic skills and area expertise on China and Italy, we have forged an innovative, collaborative ethnography of the actions and reactions, interpretations and misinterpretations through which the Italians and Chinese engaged in these business ventures reformulate their goals, strategies, sentiments and identities.

We are currently writing articles and a monograph based on our research, and in October 2010, we will present the Lewis Henry Morgan Lectures at the University of Rochester on “Managing the New Silk Road: Italian-Chinese Collaborations.”

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**Letter from the Chair (continued from PG 1)**

Professor Jamie Jones to Associate Professor with tenure (congratulations, Jamie!), which now gives us a solid core of tenured faculty in this important area (in which Jamie and Lisa are joined by Bill Durham and Rebecca Bird).

We are also working toward a similar consolidation in the area of Medical Anthropology (a field in which we currently offer an undergraduate concentration, and hope to be able to develop a graduate concentration in the near future). The promotion of Assistant Professor Lochlann Jain to Associate Professor with tenure (congrats, Lochlann!) now gives us a core of tenured faculty in this area as well (Lochlann here joins Tanya Luhrmann and Matthew Korhman), and we hope to be able to recruit another medical anthropologist in the coming year.

This would all be reason enough to look forward to the coming year. I must admit, though, that I personally have another compelling reason: I will be on sabbatical for the whole year, at the Stanford Humanities Center. In my absence, the role of Department Chair will rest in the capable hands of Sylvia Yanagisako, who has kindly agreed to step in as Acting Chair. Under her leadership, I feel sure that the Department will have another great year in 2010/11.
France-Stanford Conference on Early Stone Tools and Cognitive Evolution by Jason Lewis, Doctoral Candidate

Enhanced cognitive capacity is the hallmark of our species. Building and testing models about how this capacity developed is of central importance in understanding early human evolution. Stone tools are presently the best source of information regarding the cognitive capacity of early hominids, and the approaches used to study stone tools have a potentially large impact on proposed models of early human cognition. The ‘France-Stanford Conference on Early Stone Tools and Cognitive Evolution’, organized by Department of Anthropology Professor Richard Klein and Lecturer Dr. Sonia Harmand and held May 3-4th, 2010, assembled several of the world’s experts on early stone tools to present their work and share their experiences in the analysis of early stone tool assemblages. They also discussed, in workshop style, how the different approaches, developed to study early stone tools, produce different models of early human cognitive capacity, the implications for paleoanthropological inference, and the possibility of combining aspects of different approaches for mutual benefit of all.

The conference was financed by the France-Stanford Center for Interdisciplinary Studies (a partnership between Stanford University and the French Ministry of Foreign Affairs) and by the Stanford Human Origins Program. It was open to the Bay Area academic community and the public at large. Following the presentations, conference participant Pierre-Jean Texier demonstrated the reduction process that Acheulean knappers used to make handaxes. Some members of the conference audience, including John Rick and Ian Robertson (Stanford) and Paul Ossa (Arqueologia Austral) demonstrated knapping methods on other raw materials.

In addition to the formal presentations, conference participants discussed how the three different approaches used to study the Oldowan (the typological, the processual, and the technological approaches) have reached divergent conclusions about early hominin cognitive abilities and evolution, even from the same lithic assemblages. Some feel that the technological approach is ineffective because it does not rely on quantitative data. Others feel that the processual approach falls short because it fails to consider the specifics of a knapper’s decisions during each reduction sequence. The conferees tried to come up with ways of combining the quantitative advantages of the processual approach with the interpretative advantages of the technological one. The puzzle of combining them was not completely solved, but most felt that the discussion pointed to a day when different researchers, using a single combined technique, will produce truly compelling inferences from Oldowan assemblages. The conferees hope to assemble their presentations and perhaps additional synthetic papers from the discussions into a special issue of the Journal of Archaeological Science.
Graduate Student Conference
by Mark Gardiner, Doctoral Candidate

On April 23rd and 24th, PhD students from the department hosted an interdisciplinary conference on the subject of "Uncertainty: ambiguity and doubt in knowledge production." The topic emerged from a seminar on the "Cultural Politics of Ambiguity" jointly taught by Lochlann Jain and Jake Kosek of UC Berkeley's Geography Department (and a former postdoctoral fellow in the department); holding a conference seemed like an ideal way to build on the cross-Bay collaboration into science and technology studies (STS) begun in that seminar.

The call for papers drew submissions from scholars not only in anthropology, but also in environmental studies, health policy, film studies, history of consciousness, science studies, and geography. Three dozen graduate students, postdocs, and faculty presented papers over the course of the weekend. Topics ranged from histories of thermometry and meteorology to theoretical musings on anthropogenic climate change and from zombie banks to ethnographic studies of scientific conferences and healthcare in Africa. Speakers came from universities across the US and even Europe, providing a rich opportunity for conversation and exchange of ideas about STS and related topics across disciplinary and departmental boundaries.

Lochlann Jain, Matthew Kohrman, Tanya Luhrmann, and faculty from several other departments at Stanford and other Bay area universities acted as discussants on the panels, helping to shape a number of lively discussions and debates.

Keynote addresses from Karen Barad of UC Santa Cruz and Hugh Gusterson of George Mason University (a graduate of the Stanford PhD program) opened and closed the conference in style. Barad spoke on the difference between uncertainty and indeterminacy, drawing on her work on Niels Bohr’s quantum theory, while Gusterson discussed nuclear weapons design and other matters of practical concern where uncertainty plays a substantial role.

Five students—Hilary Chart, Damien Droney, Patrick Gallagher, Mark Gardiner, and Anna West—made up the conference organizing committee, but other graduate students, undergraduates, faculty, and particularly staff were all instrumental in making the weekend a success.

A detailed program of the event, including abstracts, is available online at http://www.stanford.edu/group/anthrograds/home.html

Codes of the Underworld
by Elly Power, Doctoral Candidate

On April 9th, Stanford’s Signaling Group organized and sponsored a symposium on “Codes of the Underworld: Trust, Honesty, and Symbolic Communication.” The occasion for the symposium was the visit of Diego Gambetta, a sociologist from Nuffield College, Oxford, currently a visiting scholar at the Stanford Humanities Center. His career's work, including his recent publication Codes of the Underworld: How Criminals Communicate, has brought compelling ethnographic detail to the interdisciplinary exploration of how honest, trustworthy communication can occur. The symposium was organized as an informal discussion around this book. Panel discussants covering the range of disciplines currently using signaling theory to explore this question of honesty were Gerry Mackie, a political scientist from UC San Diego; Brian Skyrms a philosopher at UC Irvine and Stanford; and Rebecca Bird from our own department. The presentations and discussion were rich and animated, and the conversations among the many in attendance sprawled well beyond the scheduled time.

The Signaling Group – a reading group made up of professors and graduate students from political science, economics, anthropology, and biology including professors Tanya Luhrmann and Rebecca Bird from our department – has been meeting for a number of years to foster discussion across disciplinary boundaries on topics of common interest and purpose. This symposium was an attempt to bring the productive discussion fostered in our meetings into a more public venue, and it accomplished this admirably.
Department News

Postcolonial Workshop
by Bruce O'Neill, Doctoral Candidate

The Postcolonial City (PCC) is a graduate student workshop funded by the Stanford Humanities Center that provides an interdisciplinary space to discuss research on cities through the lens of postcolonial theory. PCC began in 2006 as a collaboration between PhD students of anthropology at Stanford and of city & regional planning at UC Berkeley. In the last few years, this workshop has grown to also include participants from across Stanford's campus, such as the Center for Russian, East European and Eurasian Studies (CREEES), the Woods Institute and the Departments of Sociology and of History as well as a variety of programs at UC Berkeley, Davis, San Francisco, Santa Cruz and Irvine.

PCC's main event is its ‘roundtable’ speaker series, which invites researchers from other universities to come to discuss an article or book chapter of theirs in progress. These roundtables provide an exciting forum to think through new ways of framing research on the urban. Our speaker series this year included professors: Neil Brenner (NYU), Victor Buchli (UCL), James Holston (Berkeley), Farha Ghannam (Swarthmore), Mathew Gandy (UCL) and Nick Heynen (Georgia). This year’s events also included a graduate student workshop on urban homes held in conjunction with UC Irvine and UC Berkeley.

The Postcolonial City Workshop is looking forward to another exciting program of workshops and speakers for the 2010 – 2011 academic year.

Student Organizers: Nikhil Anand, Bruce O'Neill and Austin Zeideman; Faculty Organizer: Dr. Paula Ebron.

Capitalism’s Crises Workshop
by Hannah Chadeayne Appel and Ramah McKay, Doctoral Candidates

Many students and faculty were involved in the 2009-2010 Stanford Humanities Center Geballe Research Workshops, including the Capitalism’s Crises workshop, organized by Professor Sylvia Yanagisako and graduate students Hannah Appel and Ramah McKay. Inaugurated in Fall 2009, and framed by the 2008-2009 financial crisis, the Capitalism’s Crises workshop has focused on how scholars and experts—inside and outside the academy, and from a wide range of disciplines—may be rethinking basic questions and assumptions about capitalism. As financial futures around the world seemed increasingly unhinged from earlier visions of capitalism’s promise, the workshop has used this historical moment to explore what the crisis meant in different scholarly, theoretical and geographical situations. What future visions and imaginations might it offer? How might long-standing social and political structures be transformed, what new structures might emerge, and what will stay the same? Though the apex of the financial crisis appears to have passed, the wider, distributive ramifications of the crisis continue—foreclosures and unemployment, entire nations subsumed by peripatetic debt, the unabated march of global inequality—and with them the imperative to rethink capitalism.

One of the exciting features of the workshop has been the format, in which two scholars, experts, or practitioners with differing perspectives on a shared interest come together to discuss their work. In our first session, for example, a Marxist geographer from UC Berkeley and a neoclassical economist from Stanford came together to explain the nuts and bolts of the financial crisis. After a spirited exchange, they surprised the audience (and perhaps themselves) by eventually coming to agree on “just about everything,” as the economist put it, but primarily on the idea that crisis is central to capitalism as a mode of production. Other highlights included a session with Professors Karen Ho (Minnesota Anthropology) and Rakesh Khurana (Harvard Graduate School of Business) entitled “Learning Capitalism” in which the two discussed questions including, who makes financial capitalism, and how are those people made? What is the relationship between...
Upcoming 2010-2011 Seminar on Gender Bias in Asia

With the female deficit in China rapidly reaching crisis stage, a surplus of marriage-age men—an estimated 47.4 million by 2050—is mounting, exacerbating problems of sex trafficking, regional stability, and international security. Anthropologist Melissa Brown, biologist Marcus Feldman, and historian Matthew Sommer were awarded a grant from The Andrew W. Mellon Foundation for a year-long John E. Saywer Seminar on the Comparative Study of Cultures, entitled “Gender Bias in the Past and Future of Asia.” The seminar series will generate productive discussion of the roots and challenges of gender bias in China that threaten to destabilize Chinese society and beyond via a comparison of the issues facing contemporary China with similar issues that faced late imperial China and that today face India.

The basis of the seminar are emerging results from a research project, “Female Deficit and Social Stability in China: Implications for International Security”, conducted by the seminar organizers in collaboration with two Chinese scholars, Li Shuzhuo and Jin Xiaoyi, at Xi’an Jiaotong University. Funded by Stanford’s Presidential Fund for Innovation in International Studies, the three-year project investigates the effects of the marriage squeeze on bachelors, women, their natal families, and local communities in order to explore the social threat posed by “surplus men” as well as women’s economic value prior to marriage. The work fills the void of information about the current social conditions and well-being of poor unmarried men and women in inland rural China.

Although the research is primarily concerned with Chinese governance issues derived from female deficit, it also considers implications of China’s domestic stability for international security, especially as it relates to migration of both men and women for work and marriage. Because similar issues regarding female deficit are important elsewhere in Asia – most notably in India – a better understanding of conditions in China can inform future research in other Asian countries.

The seminar will meet throughout the 2010-11 academic year, bringing together cultural, historical, demographic, and policy experts from Stanford and other universities in the greater Bay Area. Participants will include faculty and graduate students affiliated with several research institutes at Stanford: the Morrison Institute for Population and Resource Studies, the Michelle R. Clayman Institute for Gender Research, and the Freeman Spogli Institute for International Studies. The seminar also hopes to attract local officials faced with increasingly skewed birth sex ratios owing to large Asian immigrant communities.

Among the broader questions seminar outcomes seek to address are: What are the demographic and economic prospects for men and women in a heavily gender-biased population? Can a modern social welfare net mediate the effects of male bias on people’s prospects? Is it possible to construct models for the effects of economic and social interventions on future sex ratios? What are the implications for policy solutions of the fact that these problems have such deep cultural and historical roots?

The seminar series will include public lectures that will be announced on the Stanford University Events website. It will begin in Fall Quarter, 2010, with two sets of public lectures addressing skewed sex ratio at birth and its relationship to son preferences and women’s status. In Winter, the series will address marriage, migration, and labor. In Spring, fertility control, stability and violence. Smaller workshop discussions will take place between the public lecture series covering additional relevant topics, including intergenerational support and sex work.

The Mellon Foundation and the Morrison Institute are supporting a one-year postdoctoral fellowship for Siobhán Mattison, who is finishing her PhD in Anthropology at the University of Washington this summer. The Mellon grant also supports two doctoral students for the academic year, Joseph Segar in Anthropology at Stanford and Liu Lige in Population and Development from Xi’an Jiaotong University, who will be in residence at Stanford during the seminar series.
New Books By Anthropology Faculty

Mike Wilcox, Assistant Professor
The Pueblo Revolt, University of California Press, 2009

In a groundbreaking book that challenges familiar narratives of discontinuity, disease-based demographic collapse, and acculturation, Michael V. Wilcox upends many deeply held assumptions about native peoples in North America. His provocative book poses the question, What if we attempted to explain their presence in contemporary society five hundred years after Columbus instead of their disappearance or marginalization? Wilcox looks in particular at the 1680 Pueblo Revolt in colonial New Mexico, the most successful indigenous rebellion in the Americas, as a case study for dismantling the mythology of the perpetually vanishing Indian. Bringing recent archaeological findings to bear on traditional historical accounts, Wilcox suggests that a more profitable direction for understanding the history of Native cultures should involve analyses of issues such as violence, slavery, and the creative responses they generated.

Awards and Grants

2009 Association of Latina and Latino Anthropologists (ALLA) Book Award

Alejandro Lugo and Leo Chavez, both graduates of the department, were recently awarded the 2009 ALLA Book Award for their books, Fragmented Lives, Assembled Parts: Culture, Capitalism, and Conquest at the U.S.-Mexico Border (2008, University of Texas Press) and The Latino Threat: Constructing Immigrants, Citizens, and the Nation (2008, Stanford University Press). Their books were selected for their significant scholarly contribution to the discipline and were recognized at the 2009 American Anthropology Association meeting in Philadelphia on November 4th.

Community Engagement Grant

Adrian Myers, a second year PhD student, was awarded a Community Engagement Grant from the School of Humanities and Sciences. The grant, awarded to doctoral students with projects that focus on community or civic engagement, will be used to support his Whitewater Lake POW Camp Archaeology Project in Manitoba, Canada where he investigates the lives of those interned in the WWII camp in Riding Mountain National Park. Adrian will use archival documents, oral history, site excavation, and material analysis to study the lives of approximately 400 captured German soldiers interned and to explore the nature of twentieth century internment. He will partner with Parks Canada staff in creating a public programming agenda that will present the information gained in his studies.

Undergraduate Honors and Graduate Masters Paper Presentations

The Department of Anthropology held its Undergraduate Honors and Graduate Masters Paper Presentations on Friday, May 21, 2010. In a conference room packed with faculty, family, and friends, seven students presented their papers. They include:

Madeleine Douglas
Evaluating Çatalhöyük: Economic and Ethnographic Approaches to Understanding the Impact of Cultural Heritage

Katherine Turner
Assessing the Effects of Field Processing Decisions on Prehistoric Midden Composition: A Look at the San Franciscquito Creek Drainage

Enumale Agada
The Color of Faith: Black Theology in South Africa and its African American Influences

Liese Pruitt
An Unproductive Interaction: how stigma and competing knowledge claims about HIV feed one another in Khayelitsha, South Africa

Claire Menke
How Close is too Close?: The effects of tour group characteristics and proximity to wildlife on mammal...
randomly vaccinating the same fraction of people. More interestingly, CBF also does better than the other vaccination algorithm that uses only local network information typically available to epidemiological investigators. This algorithm, known as the “Acquaintance Method,” vaccinates a randomly selected contact of an index case. The idea behind the acquaintance method is that the contacts of a case are more likely than chance to be highly connected individuals themselves in a population with heterogeneous contacts. That is, given that you have a contact, you’re on average more likely to be connected to a hub than to someone with few connections because hubs simply have more connections.

Of course, the way that we constructed our contact networks, we stacked the deck against the acquaintance method. Remember, everyone has the same number of contacts; what varies is how many contacts are within versus between communities. One of the great limiting factors for progress in social network analysis – and network epidemiology in particular – is the paucity of detailed network data from well-defined human populations. A domain that has garnered a lot of interest recently is the analysis of networks created by social media such as Facebook and Twitter. We used data from Facebook when its use was still restricted to particular college campuses to provide networks on which infections could pass. Facebook users typically have many contacts, probably way more than people have in epidemiologically relevant networks. However, because the data come from college acquaintance networks, we were able to prune the networks down toward something hopefully more epidemiologically appropriate. We kept contacts in the networks only if two individuals shared one of several key attributes such as shared dorm or major. What this yielded were a series of networks with heterogeneous contact structure and quite a bit of community structure (the measure of community structure hovered near the values where epidemics transitioned from small to large in our simulated networks). Once again, CBF outperformed the acquaintance method. This provided very strong evidence that community structure really matters for epidemic behavior and that exploiting information on community structure allows us to better control outbreaks of infectious disease.

For a copy of the article, see: http://www.plos.org/press/plcb-06-04-08-salathe.pdf.

The Humanities Center has generously renewed our funding for the coming year, and we look forward to a new set of discussions focused on questions of labor, nature, and distribution. How are various forms of managerial, financial, and intellectual labor shaped by changing notions of value, by gender and class, and by geographical and historical context? We also look forward to a re-engagement with capitalism’s natures, including discussions of how new popular and scholarly discourses of “nature in crisis” and “green” commerce and industry may be prompting a rethinking of old economic structures. A more intentional inquiry into labor and nature will allow us to move beyond this year’s focus on finance to a broader set of questions about the distributive effects of the crisis across national, class, institutional, and ecosystem lines.
Reclaiming the Fascist Past
in Western Sicily

I called in the morning and asked if there was anything I could bring to the party. Signora Vella could hear the desperation in my voice, the fear of showing up empty handed to a house full of strangers. She said to bring 2 kg of bread. Out of pity, I think.

I had met the Vella family the week before at Borgo Bonsignore, on Sicily’s southwestern coast. I was trying to speak with Signora Vella’s husband, Michele, an engineer and amateur historian. I had become interested in Sicily’s 20th century agricultural landscapes while working as an undergraduate on Stanford’s archaeological excavations at Monte Polizzo, an Iron Age site in the northwest corner of the island. For centuries, farming in Sicily had been organized around large, semi-feudal estates called latifondi. The latifondi were characterized by absentee landlords who relied on middlemen to sub-let small allotments to peasant farmers on extremely unfavorable terms. Farmers did not live on the fields they worked, but commuted each week, by foot or by donkey, from their homes to their fields, typically spending the nights in rented quarters at the latifondo’s central buildings.

Borgo Bonsignore is perched on a rise that gradually descends across fields and vineyards to a strip of forest separating the agricultural land from the beach. The forest did not emerge naturally: it had been

An evening event at Borgo Bonsignore
planted by the Fascists specifically to provide the farmland with cover from the sand and offshore winds. The Vella’s beach house was simple, several rooms set on the edge of the forest. It was shaded on two sides by a wooden awning covered in pink bougainvillea in full flower. Some 30 people hummed around me, New York accents intermingling with Sicilian dialect. I was proud of the bread I’d brought: not the standard issue loaves that students working at the Stanford dig affectionately describe as “combat bread,” but soft, rich panini from my favorite bakery. Signora Vella thanked me for them and they disappeared. I’m not sure they ever made it to the table, confirming my suspicion that she had only asked me to bring them to make me feel useful.

A wooden basin appeared, overflowing with steaming pasta dressed with tomatoes, basil and minced pork. A small outbuilding held two wood-burning stoves, where Michele was tending platters of smoky potatoes with sausage. Next came trays of artichoke hearts bound loosely together with egg and cream, followed by thinly-sliced breaded steak and roast goat. As far as anthropological fieldwork goes, this was turning out to be a very good day.

I spoke with Michele after lunch about the transitions the area had undergone over the preceding decades. He spoke softly, twirling a cigarette between his delicate fingers. He described how all of the surrounding land had, for the first part of the century, belonged to a church based in Sciacca. When Borgo Bonsignore was built, portions of the land were redistributed to peasant farmers, providing them each with an individual agricultural plot that included a farmhouse where their families would live. In 1941, Signora Vella’s uncle moved his family from Ribera, the nearest population center, to one of the new farmhouses. I’d observed that many of the farmhouses orbiting Borgo Bonsignore still display their original dedicatory plaque, depicting the fasces — a Roman symbol consisting of a bundle of rods encasing an axe that Mussolini adopted as the Fascist emblem — and “Anno XVIII,” the eighteenth year of the Fascist epoch.

However, like many others, Signora Vella’s uncle abandoned the house after the war and moved back to Ribera. Although the farmhouses were large and comfortable by most standards, they lacked the necessary amenities to make them viable full-time residences, particularly with regard to water. Furthermore, although the borgo provided many services, it was no replacement for the vitality of life in town. Finally, the increasing affordability of automobiles in the 1950’s made living adjacent to one’s fields unnecessary. Nonetheless, many families began moving back to Borgo Bonsignore in the 1960s, using it as a second home close to the beach. Some families re-occupied the Fascist-period farmhouses, while others re-purposed the abandoned buildings around the central piazza, literally domesticating the schoolhouse, the dispensary, and the Fascist Party headquarters. Others, like the Vellas, built new houses on the borgo’s outskirts. Unlike many of the borghi that dot the Sicilian countryside, Borgo Bonsignore was not left to decay, but has been reclaimed and permitted to blossom with new life.

The goal of the Colonization of the Sicilian latifondo was to encourage farmers to move out of the cities and resettle on private agricultural plots blanketed across the Sicilian interior, an attempt to restructure Sicilian agriculture while simultaneously inculcating an appropriately Fascist consciousness in the Sicilian peasantry. My research at Borgo Bonsignore explores how farmers negotiated this transition, and how the material remains of the Fascists’ interventions in the
Notes from the Lower Ground: Exploring the Chawls of Central Mumbai

It’s April and it’s already unbearably hot, but I manage to follow Sushma, a 63-year-old textile mill worker, friend, mother, and informant, into the empty lot formerly cradling the Shri Nagji Chawl in Lower Parel, Mumbai, India. The outside gate looks unremarkable from the road and if I were alone I would not stop. But I’m not alone, so I follow Sushma through the gates and onto the flagstone path leading into the compound. It’s cracked and worn; many of the stones are missing. The lot is strewn with rubble and rubbish and boys playing cricket in the hot pre-monsoon sun. At the far end of the compound is a blue tarpaulin tent where a group of women are making tea. They glance at me momentarily before returning to their work. The boys carry on with their game.

This scene is bizarre in its emptiness. A deserted lot in an overcrowded city seems unnerving, but the buildings cradling this dusty space are the focus of much of my fieldwork these past two years. If you walk down any lane in Central Mumbai, from Lower Parel to Lal Baug, Byculla to Dadar, Prabhadevi to Sewri, rows of cramped tenements, known as chawls, speckle the streets, an occasional mill chimney rising up from behind. Many working class residents in Central Mumbai have contentious relationships with these cramped and collapsing chawls they call home. However, these buildings often sit overcrowded but untouched for decades, quietly awaiting their eventual redevelopment. Historically occupied by textile mill workers, many impatient tenants vacated their chawls, beginning in the 1970s, and shifted to government-built apartments in the northern suburbs. Sushma is one of these people: she moved out of the city-proper in the early 1970’s and commutes over an hour by rickshaw, train and bus to get to work at Dhanraj Spinning and Dying, the mill I have been studying over the course of my fieldwork. She hasn’t been back to this lot in ages, she tells me. It makes her sad to return.

Born and brought up in an Elphinstone chawl, Sushma moved into this Lower Parel chawl with her husband’s family following her marriage. This move proved to be difficult, as her father was relatively well off in comparison to the new home she entered into as a teen-aged bride. After years of struggling to find a sense of normalcy within the cramped quarters of her husband’s childhood home, the family moved north, out of the city center and into the far Northern suburb of Vikhroli. Over the past twenty years, Sushma has watched Vikhroli transform from an outlying rural area to a bustling extension of the dense island city. Similarly, her continued labor in Byculla moved her back into the city center everyday, continuously traversing the rapidly developing neighborhoods of her youth. Through Sushma, I was able to engage with these buildings and spaces and witness the stories they contained through the memories of their past and present tenants. Why do people stay in Central Mumbai? Why do people leave for the suburbs? Are these choices and coercions regretted, or have these working class communities made peace with the scarce space the city lets them retain and occupy?

My interest in these buildings resulted from a fascination with the city’s earlier history as an industrial center.

CONTINUED on PG 20
An Unproductive Interaction: how stigma and competing knowledge claims about HIV feed one another in Khayelitsha, South Africa

AIDS in Africa is a hot topic in international public health, and more often than not prevention and intervention is focused around spreading biomedical knowledge of the disease. The insertion of more Western medical knowledge and the availability of anti-retroviral treatment (ARV) are treated as the solution that will break down the devastating stigma that is frequently associated with this disease. I spent my summer in Khayelitsha, South Africa, a community where the effects of HIV/AIDS have already been devastating. Locals estimate that forty percent of the population is HIV positive. I spent nine weeks in this township of Cape Town, on a Franz Boas Summer Research Grant, with the field support of Dr. Christopher Colvin at the University of Cape Town. I conducted interviews, visited support groups and sat in on a wide range of community events and workshops. My goal was to begin to understand and unravel the local politics of knowledge around HIV because I knew that it was much more complicated than simply an insertion of Western knowledge into a vacuum.

HIV/AIDS knowledge has a contentious history in South Africa, as the former president Thabo Mbeki made shocking denials of the link between HIV and AIDS and denied access to ARV treatment. The environment of fear in Khayelitsha, due to the rapid spread of the disease coupled with the denial on a national level, created an environment where stigma flourished and a system of competing knowledges developed. Here the biomedical explanation is only one of three interacting knowledge systems. Some members of the community are compelled by traditional Xhosa explanations of disease and seek the treatment of a local sangoma, while others are devout Christians who believe only in healing through prayer. These three knowledge systems persist in this community because of the deep emotional resonance they have with individuals. Each of these HIV discourses interacts with stigma differently, creating layers of stigma rather than a single simple unified HIV stigma. This complicated system of knowledges and stigmas make patient decision-making, including choices about treatment methods, difficult and anything but straightforward.

This is not a circumstance where there is an absence of knowledge. It is rather an instance where biomedical knowledge, which has a less than pretty colonial history of its own, is not always the most appealing or the most compelling option. Given this circumstance I propose that the West alter the model of intervention that so actively seeks to construct biomedicine as the only viable knowledge system. Instead we should actively work to encourage collaborative efforts, such as the church run support groups for individuals on ARV treatment. Individuals seek out multiple forms of treatment in order to meet their physical and spiritual needs. By making these mixed forms of treatment accepted rather than demonized we will increase effective treatment and effective emotional and spiritual support.
Living Color in the Dominican Republic

Señora Melisa Suárez was the Director of a well-established non-governmental organization that worked with refugees and immigrants in the Dominican Republic. Like all Dominicans over the age of eighteen, she possessed a cédula, a government issued national identification card. This card listed much of Sra Suárez’ personal information, such as her name, address and place of birth. The card also listed her piel, that is, her skin color. Sra Suárez’ current cédula, listed her skin color, as “I” for india. In the Dominican Republic, india is understood to refer to someone of indigenous descent. Sra Suárez’ previous cédula had listed her skin color as “B” blanca, or white. Sra. Suarez had a tanned complexion and short curly black hair. She joked that her transition from blanca to india meant that she had apparently darkened over time, though, according to her, her top position at work had allowed her to spend more time in an air-conditioned office and less time out in the sun. When I asked Sra. Suárez what she identified her own skin color as, she told me mulata.

Historians typically document the beginning of Dominican history with the age-old tale of the native Tainos and their ultimate decimation by the Spaniards. From there, the story of the Dominican people evolves into a narrative on the systems of slavery and colonialism on the island. Indeed, during each of these specific periods in history, the Dominican Republic was home to a variety of different peoples from a range of cultural backgrounds with greatly varied physical appearances. From the brown Taino, to the white Spaniard to the black African, it is this history which defines much of the rest of the Caribbean and which has resulted in the variegated population defining the Dominican Republic today. This specific history has resulted in a population that is not visibly black and white, and also a population that does not limit itself to understanding this mixing in a simple black and white framework.

It is this complexity which led me to conduct ethnographic research in the Dominican Republic during the summers of 2008 and 2009 in order to consider the ways in which skin color and identity have come to be imagined and conceptualized within a specifically Dominican context. Anthropology has long been concerned with the notion of social distinction. Commonly discussed are social distinctions based on race, a concept that has historically figured rather importantly in anthropological discourse, by Franz Boas and more recently John Hartigan. Yet, when we find ourselves at a time when a Euro-American concept of race persists, how do we then begin to think of countries which do not conform to this model. How do we then begin to read Sra. Suarez’ narrative of skin color in the Dominican Republic? By linking the significance of skin color to the Dominican Republic state, my research explores how bodies within a specifically Dominican space navigate their own personal and symbolic definitions of skin color while simultaneously being policed by the Dominican state’s interpretation of skin color, specifically through the cédula card.

As the national identification card, the cédula allows the Dominican state to keep track of its citizens as well as their actions and movements thus permitting what Steven Gregory terms a “policing of citizenship.” Through the cédula, a card approved and issued
by the Dominican state, individual identity becomes institutionalized. Through the category of piel on each cédula card, skin color, a phenotypic marker, comes to be bureaucratically assigned by the state. As one informant told me, “In the Dominican Republic, the state tells you that you have a color”. In speaking with a government official about the skin color categories used on the cédula card, I was informed that the particular color categories used by clerks to assign to each card owner were, “lo normal”, that is “the normal skin color categories”. This official listed these “normal” skin color categories as blanco (white), amarillo (yellow), negro (black), mulato (mulatto) and indio (Indian). Therefore, through a single letter on a card, skin color has come to be reduced to only five categories sanctioned and recognized by the state.

The articulation of skin color by the Dominican state, being limited to five color categories, illustrates well the contested nature of the cédula and its category of piel as a means of individually identifying each card owner. Placing skin color on a national identification card and limiting it to certain categories becomes problematic when one considers that by doing this, the state ultimately promotes a single understanding of what skin color is and how it should be represented.

While it is evident that in the Dominican Republic, the state plays an important role in the articulation of skin color, my research in Santo Domingo revealed that owners of the cédula often had varied relationships with the single letter printed under the category of piel on their card. These varied relationships reveal well the role that individual agency plays in the identification process. While the cédula is understood to be the national identification card, card owners often informally and sometimes formally contest their state assigned colors and instead use their own understandings of skin color to define and in many cases re-define themselves. Returning to Sra. Suarez’ case, we see that she chose to personally and symbolically identify her own skin color as mulata. Thus, it is evident that there does not always exist a correlation between how a person is identified on the basis of skin color on the state issued cédula and how this person may identify personally.

Sra. Suarez illustrates that there may not even be a direct correlation between how two government clerks assign skin color to the same individual body. Sra. Suarez’ skin color assignment on her cédula as blanca and later as india suggests that according to the government clerk, she had indeed darkened over time. Her change in skin color calls into question the five skin color categories used by the state and just how official and “normal” they are, since it is possible for two clerks to look at the same skin color on an individual body and come to two different conclusions. At a single point in time, Sra. Suarez had three different skin colors moving around her body, that is blanca, india and mulata. Her choice to identify her skin color as mulata, an informal contestation of the skin colors assigned to her on her cédula, reveals that in the Dominican Republic there is a constant dialogue between the state articulation of color that is maintained through the cédula card, and how people actually identify themselves and others based on this category of piel.

Skin color, as I have argued, is an everyday lived category in the Dominican Republic. Yet, the cédula card illustrates the interaction of the state in the domain of skin color. An understanding of this dialogue between official discourse and everyday practices around the discourse of color in the Dominican Republic allows us to go beyond Euro-American-centric ideas about difference and ultimately forces us beyond the hegemony of US discourses about race to think about other ways in which social distinctions are made and differences articulated.
and the present struggles of modernization and supposed world-class development. The chawls of Mumbai embody the histories of 19th century urban migration, the rise and fall of Industrialization through textile mills, the Nationalist movement of the early 20th century, and the drastic developments of liberalization and privatization. Scattered like overlooked relics throughout South and Central Mumbai, their presence (and lack thereof, in the case of Shri Nagji Chawl) ties forgotten legacies to present histories within and around the island city.

It's rare for me to encounter a space like Shri Nagji Chawl. It was torn down years ago, yet nothing has replaced it: no towers, no redevelopment projects. There is potential here, and past histories. But what of the present moment in such emptiness? I look around: the entryway walls are covered with paintings of Ganesh and Sai Baba: lovely colored tiles garlanded with Marigolds and strings of creamy pearls. I stand for a moment and allow the sunlight to dapple the packed dirt before me before I continue on, out of the shadows, and towards the spot where Sushma’s marital home would have stood. At the age of 15 she was married to a man 12 years her senior and moved into a ground floor unit in the very spot where I am standing: only 120 square feet and already housing 12 other people. There is a wall constructed at the edge of the property clumsily consisting of corrugated metal, rust in color, held together by chicken wire. It does not manage to block the two-story chawl standing adjacent to the property. Sushma’s unit would have looked right into the kitchen window of her neighbor, a window now blocked by this temporary barricade. There are water stains on the stone exterior walls, plants creep up the water pipes, rotten wooden shutters hang precariously off their hinges. I imagine this is what Sushma's building looked like before it was torn down. I ask her and she shrugs.

Instead, she is looking straight ahead, out of the compound, above our heads. I follow her gaze past the cricketers, past the chai women, and out of the lot. I see a huge crane: it cuts across the skyline with an authority that none of these smaller buildings can possess, more than suggesting that this is the new face of Mumbai. Just to the left of the crane I can see a recently constructed building of high-rise apartments, a tower of flats in contrast to the low-lying units around me.

I turn around, I tilt my head up, I see what remains of this building. I see the wooden railing hugging the veranda. I can see Sushma looking too, now: perhaps she’s remembering the days when she would sit on this verandah in the evening. The paint is peeling: I can see the gray stone underneath the faint yellow flecks. This section of ruin seems like an afterthought of carnage, and I wonder why it remains when the rest of the building has been razed. There are doorways leading nowhere, windows without walls, plants pushing through the floorboards and up through a roof without a ceiling. But these thoughts are mine to sift through later: Sushma calls to me from the gate: she is anxious to move on, move next door, visit friends, sit in the shade. I follow her out of the quiet heat and back onto the chaos of the bustling station road.

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Sicilian countryside — the borghi, farmhouses, even the forests — are today being re-articulated as a form of heritage. I've been investigating this through a combination of archaeological, ethnographic and archival methods, mapping peoples' changing relationships to the borgo, the outlying farmhouses, and Ribera over the past 60 years. By “mapping attachment” to these spaces, I hope to understand not only how farmers’ everyday lives were impacted by Fascism, but also what the legacy of Fascism means to them today.

A plaque on the front of Borgo Bonsignore’s schoolhouse depicts a book, a musket, a shovel, and a head of wheat, key symbols of the Fascist “Battle for Wheat.” The borghi were at the front lines of an attempt to make Italy self-sufficient in cereal production: perhaps it is fitting that I brought bread.
Nancy M Williams (AB 1950)
Honorary Reader in Anthropology, School of Social Science, University of Queensland. Consultancy projects include work on natural resource and cultural heritage management plans for Aboriginal organizations.

Betty S Winslow (BA 1952)
Retired.

Cynthia Shepard (MA 1955)
Retired. Still trying to persuade people to learn about economic systems in preliterate societies, whether they use the game of Monopoly or not, but ignoring derivatives and credit default swaps.

Alan Howard (BA 1955, MA 1958, PhD 1962)

Martha M Bell (BA 1958)
Retired School Librarian. Current interest: 12 orphans in Zacapa Guatemala being raised by our son and daughter-in-law, quilting blankets for local homeless, raising cart and pack ponies.

James Leathers (BA 1960)
Work part-time for LA County Department of Health Services.

Lynda Lytle Holmstrom (BA 1961)
Professor Emerita, Department of Sociology, Boston College. I’m still teaching and doing research at Boston College, but with my new title of Professor Emerita. After 40 years as a member of the full-time faculty, it seemed time to make this transition. My colleagues gave me the nicest present of all: an annual award established in my name to be given for the best Boston College undergraduate sociological research paper on gender.

Lawrence Schmitt (BA 1961)
Retired.

Susan C Seymour (BA 1962)
Professor Emerita of Anthropology, Pitzer College, Claremont, CA 91711. Writing a biography of Cora Du Bois. Working on multiple childcare & attachment theory, with publications in the works. "Enronmen...

Joanne Alexander [Jo Ann Johnston] (BA 1963)
Retired system analyst. Interests: writing dog stories, yoga, learning new tambourine dance patterns.

Candace C Brooks (BA 1963, PhD 1967)

Stephen A Tyler (MA, PhD 1964)
Herbert S Autrey Professor of Anthropology, Rice University. Interests: Koya texts, translation, annotation.

G. Edward Montgomery (AB 1964)
Emeritus Associate Professor of Anthropology, Washington University in St. Louis, Missouri since July 1, 2007. Updated web page: http://anthropology.artsci.wustl.edu/montgomery_g.

Terry R Reynolds (MA 1965)
Retired. Interests: Ethnohistory of New Mexico ethnic groups.

Susan F Burgenbauch (BA 1965)

Virginia McNeely [Virginia Marsutis] (BA 1966)
Retired.

Michael Agar (AB 1967)

Laurie Aschzen [Lauri Terr] (AB 1967)
Dual Language immersion program teacher, Albuquerque public schools. Writing children's science stories; looking for a publisher.

Sandra L Nichols (AB 1967)
Visiting Scholar, Department of Geography, U.C. Berkeley. Just completed work on the...
I have published two articles in recent years, and only realized while responding to the Department's request for alumni news just how directly they arc from my days as an anthropology major from '71-'73. The first is an interdisciplinary law review article about an emerging new relationship between poverty legal services and public health. The second is about poverty legal services and public health. Both concern cultural change, and in retrospect reflect the impact of three pioneers in shifting anthropology's gaze from the "primitive" to ourselves – St. Clair Drake, Michelle Z. Rosaldo and Renato Rosaldo.

In the article proposing a new relationship between poverty legal services and public health, my co-authors and I call upon public health to use its conventional metrics to establish the community health value of many poverty legal interventions. Take for instance the lawyer who compels a landlord to clean up the mold in an apartment that recently triggers a child's asthma attacks. We argue that the lawyer is not just asserting the child's legal rights. Her intervention is also as medically efficacious as prescribing an inhaler, perhaps more so, and should be accounted as such by public health.

We interrogate the relationship between law and public health, and suggest that the boundaries between the two are more permeable than conventional wisdom holds. We claim that AIDS upended the hegemony of the biomedical model of disease control that dominated so much of twentieth century public health, and helped usher in a new era of increasing attention to social determinants of health. And, we argue, law is central to addressing a wide range of social determinants.

My experience as the nation’s first government AIDS discrimination attorney provides one such example. When the City of Los Angeles enacted its ordinance in 1985, we viewed it through a traditional civil rights enforcement lens. And yet soon after I was appointed to my position in the City Attorney's Office, I began to understand that our law was as vital in establishing a new norm of behavior towards people with HIV – that there was no medical basis for stigma and discrimination – as it was in enforcing individual rights.

My public health colleagues soon recognized this, as well. They began arguing that such protections were essential public health measures, not just civil rights laws, for they established a climate within which people with HIV were less frightened to be identified and to cooperate with public health in helping to slow the epidemic’s spread.

Drake and each of the Rosaldos taught me to think nimbly about law not just as the power of the state, but as a culture’s expression of norms and values. In doing so, they laid the foundation for me to act as a “boundary crossed,” to use a later term of Renato’s, not only between the norms of AIDS legal thinking and that of AIDS public health officials, but as I will discuss below, the liberal American Jewish community and American culture at large.

Michelle Z. Rosaldo and Renato Rosaldo arrived as young professors at the Department during my time there. Shelly was one of the key figures both at Stanford and nationally around whom a rigorous feminist studies movement began to form. Renato was in the early stages of developing his critique of the presumptions of classic ethnography by demonstrating through theory and narrative a methodology for accounting for the ethnographer’s own subjectivity and ineluctable embeddedness in always living cultural fields.

Today, graduate students may be inclined to say “of course” to both Shelly’s and Renato’s work, for they now comprise some of the givens of today’s climate of opinion – that one’s gender, sexual identity, class, nationality and race, to name a few – are all optics through which we see the world, and thus must be taken into account. Encountering their work when it was first breaking boundaries, however, taught me the importance of keeping one’s balance, especially once I later found myself also crossing boundaries. Ironically, some of how these two pioneering post-modern scholars did this was through that most deeply traditional of cultural gifts, their own stories.

If this was true of the Rosaldos, it was far more true of St. Clair Drake. While I only came to understand the Rosaldos’ importance in retrospect, Drake’s importance loomed large for me immediately. He was a senior scholar when he arrived from Roosevelt University in Chicago in the Fall...
of 1969, a spiritual heir of W.E.B. DuBois, an acquaintance of the anti-colonialist Frantz Fanon, and the co-author of the first major study of black northern urban life following the great industrial migration of the 1930s. Bowing to pressure from black students following Dr. King’s assassination in April 1968, the Stanford administration brought Drake to Stanford to start a black studies program, a move so unusual that it merited an article in the New York Times.

Drake’s pedagogy, which mixed narrative with theory, was compelling. Equally important to me was his history as an activist. He would note with ironic humor how he would find himself the only black on a 1930s leftist picket line and somehow end up being the only one singled out for arrest. Most importantly, this towering figure of black studies encouraged my halting interrogation of my own Jewish American narrative. This was just before the flowering of Jewish studies on campus, and I had found no Jewish professor able to help me do so.

Drake’s respect for my project sustained me all these years later when I wrote a call for the liberal religious American Jewish community to develop a praxis that accounted for the profound changes in the way we die. His powerful analysis of stigma was vital to my analysis, as it was as well to my work as an AIDS discrimination attorney during the worst years of the domestic AIDS crisis. I am so grateful I had a chance to acknowledge his influence in the first footnote of my first academic AIDS article, and to be to thank him in person for his friendship and support before he died in 1990.

I am so appreciative of the Department’s invitation to think through just how deeply these great scholars have affected my work. I was always taken by Claude Lévi-Strauss’s observation that historians study that which societies intend to leave behind, anthropologists that which they do not realize they are revealing. St. Clair Drake, Michelle Rosaldo, and Renato Rosaldo taught me to shift my gaze to my own culture(s), and by attending to what they do not realize they are revealing, open them up to the possibility of greater decency and justice.

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Mary Lee A Loughman [Mary Lee Eldred] (BA 1974)
Semi-retired from teaching.

Naomi S Boak (AB 1974)
Senior Executive Producer, TPT National Productions, Twin Cities Public Television.

"Through a Dog's Eyes" (PBS primetime documentary special about service dogs and the human/canine bond), "Life (Part 2)" PBS series to help Boomers navigate the hazards of getting old.

Monte S Travis (AB 1974)

Dean Chavers Pasqual (MA 1975)

Mary V Johnston-Coursey (BA 1981)
Independent contractor in various related fields: Yoga instructor - studio practice as well as teacher training; Dance choreography and instruction; Storyteller; Singer in a Celtic Band. With ongoing study in advanced tantric yoga practices (Para Yoga), I am exploring the vibration of energy as it manifests through the physical body, through sound and light, through emotion and thought, and ultimately as it reflects and expresses the condition of the soul.

Kathryn Anderson-Levitt (PhD 1982)
Dean & Professor of Anthropology, University of Michigan-Dearborn. On June 30, 2010, I'm stepping down after 7 years in the dean's office, taking a sabbatical, and returning to the classroom. Sabbatical will include visits to some of the authors in a forthcoming volume, Mapping Anthropologies of Education (under review), which explores the shape of the subdiscipline in different regions and language zones of the world. Not all anthropology of education began at Stanford, it turns out--but at least two of the participating scholars did take courses from the Spindlers.

Helene Johnston (BA 1975 & PhD 1981)
Professor Emeritus of Education and American Studies, Penn State University. The Rolling Stones, A Band Biography (2010), ABC-Clio. American Sport History, most specifically professional basketball pre-NBA.

Helen Siu (MA 1975 & PhD 1981)
Professor of Anthropology, Yale University.  www.yale.edu/anthropology;  www.hku.hk/ihs.

Susan A Lohr [Susan Allen] (AB 1975)
President and Owner, Lohr Associates, Inc., a consulting firm specializing in planning for field stations and marine laboratories nationwide, and also in conservation easement services for agricultural landowners in Colorado. Raising two teenage daughters on my own. Volunteer official with USA Swimming. Farming 10 acres in Western Colorado.

Laura J Kosakowsky (BA 1976)
Research Scholar, Department of Anthropology, University of Arizona. I have just completed a multi-year project at the Chan Site in the Belize River Valley in Belize, C.A. Chan was an ancient Maya farming community occupied for almost 2,000 years and the project was funded principally by grants from NEH and NSF.

Research Director, San Diego Archaeological Center, 16666 San Pasqual Valley Road, Escondido, CA 92027-7001. Organized and chaired session on ground stone research at 2010 Society for American Archaeology Annual Meeting in St. Louis, MO., Detrital zircon provenance analysis of 7000 year-old ground stone artifacts (with University of Arizona Dept. of Geosciences). Rehy-droxylation dating pilot study of San Diego ceramic artifacts (with University of Sheffield and University of Manchester, UK).

Reiko Nakayama (BA 1976)
Reiko (Lynn at Stanford) is owner of Feng Shui by Reiko since 1997. She is a Feng Shui consultant and teacher serving clients in the Bay Area and Hawaii. Visit her website at www.fengshuibreiko.com. She holds the rank of black belt, first degree in Aikido, training regularly at Aikido of Los Gatos. She assists teaching Aikido classes in the San Jose State University Department of Kinesiology since 2005. Currently she serves as Chair of the Nihonmachi Outreach Committee and has been active in the Japanese American community since 1985. Married to Louis Stelter, Asian Bodywork Therapist, they reside in Campbell with their Australian Shepherd/Border Collie, Kaiya.

Janice Reid (MA & PhD 1978)
President, University of Western Sydney. Current project/interest: higher education policy, governance & institutional change, including the social responsibility and community outreach of universities.

Yuri Kondo (MA 1978)
Attorney at Law. Serving the Japanese community in Arizona.

Ruth Turpin (MA 1978)
Retired.

Kenneth R Ayer (PhD 1980)
Retired. Sailing.

Janice M LeCocq [Janice LeCocq Fortmann] (PhD 1980)

Christophe A Grundmann (BA 1980)
Chief of Party, URC Cambodia (based in Phnom Penh). Director of a health systems strengthening project funded by USAID, WB, ABD, and Cambodian government. Interest: role of local governance in public healthcare delivery, certification of health facilities and licensing of doctors and nurses, quality of care evaluation.

Mike Watkiss (BA 1980)
Senior Reporter, KTVK 3 TV, Phoenix, AZ.

Evan B Taber (BAS 1981)
Perinatologist. Medical and Cultural anthropology, prenatal diagnosis.

David Fetterman (AM, PhD 1981)

Mary A Belcher (BA 1981)

Reiko Nakayama (BA 1976)
Professor Emeritus of Education and American Studies, Penn State University. The Rolling Stones, A Band Biography (2010), ABC-Clio. American Sport History, most specifically professional basketball pre-NBA.

David Fetterman (AM, PhD 1981)

Mary A Belcher (BA 1981)
Studying Archaeology in Stanford’s Anthropology Department was far more practical preparation for work in documentary film editing than may first meet the eye. Both endeavors require an obsessive attention to the telling details to be found in the hopefully representative artifacts collected by field teams sent to gather materials to help illuminate the story of a particular place. The story-telling skills of a filmmaker are equally important to the archaeologist to reconstruct the narratives of long lost civilizations. And in both enterprises, there are very often important missing pieces that need to be reconstructed in order to present a seamless representation of the human experience. But where the responsibility of the archaeologist is to be completely upfront about what is the artifact and what are the missing pieces, the film editor aims to condense human experience through cutting out time between the telling actions and hopes that the viewer will not even notice that they are filling in the gaps of time themselves.

I’ve been reflecting on the role of an editor recently because the Public Television series I have been working on for the past several years, FRONTLINE/World, is about to have its last television broadcast aired this June. The series has focused on news, current events, and culture around the world and has aimed to provide a platform for stories that may otherwise not have been featured in the broadcast media. Besides the many stories we ran on the conflicts in Iraq and Afghanistan, we also tried to reflect the breadth of people’s experience by highlighting the evolving culture of bride kidnapping in Kyrgyzstan, immigration issues between South Africa and Zimbabwe, and musicians writing songs about composting toilets. Fortunately, the series is not going away. It is not news that just as the Iron Age grew out of the Copper Age, the Internet is supplanting broadcast. FRONTLINE/World will live on as a web site, but it still feels that the last broadcast will be a turning point of sorts marking the end of an era.

My thesis work with John Rick at Stanford was on the role of “style” in the ornamentation of ceramics from an archaeological site called Opovo in what was Yugoslavia at the time. The 5000 year-old settlement was representative of a time when people began to abandon the nomadic existence of the Neolithic and create more permanent agricultural communities. More complicated decorations on ceramics began to appear around that same time, and the idea was that as a society became more specialized and stratified, artisans would have more time on their hands to devote to their creative endeavors. Additionally, the theory was that through these evolving styles, various communities would signal their identity to each other as a form of communication technology.

Flash forward five millennia, and it seems that we are still facing the challenges of how to best use the technologies we have at our disposal to reach across cultures and communicate around the globe. FRONTLINE/World has been produced in affiliation with the U.C. Berkeley Graduate School of Journalism, and the inescapable theme of countless conferences over the past few years has been how the economic models that have supported in-depth reporting in the past are no longer sustainable. However, as the archaeological record shows, this probably does not signal the end of civilization, it more likely will mark within the strata of communication methods, the end of a layer of newsprint and videotape and the start of something new. Still, somehow, the bits and bytes of the data on the hard drives and compact flash cards seem exceedingly fragile and fleeting in comparison to the pot sherds at Opovo.

Of course, through webcams and mobile devices a whole new world of possibilities for international reporting has opened up. The ability to reach around the globe through Skype and other technologies has allowed us to network between scattered communities far easier than ever before. But it has also fractured our narrative. The internet experience is very personal and often “user generated.” For the archaeologist/film editor/journalist within me, the flood of all of the different stories online makes me wonder whether it will ever be possible again to get a perspective where we can see the overarching thematic elements which will define the age we live in. Even during the P.C. years (pre-cable), the three networks along with PBS provided a measure of common experience for the American television audience. That, obviously, is ancient history now. The speed of this transformation is perhaps best illustrated by the fact that our senior producer for many years on FRONTLINE/World began his television career as a child actor on Leave It to Beaver.

What remains with all this change, is that people are still
interested in the stories of others. If my experience with FRONTLINE/World has taught me anything, it is that while stories can be told in many ways, the best way to reach an audience is to let the people we have managed to meet around the world speak for themselves. And, in film, this means to present them as fully rounded characters. The more that viewers can be exposed to the life experiences of runners in Kenya, or the women of a matrilineal society in China, or migrant workers in Iowa, the more responses we will get on our web site. So this is encouraging for anthropology. While there is a lot of focus in Journalism about the importance of investigations of corruption, misdeeds, and governmental malfeasance (as there should be); anthropologists should take heart that it is the stories of people and their cultural contexts that give these journalistic reports more reach and the impact that they need to have.

Gigi Pritzker Pucker (BA 1984)
CEO Odd Lot Entertainment, CEO Relevant Theatricals. Producer of theatre & film - Working on a new film, Rabbit Hole, starring Nicole Kidman, about a happily married couple whose perfect world is forever changed when their young son, Danny, is killed by a car.

Tamar Schwartz [Tamar Richards] (BA 1984)
Conference Coordinator and Administrator for PsyBC, Research Assistant to Dr. Joseph Schachter, Administrator of InternationalPsychoanalysis.net website, and coordinator various other psychoanalytic conferences. Volunteering at the Mother's Kitchen Soup Kitchen, Gardening in backyard in Astoria, Chanting and Kirtan.

Philippe Bourgois (PhD 1985)
Richard Perry University Professor of Anthropology & Family and Community Medicine at the University of Pennsylvania. Just published, Righteous Dopefiend with UC press and am in the midst of fieldwork among heroin and cocaine sellers in Philadelphia's inner city.

Lucy C Holmes [Lucy C. Hung] (BS & AB 1986)
Associate Professor of Clinical Pediatrics, Associate Division Chief, General Pediatrics, State University of New York at Buffalo. Rickets in Breast fed infants in the US. Community Acquired Staph Abscesses in Children. Immune Response to Influenza Vaccine in Extremely Premature Infants.

Julia Offen (AB 1986)
Assistant Professor, Anthropology, SUNY Oswego

Jason Williams (BA 1987)
Systems Engineer at the University of Notre Dame.

David Kang (AB 1987)
Professor of International Relations, USC.

Pattamaporn Busaphatumrong (AM 1987)
1. Head, Humanities & Social Sciences, Faculty of Liberal Arts, Asian University, Chon Buri, Thailand; 2. Adjunct Faculty, University of Maryland (Asia); 3. Fellow, Royal Anthropological Institute, London, (FRAI)

UK; 4. Associate Fellow. Interests: Transnationalism, women's studies, comparative social policy.

Kath Weston (PhD 1988)
Professor of Anthropology, University of Virginia. Traveling Light: On the Road with America's Poor (Beacon, 2008). Interest: Political economy, political ecology, historical anthropology; US, Andaman & Nicobar Islands, Japan.

Murphy J Halliburton (BA1988)
Associate Professor, Department of Anthropology Queens College and the Graduate Center, CUNY. Book: Mudpacks and Prozac: Experiencing Ayurvedic, Biomedical, and Religious Healing (Left Coast Press, 2009). Working on edited volume on intellectual property struggles.

Lesley J Kabotie (BA 1988)
Consultant. Tribal community development, planning and non-profit capacity building with American Indian Tribes, programs and service providers locally and nationally.

Norman C Stolzoff (AB 1988)
President of Ethnographic Insight, Inc., Partner Elephant Mountain Productions, LLC. In final stages of finishing a documentary feature film, Louder Than Words, about dancehall in Jamaica that I directed and co-produced. Working on bridging the gap between consumer anthropology and sustainability. Researching a book with my wife Tiana Melquist (Owl) on her grandfather Frell M. Owl, a pioneering Cherokee American.

Orin R Starn (PhD 1989)
Chair and Sally Dalton Robinson Professor of Cultural Anthropology, Duke University.

Kathleen M Coll (BA 1989, MA 1990, PhD 2000)

Dana Fleming (BA 1989)
Portfolio manager/certified financial planner, Vision Wealth Management LTD.

Nicole J Holzapfel (BA 1989)
Market Manager for the Connecticut, Bronx, Westchester, New England market in Middle Market banking for JPMorgan Chase. Focused on increasing lending to Middle Market Companies.

Alejandro Sweet-Cordero (BA 1989)
Assistant Professor, Pediatrics - Cancer Biology, Stanford University. http://sweetcordelab.stanford.edu/

Kirsten P Böse (AB 1989)
Sr Program Officer, Johns Hopkins Bloomberg School of Public Health, Center for Communication Programs.

Carolina Arroyo (MA 1990)
Associate Director of Undergraduate Studies, Department of Political Science, University of Notre Dame. I have recently begun fund raising for pancreatic cancer research with the Pancreatic Cancer Action Network, and will participate in my first 5k walk on May 1, 2010 in Chicago. http://pancan.kintera.org/faf/donorReg/donorPledge.asp?ievent=336310&supid=286657914.

Alison Chinn Holcomb (BA1990)
Drug Policy Director, ACLU of WA. The American Civil Liberties Union of Washington State just successfully lobbied the State Legislature to pass "911 Good Samaritan" Legislation that provides immunity from possession of drugs to individuals who seek medical assistance in drug overdose situations. Similar to college campus discipline policies in place on over 100 campuses, this legislature marks a significant step toward reforming problematic drug use as a public health, rather than criminal matter. Washington is only the second state to have passed such a legislature, following New Mexico in 2007.

Lara Mendel (BA & MA 1990)
Co-Founder/Executive Director, The Mosaic Project. I founded The Mosaic Project (www.mosaicproject.org) with Gogi Hodder (Stanford ’91) 10 years ago. It is my passion and continues to keep me very busy.
The Mosaic Project, a 501(c)(3) nonprofit organization, works towards a peaceful future by reaching children in their formative years. Our principal program is a unique outdoor school in which we unite 4th and 5th graders of diverse backgrounds, providing them with essential skills to thrive in an increasingly diverse society, and empower them to strive for peace. We create a microcosm of the diverse, inclusive, just world we want to see and show our young students that peace is possible.

David McConnell (MA 1991)
Professor of Anthropology and Chair, Sociology & Anthropology Dept, The College of Wooster. Amish Paradox: Diversity and Change in the World’s Largest Amish Community (The Johns Hopkins University Press, 2010)

Kimetha L Vanderveen (BA 1991)


Joel Streicker (PhD 1992)
Development Director, Central American Resource Center. Translations of three short stories by the Argentine writer Sa- manta Schweblin have been or will be published this spring. A review of Daniel Gor- dis’s "Saving Israel" will appear shortly in "Shofar."

Mary S Gilborn (BA 1993)
Director of Social Services at The Family Center. www.thefamilycenter.org. Member NYCHIV Planning Council (charge of Priority Setting and Resource Allocation committee). Member NYC Kincare Taskforce and NYS Kincare Coalition.

Emma Lehner Mamaluy (BA 1993)
Assistant Attorney General: teacher regulation. My current position is in teacher regulation (i.e. disciplinary actions against teachers who have allegedly committed unprofessional conduct). My immediate past assignment was similar regulatory work involving medical doctors. I find my anthropology background helpful in many ways, including identifying and addressing cultural differences among the licensees, which cause an astonishing number of problems. We regulate licensees who have immigrated from different countries, and those who live in different communities all over the State of Arizona - each one with its own social paradigm.

Susan Yasuko Hirotani (BA 1993)
Life coach/private business.

Barb Shubinski (AM 1993)
General Manager, Legion Arts, Inc., Cedar Rapids, IA. Completed a Ph.D. in American Studies at the University of Iowa in 2009. Dissertation entitled "From FSA to EPA: Project Documenta, the Dustbowl Legacy, and the Quest to Photograph 1970s America."

Joanie McCollom (MA 1994)
PhD candidate UCSC, Anthropology, (degree expected 6/10). Interest: Malaysia, nationalism.

Mun Wei Chan (BA 1994)
Director, Corporate Planning, Sentosa Leisure Group. Interest: Environmental issues.

Sam Amirfar (BA 1994)
City Medical Specialist at NYC Department of Health & Mental Hygiene working as Clinical Content Coordinator. Interests: developing medical context for electronic health records, investigating epidemiological data of incarcerated women, developing computerized alerts for physicians to act on during epidemiological outbreaks.

Heather H Morrell [Heather Wood] (BA 1994)
Mom to Dana, 11, and Shanti, 8. Interests: kids with physical disabilities, Spanish & Japanese, Zimbabwean marimba music.

Maria V Albright [Vicki Anguiano] (BA 1994)
Working from home for ETS. Raising my two little girls, Isabel (3) and Abby (1).

Amy B Borovoy (PhD 1995)
Associate Professor, Princeton University.

Alejandro Lugo (PhD 1995)
Associate Department Head and Director of Graduate Studies; Associate Professor of Anthropology and Latino Studies, Department of Anthropology, University of Illinois at Urbana-Champaign. Current Project: Working on book manuscript, The Formation of Mexican Communities in Southern New Mexico since the Mexican-American War of 1846-1848. Recent Book, Fragmented Lives, Assembled Parts: Culture, Capitalism, and Conquest at the U.S.-Mex- ico Border (Texas, 2008) received the 2009 ALA Book Award, given by the Association of Latina and Latino Anthropologists. The book also received the Southwest Book Award in February 2009. Lastly, in November 2009, I received the campus-wide Lar- ine Y. Cowan “Make a Difference” Award from the University of Illinois’s Office of Equal Opportunity and Access. I was credited for “my” advocacy to increase the number of underrepresented students at Illinois; “my” active participation in campus and community outreach for social justice; and to “my” efforts in addressing national issues about diversity.”

Sara Skinner (BA 1995)
Being a full-time parent. Raising kids and participating in the local foods movement here in North Carolina.

Ana M Juarez (PhD 1996)
Associate Professor, Dept. of Anthropology, Texas State University-San Marcos.

Kathryn Morgan (BA 1996)
Licensed Acupuncturist.

JoAnn Holmes (BA 1996)
Associate General Counsel and Senior Director, Global IP, Cott Corporation. Interests: global poverty and development, women and girls at base of pyramid pov- erty, mobile technologies as applied to finance, education and healthcare in the developing world.

Rhonda J Moore (PhD 1997)

Julia Olson (PhD 1997)

Paola Zitlali Morales (BA 1998)
Doctoral candidate, Graduate School of


Bryan Huang (BA 1999) Hospitalist, Assistant Clinical Professor of Medicine, UC San Diego Medical Center.


Naomi E Levin (BA 2000) Assistant Professor, Department of Earth and Planetary Sciences, Johns Hopkins University.

Bobby E Vaughn (PhD 2001) Associate Professor of Anthropology, Notre Dame de Namur University.


Susan Brim (BA, MA 2002) Emerging medicine resident, UCSF-SFGH. Emergency medicine, public health.

Becky Blanchard (BA 2002) PhD Candidate, Anthropology, University of Florida. This summer I will complete dissertation fieldwork on oysters and environmental governance in Apalachicola Bay, Florida. I set out to investigate oyster-men’s participation in blue-green coalitions fighting for downstream flows in the contentious Apalachicola-Chattahoochee-Flint basin. As happens in fieldwork, the scope has broadened to include coastal development and new food safety regulations as processes linking oystermen, science, and the state. I look forward to finishing the PhD in 2011.


Adam P Nilsen (BA 2003) Researcher, Oakland Museum of California For over four years now, I’ve been working as a researcher/curator on the complete renovation of the Oakland Museum of California’s gallery of California history. I have worked on exhibits relating to farm workers, agricultural communities, and recent California history. My biggest project has been an exhibit called "Forces of Change," in which I have been working with 24 people from all over the state, co-curating displays representing their memories of the 1960s and 1970s. It has been exciting to be involved in this new way of thinking about museums - as places for community voices, as opposed to anonymous, omniscient curator talk. The gallery opened May 1 and has already been called "revolutionary" by other museum professionals for its many new approaches. In the fall, I will be returning to the Farm to start a PhD program in the School of Education. I will be focusing on history/social science education, and I look forward to exploring how people learn and use history in museums and other informal learning contexts.


Leila M Ben-Youssef (MA 2005) 2nd Year Medical Student, University of Washington School of Medicine.

Michelle L Touton (MA 2005) Project Manager, Archeo-Tec Consulting Archaeologists, Principal Investigator, Bayshore Archaeology. I’ve recently decided to expand my interest in local archaeology by striking out on my own. Having studied mostly historical archaeology in the San Francisco/Oakland area through my work at Archeo-Tec, I’m now focusing my research on the historical and prehistoric archaeology of the South Bay Area through my new company, Bayshore Archaeology.

Evan Fox (BA 2005) Principal Planner, California Marine Life Protection Act Initiative, facilitating the redesign of California’s marine protected areas as part of a stakeholder-driven process. Moving to Vietnam in September with my wife (Nikki Probst Fox ’03) where she is starting a 2 year post as a foreign service officer. Currently interested in marine spatial planning, both domestically and internationally. Recent publication: Mary Gleason et al. 2010. “Science-based and stakeholder-driven marine protected area network planning: A successful case study from north central California.” Ocean & Coastal Management 53 (2010) 52-68.


Jonathan Snowden (BA 2005) PhD Candidate, Epidemiology Division, UC Berkeley School of Public Health. Working on my dissertation - an analysis of the health effects of ambient (outdoor) air pollution mixtures on lung function in susceptible populations.

Jeremy C Wilson (BA 2005) First year JD/MBA student at Northwestern Law & the Kellogg School of Management. Before Northwestern, I advised start-up and fortune 500 companies on business and people issues, as a consultant. Last summer, just before school I worked with the Press Secretary at the Attorney General’s Office. This summer, I look forward to entering the legal field as 1L Summer Associate and winner of this year’s Vedder Price Scholarship Award. In addition to my daytime activities, I also created and currently maintain a careers website where I share information and advice on careers and admissions topics.

Kelly Freidenfelds (PhD 2006) Assistant Director of Development, Kingsborough Community College, CUNY.

Constanza Ocampo-Raeder (MA PhD 2006) Associate Professor of Anthropology at University of Maine. Interest: Peruvian Am-
azon, North Peruvian Coast.

Victoria Waldock (MA 2006)

Matt Zafra (BA 2006)
Associate, Mercer Consulting.

MaryKate Hanlon (BA 2007)
Senior Analyst, New Forests. Currently focused on REDD (reducing emissions from deforestation and degradation) carbon markets and policy, emerging biodiversity markets, and the application of environmental finance for tropical forest conservation and sustainable development.

Tiffany C Anaebere (BA 2007)
Medical Student, Duke University School of Medicine.

Rachel E Hodara (BA 2008)
Strategic Initiatives Coordinator, Global Footprint Network. Interests: Learning to rock climb, teaching outdoor education, playing cello, and planning my next adventure!

Stacey L Camp (PhD 2009)
Assistant Professor, Department of Sociology and Anthropology, University of Idaho. I will have an article on the study of campus trash at the University of Idaho published in World Archaeology this fall (2010), and have two forthcoming articles in the International Journal of Historical Archaeology. I am working on an edited volume on the archaeology of domestic reform, which is due out in 2011. This summer, I will be running a field school through the University of Idaho at Idaho’s historic Kooskia Internment Camp, a World War II Japanese Internment camp. I will also be celebrating my daughter’s first birthday this summer on August 10!

Erica L Williams (PhD 2010)
Assistant Professor, Department of Sociology and Anthropology, Spelman College. I’m nearing the end of my first semester of teaching at Spelman College, the nation’s oldest historically black college for women. This semester I taught Intro to Anthropology and African Diaspora and the World (2 sections). I was recruited to serve as a part of a three-person study abroad committee that is making efforts to establish a summer study abroad program for Spelman students in Brazil. In March, we spent 12 days visiting university officials in Recife and Salvador, Brazil. My article, "Moral Panics: Sex Tourism, Trafficking, and the Limits of Transnational Mobility in Bahia" will be published in the forthcoming edited volume, Laboring Desire: Global Reflections on Sex Work, Survival and the State. In the Fall I will be teaching Gender and Sexuality in Cross-Cultural Perspectives and an advanced seminar on Sexual Economies.

Student Achievements

**Beagle II Award**
Clare Bennett and Irys Kornbluth
“Threading through History: New Purpose for Ancient Routes of Fashion in Turkey”

Ana Deaconu and Justine Massey
“The Bus-Ride Diaries: A Medicinal Exploration in Perú”

**Franz Boas Summer Scholars**
Robert Manly
“Repairing the Rifle and Protecting the Paint: Contemporary Object Curation Bias in a Western Desert Aboriginal Community”

Julia Sebastian
“Agrofuels and the Marginal Land Theory in Ethiopia”

Bethany Wylie
“Planning a Park from the Bottom-Up: Reconciling the Needs of a Community with Biodiversity Goals at Māhā’ulepu, Kaua‘i, Hawai‘i”

**Pritzker Summer Scholar**
Phillip Cooper
“The Madeleine and the Orange: Performance of Ethical Practice along a Gift Commodity Chain”

**The Michelle Z. Rosaldo Summer Field Research Grant**
Lovelee Brown
“Dark but Not of the Night: The examination of the intersection of sexual stereotypes and biomedicine in Afro-Nicaraguan female populations”

Phillip Cooper
“The Madeleine and the Orange: Performance of Ethical Practice along a Gift Commodity Chain”

Yi Lu
“‘Life is Changing’: Negotiating identities and identifications in Huntington’s Disease”

Anna Sachs
“Qawwali Performances at Nizamuddin Auliya: Perspectives Through a Different Lens”
Student Achievements

Tambopata Summer Research Scholars
Katy Ashe
Francisco Martinez
Connor Pierson

2010 Undergraduate Honor Papers
Enumale Agada
"The Color of Faith: Black Theology in South Africa and its African American Influences"

Liese Pruitt
"An Unproductive Interaction: how stigma and competing knowledge claims about HIV feed one another in Khayelitsha, South Africa"

Claire Menke
"How Close is too Close?: The effects of tour group characteristics and proximity to wildlife on mammal and bird behavior in Tambopata, Peru"

Kendra Allenby
"Fixies, Lycra and Beaters: San Francisco Biking and the Link between Culture and Transportation"

Kimberley McKinson
"Living Color: Material and Symbolic Systems of Distinction in the Dominican Republic"

Phi Beta Kappa
Liese Pruitt
Alexsandra Greer

2010 Undergraduate Awards
Nancy Ogden Ortiz Memorial Prize for Outstanding Performance in Anthro 90B Theory in SocioCultural Anthropology
Jesse Feierabend-Peters
Yi Lu

Anthropology Award for Outstanding Performance in Anthro 90C Theory in Ecological, Environmental, and Evolutionary Anthropology
Robert "Bodie" Manly

The Joseph H. Greenberg Prize for Undergraduate Academic Excellence
Liese Pruitt

The James Lowell Gibbs, Jr. Award for Outstanding Service to the Department in Anthropology
Kimberley McKinson

The Anthropology Prize for Excellence in Undergraduate Research
Kimberley McKinson

Firestone Golden Medal for Excellence in Research
Leon J. No’eau Peralto

2010 Graduate Awards
The Annual Review Prize for Service to the Department
Patrick Gallagher
Mark Gardiner

The Anthropology Prize for Outstanding Graduate Research and Publication
Mun Young Cho

The Bernard J. Siegel Award for Outstanding Achievement in Written Expression by a Ph.D. Student in Anthropology
Ramah McKay

Robert Bayard Textor Award for Outstanding Creativity in Anthropology
Kathryn Lafrenz Samuels

The Anthropology Prize for Academic Performance by a Master’s Student
Madeleine Douglas

New Assignments
Tania Ahmad
Mellon Postdoctoral Fellow in the Humanities, Jackman Humanities Institute, University of Toronto

Nikhil Anand
Tenure-track Assistant Professor in Anthropology at Haverford College, Fall 2011

Ramah Mckay
Postdoctoral Research Associate at the Woodrow Wilson School
Anthropology Faculty

Doug Bird (Assistant Professor, Research; Ph.D. UC Davis, 1996) Human behavioral ecology, foraging studies, ethnography, the evolution of human juvenility, indigenous land management; Desert Australia, Island Oceania.

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.

Melissa Brown (Assistant Professor; Ph.D. Washington, 1995) Social and cultural anthropology, social and cultural change, ethnic identity, migrations; Taiwan, China.

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

David DeGusta (Assistant Professor; Ph.D. UC Berkeley, 2004) Evolution, behavior, and ecology of primates, especially fossil hominids, through the recovery and analysis of skeletal remains. Biological anthropology, paleoanthropology, human osteology, human paleontology, and/or bioarchaeology.

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.

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.

Sarah S. Jain (Associate Professor [9/2010]; Ph.D. UC Santa Cruz, 1999) Law and technology, feminist theory, travels in material culture, representation, and visual theory.


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.

Liisa 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.

Barbara Voss (Associate Professor; Ph.D. UC Berkeley, 2002) Archaeology, women, gender, sexuality, archaeology 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. Washington University, 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