The 2010/2011 year has been a vibrant and busy year of renewal and growth in the Department of Anthropology. The department has benefited greatly from Stanford’s strong financial rebound after two years of fiscal austerity. The university’s thaw on faculty searches and salaries enabled us to undertake two new faculty searches in the fall: one for a sociocultural anthropologist at the assistant professor or early associate professor level, and another for an assistant professor in medical anthropology. These searches have enabled us to offer appointments to three anthropologists. Two have accepted our offer, and we are optimistic that the third will accept shortly.

In fall this year, Angela Garcia will be joining the department as an assistant professor. Professor Garcia received her PhD in Medical Anthropology from Harvard in 2007 and has been teaching at the University of California, Irvine. She has distinguished herself as a rising star in medical anthropology, particularly on the topics of addiction, treatment, and psychiatry. Her book, The Pastoral Clinic: Addiction and Dispossession along the Rio Grande (University of California Press, 2010) was awarded the Pen First Book Award. One of its chapters was awarded the Stirling Prize, the highest award given by the Society for Psychological Anthropology. In this monograph, Garcia presents a compelling, ethnographically-rich study of heroin addiction among Hispanos living in a rural network of poor, Spanish-speaking villages in New Mexico, which has one of the highest rates of addiction in the country. She has also published articles in anthropology journals as well as popular magazines such as Harper’s. Professor Garcia is currently working on a summary of her work for the scientific literature of addiction psychiatrists. She has just initiated a new research project focused on addiction in Mexico. Professor Garcia’s expertise on the U.S. southwest and Mexico will fill the department’s need for a Latin Americanist and will contribute significantly to Stanford’s Center to the Center for Comparative Studies in Race and Ethnicity.

Kabir Tambar will also be joining the department as an assistant professor. Professor Tambar received his PhD in Anthropology at the University of Chicago in 2009 and has taught at the University of Vermont. His work examines the intersections of Islam, secularism, the state and religious diversity
This has been a memorable year. Medical anthropology at Stanford has been expanding with new vigor and my own research has unfolded in intriguing directions. My academic attention has continued to revolve substantially around tobacco, allowing me to bring ethnographic studies of contemporary China to bear on how health, politics, and culture interact. I have wandered some new intellectual paths recently, however. Where those will ultimately take me remains an open question. That’s half the fun, of course, and I’ve been captivated by these initial steps.

For years, a hallmark of my work has been applying ethnographic methods to a blend of biopolitical analytics allowing me to generate single-authored anthropological publications. Peppering the pot this past year has been new work I’ve taken up at the interface of cultural geography and anthropology, a mixed-methods partnership with public health scholars, thinking in new ways about critical industry studies, and carrying out some collaborative anthropological writing. A unifying spark has been my growing dissatisfaction with how medical anthropology has too often fallen in line with much of the global health community to either underemphasize or oddly problematize tobacco. In the past, anthropologists more generally overlooked tobacco. Or like Malinowski, Evans-Pritchard, and Levi-Strauss, they gifted tobacco to promote informant dialogue. Today, when anthropologists study tobacco, they usually treat it like global health scholars, as a tempest of addictive biology and consumer behavior, something that must be examined and tamed in terms of regulating consumer demand. Such demand-side thinking gets legitimizied by everyone from the likes of pharmaceutical marketers to health psychologists, anthropologists studying the culture of tobacco “use,” free-trade enthusiasts, and champions of the World Health Organization’s Framework Convention for Tobacco Control, the first global health treaty created in the 1990s.

What though of the torrents of tobacco products generated each year around the world and the people struggling with tobacco-related diseases? Six trillion highly addictive cigarettes are now manufactured and circulated worldwide annually. More people will die in 2012 from exposure to tobacco smoke (note, I didn’t write from electing to smoke) than from HIV/AIDS, Malaria, and TB combined. Enveloping the deceased and their families are tens of billions of dollars spent annually on ads depicting the cigarette as a fun, sexy, defiant risk, something which people “choose” to consume.

My responses to this circumstance over the last year, albeit modest, have gone in several directions. For instance, with my colleague Peter Benson, I have co-authored a detailed assessment of our discipline’s handling of tobacco, to be published in the Annual Review of Anthropology. I have directed a pilot study with public health colleagues in Southwest China and Stanford to consider evidentiary techniques that might incite government agents to mandate changes to the manufacturers of cigarette packs. I have been organizing a conference on the history of China’s post-1949 tobacco industry to be held at Beijing University next winter. And I have launched the Cigarette Citadels Mapping Project (http://tobacco research.stanford.edu), using GIS imaging to offer the public new visualization of the world’s cigarette factories. This innovation has helped me rethink aspects of biopolitical theory and the cultural geography of cigarette production in contemporary China, a reconsideration that I began voicing in a colloquium I gave at UNC-Chapel Hill this past spring and which I intend to frame this summer into a book chapter.
As a medical anthropologist, Associate Professor S. Lochlann Jain has analyzed the cultural politics of product design, particularly as it has manifested and been contested through injuries and injury law over the last century. Jain's forthcoming book investigates the ways in which various players in cancer cultures, from researchers to patients, from therapists to oncologists, frame "cancer," and the ways in which such framings, often assumed to be equivalent, affect how people live and die. The following article, titled "A Special Case: The Young Cancer Patient," was first published on the Stanford Humanities Website in February 2011.

The recent focus of cancer research on genetic testing, overtreatment, and whether to begin annual detection exams at age 40 or 50 misses a key aspect of the cancer picture in the United States. Seventy-two thousand young adults are diagnosed with cancer every year. Even this number does not include those diagnosed in their 40's, who could have been diagnosed and treated in their thirties with higher chances of success. In fact, three quarters of adults under age 40, who are diagnosed with cancer are diagnosed with late stage cancers, giving them drastically reduced survival chances.

In that sense, the image of Lance Armstrong as the poster boy of the young cancer survivor is misleading. It suggests that cancer is survivable when one is young. No matter how attractive this image, youth is not protective.

While it might be easy to dismiss these dismal statistics with the excuse that younger people have more “aggressive” cancers and are therefore more likely to be caught with late-stage cancers and have higher mortality rates, this reasoning is problematic for two reasons. First, such a claim cannot yet be demonstrated, since little research focuses on cancer in young adults. Second, such scientific determinism neglects the social and cultural reasons for the under detection of cancer in young adults, which is critical given the inefficacy of current treatments for most later stage cancers.

For example, during the course of over a hundred discussions I’ve had with cancer survivors under age 40, I’ve recorded numerous stories of symptoms being dismissed with the claim that “you are too young for cancer." Much more study on the reasons for misdiagnosis, including doctor/patient interactions, is required, especially for young adults who face particular challenges of diagnosis and treatment. My current work on the anthropology of cancer is analyzing the specific challenges faced by young adults pre- and post-diagnosis.

Most of us don’t learn the most important things in our lives in school, including how to talk to a doctor. For a younger person, who can think she is invincible, or may be intimidated by a physician, or not know how to request a specific test, such hesitancy can cost one’s life in a matter of the very few minutes one has in a doctor consultation. This communication gap and power differential is critical for everyone to recognize, not just those most likely to lose from it.

Since the vast majority of cancers (with several key exceptions, such as lung cancer or mesothelioma) are found with no risk factors whatsoever, cancer screening is recommended for adults after the age of 40 or 50. The age varies for various reasons. For example, screening colonoscopies begin at 50 because of an arguably problematic cost-benefit calculation: to screen everyone at 40, it is said, would not be cost-efficient. In other cases, early detection technologies don’t work well for younger patients; mammograms are essentially useless in diagnosing cancer in women under 40. Nevertheless, despite the high numbers for all women of missed diagnoses on mammograms, a recent UCSF study found that a majority of doctors do not complete the minimal standard two-minute breast exam.

That young adults slip through the net of early detection,
Around ten years ago I set out to understand how God becomes real for people. Let me say quickly that I was not out to debunk God: I don’t think that social science can answer the question of whether God exists. But God is by nature invisible and immaterial. Moreover, modern American evangelical Christians say that they experience God intimately. Each generation conceives of God in its own way, of course. This social movement democratizes God and democratizes intense spiritual experience, arguably more so than ever before in our history. In these churches, congregants are invited to experience a personal relationship with God in which God is person-like. He becomes someone to joke and argue with, someone you chat to when walking down the street, and moreover someone to chat to about the little things that matter to you but seem trivial to others—your haircut, your dinner party, even what shirt you ought to wear that morning. And all congregants are invited to experience their relationship with God concretely and through rare but greatly desired moments of unusual spiritual intimacy.

I wanted to know how people were able to do that. I spent years doing ethnographic fieldwork in local churches, first in Chicago and then in California. Then—rather unusually for an anthropologist—I ran an experiment to confirm that what I thought I was seeing in the ethnography would hold up when I randomized people to different conditions. It did. The results will be published in a series of papers and, next spring, in a book with Knopf: When God Talks Back: Understanding the American evangelical relationship with prayer.

So what did I learn? I saw that faith requires work. There’s been a lot of talk about the belief in God being hardwired by evolution, but at best evolutionary psychology really explains that our minds have evolved so that the idea of invisible agents seems plausible. Evolutionary psychology does not explain how people sustain faith in the face of doubt. And I saw the doubt was inevitable, especially in a pluralistic, science-minded society. Sustained faith needs hard work to overcome that doubt.

My work describes the psychological and anthropological underpinnings of that work. It describes how people learn to experience God as real and person-like. It describes the way people learn to pay attention to their minds in particular ways so that they learn to experience some of their thoughts as words from God. It explains that some people are better at this than others (and how to identify them) but that most people can learn to do it (and what specifically they learn to do). I learned that people in these churches must adopt what is in effect a new “theory of mind”: an expectation that the mind is not closed, but that it can contain the presence of an external being, God. Congregants then learn to pay attention to their minds in new ways so as to identify God and to respond to him.

Above all, this book demonstrates that the prayer practices which congregants use can really change people. In my experiment, I randomized people to different spiritual disciplines: to prayer practice, and to the discipline of study. Subjects spent thirty minutes a day for month either in a daydream-like encounter with God, modeled on the Ignatian Spiritual exercises or listening to lectures on the Gospels. I found that these prayer practices actually change people’s experience of their own minds, so that their mental images become more vivid, and some thoughts feel more external. They can enable those who pray to experience God as a person who interacts with them—and sometimes even speaks audibly.

I also concluded that the very vivid way in which contemporary Americans imagine God helps them to manage to their own doubts. In recent decades Americans have begun to imagine a God who is both very human, and very supernatural. God is almost magically real. People go for coffee with God. In some churches, they go on dates with God. The work it takes to experience God this way enables people to focus on practice, and on prayer, rather than on belief per se. It enables them to emphasize paradox and mystery above propositions and theology. That helps them to hang on to an experience of God despite the skepticism they find in a complex modern world.
As a Culture and Mind Postdoctoral Scholar in the anthropology department, I conduct research projects related to the mutual co-constitution of cultural constructs and psychological processes. I first became interested in the relationship of culture and mind while working and traveling in Thailand 10 years ago; while there I realized that many of the supposedly universal mechanisms I had learned about from taking psychology courses in college did not seem to apply to the very different cultural setting I was exposed to during this period. From this initial intuition of psychological variability, I have developed a research program that examines processes by which psychological constructs such as self, emotion, and agency are crafted through engagement with cultural practice. To do this I paid attention to the everyday experiences that make up social life in the small Northern Thai town of Mae Chaem, where I have been conducting research since 2002. My dissertation, “Control in a World of Change”, argued for a reconceptualization of the idea of personal agency, shifting away from a theoretical emphasis on agency as a monolithic concept of action conducted on the world by an individual actor to one that is culturally crafted and interrelated to a series of local goals and practices. Specifically, for people in Mae Chaem, common affective experience such as jai yen (a cool heart), tham jai (acceptance), and ploy wang (letting go) are integrated with localized understandings of concepts such as anicca (a Pali term relating to change) and to the moral implications of kamma as an ethical system of intentional action. Through an ethnographic analysis of these particular emotional practices in Mae Chaem, I showed how people make idiosyncratic and interpretive use of Buddhism for personal aims and how these processes are cultivated to create a mode of agency based on adaptation and awareness of impermanence. In order to demonstrate both the cultural particularity and the shared nature of these emotional practices, I incorporated a comparative component into my research, working with a community of Baptist Christians in a Thai Karen village near Mae Chaem, where related emotional practices result in markedly different ways of approaching changes in the cultural environment. The implications of this research are important for mental health policy in Thailand and elsewhere. Rather than discursive, talk-based therapy emphasizing expression of internal affective states and externally-directed action, in Mae Chaem people tend to benefit from a style of personal mental health practices that train in the letting go of emotional attachments. Here at Stanford I am working on a book project that draws attention to these practices.

Jocelyn Marrow

My fieldwork in Varanasi, India from 2001 to 2004 focused on the expression of emotional and social distress as seizure-like behavior and “fits” of unresponsiveness among lower-middle- and middle-class young persons whose status in their families is junior, subordinate, and usually feminine. In local parlance, these illnesses are referred to as “clenched teeth” (daant lag gaya) and are managed with biomedicine, exorcism, and household remedies. Sites where clenched teeth illness is treated include the shrines of Hindu deities, burial grounds of Muslim holy men (darghaahs), the practices of exorcists (ojhas, maulvis), psychiatric hospitals, private psychiatrists, and the households of sufferers. An intriguing finding about clenched teeth illness in Varanasi is how common it is. So, for example, about 26% (n=15/57) of female patients from a random sample of women presenting for intakes at the public clinic at Banaras Hindu University’s Department of Psychiatry were diagnosed with conversion disorder (hysteria) or trance/possession disorder with bodily signs and symptoms—two biomedical diagnoses that map onto a majority of presentations of clenched teeth illness. This is more than double the percentage of women who presented at BHU with generalized anxiety disorder or depression during the same period (12%, n=7/57). Further, to my surprise, when I undertook qualitative interviews with healthy women of the same socio-economic status as my sample of sufferers, I found that about half of the interviewees reported personal experience with clenched teeth.

In the book manuscript that I am preparing based on this research, I argue that a few factors over-determine the ubiquity of clenched teeth illness as an idiom of distress among young females of lower-middle- and middle-class eastern Uttar Pradesh, India. First, many subordinate women find that the expression of negative emotions in their households is perceived as a complaint with the care they are receiving from their familial elders and superiors. The profoundly moral nature of the expression of emotional distress can be circumvented, in part, by expressing it through bodily signs and symptoms. Second, the expression of loss (particularly loss of love through separation, rejection, or death) codified in Indian Hindu and Sufi traditions as the sentiment of viraha has similar bodily signs as clenched teeth illness. Vīrāha is a highly individualistic personal assertion of emotion that covertly threatens to undo family solidarity and obligations to familial duty. Another reason for the robust presentation of emotional distress as clenched teeth illness have to do with the lack of hegemonic biomedical representa-
designed for older patients, means that there is no way to diagnose cancers without clear symptoms. When symptoms do arise, it’s all the more important that patients and doctors insist on a multi-pronged approach to diagnosis.

Screening, or checking to see if someone might have non-symptomatic cancer or pre-cancer, is completely different than pursuing a diagnosis due to a symptom of cancer.

Problematically, mammograms often remain the standard diagnostic technology after a lump is found, even in women under 40. It is likely, because of these gaps, that cancer is the largest killer of women between 34-59. Even for older adults, an accurate cancer diagnosis often requires several tests; a single test can easily be taken as a false negative. Just because a symptom is “more likely” irritable bowel syndrome than colon cancer, doesn’t mean that it is. The stakes are high enough to warrant a definitive diagnosis.

Cost-benefit studies advocating that it is too expensive to screen, diagnose, and educate young adults skip some serious costs specific to this demographic.

For example, very little cancer research is done on age specific populations. Such data leaves young adults and their doctors to make blind guesses about the efficacy of some of the most “promising” new treatments that have been tested primarily on older populations. As a result, the survival rates for young adults have not been improving.

Economic classes aside, people with a partner double their chances of having medical insurance (assuming you pick someone of the opposite gender). Young adults are both less likely to be married, and less likely to have jobs with medical benefits. One young man in his thirties told me that he had been the son of a single mother, and then had worked a temporary job in the computer industry without medical insurance throughout his twenties. It was not until he married someone who could put him on her insurance, that the symptoms he had had for a decade were diagnosed as a late stage cancer.

Younger people suffer from an intense “cancer burden.” Usually they have few savings to draw on during long treatments, and the sheer cost of co-pays can cost hundreds of dollars a month. Even negotiating with insurance companies over coverage can require the advocacy skills of a lawyer, yet another time consuming expense – and a skill that young adults have not had the chance to develop.

When job benefits, such as childcare and housing allowances, or medical insurance, are tied to salary, taking a long-term disability leave can have a dire impact on a family. Many young people in cancer treatment end up having to move back in with their parents for financial and practical support, which can put an extreme, sometimes irreparable, pressure on kinship relations.

Furthermore, job discrimination – as well as the fear of job discrimination – can have huge consequences. One young executive in his thirties told me about how he had a surgery for a cancer metastasis over the Christmas holiday. He didn’t want anyone to find out about his illness for fear of losing his job. It’s impossible to know how to explain the career gap that cancer treatment requires – often over a year – to a prospective employer. This leaves young survivors in a bind, needing a job to pay not only the bills, but for medical insurance; and yet unable to explain why they haven’t worked for the last year or two. It helps that the Americans with Disabilities Act covers cancer, but any such discrimination would be virtually impossible to prove.

Furthermore, the stereotypes about cancer lead to the intense alienation of young adults, who are often the youngest people in the chemotherapy room and who need to cope with the inexperience and misinformation of their friends, family, communities, and physicians. It’s simply not true that if people battle hard enough they will beat cancer, and this narrative can put a tremendous burden on people in treatment and beyond.

Other demographic groups have a broader platform to voice their issues. Christopher Hitchens, for example, was already a well-known writer when he was diagnosed and began his cancer-centered column in Vanity Fair. This imbalance in who has a voice further adds to the stereotypes of who gets cancer: older white people.

The lack of medical research on cancer, the near complete lack of screening, and the specific set of social costs for this demographic, make for a deadly combination for young adults. As such, more attention needs to be paid, in the short term, on figuring out the multiple reasons for the late diagnosis of young adults, and rectifying them. The myth that cancer is a disease of older people leads to the late diagnoses, suffering, and deaths of tens of thousands of people each year.

S. Lochlan Jain (continued from PG 3)
Diary of a Good Year

In J.M. Coetzee’s recent book Diaries of a Bad Year, the protagonist is a certain senor C, a writer of some repute who has left his native South Africa and gone into semi-retirement in Australia. Here senor C writes series of brief meditations on intellectual subjects, all in the form of opinions dressed in lofty prose and a good dose of misanthropy, but devoid of rigor and serious engagement.

This is how Coetzee in his famously pared down style presents the predicament of serious thought in the 21st century: mere opinion is king and tyrant, but opinion has little rigor or seriousness and is of virtually no consequence in a world that seems to care little for intellectual life.

This was what awaited me out West, some of my more opinionated East Coast friends maintained. The sun, the lifestyle, the beauty – it will make your mind soft, rigorous thought requires grit, the cold and urban edge to thrive.

So far, my first year at Stanford has proven both Coetze and my friends wrong. I have had a stimulating and very productive year, and it seems that much more is in store in the years to come. My new book on South Africa, Melancholia of Freedom, is in production with Princeton University Press and is scheduled to hit the bookstores at the end of the year. It is a bigger book than I thought it would be mostly because the text switches back and forth between archival history, ethnography, personal narrative, analysis of plays, films and other cultural products. It also ended up being a more ‘holistic’ analysis of social life in a formerly Indian township outside of Durban in the last fifty years than I had anticipated. In the process, I also attempted to frame an ethnographic style attuned to a complex and information-rich urban environment. I explored this township at a time when South Africa was sliding from global headlines to become an ordinary, if deeply troubled, society. Life was no longer framed and even over-determined by an epic political struggle but revolved around coming to terms with what kind of social horizons, people, homes, religious imaginations and enduring fears and prejudices apartheid actually had produced. The past is still tense, and the moments of freedom are difficult to seize.

My graduate teaching consisted of a new course “Theory of the Modern Subject” on the conceptual and historical development of a modern idea of the subject as constituted as a grammatical “I” and also subjected by new sovereign powers, institutional disciplines, property regimes and cultural conventions. The readings were excerpts from key philosophical texts paired with commentaries that put the philosophical positions into a deeper historical context showing that the notion of minor selves – the subject people of the colonies, slaves and others – were integral to the very development of ideas of the modern, autonomous and acting self in the western world.

The first part of the course began with Descartes and ended in late nineteenth century, the era of high bourgeois culture and imperialism. This second part, offered in Fall 2011, will deal with significant elements of thought in the long twentieth century along the same global lines.

I devoted a significant amount of time to launch a new Center for South Asia on campus. This involved the challenge of thinking about how one can do area studies in the 21st century. Conventionally, area studies was seen as a form of support structure, subsidizing the study of what actually is most of the world, within smaller specialized enclaves at the edges of ‘proper’ social science and humanities. That model is hopelessly outdated, and the Center for South Asia seeks to study the region in ways that are commensurate with its actual place in the world: its growing economic centrality, the immense cultural production it is involved in, the presence of South Asian individuals and communities across the world, to mention but a few areas.

Our main intellectual ambition is to ensure that South Asia is a place from where modernity can be conceptualized in all its historical complexity. We want to ensure that debates and reflections on central categories of modern thought and practice – capitalism, liberal democracy, the reflexive subject, jurisprudence and law, popular mass culture and its institutions, aesthetic cultures, the state, the public life of religion – include South Asia as a self-evident ground rather than a special case. We want to ensure that the vast storehouse of South Asia material, concerns, problems, and history become integral parts of the curriculum and research profiles of as many departments and programs as possible at Stanford in the future. We see it as our task to overcome the ‘methodological nationalism’ implicit in the area studies model while retaining the respect for specificity and depth of South Asian history and cultural complexity.
Culture and Nature in Kruger

My fieldwork was conducted primarily in Kruger National Park from 2004 to 2009, a nodal site in the history of South African heritage. Established in 1898, proclaimed in 1926, and named in honor of Boer president Paul Kruger, the park was a potent symbol of Afrikaner nationalism. It was first declared on the basis of its natural beauty and prevalence of game and is still known for its sightings of the Big 5 (lion, leopard, rhino, elephant and buffalo). Today the park is some two million hectares of fenced land bordered by Zimbabwe to the north and Mozambique to the east. Since its beginnings as the Sabie Reserve, successive wardens systematically evicted thousands of its indigenous inhabitants thus destroying their livelihoods. Those affected and many of their descendants continue to live along the park’s borders and are exerting new claims for restitution. Studying heritage in Kruger National Park held a special attraction for a host of very different reasons: it was the jewel in the crown of African national parks; it was attempting to shed its brutal Afrikaner nationalist image; and a new ANC black leadership encouraged black employment, participation and visitation. For such an illustrious park, there has been a dearth of published ethnographic work; the reasons for this must be considered historic and political. Today the organization boasts successes in social transformation, and the park is much touted as a key driver for black economic empowerment and uplift. Yet Kruger continues to face enormous challenges resulting from its racist and repressive history itself refracted in the impoverished conditions of those descendent communities forcibly removed and the specter of land claims and other forms of reparation.

Kruger was compelling for me as an archaeologist, being home to well over 1000 archaeological sites, dating from our early hominid ancestors to the recent past. Under the new dispensation, the long ignored cultural past of the San and black South Africans could be finally showcased and appreciated. In what follows I evaluate the state of the archaeological past in the park and the views of various stakeholders toward revitalizing ancestral and cultural sites, including resident scientific researchers, international scholars, and those evicted from the park. I argue that uncovering the African past has been precariously interpolated within an overarching focus on biodiversity conservation that developed in the early 1990s. Kruger serves as the perfect lens through which to examine the larger framings of nature-based tourism and conservation in South Africa and its accommodation of pressing social and historical inequities. The park is a parastatal agency, thus reflecting the tensions between state and non-state actors pertaining to economic growth and social inclusion in the arenas of employment, tourism, and conservation. Kruger’s past and present is a study in socionature, an intercalation of seemingly separate and unacknowledged entities such as politics, economics, culture, science, nature and ideology that have made and remade its landscape from prehistoric times onwards. Historical-geographical struggles and social power geometries are therefore as equally constitutive of the flux and dynamics of Kruger National Park as adaptive management policies, research strategies, or savannah heterogeneity.

The questions that drove my early work in Kruger revolved around past mastering, specifically, how might the depredations of colonial and apartheid eras be ameliorated? Given the erasures, what did people know of their past in the park, specifically their ancestral sites? What was the role of archaeology and archaeologists in the programatics of the new nation, and how exactly would heritage pay? The idea that the poverty and fragility of life that I witnessed in communities on the western border could be addressed by a recuperation of the past seemed unlikely. Even the invidious notion of creating cultural villages and showcasing the imagined and ossified identities of the past for tourist revenues seemed impossible. How exactly could the archaeological past provide any form of therapeutic benefit whether economic,
social or psychical? In many conversations it became clear that the category of heritage and dwelling upon the past were luxuries that people like myself could entertain. Certainly, almost every elder interviewed could recount stories from the past and, when pressed, shared their opinions on sites, archaeologists and museums, but clearly these were not central concerns. Other imperatives occupied their thoughts and our conversations: compensation for the loss of their land and cattle, employment in the park for their families, developing international tourism in their villages, remuneration for destruction of their crops by animals escaping from Kruger, government aid and making good on electoral promises.

For my research to privilege the archaeological past and gloss over contemporary matters seemed disingenuous. If anything, it required reconfiguring, so as to consider the broader category of history and interpolate something called ‘heritage’ into more encompassing and compelling constructions of governmentality and environmentality, biodiversity and conservation, development, and sustainability, in order to prove more comprehensive. The very use of the word ‘heritage’ raises a problem in South Africa because it enshrines all forms of contemporary culture and tribal configurations of music, art, dance, performance and the like. Moreover, heritage in the form of historic sites and museums have been deemed the terrain of historians rather than archaeologists in both the eyes of the government and general public. As prior scholarship reveals, archaeology owes its low status to the political profile of the discipline under apartheid, coupled with archaeologists’ ambivalence and unwillingness to embrace the socio-political dimensionality of their work, whilst historians have been traditionally more celebrated for their ethical engagements.

South Africa has come a long way in a very short time and it is easy to overlook the vast steps forward in racial equality and social change, largely because the demands for housing, health, education and basic services have not been met. The ANC itself has recognized that inequality has worsened in South Africa since they came to power. Poverty and unemployment are insoluble problems, particularly for those in townships and rural areas. Like other nations, the South African government outsources many of its basic operations then buys them back as services in an all-pervasive service economy, including security, health, and housing. The ANC boasts on billboards across the country that over two million houses have been provided in seven years, and yet, so many people continue to live in dire conditions. In writing about South Africa it is easy to forget the achievements and successes of the new nation after the thrill has gone. The love affair the world had with the Rainbow Nation is certainly over, as the early promise of Mandela’s era has irreparably faded in the wake of Jacob Zuma’s populist presidency. New forms of racism, xenophobia, and ethnic tension have surfaced, and some of those struggles have clearly played out in understandings of the past and particular heritages. Most expectations and projections for the new nation were unrealistic, and like all failed attachments, many feel disappointed and disillusioned.

South Africa has always positioned itself as a state of exception, but as the book underscores, heritage issues concerning identity claims, indigeneity, rights, access, and benefits are common to most settings today, irrespective of post-conflict or post-colonial status. The juggling of natural and cultural assets, the role of private-public partnerships, consultancies and donor economies, the politics of international intervention, and the upsurge of interest in indigenous knowledge has become the hallmark of something called ‘global heritage’ now being documented by a new generation of studies. From this perspective, South Africa offers a critical distillation of global developments in political heritage, condensed into a decade or more, as a result of international and local efforts alike. Beyond the failed love affair, or therapy culture, the place of the past in South Africa is a salutary lesson in the promises and perils of heritage work.
Faculty Research - Thomas Blom Hansen (continued from PG 7)

Our plans for the coming academic year include a high-profile conference in September 2011 entitled Making India Visible, focusing on visual culture and modern art in contemporary India where philosophers, visual theorists, artists, historians and film scholars engage in a conversation about the visual culture in India in a global and historical perspective. This inaugurates visual culture as one of three themes for the year and will be followed by presentations by film scholars, visits by documentary filmmakers and screening of a variety of films from the region.

The second theme is called Urban South Asia organized in collaboration with the Urban Studies program. Here we wish to mobilize South Asia’s urban experiences to push urban studies in new directions, in order to begin to rethink urban theory. Our first seminar, scheduled in October 2011, is City Talk: Language, Sounds and the Urban Sensorium in South Asia. It is followed by another seminar called The Sacred and the City. 2012 kicks off with Religious Imaginaton and Everyday Enchantments in the South Asian city in February, and possibly, one more seminar called Techniques of the City. In May, we plan to hold a seminar called Grids, Infrastructure and the Materiality of Urban Life. All of the events will feature anthropologists, historians, religious studies scholars and others interested in a renewal of urban theory.

The third theme is called Technology, Democracy and Social Hope. In South Asia, technological competence is today seen as the ticket to social mobility. New technologies of living and socializing—gated communities, malls, discrete office parks and improved roads and traffic—promise a life-style effectively shielded from the unpredictability of public life that many middle class Indians resent. In the Middle East and elsewhere, social media may be hailed as ‘liberation technology’, but in most of South Asia, political freedom and universal franchise are well-entrenched entitlements that no longer energize the aspirations of the educated sections. The sentiment “I-love-democracy-but-hate-politics” is widespread across South Asia. Instead, it is the effects of ‘hyper-politicization’ and corruption that new technologies promise to address but with potentially undemocratic and exclusionary results. We hope to promote Science and Technology Studies in South Asia where this burgeoning field so far has had a limited impact.

I continue, in other words, to devote myself to proving Coetzee wrong: lofty, redundant opinion is neither king nor tyrant. We can do better than that.

Letter from the Chair - Sylvia Yanagisako (continued from PG 1)

in Turkey. He has published essays based on ethnographic research of a Turkish religious minority, Alevi Muslims, concentrating especially on a mosque which has been at the core of a movement to revitalize a scripturally-based Shi’i identity among Alevis. He is currently working on a book which will make an important contribution to the anthropology of contemporary Islamic movements. Professor Tambar will offer courses which will greatly enhance both our undergraduate and graduate curricula, filling in gaps in the anthropology of Islam and the Middle East. He will offer undergraduate courses on the anthropology of religion, secularism, Islam, globalization and religion, the Middle East, and Turkey. At the graduate level he will teach courses on modernity in the Middle East, media and religious movements, the politics of emotion, and cultures of democracy. He will begin teaching in the department in autumn 2012 after completing a fellowship year at the Institute for Advanced Studies at Princeton.

The year was also very fruitful for our graduate students. We are pleased that in spite of the economic downturn of the past two years, our graduating PhD students have been done very well in obtaining faculty positions and postdoctoral fellowships. Over the past two years, they have been offered faculty appointments at Haverford College, Franklin and Marshall, North Dakota State University, University of California at Santa Barbara, University of Minnesota, University of North Carolina (Chapel Hill), University of Toledo, and Yonsei University (Korea). They have also been offered postdoctoral fellowships at Columbia University, Georgetown University, New York University, and Princeton University. Our third-year doctoral students likewise have been very successful in obtaining dissertation research fellowships and grants from Fulbright, Social Science Research Council, National Science Foundation, and the Wenner-Gren Foundation.

In the fall, Jim Ferguson will return to the department to resume his position as Chair after a well-deserved sabbatical year at the Stanford Humanities Center. The faculty and students are looking forward to his continuing the great job he has been doing in leading the department, and I am looking forward to trading places with him for a year of sabbatical at the Humanities Center.
Undergraduate Honors and Graduate Masters Paper Presentations

The Department of Anthropology held its Undergraduate Honors and Graduate Masters Paper Presentations on Friday, May 20, 2011. In a conference room packed with faculty, family, and friends, eight students presented their papers. They include:

**Robert (Bodie) Manly**  
*Vehicle Curation in an Aboriginal Australian Community*

**Lovelee Brown**  
*The Legitimization of Sovereign Power and the production of Bare life and Shame in Medicalizing Domestic Violence*

**Sarah Itani**  
*Shopping for mobility: Globalization, gender and the cultural politics of aspiration in the Lebanese diaspora*

**Yi Lu**  
*Certain genes, (un)certain futures: Negotiating uncertainty in Huntington’s disease*

**Van (Mimi) Chau**  
*Brighter and Whiter: The Desire for Lighter Skin among Southern Vietnamese Women*

**Prachi Priyam**  
*Schizophrenia in Varanasi: A Cross-Cultural Inquiry into the Social Bases of Illness Experience*

**Anna (Maggie) Sachs**  
*Place-Making, Heritage and Urban Redevelopment in Nizamuddin*

**Noa Corcoran-Tadd**  
*PLVS VLTRA: Coins, material culture, and the dynamics of entanglement in early Spanish colonial Peru (c. 1532 – c. 1650)*

After the presentations, a dinner reception was held in the Memorial Courtyard.
Awards and Grants

National Science Foundation/National Institutes of Health

James Holland Jones received a large joint National Science Foundation/National Institutes of Health Grant for his research on biological and human dimensions of primate retroviral transmission. The project involves social anthropologists and geographers from the UK, as well as virologists, primatologists, and epidemiologists from the US, and uses a mix of quantitative and qualitative methodology. Senior personnel for the project include Tony Goldberg (Veterinary Pathobiology, U. Wisconsin), Colin Chapman (Anthropology and Zoology, McGill University), Bill Switzer (Centers for Disease Control and Prevention), Nelson Ting (Anthropology, U. Iowa), Mhairi Gibson (Anthropology & Archaeology, U. Bristol, UK), Simon Frost (Veterinary Epidemiology, Cambridge University), Jennifer Mason (Geography, U. Manchester).

The project looks at one of the great enduring mysteries in disease ecology: The timing of the AIDS pandemic. AIDS emerged as a clinical entity in the late 1970s, but HIV-1, the retrovirus that causes pandemic AIDS, entered the human population from wild primates many decades earlier, probably near the turn of the 20th century. Where was HIV during this long interval? The team of researchers and scientists propose a novel ecological model for the delayed emergence of AIDS. Conceptually, in a metapopulation consisting of multiple, loosely interconnected sub-populations, a pathogen could persist at low levels indefinitely through a dynamic balance between localized transmission, localized extinction, and long-distance migration between sub-populations. This situation might accurately describe a network of villages in which population sizes are small and rates of migration are low, as would have been the case in Sub-Saharan Africa over a century ago.

This ecological model will be tested in a highly relevant non-human primate system. In 2009, the team documented three simian retroviruses co-circulating in a metapopulation of wild red colobus monkeys (Procolobus rufomitratus) in Kibale National Park, Uganda, where they conducted research for over two decades. They will collect detailed data on social interactions, demography, health, and infection from animals in a core social group.

Additionally, a series of 20 red colobus sub-populations will be studied, each inhabiting a separate, isolated forest fragment. The team will determine the historical connectivity of these sub-populations using a time series of remotely sensed images of forest cover going back to 1955, as well as using population genetic analyses of hypervariable nuclear DNA markers. They will also assess the infection status of each animal over time and use viral molecular data to reconstruct transmission pathways.

The transmission models will define the necessary conditions for a retrovirus to persist, but they will not be sufficient to explain why a retrovirus might emerge. This is because human social factors ultimately create the conditions that allow zoonotic diseases to be transmitted from animal reservoirs and to spread. Therefore, the researchers will conduct an integrated analysis of the root socio-social drivers of human-primate contact and zoonotic transmission in this system. As well, they will study the social networks to understand how social resources structure key activities relevant to human-primate contact and zoonotic transmission risk; knowledge, beliefs, and perceptions of human-primate contact and disease transmission for a broad sample of the population will be explored. Finally, they will reconcile perceived risk with actual risk through a linked human health survey and diagnostic testing for zoonotic primate retroviruses.

The ultimate product of this research will be a data-driven set of transmission models to explain the long-term persistence of retroviruses within a metapopulation of hosts, as well as a linked analysis of how human social factors contribute to zoonotic infection risk in a relevant Sub-Saharan African population. The study will elucidate not only the origins of HIV/AIDS, but also how early-stage zoonoses in general progress from "smoldering" subclinical infections to full-fledged pandemics.

National Science Foundation Grants

James Holland Jones also received a National Science Foundation Grant for his research in northern Tanzania. The goal of the project is to investigate the individual and family-level decisions that lead to emergent patterns of kin coresidence among Hadza hunter-gatherers. The research will test hypotheses about how demographic, economic, and ecological factors contribute to variation in social structure, through both time and space. This work will improve the theoretical and methodological foundations for understanding how individual decisions, cascading through a population, lead to aggregate patterns in residential groups. The Hadza are an ideal population with whom to perform this research, because they exhibit a high degree of variation in their residential arrangements, across individuals, families, and seasons. As the last group of hunter gatherers in east Africa, they provide a rare chance to examine the demography and residential arrangements of a foraging population.

With the cooperation of Tanzanian health professionals and NGOs, the work will provide much-needed health services for the Hadza. The Hadza are a small and vulnerable population, and most live in remote areas far from hospitals. Fieldwork plans include in-field medical assessments by Tanzanian nurses and doctors trained in TB and HIV education and treatment.
Awards and Grants (continued from PG 12)

The demographic information gathered will be used to support an ongoing effort to develop and fund a comprehensive HIV assessment and treatment plan that is tailored to the Hadza community.

NASA Research Grant

Lisa Curran was awarded a large NASA Research Grant for her interdisciplinary research in Indonesia which examines the global to local drivers of oil palm plantations and the effects of this rapid and extensive agribusiness expansion on rural livelihoods, carbon emissions and global markets. Her research combines several multisensory satellite imagery models and products generated by NASA and research teams funded under the Earth Science mission. The overarching objective is to generate Bornean-wide (~ 746,000 km²) scenarios of land use change in an annual time series from 2010-2030. These scenarios will contain current and future carbon emissions including losses and gains from oil palm conversion and fire losses on peat and mineral soils, which will be used to assess the potential interactive forces of climatic change, global markets, oil palm yields and financial revenues by agent and area. In addition, her research will assess outcomes with and without Reducing Emissions from Deforestation and Degradation (REDD) pilot programs and potentially any new policy instrument employed by the Indonesian government over the next three years.

2010 CCSRE Faculty Recognition Award

Professor Michael Wilcox is the recipient of the 2010 CCSRE Faculty Recognition Award. This award recognizes outstanding contributions to the undergraduate program as a teacher, mentor, and advisor to majors. Dr. Wilcox is an assistant professor in the Department of Anthropology and Resident Fellow in Murray House, which has an academic focus in CCSRE.

Gregory Bateson Book Prize


New Books

Lynn Meskell, Professor


The Nature of Heritage in the New South Africa is a groundbreaking work by archaeologist Lynn Meskell that examines the conflicts inherent in natural vs. cultural heritage. The author brings archaeological and ethnographic evidence to bear on a holistic understanding of one nation’s self-identification by developing its wilderness areas and cultural heritage sites. Post-apartheid South Africa is a classic example of how nations attempt to overcome negative heritage through past mastering. The case study of Kruger National Park vividly demonstrates this process through both cultural and natural resource development, as it becomes enmeshed in the interventions of the state and private sectors, salvage, conservation, and notions of social good. Meskell argues that cultural heritage has emerged as secondary to the conservation of nature, but that the idea of heritage as therapy provides a valuable ongoing strategy for socioeconomic empowerment and development.

Kathleen Coll, Lecturer

**Remaking Citizenship: Latina Immigrants and New American Politics** (Stanford University Press, 2010)

Standing at the intersection of immigration and welfare reform, immigrant Latin American women are the target of special scrutiny in the United States. Both the state and the media often present them as scheming "welfare queens" or long-suffering, silent victims of globalization and machismo. This book argues for a reformulation of our definitions of citizenship and politics, one inspired by women who are usually perceived as excluded from both.

Weaving the stories of Mexican and Central American women with history and analysis of the anti-immigrant upsurge in 1990’s California, this compelling book examines the impact of reform legislation on individual women's lives and their engagement in grassroots political organizing. Their accounts of personal and political transformation offer a new vision of politics rooted in concerns as disparate as domestic violence, childrearing, women's self-esteem, and immigrant and workers' rights.
Conferences and Workshops

Capitalism's Crises Workshop

Many students and faculty were again involved in the 2010-2011 Stanford Humanities Center Geballe Research Workshops, including the second year of Capitalism’s Crises, a workshop organized by Professor Sylvia Yanagisako and graduate students Hannah Appel and Daniel Armanios (Management Science & Engineering). Inaugurated in fall 2009 and framed by the 2008-2009 financial crisis, the Capitalism’s Crises workshop 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 used this historical moment to explore what the crisis meant in different scholarly, theoretical, and geographic situations. 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.

With a focus on the effects of the crisis beyond Wall Street, Capitalism’s Crises’ second year offered a series of exciting events. In the fall, Bill Maurer—Stanford Anthropology alum and Professor and Chair of UC Irvine Anthropology—joined IDEO designer Tatyana Mamut to discuss emergent mobile money technologies around the world. Heralded as a means to achieve “financial inclusion” for the world’s poor, mobile money systems, such as the hugely successful Kenyan M-PESA money transfer service, have captured the imaginations of philanthropic, development, state and industry actors, as well as a couple of anthropologists. The event packed the Humanities Center with everyone from anthropologists to MBA students to designers for a lively discussion of the interplay of regulation, design, and the techno-politics of poverty alleviation.

A second event on the distributive effects of financial crisis featured sociology graduate students Stephen Nuñez and Lindsay Owens, presenting their work on debt, credit, and social stratification through the study of mortgage defaults and payday lending. Based on fieldwork at payday lending establishments and pawn shops, Nuñez argued that these “fringe” credit markets create draining cycles of debt for their users, often along racial lines. Owens explored how finances, values, and emotions collide when cash-strapped homeowners make decisions about whether to pay their mortgage. Based on foreclosure data and interviews from Silicon Valley, her work suggests that those whose financial health could most benefit from walking away from their mortgages are often the least likely to do so, while wealthier mortgage holders often walked away with no qualms.

Other events featured Jean Lave (UC Berkeley) and Julia Elyachar (UC Irvine) on Ethnography, Disclosure, and Management Practice; Randy Martin (NYU) and Colleen Lye (UC Berkeley) on Racial and Class Deformations of Financialization; and Patrick Bond (University of KwaZulu-Natal) on Africa, Financial Crisis, and Climate Change.

The workshop concluded with a full-day workshop entitled Working With Ethnography, Ethnographies of Work which was co-sponsored by Anthropology and Stanford’s Institute for Research in the Social Sciences (IRiSS). This widely-publicized event brought together Stanford scholars from multiple disciplines who share not only an interest or practice in ethnographic methods, but also an analytical focus on “work,” “labor,” and “management,” broadly conceived to include managerial labor, human-technology interfaces in the workplace, education and training, and beyond. Ten Stanford professors from six departments across the university came together for a stimulating day of panel discussions and lively question and answer sessions. From diverse presentations and approaches to ethnographic methods around questions of work and labor, anthropology’s long-standing commitment to grounded fieldwork emerged as particularly valuable to participants from Business, Communication, Computer Science, Design, Education, Sociology, and beyond. This was the first time an interdisciplinary dialogue on ethnographic research methods had been held at Stanford, and participating graduate students from multiple departments are now creating a university-wide databank and other resources for ethnographic methods to be housed at IRiSS. For their unwavering support of all the events of this workshop over the last two years, the organizers wish to thank the Stanford Humanities Center and the Anthropology Department.

SAC Graduate Student Conference

The doors of the Stanford Archaeology Center opened at 8:00am on April 16th, 2011, to host the SAC Graduate Conference in Archaeology, Entanglement in Archaeology: Exploring relationships between people, environments, objects, and ideologies. The topic, chosen by graduate students from the Archaeology Center, was inspired by a growing interest in entanglement theory within the fields of post-colonial studies, literary theory, and most recently in archaeol-
Conferences and Workshops (continued from PG 14)

A theory group, supported by Lynn Meskell, Ian Hodder, and Michael Shanks at the Archaeology Center, was held twice monthly in the quarters preceding the conference. Graduate students would gather at each meeting to discuss readings on the topic of entanglement and formulate their own applications of the theory to diverse bodies of archaeological data.

Submissions for the conference were received from a variety of local and foreign universities, including the University of Victoria, Memorial University of Newfoundland, John Hopkins University, and the University of Michigan. In total, seventeen graduate students, six from Stanford University, presented at the day-long conference. Four themed-sessions—“Theorizing Entanglement”, “Post-Colonial and Indigeneity in Entanglement Theory”, “Aesthetics and Materiality”, and “Circulation and Consumption”—served to structure the day’s papers. Topics within these sessions ranged from linguistics to ecological psychology, the politics of indigenous rights, museum studies and typologies, geochemistry to network-theory, and even quantum physics! Case-studies were presented from a variety of regions such as Mesoamerica, Siberia, the U.S. Southwest, and Canadian Arctic. The wealth of diversity represented at the conference afforded participants a chance to exchange ideas and better problematize the role of entanglement theory in archaeological research.

Three keynote addresses bracketed the day’s events, including an opening presentation by Ian Hodder from Stanford University, and addresses by Chris Gosden from Oxford University and Susan Gillespie of the University of Florida. Hodder opened the talks with a discussion of the development of entanglement theory in archaeology, noting how dependent relationships between humans and objects, objects and humans, and humans amongst themselves, structure social life. Gosden utilized similar theories in case-studies in Britain and Borneo, while Gillespie noted the role played by jade in developing social hierarchies in Mesoamerica.

Six Stanford graduate students—Elspeth Ready, Kate Kriemder, Sarah Murray, Francesca Fernandini, Adam Joseph Nazaroff, and Lindsay Der—formed the central conference organizing committee, though countless other graduate students actively supported the planning and execution of the conference. Funds integral to the success of the conference were graciously granted from the Stanford Archaeology Center and the Department of Anthropology.

Additional information is available by emailing sac_conference@stanford.edu. The graduate students extend their deepest gratitude to all those who supported the Stanford Archaeology Center Graduate Conference.

Demography Workshop: Migration and Adaptation

This April 28th-30th, James Holland Jones hosted another workshop in Formal Demography, the theme of which was “Migration and Adaptation”. The lineup of speakers included: from Stanford University Jamie Jones, Shripad Tuljapurkar, Eric Lambin, David Lobell, and William H. Durham; from UNC and East-West Center Ronald Rindfuss; from University of Colorado Lori Hunter; from UC Santa Barbara David Lopez-Carr; and from Arizona State University Amber Wutich. Funded by NICHD and receiving substantial support from the Stanford Institute for Research in the Social Sciences (IRiSS), this conference centered on the idea that mobility is a common form of human adaptation to social or environmental risks. Forms of human mobility vary with regard to permanency and spatial scale, and the conference focused on bringing together a team of anthropologists, demographers, economists, and geographers to develop a methodological toolkit for understanding this type of migration as an adaptation to risk, especially with regards to global climate change. Global climate change is predicted to increase migration rates substantially by the middle of the 21st century. This increase in migration is likely to result from multiple, interacting causal mechanisms including an increase in adverse weather events (e.g., droughts, floods), an increase in resource-related conflicts, or declining viability of local environments arising from various forms of land-use/land-cover change. These increases will add to the already substantial movement of human population from rural to urban areas, in response to internal social displacement, and from other economic migration. The gathered members of the conference looked into the approaches that combine the formalism of demography, on-the-ground social research, and remotely-sensed information of the biophysical environment, the so-called “pixels to people” approach to promote knowledge of methods and perspectives from different disciplines, disseminate information about the growing wealth of demographic data on the biophysical environment and human migration, and to foster collaborative and interdisciplinary work.
Letter From The Field

Brian Codding - Doctoral Candidate, Dissertation Writer

On Martu Hunting and Ethnoarchaeology

A steady cool breeze blows from the southeast, the monitor lizards are denned below the surface of the sand plain and the hill kangaroo rest lazily among the shade of gum trees. It is the cool-dry time in Western Australia, and a group from a remote Martu community named Parnngurr pack into a single 70's series land cruiser and head out shortly after ten in the morning. A large lightning fire burned an area to the northeast of the community in the previous hot-wet time, effectively opening an area to hunting that had been choked off by overgrown spinifex grass for years. Just a few days ago, the first hunting party to visit area since the fire cut a new trail with the tires of their 4WD, veering north off of the frequented hunting track that heads east out from Parnngurr.

A grandfather and his grandson drop off several senior ladies, sisters in name who were born and raised in the desert before the European incursion. As they have throughout their adult lives, the ladies fan out across the sand plain and begin lighting small fires in the remaining spinifex islands that were spared from the lightning fire. Carrying their digging sticks, some carved from wood, but most fashioned of metal from discarded windmill shafts, they search the freshly burned ground for sand monitor burrows. An “old girl” spots one and begins to systematically spear the ground with her digging stick in concentric circles around the exposed hole until she feels her stick give way, revealing the lizard’s underground den. She drops to her knees and begins rhythmically cutting the ground with her digging stick in one hand and scooping out the loose sand with her other. Her stick falls from her hand and her arm darts deep into the den. She pauses with her face pressed against the surface of the sand, a deep look of concentration, her arm buried up to the shoulder. Then, as if from nowhere, the lizard is plucked from its den before it can escape. Dispatch is quick, and the lizard is swiftly slipped into a bag before search resumes. This goes on for hours with some sisters working alone and others in oscillating cooperation.

The grandfather and grandson turn further east to the nearby rocky range. While he hunted hill kangaroo with spears and spearthrowers well into his 20s, the senior man now carries an aged small caliber rifle; the sight is fastened with kangaroo sinew and after firing, it frequently jams. Positioning themselves into the wind, they systematically search the range for hill kangaroo. In the full light of day, the hill kangaroos are likely resting under trees, in creek beds or under the shade of bushes; if it were the hot-time, they could be found in nearby caves. Methodically, the two split up on either side of a hill and rejoin in passes or creek beds where the senior man instructs his grandson. They head up to the summit of a hill toward a small patch of dense vegetation. Sensing the men’s approach, the kangaroo springs up from his resting place to face them, arms outstretched as if expecting a fight; he is a prime male, a “boomer”. The crisp crack of the .22 caliber rifle melts into subtle echoes in the valley below. The wind blows strong at the summit, and over its billows, the men can barely hear the rocks slide from under the hill kangaroo’s feet as he bounds down the hill and over the next, pausing almost imperceptibly at the next summit to look back on them. The bolt of the rifle slides out to remove the round chambered during the kangaroo’s flight. Seeing where he ran, the two follow, keeping their eye on the summit. And so continues their day, well into the afternoon.

The sisters were very successful: they acquired, processed and cooked plenty of sand monitors in the time the men were gone. Without much talk, the ladies pool and redistribute the cooked sand monitors among each other and then

CONTINUED on PG 17
Letter From the Field - Brian Codding (continued from PG 16)

hand over portions to the two men who quietly and unassumingly wait by the fire, having returned empty handed. Skin is peeled and flipped to the side, rib bones crack, and two angular rocks are picked up nearby the camp to smash the tail vertebra into an edible paste. These lizards are fat, and everyone comments delightfully as they eat.

Now late in the afternoon, the kangaroo emerges from hiding to feed in the coming twilight. The sand monitors, however, were not so lucky. Their discarded remains lay scattered about the temporary dinner-time camp. As the land cruiser bounces away carrying the satiated hunters who laugh and joke about their day, ravens descend on the scene to start their feed. The birds pick apart what meat is left on the disarticulated sand monitor bones. Later that night the area is visited by dingoes, who scavenge the remains further, swallowing some whole, taking others back to their den and leaving some to sit in the sand. The remaining flesh is meticulously devoured by ants over the course of many days. Left in the blowing sand, scorching sun and eventual rain, the bones sit alone, marking the events that occurred that day.

Such is the case for all food remains that enter the archaeological record. Bones begin as animals living on an ecological landscape. Of all those animals, people make decisions about what to pursue and (hopefully) acquire, then whether or what portions should be taken back to a central place to cook and eat. When people leave the picture, additional forces (like scavengers, erosion, etc.) bias the material expression further by selectively removing or changing what remains. From these remains, archaeologists attempt to reconstruct some portion of the events that occurred at some time in the past. While the particulars are long erased, some information is still available. But what exactly does remain?

How can we understand human behavior through its biased material record?

Understanding this entire process is the subject of my research and of a sub-discipline called ethnoarchaeology. My project is part ecological, ethnographic and archaeological: examining the ecological relationships that produce variability in the distribution of resources, their interactions with individuals’ hunting decisions and how these create patterned material remains. To investigate these issues, I have been working with Martu in Parnngurr Community since 2007. During my time in Western Australia, Martu have taught me innumerable lessons about ecology, hunting and social life in the desert. Unfortunately, most of these lessons cannot be learned from material remains alone. As with the story above, if you were to read only the remaining material, most of the context and meaning would be lost. In this way, this work is partially a cautionary tale about what we cannot know about the past from material remains alone; but it is also more than cautionary. Some of the story above can still be read through its material remains: from the monitor lizard remains, we learn that people combed the sand plain for their burrows, probed the sand for their dens and acquired a meal for the day; from the absence of kangaroo remains despite being near hill kangaroo habitat, we learn that individuals either ignored kangaroo or went hunting in a time and place where their densities were low and success was unlikely. In an archaeological context, we may be able to come to similar conclusions about individuals in days past. While these may be considered the more mundane aspects of daily life, from these foundations we may be able to build a deeper and more accurate picture of life in the past and what it means to us today.
Searching in Darkness, Only the Field Appears

My research feels like it’s just about interviews – brief conversations, disconnected in time, united in my banality.

I have spent a lot of time in Kenya trying to set-up these interviews. The current and former civil society activists who are the ostensive subjects of my research are hard to access. I leverage connections to get e-mail addresses and phone numbers. I spend a lot of time waiting for replies.

I've come home to Nairobi several times over the last six or so years. Well, I guess several is a relative term; I’ve been home a grand total of four times in that period of time, but since I had spent seven years without visiting before that, four times feels like a lot. This trip is different though. Not only is it the first time I've lived in Nairobi in fifteen years, but I'm also here to do fieldwork. There is a sense of dislocation for every anthropologist in the field, and what I'm learning in the home I try to call place is that home and I are strangers.

I'm frustrated that Nairobi doesn't open up to me in the ways I thought and hoped it would. Instead it feels like it alternately accommodates, resents, and ignores me. But now, finally, I'm starting to realize that the dislocation and discomfort that mark my time in the city is the true site of my research. If civil society activists involved in constitutional reform are my research subjects, my field is the uncertainty that marks my halting attempts to learn how to connect myself to the social economy that will provide or deny me access to them.

My field is also the waiting that we use to mark time in this city and that makes us recognizable to each other. This is not a quiet waiting, mellow and unobtrusive, relaxed and generous. Instead, it is nervous, demanding and on edge. Anger and frustration lie just below its surface, watching, waiting to explode. We walk, we talk, we sit, we eat, we deal, we scam, we laugh, we cry, we dream in an overwhelming sense of static urgency that strangles the city into a lifelessness that looks just like living.

But one thing never waits here. In Nairobi, the buck never seems to stop. Tireless, its circulation seems to be how we locate and assign value in our lives.

From afar, the dancing lights and flickering vibrancy of Nairobi tell of a metropolis, a vibrant socioeconomic centre, a middle-class dreamscape full of hope and ambition. Up close, however, behind the dealing, the society events, and the nightlife pregnant with an expectation and forgetting, is an anxiety that is forever bubbling to the surface, puncturing the veneer of certainty, progress and success. Underneath the good life, the drinking seems desperate, and the conversations empty. We rant and rail and demand our lives back from others. Words echoing in an empty hall as we stand on a stage, script in hand, poor players, unable to achieve, signifying nothing.

I'm here in a time of drought, and yet, I always seem to be caught in the rain.

I sit patiently in the matatu. The vehicle is inching its way towards the Museum Hill roundabout, which, this close to rush hour, is sure to be choked with traffic. Even at the best of times, this intersection threatens to devolve into a mess of multiple lanes of cars, hurrying into each other’s paths, going nowhere fast, appearing for all intents and purposes like they will never move again. Half the cars around us seem to be turned off. It’s a common sight; the engines will be quickly restarted when the policeman waves his hand, allowing the irrepressible sea of vehicles to proceed into the next stretch of road before being dammed to another stop. As we finally catch sight of the intersection, our driver surveys the situation ahead and turns his key to the off position too. Then he steps out into the light rain – when did it start to rain? – to
Letter From the Field - Curtis Murungi (continued from PG 18)

share a cigarette with the conductor and talk quietly at the side of the road with drivers from two or three other matatu. Our position on the road seems to have become our fate.

The police officers directing traffic hold their walkie-talkies with their elbows at their side and the microphone cocked towards their heads. Everyone is speaking, but no one seems to be saying anything. At least, if saying something means that the traffic might get to move. They seem at ease. Agitated, I sit in the front seat of the matatu. I seem at ease. I console myself with my having managed to snag my seat, the only one that allows my long legs the room to not be contorted unnaturally against the back of the seat in front of me. When I’m in the back of a matatu, I improvise. Sometimes I sit with my feet together, knees out, the soles of my shoes facing each other while their edges rest on the floor. Sometimes, I turn to the side and try to get my knees into space, my legs and feet shared with everyone, blocking easy access to those trying to get on and off. Sometimes my knee is by my chin, pressed awkwardly, and painfully, against the metal frame that bites out from under the cushion of the seat in front of me, my foot dangling, searching for solid ground.

There is something about the rain in Nairobi. The reaction to it seems strangely out-of-proportion to its potential threat. There is a panic in the air. Everyone rushes home when they know it’s coming, leaving work as early as they can. Which, incidentally, is probably why there is this much traffic right now. And everyone drives like the rain, uncompromising, menacing, and steadfast. No one else matters, just safety, and immediacy. Although a disturbing, and perhaps unhelpful, reaction, it still makes sense. On most evenings, outside the city centre, when darkness descends, the unlit and unlined pockmarked roads turn treacherous. It is impossible to tell where the road starts and the endless abyss of perilous and unseen ends. Driving at night, you use the oncoming cars with their blinding headlights as your guide, or if the road is empty, you try and find the middle of the road and straddle it. In the rain, you move your body forward in the chair, push your neck out, and try, unsuccessfully, to see out of the translucent windscreen and through the distracting sway of wipers that tease at vision – a disembodied head with darting eyes bouncing above the steering wheel. One of my friends remarked that road builders in Kenya need to understand that putting tarmac down does not equate to building a road. There is a lot of tarmac in Nairobi but not a lot of road.

I know that the moment I venture out, the traffic will start moving. I know it in my heart in such a compelling way that the thought has kept me rooted to my seat for the last thirty minutes. At the moment though, I’m just rationalizing the inevitable. I climb out, make it to the intersection and in the descending night, try to discern the difference between dark pools of water and the watery pools of darkness that just might be pavement. A hop, another hop, a skip, a hop into water, another hop into water, a skip out of water, a skip back into water, a curse, and two jumps, and I’m on the sidewalk running...jogging...walking really fast towards the theatre where I’m going to watch my cousin in a play.

Were these blocks always so long? Why is there so much water? Is my waterproof jacket really soaked through? Is my jacket actually waterproof, or did I make that up? Is the rain pouring through my umbrella? Nothing is moving on the roads. This would be a great time for the hosts of the various drive-time radio shows to have something different and compelling to say, but I have no doubt it’s the usual – men, women, sex, nervous laughter, sexual innuendo, sex, surprising laughter, women are terrible, men are terrible, crazy laughter, party, party hard, something solemn about government being a mess, politicians are bad, an entreaty for change, weather, traffic, sexual innuendo, sex. Made it! I wonder how much I’ve missed!

My cousin is really good, always is. At the intermission, I get up to find the bathroom. As I stand at the sink washing my hands, I look in the mirror and recognize the older gentleman toweling his behind me. It’s the former head of the East Af-
Notes from the Aftermath: fieldworking in Banda Aceh, Indonesia

It was the 26th December of 2009: the 5th anniversary of the Indian Ocean tsunami. The expectation of this moment during previous field visits was related to the idea that “other times” had less meaning (I may have absorbed this imagined timeframe from NGO views of the world). I had also savored the anticipation of arriving at this celebration physically, as I inched towards Banda Aceh along the west coast instead of flying directly from Medan like I had done before. As I considered approaching Banda Aceh through the “tsunami road”, an undated USAID report on the web warned: “The road south from Banda Aceh is open for about 80km to Lamno, where a bridge is still down. The 73km road from Lamno to Calang is due to open by late March. The 37km stretch from Calang to Teunom is now open. Between Teunom and Meulaboh, a 55km inland road is now passable for four-wheel-drive vehicles”. In reverse order, travelling from the south, we reached Tapaktuan that night without much difficulty after a long 8 hours in a L300 bus through the coffee plantations of Sumatra. Upon entering the province of Nanggroe Aceh Darussalam at Salem, an oversized, but otherwise cheap, sign described briefly the details of the Helsinki Peace Agreement of 2005 that gave Aceh increased autonomy. In Tapaktuan, I had a hard time getting a hotel until I could prove that I was foreign. A few weeks later, on January 1st, the increasing tightening of Shariah law would be reflected through the official prohibition of trousers for women. North from Tapaktuan, Aceh began to fade.

Two forms of tsunami ruins populated the landscape. To our left, and as a constant reminder, sections of the old decrepit road damaged by the tsunami wave were interspersed with the occasional uprooted coconut tree. To our right, clusters of NGO houses began to appear. Most of these were abandoned, but as the journey continued north, we became immune to them and stopped noticing or asking questions. Nobody knew who they belonged to or why they were abandoned. These are the true tsunami ruins. Moving north, each settlement was more destroyed than the previous one. The next stop, Meulaboh, was a coastal ghost. Here the beach had undergone reconstrucive surgery: giant tetris-looking cement stubs were beached here in an effort to domesticate the coast again. Debris from massive coral reefs reminded us that nature was also a victim. In Calang, the entire town was moved uphill after the catastrophe, leaving few significant buildings by the coast: the Red Cross, a tsunami evacuation structure, a monument, a few overpriced hotels, and the mass graves. From here, the journey to Lamno became a pilgrimage. The roads were intermittent, alternating between foreign-built 4-lane expressways under different flags, and unpaved trails. For hours, a local worker in the bus narrated a detailed account of the reconstruction efforts, pointing out based on their color and texture, the different types of foreign soils, which had been imported from other parts of the country. Only then did I realize that original soil of Sumatra is dark red.

Three bridges were still down. The first one has been replaced by a floating bridge made of coconut trees, although I cannot say that I understood the physics of this. Primitive ferries replaced the second and third bridges. These consisted of three wooden fishing boats tied together, a pair of wooden planks across to accommodate the width of the wheels of the bus, and a tiny 150cc dinghy outboard engine for directional control. We noticed the Gerakan Aceh Merdeka (GAM) flag on many of the boats, the Free Aceh Movement, and henceforth we called this “the GAM Navy”. During the precarious ferry crossings (these are not narrow or particularly slow rivers), we discussed the degree to which GAM had filled the structural gaps left unresolved by the Indonesian government. Were these men members of GAM? No, they were not even Acehnese, but they supported the struggle.

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Two hundred kilometers and two weeks later, we finally arrived to Banda Aceh, and it is almost Tsunami Day. The news had been issuing warnings for riots, which appear to be a common occurrence surrounding Christmas time. Together with the planned visit of the Vice President to Banda Aceh, this translates as a heavy military presence in the city. Caught in a flash tropical rainstorm that afternoon, we find ourselves in a warung kopi across from Baiturrahman Grand Mosque packed with Brimob soldiers, the Indonesian National Police special operations force units that took a leading role in the “dirty war” narratives before the tsunami. A tank-looking armored vehicle sits pointing its guns at the Tsunami Museum. Every significant tsunami site in town is fenced off for a different event and the potential of an official visit. Tsunami Day comes without any incidents but with an overload of precautions. In the port of Ulee-Lheue, a massive ceremony is taking place, but no one seems to be allowed inside. We all wait outside the fences for hours, chatting to the journalists that also failed to get the correct clearance. A bunch of clueless tourists approached the gate too, en route to diving in Pulau Weh, flaunting inappropriate clothing, but they are not allowed inside either. The day comes to an end with a big journalistic bang both on television and in the papers. But on ground zero, it was an ordinary day. My Aceh family did not intend to attend any of the celebrations. Neither did my friends.

This was the core of my hectic fieldwork, which my friend Aysha called “parachute ethnography” due to its logistical challenges. But when I began research in 2006, I felt that I had missed the right time. Looking for legitimacy in my work, I was unsure of when that was, but sure I had missed it. I had missed a pre-tsunami Aceh, I had missed the immediate aftermath, the peak of NGO invasions, and I would inevitably miss the long-term recovery of the city outside the boundaries of my PhD research. It seems fitting as an archaeologist that I should be perpetually haunted by a chronological dilemma.

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I hug my cousin as I prepare to leave. It has stopped raining. The traffic still isn’t moving but it’s empty on the street that the theatre sits on. It’s a road that doesn’t come from anywhere except traffic, or go into anything except more traffic. It’s quiet. Right here reminds me of home – a Nairobi that I lost and that lost me. My cousin asks if I want to go for dinner. She has to meet some friends who never made it to the play because they are still stuck in traffic. It would be at one of the city hotels. I decline. I always feel underdressed and uncomfortable in such locations. I’m the poor player’s poor player. And I’m still wet. But giddy, thanking myself for my good fortune in securing an interview in a bathroom. I see dissertations and degrees dancing in my head again. I want to walk. And imagine it’s raining. I like the anonymity of darkness, and the company of my banality. In it I can always dream… middle class dreams to distract me from the buck as it comes swinging by.
Did you hear about Doña Vicky?  
Domestic Violence in Bluefields, Nicaragua

I knew unobjectively that there was something about Ms. Robbie Mayfield that I liked immediately. One could argue though that perhaps there is some sort of universal appeal to women in law enforcement who work towards the aid of battered and abused women. Despite the multitude of daily challenges and disappointments she faced, Ms. Robbie maintained a vivacious and steadfast attitude that I sometimes thought was a Sisyphean effort, but ultimately concluded was a beautiful resistance.

I first met Ms. Robbie through a mutual friend during my first week in Bluefields, Nicaragua. I was surprised that the head of the Comisería, the branch of the police department that dealt with domestic violence cases, was a woman and was Creole. Though afro-descendants are the largest minority, at 36%, in the southern autonomous region of Nicaragua, they are seldom in positions of authority, owing to multilayered socioeconomic, political, and racial discrimination.

What was initially intended to be a casual drop in greeting turned into an hour-long discussion regarding Bluefields’ local news. News surrounding the burglary, rape, and murder of an elderly woman that occurred just minutes from the police station rapidly spread from the city’s downtown and epicenter. It didn’t take much time however before the news was conflated with rumors of jealous lovers and police corruption regarding the escape of the primary suspect. But Ms. Robbie made it clear that her office was no rumor mill. She validated that the woman we all hesitated to address by name, perhaps because of the discomfort produced by our geographic and gendered proximity to the crime, was brutally violated by a man apparently unknown to her.

The same week of the incident, the man suspected of the elderly woman’s murder was arrested; he escaped into the “bush” of the southern Nicaraguan jungle and mangrove forests. Ms. Robbie was not fazed by the likely possibility that the man escaped with police aid. "After all," she said, "most of the police in Bluefields were transfers from the Pacific, relocated as a form of punishment for some degree of unfavorable conduct." Needless to say, it was difficult to hear about the violence so close to all our homes and the possibility of police involvement in perpetuating violence against women. And yet, I couldn’t help but linger on the rumors. How and why did this figure of a jealous lover become fabricated?

In subsequent meetings with Ms. Robbie, and learning more about violence against women, I quickly became familiar with the national statistics reporting that 66% of battered Nicaraguan women suffered at the hands of family members, often intimate partners. Domestic violence in Nicaragua is the burden of one in three women, although government reports recognize that this number is an underestimate and does not accurately depict the extent of violence against women in Nicaragua. With these statistics representing only a shadow of the reality of violence that Nicaraguans face, I started to better understand the environment that perpetuated the rumors, and how these rumors could become a believable extension of the truth.

Speaking with women’s health and rights advocates like Ms. Robbie, it rapidly became clear these national figures were not just numbers and that the rumors were indeed an unpleasant representation of reality. Both statistics and rumors depicted lives in which violence was firmly engrained. Within these national statistics, the Creole community was
of particular interest to public health officials and my own research because of their reluctance to talk about domestic violence, thus creating an atmosphere in which domestic violence is endemic and routine. Subsequently, recent public health campaigns have shifted their focus to Creole women. There are now billboards in English, their home language, urging them to speak out against violence. Legal and health organizations have made efforts to include at least one female Creole staff member to meet the needs of this silent community. Still, the health advocates, medical professionals, and policewomen interviewed all lamented that Creole women were the least likely demographic to denounce domestic violence cases.

These and other Creole female community leaders suggested that the barriers to denouncement amongst Creole women are two-fold. First, the Creole community perpetuates silence as the expected response to violence in the home. Second, denouncing perpetrators is itself violent and exposes deeper systems of violence that Creole women face. In other words, domestic violence within the Creole community does not only represent a physical violence, but also symbolic and structural violence.

The rumor mill that with each retelling turned the violence against the elderly woman into an object of local speculation is the same machinery that women interviewed for my study identified as one of the principle reasons for not speaking out against their abusers. “What would the neighbors think?” they would say and then respond, “And anyways it is a private issue.” Inscribed in this response was the communal belief that women are responsible for the unity of their families and that their own value was tied to the maintenance of a partner. Even when Creole women gain the confidence to speak the unspeakable, their lack of confidence in the legal and medical systems would again discourage them from speaking out. The acknowledgement of the dearth of English speaking staff and resources leads to superficially tangential conversations regarding educational, economic, and language disparities that continue to separate Creoles from accessing the opportunities and benefits provided to the Mestizo majority.

For the few women who did speak out, speaking the unspeakable wasn’t just about a heroic move to speak out against social norms. Speaking the unspeakable about intrafamilial abuse symbolized confronting national institutions that historically made little effort to account for Creole people, let alone their women. From a public health standpoint, the process of repeating one’s account of violence to various legal and medical intermediaries legitimized violence against women as a community health issue. Yet, each retelling was an example of negative cooperation. Each retelling required a concerted effort exacerbated by the tension between the self-affirming act of speaking out against one’s abuser and the transference of this story into subject-less, objectifying medical language. It is here in this tension between subjectification and desubjectification that violence against Creole women is re-inscribed in the legitimacy of their own abuse.
Into the Fire: Navigating Object Curation in Australia’s Western Desert

As I sat outside, staring into the fire at the center of the compound, I heard pleading cries coming from the porch behind me. A growled threat came in response. Turning, I saw three little faces, eyes wide, lit up by a tiny screen. I was in the middle of Australia’s Western Desert, Martu country, where the stars burned bright in the night sky, and the sounds that I heard were the same that I had heard for what seemed like all day long: an argument over a new Nintendo DS handheld. Parungu was one of the young daughters at the camp where I was staying, and she had just been awarded the gaming system for having the best attendance at the community school. And of course, all her sisters were begging nonstop for a chance to be Mario for a round or two.

"Burn it!" sighed in desperation the old patriarch Karimara sitting next to me. His wide eyes were tired beneath the dusty brim of his cowboy hat.

And sure enough, a night later and another whole day of the entire camp being engulfed by the children jockeying for a chance at the Nintendo, young Parungu launched the system straight for the fire.

It was a shocking eruption to witness, to be sure. But after digesting the event, I was not entirely surprised. I had read of the many accounts of Australia’s Desert Peoples that cited the primacy of social relations over material goods. In wishing the Nintendo away, and ultimately in tossing it for the fire, these two Martu acted out this idea, seeming to prefer social peace to the trouble stirred by the object. A material record of this dynamic was easily found a short walk outside the community at the sprawling garbage heap, where I found the spent husks of everything from shattered chairs and stoves to scratched DVDs and smashed iPods. But I was more interested in the handful of items that were constantly used in the everyday at the community, yet seemed to be absent with no trace at the garbage heap, objects such as knives and rifles. In the shifting political climate of the Australian national and state governance and with large amounts of funding entering this community from outside sources, the image of Desert People as one that gives little care to material objects has become increasingly problematic in recent years.

Scholarly depictions of the Aboriginal people living in these outstations, or remote communities, are dominated by the image of the egalitarian man venerated for sharing away his possessions. But discussion of the objects that do receive intense curation despite their socially contested nature has garnered little attention. Curation here refers to a specific set of practices which prolong the lifespan of an object. My research, supported by a Boas Grant from the Anthropology department and a Major Grant from the VPUE, looked to better understand which objects are curated over others, who is curating these objects, and how conditions have helped weight the tradeoffs individuals face to curate or not curate.

After visiting the Martu people of the Aboriginal Australian community of Parnngurr through a 2009 Bing Overseas seminar and noticing a curation bias to some objects over others, I returned to Parnngurr the next summer to give a new look to object curation under the mentoring guidance of Professors Doug and Rebecca Bird and PhD candidate Brian Codding. With only a few weeks to tackle these questions, I decided to focus on vehicles, an object that has become a fixture in contemporary outstation life. Vehicles not only support hyper-mobility of residents to go on day-long foraging bouts outside the community or to travel hours away to neighboring towns and outstations to visit relatives or fulfill social obligations, but also to make trips across the small community only a few hundred meters wide. Though only beginning to own and operate vehicles over the last few decades, many Martu today have an intimate knowledge of vehicle function and repair, and cultivate stories of "bush mechanics," individuals who are able to improvise repairs from the unpredictable materials of the outstation and desert environments.

To better understand these questions I gathered quantitative data from an inventory of the local scrap yard that catalogued forty-two abandoned vehicles and documented which parts had been salvaged from each. The scrap yard was split roughly between sixty percent trucks and forty percent sedans. Analysis of the scrap yard inventory allowed me to understand the patterns of parts that were salvaged from different types of vehicles and ultimately to provide quantitative evidence to support the idea that certain vehicles are being curated over others. The results demonstrated that there were some parts salvaged universally from vehicles, like wheels and fan belts, and others that were just salvaged from trucks. I found that the hearty trucks, especially the Toyota Landcruiser Personnel Carriers, had more parts salvaged, and more major parts salvaged, such as engine block and drive train parts. From...
these patterns I was able to make important inferences about the curation bias that created the material record I had inventoried in the scrap yard.

Some conditions that weight the curation bias towards trucks were made clear when my quantitative data could be held up against my own and other’s ethnographic work among Desert People. From the rough, graded dirt tracks to off road transit across the dune-fields, the road breaks down any vehicle very quickly, and driving outside the community makes repair a necessity to maintain present lifestyles at the community. Trucks are certainly a more durable option, and Toyota Landcruisers, in particular, are designed to withstand the stress of bush driving. In addition, under the hood, Landcruisers have remained largely identical for the last thirty years, meaning parts are more compatible with trucks presently in the community. However, due to social imperatives of sharing, accumulating the capital required to purchase one of these vehicles (of which Toyota Landcruisers are the most expensive) is extremely difficult. Acquiring parts from outside of the community seems to pose a similar barrier for all types of vehicles. Since sedans are less expensive to purchase and their parts are generally less compatible between different makes and models, it may frequently be more profitable to simply replace the vehicle than to continue curating it. Thus, conditions surrounding the composition of the present material record and the difficulty surrounding acquiring new trucks make their curation a less costly option than simple replacement.

The importance of these observations goes beyond simply widening our scholarly understanding of contemporary outstation life. The people at Parnngurr exist in an environment that conditions both tossing a game system for the fire on one hand and intensely curating lumbering Landcruisers on the other. Vehicle use plays a significant role in foraging and expanding its radius around the community. The benefits to biodiversity that are stimulated by Martu foraging and controlled burning, demonstrated by Professors Rebecca Bird and Doug Bird, then are intimately connected to vehicular use. However, with governments and other outsiders focusing on eliminating statistical inequality, it would seem likely that vehicle curation and the potential biodiversity benefits of vehicle use will be overlooked. Initiatives that seek to supplement vehicle and part accessibility could stand to make a greater impact than those that attempt to shape Aboriginal people into Western visions of equality. With a better understanding of how vehicles are curated, the Martu and outsiders intertwined at these outstation communities can make effective changes and strengthen the tenuous relationship that currently exists between these two overlapping worlds.

My fieldwork in India was funded by an American Institute for Indian Studies (AIIS) Junior Fellowship and a Fulbright-Hays Doctoral Dissertation Research Abroad (DDRA) fellowship. In 2008, I graduated from the Department of Comparative Human Development (HD) at the University of Chicago, and won the William E. Henry prize for the best PhD dissertation that year. My training at HD enabled completion of the pre-internship requirements for licensure as a clinical psychologist. In 2008-2010 I was employed as a postdoctoral researcher in the Department of Psychiatry at UCLA examining the impact of the California Mental Health Services Act (MHSA) of 2004. Since September of 2010, I have been a postdoctoral scholar in the Department of Anthropology at Stanford working with Tanya Luhrmann. The focus on my research with Professor Luhrmann is in trying to account for the WHO findings that outcomes for schizophrenia are better in the developing world than in the developed world, with the very best outcomes from India. Currently, we are working on a manuscript that examines the disparate forms that social abandonment takes in societies with well-funded systems of social welfare and social surveillance, as opposed to those that rely almost entirely on networks of kin for care. We are also working on an edited volume that will feature cases of schizophrenia across cultures.

In addition to this work, I am also conducting a research project with Tanya Luhrmann on the phenomenology of supernatural experience. Based on interviews in Thailand and the United States with people who have directly felt the presence of supernatural beings, Prof. Luhrmann and I are creating a new methodology for looking at mental models and theory of mind. Taken together, my work bridges social and cognitive psychology with psychological and medical anthropology, suggesting a new way of thinking about psychological variability across cultures.
Ruth Rickard (BA 1943)
Becoming an antique myself!! Managed to break my hip - hope to reach 90 this year!!

Nancy M Williams (A.B. 1950)
Honorary Reader in Anthropology, School of Social Science, University of Queensland.
Consultancies include work on natural resource and cultural heritage projects for Aboriginal organisations

Joanna Kirkpatrick (BA 1951)
Film review editor for the journal, *Visual Anthropology*. Prints of my photos of Bangladesh rickshaw arts were in an exhibit at Dakshina Chitra Museum in Chennai, India in January this year in conjunction with the conference, "Urban Visualities".

James H Erickson (BA 1952)
Adjunct Faculties - Northeastern Ill. Univ. and North Park Theological Seminary (Both in Chicago). Retired Assistant Surgeon General U.S. Public Health Service. Part-time teaching, exercise science and ministry. Volunteer chaplain/Medical Officer, U.S. Airforce Auxiliary/Civil Air Patrol. Full-time and part-time Pastor in Ministry.

Mary S Williamson (BA 1952)
Retired.

William H Crocker (MA 1953)
Retired emeritus Anth. Dept. NMNH Smithsonian Institution. I continue to collect 12 diaries a month (1 hr. long) on tape from Canela Indians el Maranhao, Brazil, among whom I have done field work since 1957.

Jerrynie C Miller (1953)
Retired.

Lois M Lancaster (B.A. 1954)

Cynthia Shepard (MA 1955)
Retired mostly.

Joan C Becker (BA 1955)
Retired.

Martha M Bell (BA 1958)
Retired. Donating homemade quilts to Japan and local non-profit organizations. Support of House of Hope Orphanage in Zacapa, Guatemala, where our son is director and raising 12 of the orphans.

Joanne H Lazar (BA 1958)
Retired.

A. D. Fisher (MA 1959, PhD 1966)
Professor Emeritus, Univ. of Alberta. Presenting a paper to the Canadian Anthropology Society in Fredericton, N.B. on the Alberta Indian Education Centre Proposal of 1970. (May, 2011)

Maryanna S Stockholm (BA 1961)
W.A. Gerbode Foundation Chair in S.F. Corporate board in Hawaii. (Alexander and Baldwin, Inc.) Trustee the Cal Pacific Med Center 70.

Lynda Lytle Holmstrom (BA 1961)
Professor Emerita and also part-time faculty Department of Sociology, Boston College. I (with colleagues) have been studying upper-middle-class families and the college application process. Our most recent article - about parental identity and how parents feel about paying for college - will appear in the *Journal Symbolic Interaction* (Vol. 34, 2011).

Ruth Sutherlin-Hayward (BA 1961)
President and executive director the Panchen Lama-Tashi Lhunpo Project. www.honorpanchenlama.org. Video "Beyond the Ego: A Tibetan Buddhist Monk's Journey to Compassion"; Video in the works: "Oh Bless Us, Gedun Drup: A Prayer Hall for Tashi Lhunpo"; Major gift to Iacma of Tibetan furniture; raised about $300,000 for Tashi Lhunpo Prayer Hall.

Sharon J DeMartini (BA 1962)
School psychologist, West Valley College, Saratoga

David K Jordan (MA 1963)
Prof. Emeritus of Anthropology UCSD. Retired.

Rosana L Hart (BA 1964)
President, Hartworks, Inc. Writing dog training books, serving on the board of a newly-formed library district, living simply in a low-impact way.

Theodora C Kreps (PhD 1964)
Retired

Stephen A Tyler (PhD 1964)

Gary Craven (BA 1966)
Retired.

Michael Agar (AB 1967)

John P O'Grady (BA 1967, MA 1969)
Professor: Obstetrics and Gynecology, Tufts University School of Medicine, Boston, Massachusetts, Medical Director: Family Life Center, Mercy Medical Center, Springfield, Massachusetts.

Savannah T Walling (BA 1968)
Artistic Director, Vancouver Moving Theatre; Associate Artistic Director, Downtown Eastside Heart of the City Festival. Published "Excavating Yesterday" in alt. theatre, Vol 7.2 (December 2009). Production: 7th annual Downtown Eastside Heart of the City Festival (over 40 community partners, 30 venues, hundreds of artists); 2nd Downtown Eastside Arts for All Institutes (week long course - principles and practices that engage with and build community); Spirit Rising Festival and East End Blues & All That Jazz (festival and concert of music and memories of East End's historic black community). Co-wrote "Bah Humbug!" (staged reading of eastside adaptation of Dickens' "A Christmas Carol"), "The Minotaur Dreams" (new telling of an ancient tale, promenade style, puppet-based), "We Are the People" (concert celebrating Vancouver's founding neighbourhood). Awards: joint recipients of the 2008 British Columbia Community Achievement Award; City of Vancouver 2009 Mayor's Award (Community Arts).

Frances Ann Hitchcock (AB 1968)
Senior Advisor for Scientific Collections and Environmental Safeguards, National Park Service.

John T Omohundro (AB 1968)
Distinguished Teaching Professor, Emeritus, Anthropology and Environmental Studies, SUNY Potsdam (NY). Created and chaired the interdisciplinary environmental studies major emphasizing broad liberal studies education.

Phillip G Riles (BA 1969)
Director of Gemstone Educational Management.

George W Nowell (AB 1969)

Diane Silven (BA 1969)
Retired high school teacher. Choreographer for children 6-14 years of age. Recently choreographed "Sleeping Beauty". Also teach exercise classes for Active Senior Citizens and Adults with Disabilities.

F.J. Van Rheezen (AM 1970)
Clinical Professor of Psychiatry, Stanford.
Psychiatric Consultant, Stanford Oncology and Hematology Divisions. Five children graduating from Stanford or UC. Still seeing patients. Won't retire until Alzheimers gets me. Maybe it's too late!

Richard L Kimball (MS 1970)
Even though I am officially retired, I still do a lot of research through travel and reading. I am currently writing a book on my 10 years in Africa: From C to C: The Fugitives' Return Home.

David B Kronenfeld (PhD 1970)

William J Rompf (BA 1971)
Retired. Lived to reach 61 in spite of life of debauchary.

Danton Spivey (AB 1971)
Disabled with Chronic Fatigue Syndrome.

Carolyn Clark (BA 1971)
Professor, Communication Department, Salt Lake Comm College. Developing the first fully online degree for our college; backpacking 360 miles of the Pacific Crest Trail during July 2010 (Castle Craggs, CA to Mt. Thielsen, OR).

Martti Vallila (BA 1971)
Owner of Virtual Pro, consulting company since 1992, Co-founder of startups Buddha Biopharma Oy, Fuzzy Chip Ple. Ltd, helblan, several others... Recently built a website www.marttiavallila.com that describes the companies founded, all based on Russian sourced innovations. Have written a book, Bannana in Russia, available on the web site. Buddha Biopharma now conducting clinical trials in Kazakhstan on a patented compound promising the prevention of Alzheimers and other age related neurological illnesses (really!)

Theodore E Downing (PhD 1972)

Nancy B Chandler (BA 1973)
Owner/Operator Phoenix Farm, Farm Educator. For 2 years, I have done farm consulting in Production and Marketing for new American farmers. I am co-chair of a natural resource conservation non-profit, which protects forests, farms, and fisheries in coastal and central Maine. I will continue to build leadership in our volunteer board and guide Time and Tide RC&D through its recent loss of federal funds.

Jean DeBernardi (BA 1973)
Professor, Department of Anthropology, University of Alberta. In February 2011, I launched a new research project on contemporary Chinese tea culture in Fujian and Zhejiang provinces. I recently edited the collected essays of British social anthropologist, Marjorie Topley, who did early research on Cantonese society in postwar Singapore and Hong Kong, and the book was published in early 2011.

Michael Dieterl (AB 1974)

Fred Dobb (MA 1974)
Director, BECAS Ciencias Chile, UC Davis, Film Curator, La Raza/Galeria Posada, Director, Federico Films. Publication: "The Transformative Power of the Arts in Closing the Achievement Gap", "Teacher Training: Science teachers in USA and Chile"; Presentation: "English Learners Writing Like Scientists," National Science Teachers Association Conference, San Francisco.

Dean Chavers (MA 1975)

Cynthia Russell (BA 1975)
Principal, CrossSector Partners. Appointed to Nahmal Advisory Board, Stanford Univ. Clayman Institute for Gender Research; established management consulting practice to assist not profit organizations in building more self-sustaining entities.
After completing my undergraduate work at Stanford in 2008 in anthropology, I entered medical school intent on transforming my passion for ‘doing good’ into humanitarian action, planning on entering a ‘career’ in global health. Discomforted and disaffected by the apolitical and technocratic nature of my medical training, and disillusioned by the compromises I felt were being made against the values of justice and equality, even among ‘progressive’ approaches, I decided to return to anthropology and am now a joint MD/PhD student in medical anthropology at UC-Berkeley.

The jarring disjuncture between my own ideals and what I was told were the “realities” of medicine are not uncommon among medical students. It is well-known that students entering medical school with compassionate concern for others exit with significantly less empathy, attributed to a mixture of, among other factors, burnout, careerism, and ‘professionalization’ (‘bureaucratification’ seems more apt to me). Observing this, I grew interested in the question of how medical and humanitarian desires always become co-opted in practice. The seminal work of our own Liisa Malkki and Jim Fergusson have explored the unexpectedly malevolent effects of humanitarian practice at large by the institutional level, in creating ‘speechless’ dehistoricized masses of humanity and erasing politics and culture through an earlier version of the development apparatus. Malkki and Ferguson’s work, like most in/around the anthropology of humanitarianism, addresses important structural questions involving the complicity of media, aid agencies, governments, and so forth in the persistence of poverty and inequality. Yet very few scholars have examined exactly how individual charitable subjects and their objects become (or are already) co-opted in the seemingly contradictory outcomes produced by good intentions and bountiful forms of political, social, and economic capital.

My proposed fieldwork in northern Uganda aims to interrogate this question through a genealogical approach. The site of conflict between the rebellious Lord’s Resistance Army/Movement and the national government, and marked by child abduction and soldiering, rape, HIV/AIDS, and other afflictions, northern Uganda has become a magnet for humanitarian sentiment. The conflict has driven a variety of Western humanitarian actors, including physicians, evangelical Christians, and young volunteers, to a country that is frequently referred to as the success story of neoliberal politicoeconomic reform in Africa. Although most Africanists logically focus on the structural effects of policies like adjustment, there has been remarkably little attention to a Foucauldian understanding of the creation of ‘neoliberal’ subjects. The objects of market-based politicoeconomic reform and of non-governmental approaches to the provision of their basic social services, Acholi aid recipients are surrounded by neoliberal ideologies and approaches to living. How can we characterize the aspirations, desires, practices, and so on— in short, the habitus— of aid recipients today given these transformations? And how do they compare to past charitable subjectivities, created in the shadow of colonialism, Christianity, and Islam, among other influences?

On the other side of this subject-object divide is the creation of the aid worker, one of the newer versions of the charitable subject. A young Berkeley student in the 60s with a desire to ‘do good’ was more likely to join the Free Speech Movement and similar radical political actions; today, this student might sooner sign up for a volunteer position in an NGO in Africa. Although this turn away from radicalism is partially a result of Berkeley’s gentrification and increasingly elitist policies of admission, it is also reflective of a strikingly different orientation toward (and, in Marxist terms, misrecognition of) the world. This orientation is informed by technocracy, corporatism, and other structures of knowledge, many of which characterize the present historical conjuncture of capitalism. Perhaps best described by Deleuze’s idea of the control society, this conjuncture includes other recognizable changes on the Left—the fall of unionism, the relative public silence over Iraq compared to Vietnam, and so forth. How have these new subjects been created over the past fifty years? What makes the young Left today more likely to become bureaucrats than revolutionaries?

Critical to the relationship between the aid worker and aid recipient today is a mutual fetishization of each other. Aid workers travelling to northern Uganda, despite the best intentions, are more likely than not to have simplistic and potentially apolitical views of Acholi as ‘suffering victims’; similarly, Acholi aid recipients are certain to have their own conjectures for the presence, politics, and cultural practices of Western aid workers. In ‘the humanitarian encounter,’ the fetishizer meets his fetish beyond the stereotypes provided by media, cultural narratives, and other arenas of knowledge. The potential for a shift in consciousness is tremendous. The fetishizer has the chance for a radical re-understanding of his own positioning, a shattering of his habitus with the potential to reach a new level of consciousness. To what extent does the ‘humanitarian encounter’ make or re-make charitable subjects and objects? How does it change individual attitudes, behaviors, practices, and political beliefs?

 Sadly, these types of encounters rarely spark real transformation. But they can provide insight into the historical transformation of subjects critical to understanding how and why attempts to ‘do good’ sit almost perpetually locked in cages of bourgeois ideology. In order to understand where our moral sentiments came from, and where they are heading, it is critical to trace a genealogy of charity. In northern Uganda, this includes study of the civilizing ‘do-gooders’ of colonialism—notably, Italian missionaries who set up hospitals and similar institutions of care—whose archives, full of thoughts on their own motivations and actions towards the Acholi people, have not been extensively examined. Today, more broadly, in the discourses of human rights and humanitarianism, ‘doing good’ is trapped in a concern for ‘humanity’ or humanism that fits...
Alumni Profile - Sam Dubal (continued from PG 28)

Without a clearer understanding of who we are, where we have been, and where we are going, humanitarianism, including medicine, will remain like a band-aid over the hegemonic social abscesses of capitalism and neoliberalism. Failing to address the structural causes of suffering while providing a shallow fulfillment of our moral sentiments, it may only become further intertwined with the very processes and subjectivities against which it strives to fight.

Sam is an MD/PhD candidate at Harvard Medical School and UC-Berkeley. He can be reached at sam_dubal@berkeley.edu.
Michael Margolis (BA, MA 1990)
UX Research Partner, Google Ventures. Joined Google and moved to Seattle area with my family in 2006. Worked on communication products (e.g. Gmail, Talk, Voice), and managed local team of designers and researchers. In 7/10, joined Google's venture capital team. I get to work with various awesome startup companies, providing user experience and product design expertise.

Tsuyoshi Shibata (MA 1991)
Head of English Department, Seiun Academy Nagasaki Japan.

Sharon Talbott (MA 1991)
Consultant, Energy & Smart Grid. Nurturing the ethnolinguistic curiosity of my "tween" kids - my daughter has chosen to recreate ancient cosmetics and research the culture of pulchritude in the Roman Empire. We drew the line at harvesting the equivalent of gladiator sweat, but grinding malachite is not out of the realm of possibility. My son studies Latin and is willing to contribute semantic analysis, but not actual perspiration, to the project. This summer, the whole family will spend a month in Kunming studying Mandarin. Work is fine too - there are a fair number of anthropologists entering the tech space, working on behavioral studies and climate change, so it's wonderful to get paid for ethnographic insight. And passing through life's seasons in my community of faith - continuing to cultivate counter-cultural behavior as we grow older together - has been a steady gift.

Lisa S Lipschitz (BA 1991)
Department chief OB-GYN Scripps Mercy Hospital. Two beautiful children age 5 and 3.

Dawn M Rodeschin (AB Anthropology / Social Sciences 1991)
US Army lieutenant colonel, Northeast Asia Foreign Area Officer. Working with Government of Iraq to send qualified individuals to training in the US - ensuring exposure to American way of life, democratic values, respect for human rights while providing technical and strategic training essential for the future of a strong, stable and democratic Iraq.

Hugh Gusterson (PhD 1992)
Professor, George Mason University. The Insecure American, co-edited with Cathe-rine Bisteman (University of California Press, 2009)

Joel Streicker (PhD 1992)

Evelyn Blackwood (PhD 1993)
Professor, Department of Anthropology, Purdue University. Promoted to full professor in 2010. Recent publications include Falling into the Lesbi World: Desire and Difference in Indonesia (University of Hawaii Press, 2010) http://www.uhpress.hawaii.edu/shopcore/978-0-8248-3487-6/. Also co-edited the award-winning anthology, Women's Sexualities and Masculinities in a Globalizing Asia (2007). For more info see my webpage at http://web.ics.purdue.edu/~blackwoo/index.htm.

Susan Y Hirotani (MA 1993)
The Life Coach.

Dee A Espinoza (BA 1993)
Owner/Principal Investigator, Espinoza Cultural Services, LLC. I started a cultural resource management consulting firm, Espinoza Cultural Services, in 2010. ECS is a small, woman- and minority-owned, HUB-Zone-certified business. We have offices in Colorado and Texas. ECS has completed several projects in South Dakota and Texas since its inception over a year ago. We will have a busy field season in 2011, consisting mostly of fieldwork in the Dakotas and adjoining northern states. Visit our website and drop us a line: www.ecs-arch.com.

Wai Poc (AB 1993)
Principal in HR for Research at Genentech. Finally visited Melanesian islands in 2011!

Clea Koff (BA 1994)
1. Author, 2. Director, MPID (Missing Persons Identification Resource Center). A z-book deal for the worldwide English rights to publish the first books in my mystery novel series, which features two forensic anthropologists profiling missing persons in order to help identify the backlog of unidentified bodies in the U.S. FREEZING, the first in the series, will be published by Severn House in the Fall of 2011.

Lynn D Burnham (1994)
Reading Intervention Teacher, Denver Public Schools.

Sonja V Srinivasan (BA 1995)
I am studying opera singing, a serious fiction writer, and also occasionally wearing my hat as an academic teaching consultant. I also am a classical music reviewer. I let go of a very promising career in academia to pursue an arts career. Though I began studying singing in 1998, it was only two years ago when I decided to drop everything to do it. My voice professor is the James Gibbs of the opera world----another African-American trailblazer! As if pursuing professional opera singing weren't enough, I am also a serious fiction writer, waiting to get published.

Amy Borovoy (PhD 1995)
Recently published, "Japan as Mirror: Neoliberalism's Promise and Costs", in Carol J. Greenhouse, ed. Ethnographies of Neoliberalism (U. Penn 2010). Also recently published, "What color is your parachute? The Post-Pedigree Society" in Social Class in Japan, Hiroshi Ishida and David Slater, eds. (Routledge Press, 2010).

Paola Zitlali Morales (BA 1998)
Assistant Professor at the University of Illinois at Chicago in the Department of Curriculum and Instruction. After graduating from the University of California, Los Angeles with her Ph.D. in Education, Paola Zitlali returned to her home state of Illinois to begin her first year as an assistant professor in the College of Education at the University of Illinois at Chicago. A member of the American Educational Research Association (AERA) and the American Anthropological Association (AAA), her research interests include the teaching and learning of English learners, language ideologies, and academic identity.

Donna Daniels (PhD 1998)

Gilbert Borrego (BA 1998, MA 2000)
Library Technician. I work for the Smithsonian Libraries on the Biodiversity Heritage Library. The Biodiversity Heritage Library (BHL) is a consortium of 12 natural history and botanical libraries that cooperate to digitize and make accessible the legacy literature of biodiversity held in their collections and to make that literature available for open access and responsible use as a part of a global "biodiversity commons." BHL also serves as the foundational literature component of the Encyclopedia of Life (EOL).

Jamie Dermon (MA 1999)
Senior Medical Officer, Middlemore Hospital Emergency Department, Auckland, New Zealand.

Gautam A Deshpande (MA 1999)
Staff Physician, US Embassy Tokyo, Researcher, St. Luke’s International Hospital, Tokyo. Moved to Tokyo. Great city, except for all the earthquakes.

Alejandro Amezcuia (BA 1999)
In August 2010, I earned a Ph.D. in Public Administration from the Maxwell School at Syracuse University. I conducted the first ever census of business incubators and their tenants and found startling results. Despite the support given to start-up incubated businesses, they are more likely to fail in the long-run in comparison to a matched comparison group of non-incubated businesses.
Medical Anthropology Grads  
— Where are they now?

Mei Zhan (PhD, 2002) – Received tenure at the University of California, Irvine. Mei Zhan conducts research in the areas of medical anthropology, cultural and social studies of science, globalization and transnationalism, and China studies.

Jennifer Chertow (PhD, 2007) – Accepted to College of Medicine at University of Illinois at Chicago. Jennifer Chertow aims to work as a medical anthropologist at the global-local nexus to diagnose, treat, and cure disease as well as critique the power structures that undermine communities’ access to health.

Tiffany C Anaebere (BA, 2007) – Medical student at Duke University School of Medicine. Beginning in August 2011, Tiffany Anaebere will spend one year as a Clinical Research Fellow at the National Institute of Health’s Clinical Research Training Program in Bethesda, MD.

Casey Nevitt (MA, 2008) – Third year medical student at University of California, Davis. Casey Nevitt spent last summer at Shirati Hospital in Tanzania.

Jocelyn Chua (PhD, 2009) – Currently a medical Anthropology Post-doctoral Fellow at University of North Carolina, Chapel Hill, where she has accepted an Assistant Professor position starting the Fall of 2011. Jocelyn Chua’s research is grounded in the interdisciplinary study of the intersections between political economy, social transformation, and the ethical management of life and death in postcolonial South Asia.

Ramah McKay (PhD, 2010) – Accepted a Postdoctoral Research Associate position in Medical Anthropology at the Woodrow Wilson School, Princeton University. She has also accepted an Assistant Professor of Anthropology position at the University of Minnesota for Fall 2012. Ramah’s research explores how global health interventions transform and build upon long-standing development practices in Mozambique.

I’m currently teaching entrepreneurship as a Post-Doc at the Whitman School of Management.

Bryan J Huang (BA 1999)  
Associate Chief, Division of Hospital Medicine; Assistant Clinical Professor of Medicine, UCSD Department of Medicine.

Daniel E Howard (BS 1999)  
Pediatrian, Austin Diagnostic Clinic. I completed my pediatrics residency and am now a full-time pediatrician in Austin, Texas. I picked up a Masters of Public Health along the way, and did some medical research during my training. I have an amazing wife and 2 wonderful children.

VICTORIA SANFORD (PhD 2000)  
Associate Professor and Doctoral Faculty, Lehman College, City University of New York. I published La Masacre de Panzós: Étnicidad, tierra y violencia en Guatemala (FyG Editores, 2009) and, with support from Fundacion Soros Guatemala, I presented it in Panzós in 2010 to more than 600 local residents. With grants from the Open Society Institute, my colleague Dr. Heather Walsh-Haney and I have been working on high impact feminicide cases in Guatemala.

Edward T Huyck (AB 2000)  
Architectural designer, Boora Architects. Teddy recently joined Boora Architects in Portland, Oregon, the architects of both the new Engineering Quad and the new Business school.

Laura C Brown (BA, MA 2001)  
Post Doc, Center for Cultural Analysis, Rutgers University. Joining the Anthropology Department at the University of Pittsburgh in the Fall.

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

Genevieve Herrick (BA 2002)  
Mother, Doula. I recently attended my first birth as a doula.

Elana N Hadar (BA 2002)  
Resident, Internal Medicine (Small Animal, Veterinary Medicine).

Chloé Conger (BA, MA 2002)  
Vocalist in the band, The Silver Pesos. I’ve been traveling hither and thither for 5 years, teaching yoga and meditation, studying nutrition, leading cleanses, and counseling people on health. I fell in love with permaculture and organic gardening, had adventures in Mexico, Bali, Thailand, and Cambodia. My band, The Silver Pesos, released its debut album and we’re going to Bali to rehearse and record more. We’ll be playing out this summer in LA. You can hear us at thesilverpesos.com.

Christine Snyder (BA 2002)  
Acupuncturist. I completed my Masters in Oriental Medicine and gave birth to my first child. Her name is Grace Adelle.

Lauren Inouye (2002)  
Environmental finance professional. Nothing related to anthropology, although I’d enjoy re-connecting through a website with recommended articles, book reviews, etc.

Sandy Y Jung-Wu (2002)  
Allergist/Immunologist. Recently graduated from medical school, completed residency in Pediatrics, and will be completing a fellowship in Allergy and Immunology. I have been on medical missions to northern Ghana and the Peruvian Amazon.

Teresa E Steele (PhD 2002)  
Assistant Professor at UC Davis. NSF and Leakey Foundation grants for Middle Stone Age excavations in Namaqualand, South Africa. Continuing research into the Middle Paleolithic of Morocco and France. Daughter Anna Eleanor Weaver was born on 11 August 2011.

Michael J Montoya (PhD 2003)  
Montoya is pleased to announce the release of his new book, Making the Mexican Diabetic: Race, Science, and the Genetics of Inequality, (UC Press, 2011). He received tenure at UC Irvine last year and was awarded both the Distinguished Assistant Professor Teaching Award by the Campus Faculty Senate and the Chancellor’s Award in Clinical Translational Science. The latter award was given for Outstanding Community Based Participatory Research.

Sarah J Pollet (BA 2003)  
Sutter Health, Office of the CMO.

Carole R Blackburn (PhD 2003)  
Assistant Professor, University of British Columbia.

Alison B Pearce (PhD 2004)  
Teacher and Curriculum Developer, Big Learning, Inc.

Liz Clevenger (MA 2004)  
Curator of Archaeology, Presidio Trust. Liz manages the archaeology collections and laboratory at the Presidio Trust. In late 2010, she co-curated an exhibit highlighting the evolution of the original Spanish-colonial site El Presidio de San Francisco into a modern military base, as witnessed by its architectural remains. 2011 has been spent inventoring and packing the Trust’s collections in anticipation of a move to a new archaeology facility in the heart of the Presidio.

Sohi Sohn Chien (MA 2004)  
Google, Policy Specialist.
Running the Apparel Mills & Sundries Work processes to create a regional development strategy. Facilitated four community visioning tracts, Business for Social Responsibility.

Jonathan Snowden (BA 2005)
Ph.D. candidate, UC Berkeley Epidemiology Dept. Graduating with my Ph.D. in epidemiology at UC Berkeley. In the fall, beginning a post-doctoral position at Oregon Health and Science University, doing epidemiological research in OB-GYN department.

Julia K Nelson (BA 2005)
Manager, Advisory Services (Energy & Extractives), Business for Social Responsibility. Facilitated four community visioning processes to create a regional development plan for a major copper mine in Mongolia. Running the Apparel Mills & Sundries Work Group, a coalition of major retailers, brands and suppliers seeking to improve labor, health & safety and environmental conditions in textile mills and sundry facilities around the world.

Nick Casey (BA 2005)
Foreign Correspondent at The Wall Street Journal. Since 2009, I've been in Mexico City writing about Latin America for The Wall Street Journal, reporting from most of the countries in the region and a few outside of it, including Haiti during the earthquake and Bahrain during the Arab Spring protests. I had the good luck of being nominated by the Pulitzer Prize for features writing. Very much miss Stanford out here and am wishing everyone the best.

Abby Hall (BA, MA 2005)
Policy Advisor, U.S. EPA Office of Sustainable Communities.

Amy L Breakwell (BA 2005)
PhD Candidate, Johns Hopkins University, Department of History. My first article, "A Nation in Extremity: Sewing Machines and the American Civil War," was published in a Special Textiles & the Military Issue of Textile Magazine, May 2010. I am looking forward to teaching my third undergraduate class this summer: Household Technology and American Culture.

Charles M Armstrong (MS 2005)
Product Manager for Evri, a Semantic Web startup company in Seattle, WA. Computational Linguistics.

Mollie A Chapman (BA 2006)
Master's Student in Sustainable Development, University of Basel.

Matt Zafra (BA 2006)
Health & Benefits Consulting Leader, Philippines, Mercer Inc.

Laura M Davis (BA 2006)
Nurse practitioner, MSN, RN-FA Muir Orthopedic, Walnut Creek, CA.

Jen Lau (BA 2006)
Recently graduated from NYU Robert F. Wagner Graduate School of Public Service with a MPA in Health Policy and Management. Interests: health information technology, application of policy and management principles to clinical health care settings.

Christopher E Olin (BS 2006)
Analyst at Western Asset Management.

Erin E Beller (2006)
Historical Ecologist, San Francisco Estuary Institute. I have been working as a historical ecologist at the San Francisco Estuary Institute since 2006, using historical archival sources to piece together an understanding of how California watersheds formerly looked and functioned 200 or 300 years ago.

Melisa Shah (2006)
Emory University School of Medicine MD/MPH Candidate Class of 2011. I am finishing medical school and public health studies at Emory. After graduating and getting married in the spring of 2011, I will be moving to the Bay Area to start residency in OB/GYN at Santa Clara Valley Medical Center.

Christa S Amouroux (PhD 2007)
Director, Early Assessment Program, Lecturer, SF State Anthropology Dept. Recent publications include "Normalizing Christiania" forthcoming; "Project Clean Sweep" in City & Society; "Surveillance and the Academy" in process.

Ashish Chadha (PhD 2007)
Asst. Prof. in Film Media, University of Rhode Island.

Rachel Hodara (BA 2008)
Associate Manager, External Affairs Global Footprint Network. I just set a personal record in my second marathon at the 2011 Paris Marathon.

Sarah R Ruben (BA 2009)
Preschool teacher.

Thanh Tran (BA 2009)
I will be finishing up my first year at UC Davis School of Medicine.

Chenxing Han (2009)
PhD Candidate at School of Archaeology, Oxford University.

Woubzena T Jifar (BA 2010)
AmeriCorps Volunteer Coordinator at the Volunteer Center of Santa Cruz County youth program. Recruited more than 200 youth to volunteer for various non-profit organizations throughout Santa Cruz County over the last eight months. In August I will be headed to UCLA to start my M.A in African Studies.
Beagle II Award
Harley Adams, Samuel Pressman, and Luke Wigren
“Revolutionary Tourism: Artistic Creativity and the Reinvention of Discovery”

Charlotte Poplawski and Taylor Winfield
“The Pursuit of Happiness: A Spiritual Pilgrimage Across India”

Tess Rothstein
“Inter-Existence in Ladakh: Exploring Social Structures for Emotional Wellness”

Andre Zollinger
“Multicultural Spaces in Brazil”

Franz Boas Summer Scholars
Andres Gonzalez
“Understanding of Local Concept of Toxicity in Rural Nicaragua”

Susannah Poland
“Meaning in beaded body adornment of the Chagga culture group: Retrieving indigenous cultural memory of colonial collections”

Elizabeth Rosen
“To Protect and Preserve: Assessing the Archaeological and Socioeconomic Effects of a Globally Implemented Model for Sustainable Cultural Heritage Preservation”

The Michelle Z. Rosaldo Summer Field Research Grant
Amy Dao
“After the Cambodian Holocaust: Khmer American Identity”

Tambopata Summer Research Scholars
Aguilera, Stacy
Jordan, Elena
Loggins, Anne
Pura, Katrina

2011 Undergraduate Honor Papers
Robert (Bodie) Manly
"Vehicle Curation in an Aboriginal Australian Community"

Lovelee Brown
"The Legitimization of Sovereign Power and the production of Bare life and Shame in Medicalizing Domestic Violence"

Sarah Itani
"Shopping for mobility: Globalization, gender and the cultural politics of aspiration in the Lebanese diaspora"

Yi Lu
"Certain genes, (un)certain futures: Negotiating uncertainty in Huntington's disease"

Van (Mimi) Chau
"Brighter and Whiter: The Desire for Lighter Skin among Southern Vietnamese Women"

Prachi Priyam
"Schizophrenia in Varanasi: A Cross-Cultural Inquiry into the Social Bases of Illness Experience"

Anna (Maggie) Sachs
"Place-Making, Heritage and Urban Redevelopment in Nizamuddin"

Phi Beta Kappa
Gaylan Dascanio
Yi Lu
Robert (Bodie) Manly
Anna (Maggie) Sachs

Distinction List
Jesse Joseph Ales Feierabend-Peters
Sarah Itani
Yi Lu
Robert (Bodie) Manly
Anna (Maggie) Sachs
Gaylan Dascanio
2011 Undergraduate Awards

Nancy Ogden Ortiz Memorial Prize for Outstanding Performance in Anthro 90B Theory in SocioCultural Anthropology
Mariel Pereyda

Anthropology Award for Outstanding Performance in Anthro 90C Theory in Ecological, Environmental, and Evolutionary Anthropology
Rachel Powell

Anthropology Award for Outstanding Performance in Anthro 90A Theory in Archaeology
Austen Wianecki

The Joseph H. Greenberg Prize for Undergraduate Academic Excellence
Yi Lu

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

The Anthropology Prize for Excellence in Undergraduate Research
Anna (Maggie) Sachs & Robert (Bodie) Manly

Firestone Golden Medal for Excellence in Research
Van (Mimi) Chau

2011 Graduate Awards

The Annual Review Prize for Service to the Department
Yoon Jung Lee & Elif Babul

The Anthropology Prize for Outstanding Graduate Research and Publication
Rachel Engmann

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

Robert Bayard Textor Award for Outstanding Creativity in Anthropology
Zhanara Nauruzbayeva & Hannah Appel

The Anthropology Prize for Academic Performance by a Master’s Student
Noa Corcoran-Tadd

New Job Placements

Tania Ahmad
Tenure-track Assistant Professor in Franklin and Marshall

Lalai Ameeriar
Tenure-track Assistant Professor in Anthropology
University of California, Santa Barbara

Nikhil Anand
Tenure-track Assistant Professor in Haverford College

Hannah Appel
Postdoctoral Scholar in Global Thought, Columbia University

Ashish Chadha
Tenure-track Assistant Professor in Film Media at University of Rhode Island

Mun Young Cho
Tenure-track Assistant Professor in Seoul National University

Jocelyn Chua
Tenure-track Assistant Professor in University of North Carolina, Chapel Hill

Yoon Jung Lee
Tenure-track Assistant Professor in University of Toledo

Ramah McKay
Postdoctoral Research Associate in Princeton University

Tenure-track Assistant Professor in University of Minnesota

Zhanara Nauruzbayeva
Postdoctoral Fellow in Columbia University

Kathryn Lafrenz Samuels
Tenure-track Assistant Professor of Anthropology in North Dakota State University

Rania K. Sweis
Qatar Postdoctoral Fellowship in the Center for Contemporary Arab Studies, Georgetown University

Tomas Matza
Postdoctoral Fellow in Duke University
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. University of 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.

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.

Paula 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.

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

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

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

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

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

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

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

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

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. University of Washington, 1975) Kinship, gender, feminist theory, capitalism, ethnicity; U.S., Italy.

EMERITI

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