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## In Every Issue

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Our alumni and current students are unlikely to be surprised to hear that our department is at the forefront of global studies at Stanford. Nevertheless, you will be interested to learn that, according to a report by the Dean of Research to the Board of Trustees Special Committee on Globalization, we have far and away the greatest number of international research projects involving human subjects of any department at Stanford. With 47 projects at international locations around the globe, our faculty, graduate and undergraduate students are engaged in twice as many projects outside the U.S. as any other department. Twenty-two of our 25 faculty have ongoing research projects at one or more international sites, and we have 15-17 graduate students abroad in the field at any given time. The latter number typically doubles during the summer, when many more of our graduate and undergraduate students take to their overseas field sites. As the Letters from the Field in this Newsletter illustrate (pp. 26-33) these projects cover a wide range of topics and areas of the world: from garbage and cleanliness campaigns in Kampala, Uganda, to hunting and food sharing among the Inuit of northern Canada. If you click on the markers on the map at our department website, you can see these research sites — https://www.stanford.edu/dept/anthropology/cgi-bin/web/.

As global connections and flows increasingly shape people’s ideas, their everyday practices, and the institutions governing them, anthropology has become all the more crucial to understanding our contemporary world. The collage of terms on the cover of this newsletter represents the impressive range of topics, issues, methods, and projects that are being pursued by our alumni and other anthropologists. To introduce our students to the ways in which training in anthropology can prepare them for a broad range of careers, this year the department organized several events featuring anthropologists working in both private and public sectors (see pp 6-9). Among the alumni featured in this newsletter include job titles Chief Deputy of the Department of Public Social Services (Phil Ansell, 1982 B.A.), Clinical Psychologist (Janice Larkin, 1972 B.A.), Investment Analyst (Ana Diaz-Hernandez, 2011 B.A.), Director of Interaction and Experience Research (Genevieve Bell, 1998 PhD.), Research Social Scientist (Susan Charnley, 1994 PhD.), Curator (Liz Clevenger, 2004, M.A.), and Founder and CEO (Brody Ferguson, 2010, PhD.).

At the same time that our alumni illustrate the relevance of anthropology to non-academic careers, others among them continue to make key contributions to academia. Hugh Gusterson (1992 PhD.) who is interviewed (see page 14) by Aisha Ghani (dissertation writer) in this newsletter, received the American Anthropological Association’s President’s Award for his contributions to the discipline. Gusterson, who is Professor of Anthropology at George Mason University, was also elected President of the American Ethnological Association. In the last year, our recent PhDs were appointed to faculty positions at the London School of Economics, Syracuse University, UCLA, Union College, and the University of Minnesota.

Back at the ranch, the intellectual life of the department continued its energetic pace with a series of stimulating conferences, workshops and exhibits (see pp. 16-19). The subjects of these conferences included the historical archaeology of the Indian Ocean World, the translation and practice of Maoism in different parts of the world, the human and nonhuman histories that have produced Caribbean landscapes, and infrastructure, urban space, and reconstruction in the aftermath of the Sri Lankan civil war. Our faculty and students were also key organizers and participants in several workshops that held multiple sessions throughout the year. These include the Marta Sutton Week’s Workshop in Religion and Ethics, the workshop on Cultures, Minds and Medicines, Experiments in Academic Writing, and Approaches to Capitalism.

Much as I think it foolhardy for anthropologists to engage in predictions, it’s safe to say that life in the department in the coming year will be as lively as the last.

Best wishes to all,

Sylvia Yanagisako
Edward Clark Crossett Professor of Humanistic Studies
Professor and Chair, Department of Anthropology
Many people studying anthropology as undergraduates go on to pursue a PhD degree to eventually work in academia. However, for those not interested in a career as professors teaching and conducting their own research, they often wonder what they can do with their anthropology degree after graduation. After all, anthropology is not normally a skill that employers list as a job requirement.

This year, understanding that there isn’t a clearly defined career path for anthropology students, the Department of Anthropology organized a series of events to help undergrad and PhD students explore various different career options in non-academic fields. These events included two separate panels, one panel consisted of anthropologists working in the public sector and another consisted of anthropologists working in the private sector, specifically, in information technology, to discuss how they got into the field they work in. The department also organized an alumni lunch, giving current students an opportunity to talk to alumni who have gone on to pursue non-academic careers.

In this newsletter, three Stanford Anthropology alumni discuss their jobs in non-academic fields. They describe their current positions and responsibilities, and share how they continue to incorporate their anthropology training and skills in their careers.
I first encountered anthropology during my second quarter at Stanford in Anthro 153 - Anthropology of Religion with Renato Rosaldo. I was immediately struck by the richness of the anthropological perspective, the way in which anthropology sought to understand the whole person, the whole culture, and the whole society. Though I had initially been oriented toward political science, the richness of anthropology quickly led me to focus in anthro, though I did take numerous social theory and political economy classes in the other social science departments.

During my 4 years at Stanford from 1978-82, I was blessed to learn from and work with Renato Rosaldo, Michelle Rosaldo, Don Donham, and Sylvia Yanagisako. Their focus on lived experience, the various levels of social meaning, the centrality of power, and the analytical/theoretical value of Marxism and feminism inspired me - mind, heart, and spirit.

Upon leaving Stanford, I soon became a union organizer and then spent several years as a union negotiator and field representative for a total of 11 years working with nurses and social workers. I found that organizing is much like participant observation, requiring full engagement with the workers and the simultaneous maintenance of a critical perspective. As an organizer, my work began with the lived experience of the workers, very similar to the work of an anthropologist. I needed to understand the workers’ experience and engage them based on that experience. At the same time, I had to analyze/interpret their experience based on their specific workplace and industry. Working for the union, I applied every day the mindset which I had learned from anthropology.

In 1995, I left the union to work for Los Angeles County to do legislative advocacy in the Department of Community and Senior Services. One year later, I moved to the Department of Public Social Services (DPSS), initially to coordinate Los Angeles County’s response to federal welfare reform. Now, 18 years later, I am the Chief Deputy Director at DPSS, the number 2 position in an organization of 13,000 employees which serves nearly 3 million Los Angeles County residents each month (nearly 30% of LA County’s population). Specifically, DPSS provides low-income families and individuals with safety net services, such as Medi-Cal, CalFresh (formerly food stamps), In-Home Supportive Services, and cash assistance/employment services.

I find that my background in anthropology continues to be relevant to my work on a daily basis:

- Anthropology’s critical and holistic approach to social relations helps me understand the needs of low-income families and individuals and how the programs we administer can best address those needs.
- Anthropology’s focus on individual and social meaning helps me focus on the humanity of our employees and the people we serve.
- Anthropology’s embrace of the vast array of human experience helps me to fully appreciate the extraordinary diversity which characterizes Los Angeles County.

As the brilliant organizational theorist Margaret Wheatley has noted, bureaucracies and other 20th century organiz-
After leaving Stanford, I first received my master’s in clinical social work, and having ascertained that my interest in providing mental health services had staying power, then my doctorate in psychology. During my career, I’ve been fortunate to work in a wide variety of interesting settings, including both Lakewood and Bethesda Community Mental Health Centers, Bethesda inpatient and partial hospital programs, and private practice.

As I work with patients, I frequently recall my training in anthropology. This background continues to give me the perspective, and the gift, of viewing human behavior through the lens of function and purpose, rather than simply ‘wellness’ or ‘pathology’. I still remember sitting in James Gibbs’ Intro to Anthropology class, feeling myself become fascinated and inspired by the complex chain of evolution eventually leading to our own equally complex species and the vast amount of profound diversity in our cultures and worldviews.

Of course, how could an appreciation of the value and function of human diversity ever not be useful? But for the purpose of this article, I’d like to focus on a few examples of how my background in anthropology has, I believe, made me a better provider of mental health services. A few specific examples:

When working with any system, whether couple, family, or group, even the most ‘dysfunctional’ behavior attempts to serve a purpose. If your job is to help members of that system decide which patterns to continue and which to modify, the purpose of the behaviors and norms need to be first understood and validated. Anyone who actively seeks psychotherapy will initially identify behaviors and thought patterns that need changing – in themselves or, often, in others around them – but unless they can understand the functional intent underlying the problematic behaviors or cognitions, all of the discussion in the world usually fails to result in any real change. Anthropology teaches us to see the functionality and purpose of the individual’s behavior within the larger normative group. It is in many ways the antithesis of a strict disease-based Western ‘medical model.’ I have personally found this template incredibly helpful in offering services to patients and clients.

Along a somewhat different tact, my career has spanned an incredible era of research and burgeoning knowledge of brain chemistry. Much has changed in our delivery of mental health services, and most of it for the better. In the 70’s and 80’s, when I would meet someone experiencing, for instance, a major depressive episode, I knew that I had limited tools to offer – support, education, and safe structure if needed – as the available medications had potentially severe adverse effects and could be almost as debilitating as the mood or thought disorders themselves.

Fast forward to today. Admittedly, a lot of our psychoactive medications are still more of a shotgun approach than laser-specific (Indeed, the findings and discoveries of the next several decades will certainly be mind-boggling). But overall, we have a greatly improved basket of tools to address the neuro-chemical imbalances that underlie most of the more severe mental disorders. But even today, awareness of the personal and social purpose of behavior remains critical to any successful intervention. A great example came up just yesterday while having lunch with a colleague.

My friend Judy is a master’s level nurse currently running...
Growing up in Davis, CA and Mexico as the daughter of a professor of agricultural engineering and a social worker, I was always keenly aware of issues of environmental impact, geopolitical conflict, food production and their impact on farm laborers in low-income communities. The issues always came full circle for me. When I got to Stanford, these experiences shaped a lot of my interests, and as a major in Environmental Anthropology, I was able to engage theoretically with many of these issues.

I had some experience with water resource management research and continued that in college through Professor Jenna Davis’ Water and Sanitation research group in the department of Civil Engineering. This research took me to places like Senegal and Panama where I managed project’s spatial data. It was during this time in Senegal, in the most remote villages, where I became fascinated by people’s use of their mobile phones – in many cases their phone was not only their most expensive asset but the one that also facilitated much of their income generation. After a few field-based research projects with the World Bank and the Smithsonian, I decided to apply my anthropological training to a new field: the design of mobile product experiences. I took a course at the d.School, crosslisted between anthropology and civil engineering on basic design thinking methodology – and that was the beginning of my career in technology.

The first job I took out of college was as the 7th employee and the only non-technical hire for a startup company called Spool. Their product allowed for video caching to mobile devices, so the content can be accessed anywhere, regardless of connectivity. This had huge implications for people in the developing world and 50% of the usership of the product was abroad. I conducted user experience research, quality assurance, user advocacy, and product marketing. When the company was acquired by Facebook, I joined Dropbox where I helped build out their sales team in Latin America, managing relationships with Spanish companies. I also joined their internationalization task force and helped Dropbox better target their marketing and interfaces to the needs of Latin America.

My next move was to join Kapor Capital, a seed stage venture capital firm in Oakland, where I am now an investment analyst. I work in a team with four other analysts to invest in gap-closing, social-impact tech companies. The firm primarily invests in financial inclusion, edtech and health IT. The firm’s most recent hire of Ben Jealous, the previous CEO of the NAACP, shows a dedication to diversity and social justice in Kapor Capital’s investing.

My anthropological training has given me a strong base to evaluate products for investment with a user-focused view. Because Kapor Capital focuses on investing in companies targeting issues that primarily affect low income people of color, my background in anthropology, as well as my own life experience living in Mexico and Southern Georgia, allow me to better understand the issues being addressed and determine whether the proposed solution would serve to solve a particular problem.

The investment thesis of the firm rests also on the belief that entrepreneurs should be solving problems they are well acquainted with – which has led the firm to invest in entrepreneurs who often differ from the average Silicon Valley insiders. Of our most recent portfolio, 46% of the companies had at least one founder who is a woman or

Ana Diaz-Hernandez (2011 BA)
Investment Analyst, Kapor Capital
San Francisco, California

CONTINUED on PG 22
On March 10th, the Department of Anthropology and the Graduate Student Organization hosted a panel on anthropology careers in the public sector featuring three department alumni. The panel included Susan Charnley, 1994 Anthropology PhD, who is currently working as a research social scientist with the USDA Forest Service in the Pacific Northwest. Liz Clevenger, 2003 Archeology BA and 2004 Social Anthropology MA, who serves as the curator for the Presidio Trust in San Francisco also presented. As did Brodie Ferguson, 2010 Anthropology PhD, the founder and CEO of Anthrotect, LLC, a social enterprise company dedicated to making conservation a viable economic alternative for forest-dependent communities. The panelists discussed careers both within and outside the government sector.
Susan Charnley is a research analyst with the US Department of Agriculture (USDA) Forest Service whose research focuses on improving the integration of community's well-being to the ecosystem health and the sustainable management of natural resources. Charnley originally began her career search with international interests in mind but decided to look for opportunities more locally after starting her family. Instead of working for NGOs, where she feared she would spend more time writing grants than performing research, she sought out government jobs. Charnley took a somewhat roundabout route to her position, beginning as a forest service researcher, then taking the AAA post-doc fellowship, followed by a position within the EPA interfacing with both research and policy. This led her to a job within the forest service where, after 3 years, she moved into the research division. Charnley enjoys the opportunity to work on national policy initiatives as well as regional level policies while supporting heritage work and sustainable forestry in state and private sectors. She explains that the Bureau of Land Management as well as the National Parks Service offer the same types of research opportunities as the USDA.

According to Charnley, working for the federal government has both perks and drawbacks. There is a large demand for anthropologists, especially those with doctorate level education, in the government sector and that demand is growing. Government jobs are also fairly stable during recessions and are available at multiple stages of one’s career. Charnley also explains that working in the research sector of federal government departments gives researchers the flexibility to direct research towards their interests and lead their own research teams. However, she warns there are negative aspects to working with the government as well. These include being unable to advocate for causes and working within uncertain budget constraints.

Charnley advises graduates to not expect to find their dream job immediately out of school. Instead, she explains that graduates are better off being flexible geographically and temporally. Finding jobs within the government sector takes initiative. She suggests reaching out to those working within departments of interest and doing informal interviews. Finally, Charnley recommends students apply for the Presidential Management Fellowship after graduation to get a foot in the door.

Liz Clevenger, who works as a curator of the Presidio Trust in San Francisco, provided special insight because she works for a government entity but as a civilian. The Presidio Trust is a federal agency created to preserve hundreds of cultural and historic landmarks at Presidio, a military base that had been transformed into a national park. As a curator of resource management, Clevenger manages the environmental impact of the trust, historic landscape architecture, and renovation alternatives. This provides her limited engagement with the public. However, she clarifies that when she does interact with the public, it is not in a strictly regulatory stance.

Clevenger recommends that recent graduates look into the federal pathways program, which provides fellowships in multiple federal government branches. The USA jobs website is a strong resource for any recent graduates or anthropologists hoping to break into government work. Clevenger points out that there are many ways to be an anthropologist, both within and outside of government, and that they all take persistence to achieve.

Brodie Ferguson was the last panelist to present and provided the input of an anthropologist working in the public sector outside of the government. Ferguson is a social entrepreneur who founded Anthrotect, LLC. He began his career path as an intern at the World Health Organization and then returned to graduate school later in life to earn his doctorate. Ferguson suggests anthropologists do a great degree of traveling in order to make affiliations, connections, and interactions that align with their personal interests and skills. He explains that while founding a company may take a lot of “bootstrapping and masochism,” it is necessary to enlist multiple stakeholders and talking to them as often as possible, frightening as the prospect may be. Ferguson admits it is no easy feat and it takes time and patience, but if he could recommend anything to anthropologists hoping to join the field, it would be to reach out faster and earlier on and not be afraid of instability or of communicating the value of their work to others. Networking is the key to successful initiatives.

While Ferguson, Clevenger, and Charnley all presented very different experiences and career paths, there are several commonalities in their presentations. The first is that they are all trying to make concrete changes in the real world with their anthropology expertise. Another is that they all took many steps to get where they are now; the road was not straight or quick, but opportunities continued to present themselves that all panelists took advantage of. The third commonality is that reaching out to others in their desired fields was a key tactic that led all three to success. Charnley, Clevenger and Ferguson all left the Stanford Anthropology Department and used their expertise in the public sector both within the federal government and outside of it.
By Annette Esquibel - Master's Student

For the second installment of career discussions, the Anthropology Department with the Graduate Student Organization hosted a panel on anthropology careers in information technology (IT) on April 9, 2014. The panel was made up of three Anthropologists working in the private sector: Melissa Cefkin, Genevieve Bell and Jay Dautcher. The panelists discussed how their academic training in anthropology has been useful in supporting the work of design and technology teams as well as conducting research in technical and organizational contexts and helping to creating new technologies and products that are centered on people’s needs and desires rather than simply on silicon capabilities. All three panelists have forged careers of social science research in the digital technology industry.
Melissa Cefkin, PhD in Anthropology from Rice, is a manager at IBM Research whose research focuses on work and consumption practices in complex technical and organizational contexts. Cefkin took many steps in her career path on the way to becoming an IBM research manager. She began working at the not-for-profit Institute for Research on Learning balancing the then dominant cognitive brain studies with the cultural and social dimensions of learning. She then moved to a consulting firm as the Director of Ethnography where she focused on user experience domains. A key part of her work was advising project managers in IT organizations to help redesign projects into what the clients needed and wanted. Cefkin then took these skills to IBM where she is the manager of the Discovery Practices group in IBM’s Accelerated Discovery Lab. She explains that her job is about helping the company understand that there is more at stake than simply having a good project design; that there are human cultural dimensions that must be taken into account. She leads a team of 5 researchers who study the ways, other than traditionally strict hierarchies, in which work is being made available and disseminated. This will have massive implications on the future of job markets. Cefkin is the editor of Ethnography and the Corporate Encounter (Berghahn Books 2009) and the author of numerous publications on ethnographic research in corporate contexts.

Genevieve Bell is a 1998 Stanford Anthropology PhD alumna who currently works as the Director of Interaction and Experience Research group at Intel Labs. Bell leads a team of social scientists, interaction designers, human factors engineers and computer scientists conducting research on new computing experiences that are centered around people’s needs and desires. In 2010, Bell was named one of Fast Company’s inaugural “100 Most Creative People in Business.” She is the co-author of Divining a Digital Future: Mess and Mythology in Ubiquitous Computing (MIT Press, 2011).

Bell explained that her entrance into the IT world was not purposeful. She had been on track for a career in academia when presented with the opportunity to move into the private sector. She realized that working with Intel would give her an opportunity to bring her social science expertise to a new frontier: information technology. At Intel, Bell is able to define many of her own projects, test theories of her choice and run multiple labs of anthropologists. She considers her biggest success at Intel to be a transformation in the way the company thinks and talks about itself and its mission. The company’s mission statement has moved from completely technical to more social and now involves the idea of “enriching the lives of every person on the planet,” a change in perception she is happy to have played a part in.

Jay Dautcher, PhD in Anthropology from UC Berkeley, is an Anthropology Data Scientist at Intuit where he is engaged in ethnographic research into the corporate practice of data science. Dautcher has postdoctoral training in Ethnohistory and Public Health and was an Assistant Professor of Anthropology and Folklore at University of Pennsylvania. For the past five years he has pursued ethnographic research to support the work of design and technology teams in Silicon Valley.

Dautcher sees the value in using ethnography for higher design purposes and the potential of collective groups of individuals from multiple fields using expertise together to create great things from ideas. Dautcher believes that anthropologists’ training is very useful in production organizations, especially their ability to interact with people who interpret the world at fundamentally different levels. He explains that the ability to understand knowledge as a perspective and to think holistically about modeling the social world of interactions were key assets for his career. Anthropologists are extremely valuable in the IT sector not only for their expertise but for their ability to help those in the sector embrace the talents, quirks and differences of each other. However, there are challenges. These include knowing about the opportunities that exist for anthropologists in the private sector and connecting with them.

All panelists suggest networking as a top priority for all individuals interested in working in the private sector, especially IT. The Ethnographic Praxis in Industry Conference (EPIC) is a great opportunity to meet and connect with experts in the field and gain exposure to jobs. Students and recent graduates are encouraged to reach out and connect to people in the IT community to get a deeper understanding of career options. Individuals must proactively send in resumes and take part in informational interviews as well as participate in summer internships where possible. A strong resource for job availability lists is the Association of Internet Researchers (AOIR). Panelists warn that individuals must do their research about the job opportunities and be informed when meeting individuals in the industry. Bell explains that she is always looking for individuals with theoretically deep backgrounds and the ability to analyze problems and situations as well as those who are able to communicate with others and have a successful track record of working in interdisciplinary teams. It is recommended to take a few classes outside of the Anthropology Department during one’s graduate career as this shows an openness for other schools of thought and an ability to undertake interdisciplinary work.

Cefkin assured students that social scientists in the IT sector

CONTINUED on PG 19
Perspective: My Anthropology Journey

By Tracy Vu - Undergrad Senior

It’s not easy explaining to your immigrant parents the value of an anthropology degree or what anthropology even is. It’s just as hard to tell your peers majoring in computer science, economics, or human biology the importance of the humanities. I came into Stanford as an economics major but switched to anthropology because I found that I thrived in smaller classes that emphasized discussion rather than lectures, I looked up to the faculty members who took time to get to know me outside of the classroom, and most importantly, I had discovered a discipline that I cared about.

Over summer, I spoke with alumni from my sorority, Alpha Kappa Delta Phi, and our brother fraternity about career options, particularly for people who had no clue what they wanted to do. Most of the alumni to whom I spoke were in either consulting or finance. They told me that people from diverse backgrounds could break into those industries, that there were no set paths. The skill set needed for those jobs can’t be found in any major but rather is taught on the job. When I came back onto campus, I began prepping myself for the official internship recruitment season that typically happens in the winter by engaging in activities such as joining business-related clubs like Stanford Women in Business and the Stanford Pre-Business Student Association, poring through forums like Wall Street Oasis, and reading up on the markets daily.

Many other candidates I met at information sessions were traditional business majors, such as MS&E or Econ majors, so initially I felt a little intimidated. Rarely did anyone ever ask them about their choice, but I remember struggling to explain to recruiters why I was an anthropology major interested in business. The connection was less clear than between business and economics. I met an investment banker at a recruiting event who really helped me understand how to frame my answer. “You need to know your story,” he advised me. “Why do you want to go into this industry? How does anthropology relate to this? What sort of skills from your degree will be directly applicable to this job? We all know Stanford students are smart, but we want to know what sets you apart.”

You need to know your story. Why do you want to go into this industry? How does anthropology relate to this? What sort of skills from your degree will be directly applicable to this job? We all know Stanford students are smart, but we want to know what sets you apart.

As I expanded my network, I found that many successful people in finance and consulting have backgrounds in the humanities. I have met people who have majored in English, Classics, Japanese Literature, and Anthropology. I found that being an anthropology major who is also knowledgeable about the markets and finance terminology seemed to impress employers, since that meant that I became adept at crafting narratives that helped me during information sessions and even interviews.

If you’ve ever gone through job hunting, you can imagine the stress of preparing for interviews and getting your first rejection email. It felt a little like applying to colleges again. However, there were a few defining moments that gave me hope and encouragement. I took ANTHRO 91: Methods and Evidence in Anthropology with Kathleen Coll. Her class showed me the potential of anthropology outside of academia, specifically during a session on the use of anthropology in business. Whenever Kathy articulated a general skill that came out of being a student of anthropology or whenever she told anecdotes of why students picked the major, I would write them down. Later on, I would use those notes to see which skills or reasons resonated with me and formulate my story. During information sessions, I would also note what sort of traits the firm was looking for and think of how my training in anthropology related to them.

When I told Kathy about my career aspirations, she invited me to attend a session in her ANTHRO 192: Careers in Anthropology to listen to guest speakers with degrees in anthropology who had pursued careers in business. There, I met Sue, whose story of starting from scratch to establish a career in finance post graduation to becoming a founding partner for her own investment advisory practice motivated me. I reached out to her a few months later, and she became a mentor who not only helped me prepare myself for interviews, but also helped me understand finance at large. She explained to me how she saw her anthropology degree as an asset in helping her grow her practice. Her ability to understand people and culture allowed her to cultivate trusting relationships with her clients in helping them understand that progress goes beyond numbers on a piece paper. It was inspiring to hear her journey firsthand and to receive valuable advice.

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AAA Conference

This year, the Department of Anthropology sent two undergraduate students to the 112th Annual Meeting of the American Anthropological Association, held in Chicago from November 20-24. The goal was to give the students an opportunity to see first-hand what the conference was about, network with fellow anthropologists around the world, and explore the wide range of research and topics that are being discussed in the anthropology community. “The point of sending students is to help undergrads feel that they are just as much a part of the community as graduate students, professors, etc.”, said Sharika Thiranagama, this year’s Undergraduate Committee Chair. “I want them to see anthropology more as a discipline, rather than just a class.”

The selection process for attending the conference included submission of an application and paper. Two anthropology seniors were selected: Brianna Kirby and Laurel Fish. They have provided the following write-up detailing their experience.

By Brianna Kirby

The 12th Annual Meeting of the American Anthropological Association took place in late November at the Chicago Hilton. Laurel and I were fortunate enough to attend the conference on behalf of Stanford’s Department of Anthropology in order to report back to the undergraduate community on this infamous gathering of anthropologists far and wide. After a studious evening of highlighting, annotating and deliberating over the unwieldy schedule of activities, we each established a plan of attack for the days to follow. Filled with anticipation, and feeling a bit like small fish in a gigantic sea, we set out with feigned confidence alongside thousands of seasoned anthropologists. We were determined to maximize our experience by slipping in and out of various panels in order to hear from particular speakers on a wide range of topics.

While we crossed paths at a couple of presentations, Laurel and I were inspired to attend panels that reflected our individual interests. With my own background in professional photography, and in connection with my honors thesis research, I was initially drawn to sessions that explored multimodal research methods and questions of visual representation. Additionally, I attended conversations that touched on the intersection of children, education, and community-engaged scholarship. Here are some of the memorable highlights and my own lingering points of intrigue.

Anthropologists as Filmmakers and Photographers: Experimental Trends in Visual Anthropology and Visual Ethnography

The series of papers in this panel spoke to the tension between aesthetic value and ethno- graphic “truth” when conducting anthropological research through visual methods. Panelists grappled with the ethics of visual representation, generally unsettled by the question of whose vision is actually portrayed through visual media.

David W Plath and Jacquetta Hill (University of Illinois at Urbana-Champaign) presented their research as a multimedia presentation. They...
displayed a photography slideshow and also provided live narration for video clips in order to illustrate the limits and potential of visual data in their talk entitled From Discovery to Presentation, Or, When “Nice Shot!” Isn’t Enough.

Mike Terry (Freie Universitat Berlin) engaged with the visual in a distinct way. During his presentation Occupation: Structures of the Berlin Brigade, he passed around several of his field notebooks, which he maintains as a quasi-collage record of his visual data collection. The notebooks bulged at the seams with photographs, postcards, maps, postage stamps and locally printed advertisements interspersed throughout with handwritten fieldnotes and information for contacts within the field. Guided by Michael Taussig’s concept of montage and Walter Benjamin’s concept of mimesis, Terry explored the materiality of the photograph as an appropriate medium for the representation of structure in his research on space and place.

Wrapping up the hour, Guven P Witteveen (Independent Researcher) spoke more directly about the camera as a tool for visual ethnography. Witteveen enthusiastically advocated the use of the panoramic image in order to provide “context and 180 degree vision” in his presentation Taking a Wide View to Get the Big Picture.

As I hurriedly scribbled down some final reflections at the end of my first AAA panel experience, I was left fascinated by the individual topics, overwhelmed by the accelerated rhythm of the panel format, and a bit unsettled by some emerging questions. I wondered why photography was seemingly enhanced by the ability to depict the entirety of a scene through panoramic vision. How does an uncropped and non-delineated image communicate anything? What is different or wrong about framing an image, or generating a series of images, in order to convey the intended infor-

A similar sentiment followed me throughout the days at the conference – an entanglement of intrigue, inspiration and critical apprehension all woven together as I tried to make sense of this atypical fieldsite full of reputable anthropologists. The conference experience overall proved not only to be an effective exercise in time-management and active listening, but also in making meaning and synthesizing information from copious reservoirs of knowledge.

Some of the other interesting panels I attended include:

**Multimodality As Lens and As Site in Ethnographic Research**
Panelists: MIRA-LISA S KATZ, KIMBERLY A POWELL, DEAVOURS HALL, APRIL L LUEHMANN, RACHEL CAFFEE, JOSEPH HENDERSON

**Storytelling Engagements**
Panelists: MICHAEL HERZFELD, NIGEL RAPPORT, JONATHAN S MARION, DOBORAH REED-DONAHAY, KIRIN NARAYAN, CRISTINA GRASSENI

**Knowledge Production in Indigenous Scholarship: Fostering Relationships, Reciprocity, Responsibility and Respect Through Cross-Institutional Collaborative Engagements**
Panelists: SHEILAH E NICHOLAS, PERRY GILMORE, CANDACE KALEIMAMOOWAHINEKAPU GALLA, BETH R LEONARD

**Language and the Immigrant Experience of Children and Youth**
Panelists: LESLIE C MOORE, KATIE CLONAN-ROY, CATHERINE R RHODES, STANTON E F WORTHAM, MARTHA SIF KARREBAEK, AMY KRYATZIS

Laurel and I also made a point to attend Professor Paulla Ebron’s talk entitled Almost Near Tropical and PhD candidate Jesse Davie-Kessler’s presentation Making Mood: Nigerian Pentecostal Performance and the Co-constitution of Selfhood and Place.

Our intention for this article is to give you a sense of our experience at the AAAs and to encourage undergraduates to attend in future years. The extensive diversity of theoretical, methodological, and topical engagements with anthropological research exhibited at the conference not only appeals to a wide range of interests, it also illustrates the discipline’s infinite and multifarious reach within and beyond academia.
Brianna and I were two of the 6000 anthropologists to attend the 2013 AAA conference in Chicago. When we arrived, we were given copies of the official program—a daunting 700 pages—and commenced scheduling our next few days in a frenzy that was more intense than shopping week. From 8am to 6pm, we had the chance to absorb information on pretty much any topic that has ever interested me. Each panel lasted two to three hours and was broken up into over a dozen individual papers. It was the entirety of current anthropological thought, delivered in succinct fifteen-minute segments.

At first, we set off to attend as many individual papers as possible, jutting between different panels. I headed off to a paper on Redefining Objects in the Visual Anthropology of Tourism: Tourist Practices in Interstitial Spaces, then tiptoed out to find Downhill From Everywhere: Watershed Solutions for Plastic Ocean Pollution, and then once again braved the crowd of the main lobby to attend Whither the Human and Whither the Ethical Responsibility of Anthropology? All the talks were fascinating, but with this schedule, the expansiveness of options began to feel illusionary. Attempting to take in everything at once made it impossible to see anything; trying to capture the diversity of the discipline left me little time to make connections between topics.

After wearing myself out in the quest to be in the right place at the right time, I finally realized that meaningful immersion demanded many of the same skills that make one a good anthropologist: concentrating and taking thorough notes, listening to what presenters were leaving out as much as what they were emphasizing, and valuing different approaches to the discipline. With this methodology in mind, I found the conference a thought-provoking fieldsite.

A couple notable panels:

**At the Limit of Experience**

Four scholars, including Professor Angela Garcia, took part in a panel on anthropology. Professor Garcia spoke about her current fieldwork in underground rehab centers in Mexico City, arguing that the pain inflicted on clients as part of rehabilitation makes healing and vitality possible. Robert Desjarlais (Sarah Lawrence College) described creating a photographic memoir about his return to the French town where he studied abroad four decades ago. The juxtaposition of these papers and the others on the panel made me wonder about the ethics of grouping papers thematically. Can we understand the ‘limits’ of these experiences, one so deeply unsettling and the other much more mundane, in the same way?

**The Anthropology of Infrastructure**

After reading the work of Akhil Gupta for class, it was particularly exciting to attend his presentation on infrastructure, titled “Ruins of the Future.” He contended that infrastructure construction is not episodic, in that it is either built or in ruins, but that the rubble of construction is part of modernity itself. Roads are constantly being dug up to fix leaks; a lack of funds halts construction indefinitely; and repairs go on continuously even after a structure is ‘completed.’ Infrastructure is ‘material culture’ on an oversized scale. The talk made me think about construction on Stanford’s campus. Construction sites may be surrounded by dust and rubble, but they are adorned with polite apology messages and hidden from view by tasteful fences. What does this say about our sensibilities? Our understanding of modernity?

**Public Policy Issue of U.S. Immigration Detention and Deportation**

This panel on U.S. Immigration Detention and Deportation featured several anthropologists as well as representatives from local and national immigrant organizations. Perhaps because of the combination of experts, the discussion sought productive ways of thinking about the immigration system while remaining firmly grounded in strategies for actionable reform. The presenters sought more productive ways of thinking about immigration (as ‘crimmigration’, as a ‘consequences delivery system’) as well as discussing actionable measures such as increasing the number of humanitarian visas and conducting outreach along the U.S.-Canada border where immigrants might be more isolated. It was refreshing to see how anthropological ways of thinking could inform policy discussions and vice versa.

Overall, attending the conference allowed me to see a unique manifestation of anthropology as a discipline. It was not the classroom setting that I am used to, but it was a stimulating fieldsite for observation. Thank you to the department for making the trip possible!
An Interview with Hugh Gusterson
2013 Recipient of the AAA’s President’s Award

By Aisha Shahid Ghani - Dissertation Writer

Professor Hugh Gusterson is no stranger to the Department of Anthropology at Stanford. Born in the UK, Hugh Gusterson received a BA in history at Cambridge University in 1980, a master’s degree in anthropology at the University of Pennsylvania in 1982, and a PhD in anthropology at Stanford University in 1992. He is currently Professor of Anthropology at George Mason University.

When Gusterson was first admitted to the anthropology department, he intended to study Africa. Prior to his entry into the program, Professor Gusterson had worked as an activist for the nuclear freeze in San Francisco. In an interview with The New York Times in 2002, Gusterson recounts, “What I thought about, whenever my mind was at rest, was the arms race – why it existed, how to stop it.” It comes as no surprise, then, that Gusterson’s interests in the question of nuclear proliferation returned during the course of his graduate studies at Stanford. In the same NY Times interview he describes when and how he began thinking seriously about swapping his intended project in Africa for fieldwork at a nuclear weapons lab in Livermore, California:

One day, while I was still with the nuclear freeze, I was sent to a high school to debate a weapons designer from the Lawrence Livermore National Laboratory, Tom Ramos. I was shocked to discover that I really liked him, as a person. Till that moment, people on the other side of the debate were very abstract to me. I’d never met any of them. Yet, my whole life was devoted to undoing their work. I began to wonder more about what kind of people they were.

This formative encounter began what has become a life’s work—understanding nuclear weapons proliferation and the social and ethical worlds of the scientists who carry out their production. Professor Gusterson’s interest in the question of nuclear weapons development, its ethics, and linkages with notions of security and insecurity have culminated in the production of two books and numerous edited volumes, including Nuclear Rites: A Weapons Laboratory at the End of the Cold War (University of California Press, 1998), People of the Bomb: Portraits of America’s Nuclear Complex (University of Minnesota Press, 2004), and most recently, The Insecure American: How We Got Here and What We Should Do About It (University of California Press, 2009).

This year, Professor Gusterson received the American Anthropological Association’s President’s Award in recognition of his contribution to anthropology. In an interview conducted over email, I asked him, “why anthropology?”, “why security?” and “why and how might anthropologist’s intervene in contemporary political debates?” This is what Professor Gusterson had to say:

Q. What brought you to anthropology?
A. My BA was in history, especially African history. I won a fellowship from the UK to the US to pursue a master's degree in anthropology so I could then go back to Oxford in the UK and write a PhD thesis in African social history that would have an anthropological edge to it. Then I decided I preferred anthropology. I preferred fieldwork to archival research, I appreciated the freedom to read comparatively about different cultures in anthropology, and I was drawn to the remarkable freedom anthropologists have to invent research projects that really speak to them (and hopefully to wider audiences too). I fell in love with this amazingly diverse and disorganized discipline that encompassed everything from ecology in New Guinea to fraternity hazing rituals in New Jersey.

Q. In much of your work, there is a clear interest in the question of "security" and the ways in which people create material and social worlds around this concept. Your interest is not only in security, but also in understanding the underlying feelings of insecurity that transform the attainment of "security" into a ethical imperative. What do you think it is about the concept of "security" that captivates people’s imaginations and makes it an interesting and important concept for anthropology and anthropologists to understand?
A: When I arrived at Stanford I had been active in the antinuclear movement and had been reading the essays on militarism and the nuclear arms race that the great British historian E.P. Thompson wrote at the end of his career. (He tried to adapt Marxist ideas to theorize something he called "exterminism," which caused enormous controversy in New Left circles at the time). This was a time in the.
early 1980s when many Americans and Europeans, including me, felt very insecure about the possibility of a nuclear war as Reagan escalated the arms race and began talking about winnable nuclear wars. So my initial investigations of (in)security came from a quite personal place, but I also felt that anthropology as a discipline had not paid enough attention to militarism as a form of social organization, although I saw its patterns and effects all around me every day. My reading lists were full of pieces on capitalism and colonialism, but not so much on militarism.

Since that early work on nuclear culture, I’ve been lucky enough to enter into two collaborative projects that really enlarged my thinking about (in)security. One was with the extraordinary group of anthropologists who founded the Network of Concerned Anthropologists to push back against the Pentagon’s attempts to militarize anthropology after 9/11. In the aftermath of 9/11, the U.S. national security state sought to manipulate the American people’s insecurity about terrorist attack, and we set out to understand and contest that process. The second collaborative project was with Catherine Besteman. In working on our edited volume, The Insecure American, we began to think together economic and military insecurity, looking at the synergies between them and seeing insecurity as a pervasive theme in neoliberal, post-9/11 America.

Q. It’s clear that you’ve been interested in thinking through the role that anthropology and anthropologists can play in contributing to relevant contemporary political debates (nuclear proliferation, drone warfare, Human Terrain systems (HTS)). What kinds of interventions do you feel are possible (perhaps even necessary) for anthropology and anthropologists to make in these contemporary political debates? In other words, how do you understand the role of the anthropologist in these debates?

A: In my third year as a graduate student, I brought my adviser (Renato Rosaldo) a paper I’d written on the nuclear proliferation debate. (It was eventually published many years later in Cultural Anthropology). I sat and watched him read it. He looked up and said, “you’ve found your voice. This piece is anthropological, but it’s also an intervention.” It was as if I’d been officially authorized to go off and write on that edge between anthropology and political commentary.

CONTINUED on PG 34
Department News
Conferences, Workshops, and Exhibits

Connecting Continents: Setting an Agenda for a Historical Archaeology of the Indian Ocean World

The Indian Ocean has formed an enduring connection between three continents, countless small islands, and a multitude of cultural and ethnic groups. However, the region has received little attention within the context of historical archaeology. “Connecting Continents: Setting an Agenda for a Historical Archaeology of the Indian Ocean World” brought together environmental and historical archaeologists, historians, anthropologists, and artists from a wide range of disciplines from as far as the UK and Australia. The goal of the two-day workshop was to address the overarching theoretical issue of research relevance: by creating a space for conversation between disciplines, and addressing issues such as ecological impact and the utility of heritage; that is, to explore how ‘historical archaeology of the Indian Ocean World’ should fit into research and community interests.

The speakers presented topics including “Pearling in the eastern IO”, “Colonizing remote islands in the IO”, “Materiality and the topography of heritage in Mauritius”, “Writing the history of the IO”, “Environmental archaeology in Mauritius”, “Perspectives on IO botanical exchange”, “Themes for a new research agenda in the IO”, “Labor migrations in the IO”, and “Identity negotiation in colonial Mauritius”, with Thomas Blom Hansen, Ian Hodder, Lynn Meskell, and Sharika Thiranagama (Anthro), Grant Parker (Classics) and Sean Hanretta & Richard Roberts (History and CAS) serving as cross-disciplinary chairs and discussants. The workshop was well attended, with students from Archaeology, Anthropology, and History making up a significant portion of the audience. The featured films were also very popular, and stimulated discussion on the uses of visual media.

Two action items resulted from the workshop: 1) to establish a network of scholars based at Stanford and administered through the Stanford Archaeology Center with a web presence to integrate local, national and international affiliates; and 2) to produce a conference volume, targeting a March 2015 publish date. For more information and to listen to conference recordings of participants, see https://www.stanford.edu/dept/archaeology/cgi-bin/drupal/indianocean.

Sri Lanka Graduate Student Conference

The 2013 Sri Lanka Graduate Student Conference was held on December 6th and 7th at the Center for South Asia. This year the theme was Politics of the Public, highlighting the new issues concerning infrastructure and urban space, post-war reconstruction, and conflicts and challenges around multi-religious spaces in Sri Lanka. Specifically, the conference focused on topics relating to literature (Sinhala, Tamil and English), public discourse, film, theatre, and urban visuality; urban transformations including infrastructure, urban and rural development, housing and transportation; and public religious life including conflicts around spaces of worship, public representation, and ethnic minorities.
Stanford Global Studies Conference: Maoism in Translation

While Marxism has had a rich global life for many decades, it has declined dramatically since the 1980s as a platform for political analysis and political action. By contrast, Maoism’s political appeal has been more lasting and impervious to its effective demise in the country of its origin (despite the official insistence that Mao Ze Dong thought still forms a basis for the policies of the Communist Party of China).

Maoism in Translation was a 2-day, interdisciplinary conference held under the umbrella of International and Comparative Area Studies (now Stanford Global Studies) at Stanford University with support from several ICA centers and other departments at the university. It raised a set of fundamental questions of what Maoism is, or is seen to be, and why it exercises such durable inspiration? How has it become translated and vernacularized – that is adapted, embedded and historicized - in different parts of the world? In all the different instances cited above, Maoism has worked more as a label, perhaps even a form of ‘ideological franchise’ one could draw from. To this day, however, Maoism still stands for the 20th century’s most uncompromising, radical commitment to social transformation, to utopia and to a complete remaking of the self.

This complex history begs many questions that can only be answered by a comparative perspective on the dynamics of what one can call “vernacular Maoism.” Considering that very substantial work already has been devoted to exploring the social and economic conditions that have given rise to Maoist movements and other radical insurgencies across the world, this conference attempts to raise two new questions:

1) What has made Maoism an attractive label, a compelling political doctrine and a plausible way of reinventing oneself for hundreds of thousands of people across the world?

2) How have the Maoist movements reproduced their own cohesion, material underpinnings and legitimacy in their ‘liberated zones’?

Thomas Blom Hansen (Anthropology) and Norman Naimark (ICA) kicked off the conference with their welcome address. Sociology Professor Andrew Walder followed with his keynote address, speaking on The Maoism of Mao Zedong. Participants came from all over the world, including six anthropologist from India, France, Denmark and UK, presented topics on: The Pathways of Maoist Doctrine; Development, Democracy, and Revolutionary Violence in Modern India; Ritual and Revolutionary Ideology in Nepal; Maoism, Democratic Politics and Cultural Identity in India’s ‘Red Belt; and Maoism and National Liberation Movements.

Marta Sutton Weeks Religion and Ethics Workshop

Professor Sharika Thiranagama and PhD candidate Aisha Ghani proposed and ran the 2013-2014 Marta Sutton Week’s Workshop in Religion and Ethics at Stanford Humanities Center. The workshop staged a series of nine intensive seminar discussions focused on interrogating the historical and contemporary relationship between religion and ethics through interdisciplinary conversations centered on emerging scholarship around three themes: Ethical Communities; Sacrificial Violence/ Martyrdom and; and Law, Religion and Ethics. In addition to reading groups, the workshop featured a variety of student and faculty invited speakers from Stanford, Berkeley, Rutgers, and Zentrum Moderner Orient in Berlin.

Based on his fieldwork in Egypt, Professor Samuli Schielke (Research Fellow, Zentrum Moderner Orient) presented a paper arguing that the polarization, hatred, and violence that has erupted in the years following the Egyptian revolution, compels us to question how useful “ethics” is as a way of understanding human action. His paper suggested we pay more attention to the nexus of moral reflection (and oblivion), emotional dynamics, and conditions of political economy in a world where people often don’t do the right thing.

Aisha Ghani, a Ph.D. candidate in anthropology presented a paper on the speech of terrorism suspects inside and outside the courtroom, noting the ways in which the rhetoric of Islam and ethics invoked by them destabilizes normative understandings of violence in ways that are rendered illegible before the law. She argued that the rhetoric of violence presented by accused men produces a certain incommensurability, a third discourse, that can neither be grasped through the language of rights activated by civil libertarians, nor aligned with the discourse of the state, which reproduces the violence of terrorism as radically other.

Referencing his fieldwork in an Indian township in South Africa, Professor Thomas Blom Hansen, presented a paper that argued against a thread of scholarship in the anthropology of Islam that is primarily invested in
Caribbean Connections: Plantation Landscapes and Global History

Last December, with the generous support from the Lang Foundation for Environmental Anthropology, the department hosted a round table discussion on the theme of Caribbean Landscapes. The aim of the event was to link human and non-human histories by pointing to their mutual importance in region making. As a concept, landscape becomes, in the words of Bowker and Starr, a boundary object (1999), i.e., a concept that is good to think with for the term inspires thought across many disciplines. Sidney Mintz, well known for his ground breaking anthropological research on the Caribbean, provided the keynote address. Mintz’s early work foregrounds the significance of the plantation system to the history of early modern capitalism. He suggests that the organization of labor within the plantation system served as the prototype for the organization of labor and management of the industrial factory.

Other panelists joining the discussion included a scholar of postcolonial environmental studies, Elizabeth DeLoughrey, whose attention to Caribbean literature offers valuable insights into the ways the enslaved maintained vernacular gardens and thus expanded the mundane products of monocrops. Environmental historian John McNeill rounded out the panel. His attention to the environmental consequence of re-fashioning the landscapes of the Caribbean brings attention to the development of global plagues associated with pests like the mosquito which thrived in tropical environments.

Discussants Ian Hodder and Lisa Curran extended the methodological reach of the event by providing the perspectives of an archaeologist and political ecologist. Both helped inspire a lively discussion about the question of landscape and its wide-ranging use.


Experiments in Academic Writing

Experiments in Academic Writing is a series of workshops organized by Anthropology Visiting Professor James Clifford and sponsored by the Department of Anthropology and the Stanford Humanities Center. The workshops focused on the writing process, broadly defined to include issues of form, rhetoric, voice, politics and epistemology. The aim was to explore how scholars are pushing generic and disciplinary limits, working within a serious and contested domain defined as “academic.” What are some of the innovative ways that “topics” are defined, “arguments” framed? And what styles, media, and social relations constitute the process of representation?

The Winter quarter workshop was on the theme "Writing/Listening." The workshop explored how writing is related to auditory experience. How do we reckon with the powerful, shaping force of knowing in/through sound? When writing is listening, rather than visual presentation, what forms can it take? Steven Feld, a prominent practitioner/theorist of “acoustemology,” presented based on his most recent book, Jazz Cosmopolitanism in Accra (Duke 2013). James Clifford and Marilla Librandi-Rocha (Stanford, Iberian and Latin American Cultures) also reported on their work-in progress. Paul Robinson (Stanford, History) and Miyako Inoue (Stanford, Anthropology) led the discussion after the presentations.

The Spring quarter workshop focused on "Writing with Photographs". Martin Berger (Art History and Visual Culture, UCSC) presented his work on Thomas Eakins, wilderness, and American visual culture and his most recent book, Seeing Through Race: A Reinterpretation of Civil Rights Photography (UC Press 2011). Richard White (Stanford, History), James Clifford, and other Stanford faculty and graduate students discussed their ongoing engagement with photographs. The workshop was loosely connected to the major Carleton Watkins retrospective at the Cantor Center, which opened on April 23rd. Several participants were contributors to its innovative catalogue.

The workshops were informal and improvisatory, encouraging open-ended dialogue among faculty and graduate students from diverse disciplines.
Cultures, Minds, and Medicines Workshops

Cultures, Minds and Medicines has had yet another terrific year in which undergraduates, graduate students, medical students, residents and faculty gather to hear talks about human health and suffering from different disciplinary perspectives. We hear from artists, scientists, ethnographers, historians and more, with the goal of understanding not only what they say, but also what counts as data for them and how they understand their task in communicating to their primary audience. In October, we heard from Michael Nedelman, a medical student (Stanford 2016) and a documentary filmmaker (http://www.camouflagecloset.com/). He spoke about what the film-maker lens has added to his understanding of the health and identity issues. Then we heard from Keith Humphries, Professor of Psychiatry at Stanford, who spoke to us about addiction and about how and why Alcoholics Anonymous actually works. November brought Susan Levine, an anthropologist at the University of Cape Town, who has been interested in the way structural inequality impacts childhood experience, and the ways in which applied research can identify spaces for political intervention. In December we heard from Clara Han, MD/Ph.D, Assistant Professor at Johns Hopkins, who talked to us about speaking to the dead and the experience of medical care for those in desperate poverty and amid violence.

Our winter quarter began with the anthropologist Miriam Ticktin, now Associate Professor at the New School, and one of our own: she got her PhD in Anthropology at Stanford. She spoke about the way that an apparent compassionate act—offering refugee status to immigrants with specific illnesses—had unintended consequences. In February we heard from Jeanne Tsai, Associate Professor in the Psychology Department here at Stanford, who described cultural differences in the way people value emotional experience and consequences for clinical work. Then our own Lochlann Jain talked about the process of writing her compelling book Malignant: How Cancer Becomes Us. Nearly half of us will be diagnosed with invasive cancer during our lifetimes. The term concluded with an interdisciplinary group—Beatriz Labate, PhD, an anthropologist; Clancy Cavnar, a clinical psychologist; and Brian Anderson, medical student at Stanford—who spoke about their work on the healing power of ayahuasca.

This spring we brought Vincanne Adams down to speak to us from UCSF, where she is an anthropologist and Professor in their interdisciplinary department in the UCSF Medical School. She described the risks associated with the new push to treat all medical outcomes in global health as measurable by experiment and comparison. Then Christopher Dole, an anthropologist at Amherst, described to us life after the terrible earthquake in Turkey, and the cultural shaping of living with unbearable loss. We still have two speakers to hear from at the time of writing: Daniel Mason, novelist and psychiatric resident here at Stanford, who will talk about schizophrenia and the art made by people struggling with psychosis, and Scott Stonington, MD/PhD, who will describe end-of-life issues in Thailand and what he calls the "The Spirit Ambulance.”

It’s been a great ride, and we are looking forward to next year!

Careers in Information Technology (continued from PG 9)

know one another and are happy to recommend qualified persons to different companies if jobs are available, so reaching out is always in one’s best interest. To succeed in the IT sector, individuals must be willing to alter their methodology to accommodate available resources and goals as well as exhibit flexibility in the timescale of the project and the type of people you work with. Anthropologists in the IT sector must also be able to navigate the often tricky waters of politics. While a few companies give researchers the option to opt out of certain research projects for ethical or political reasons, many do not. A recurring theme of those working in IT is that the value of social scientists in the private sector is helping those you work with to understand that their questions need to be reframed.
New Books

Lochann Jain, Associate Professor

Nearly half of all Americans will be diagnosed with an invasive cancer—an all-too ordinary aspect of daily life. Through a powerful combination of cultural analysis and memoir, this stunningly original book explores why cancer remains so confounding, despite the billions of dollars spent in the search for a cure. Amidst furious debates over its causes and treatments, scientists generate reams of data—information that ultimately obscures as much as it clarifies. Award-winning anthropologist S. Lochann Jain deftly unscrambles the high stakes of the resulting confusion. Expertly reading across a range of material that includes history, oncology, law, economics, and literature, Jain explains how a national culture that simultaneously aims to deny, profit from, and cure cancer entraps us in a state of paradox—one that makes the world of cancer virtually impossible to navigate for doctors, patients, caretakers, and policy makers alike. This chronicle, burning with urgency and substance leavened with brio and wit, offers a lucid guide to understanding and navigating the quicksand of uncertainty at the heart of cancer. *Malignant* vitally shifts the terms of an epic battle we have been losing for decades: the war on cancer.

Kabir Tambar, Assistant Professor
*The Reckoning of Pluralism: Political Belonging and the Demands of History in Turkey* (Stanford University Press, 2014)

The Turkish Republic was founded simultaneously on the ideal of universal citizenship and on acts of extraordinary exclusionary violence. Today, nearly a century later, the claims of minority communities and the politics of pluralism continue to ignite explosive debate. *The Reckoning of Pluralism* centers on the case of Turkey’s Alevi community, a sizeable Muslim minority in a Sunni majority state. Alevis have seen their loyalty to the state questioned and have experienced sectarian hostility, and yet their community is also championed by state ideologues as bearers of the nation’s folkloric heritage.

Kabir Tambar offers a critical appraisal of the tensions of democratic pluralism. Rather than portraying pluralism as a governing ideal that loosens restrictions on minorities, he focuses on the forms of social inequality that it perpetuates and on the political vulnerabilities to which minority communities are thereby exposed. Alevis today are often summoned by political officials to publicly display their religious traditions, but pluralist tolerance extends only so far as these performances will validate rather than disturb historical ideologies of national governance and identity. Focused on the inherent ambivalence of this form of political incorporation, Tambar ultimately explores the intimate coupling of modern political belonging and violence, of political inclusion and domination, contained within the practices of pluralism.
On February 24, 2014, Assistant Professor Sharika Thiranagama and Director Helene Klodawsky held a special film screening and discussion of *No More Tears Sister*, a film about Rajani Thiranagama, a medical doctor, university professor and renowned human rights activist. The film, which premiered in 2006, documents Rajani Thiranagama’s life during the violent ethnic conflict that enveloped Sri Lanka over decades. Rajani Thiranagama was a member of an ethnic Tamil minority experiencing systematic ethnic discrimination in Sri Lanka. Initially sympathetic to Tamil militancy, she became a human rights activist who, with others in the group University Teachers for Human Rights (Jaffna), began to document atrocities committed by multiple military actors and made a sustained critique of a culture of militancy and violence that had begun to emerge within Sri Lanka. She was assassinated by the separatist guerrilla group, the Tamil Tigers. A mother, anatomy professor, author, and symbol of hope, Rajani Thiranagama is emblematic of generations of post-colonial leftist revolutionaries whose hopes for a future that combined national sovereignty with progressive ideas of equality and justice have been dashed by civil war. Portraying the role of her mother in the film was our own Assistant Professor Sharika Thiranagama, who was only 9 years of age when Rajani Thiranagama was assassinated at the age of 35.

For more information about *No More Tears Sister*, see: http://www.pbs.org/pov/nomoretears/.

**Film Screening**

*No More Tears Sister*

complicating normative understandings of Islam through foci on questions of bodily practice or re-readings of theological texts. Instead, Professor Hansen suggested that in studying Islam and Muslims, anthropologists return their focus to full-bodied ethnographic analyses of the complex historical and socio-political, local contexts of Muslim communities in which questions of Islamic identity are being raised and negotiated. He contended that such an analysis naturally lends itself to the production of an anthropology of Islam that challenges generalizations about what Islam is or, who, in turn Muslims are and can be.

Professor Parvis Ghassem Fachandi (Anthropology, Rutgers), presented a paper that interrogated how a focus on how language – particularly through practices of naming and omission – amongst Muslims in Gujarat might complicate normative ideas about what it means to be Muslim in a community where identity is so much determined by the violence enacted by and upon Muslims during the Gujarat pogrom of 2002. Through ethnographic examples that highlighted the relationship between the what is said and remains unsaid within and between communities of Muslims in Gujarat, Fachandi suggested that local linguistic practices reveal a great deal about the ways in which collectivities, ideas about community, are contingent and variable even within and amongst the Gujarati Muslims communities Fachandi researches.

PhD Candidate in Modern Thought & Literature, Eric Craig Sapp, presented a paper that highlighted the ways in which the notion of legal ethics has been distorted and limited over time – to the extent that an invocation of “legal ethics” might best be understood as a form of sarcasm. As the credibility of the liberal notion of the rule of law has become an instance of collateral damage in the U.S. empire’s global War on Terror, Sapp suggested that civil liberties attorneys have all but completely become limited to “performing the duties of prison chaplains at the death of law.”

And last, but certainly not least, in a paper that juxtaposed the sixteenth century, Egyptian scholar and jurist, Jalal al-Din al-Suyuti’s writings on “Zalzalas” (earthquakes) with those of Stanford Professor, Baily Willis (president of the Seismological Society of America from 1921-1926), Professor Samera Esmeir (Rhetoric, Berkeley) argued that two figures who lived in distinct historical periods present points of intersection between Zalzala and modern seismology that do not map out a predefined distinction between science and theology. In reconstructing the history of seismology, Esmeir argues that the reconfiguration of Zalzala in the hands of seismologists reveals a range of ethical sensibilities, mediated both by terror and reform in ways that demonstrate both shifts and continuities in questions pertaining to the destruction of the earth.
Phil Ansell (continued from PG 3)

Tional forms were developed to be like machines, rooted in the Newtonian understanding of the physical world. I have been moved by Margaret Wheatley's vision of the potential of human organizations to function like living organisms (instead of machines), and have embraced that view in my own work.

When I first encountered anthropology 36 years ago, it enabled me to study human society in a way which affirmed my own humanity and the humanity of the people whom I studied; today, that work in anthropology continues to contribute to my quest to affirm the humanity in my workplace - the humanity of our customers, of our staff, and, ultimately, of myself.

Janice Larkin (continued from PG 4)

a drop-in center for CMI (chronically mentally ill) patients. She and her staff had begun noticing a recent uptick, just over the past month, in the level of agitation and active paranoid delusions in 4 patients who had been stable for some time. Judy noticed that one was a first generation Russian immigrant, and in talking with the others, found that two were second generation immigrants from the old Soviet Union. While correlation doesn't mean causation, we all find it very plausible that their recent increase in paranoia is due to having backgrounds in a culture that has experienced repeated severe oppression, and even pogroms, during recent generational memory, and that this underlying sense of vulnerability is being re-activated by the recent events in the Ukraine.

Does any of this matter as much as further adjustment of these patients’ anti-psychotic medications? Probably not. But if I were in their shoes, would I appreciate working with professionals who understand why my world suddenly feels terribly unsafe? Absolutely.

In conclusion, I hope that my background in anthropology has made me a more effective and efficient provider of mental health services. But be that as it may, I know this for sure - it has made my career a lot more fun. I can honestly say that I've never felt close to burn-out. When approaching each patient, couple or family with the belief that each is responding to a complex chain of ancestral, personal, biochemical, social and cultural factors as best they can, how the heck are ya ever gonna get bored?

So my deepest heartfelt thanks to the folks in the Anthro Department at Stanford, both cultural and physical, for helping to make my career endlessly interesting and, I do hope, of good use.

Ana Diaz-Hernandez (continued from PG 5)

person of color. This is not common amongst our venture capital peers. Those entrepreneurs from underrepresented backgrounds are solving compelling issues they see in their communities. One of those entrepreneurs was formerly incarcerated and he built a technical solution to help inmates communicate with each other at one-tenth the cost of existing solution.

I see my anthropological training as a formative base for everything I have done post college. It has provided me with valuable frameworks and methods to approach solving problems in more inclusive, relevant ways. Anthropology was just the beginning of my education. To be competitive in tech, one must be intimately acquainted with the technological solutions. Understanding anthropology in a vacuum is not sufficient for those seeking a career in the tech industry. I read numerous design, marketing and engineering books and blogs. Being an investor necessitates being up to date on the major players in a given space, and the always evolving trends. Like any other field, it requires real expertise and curiosity—which many anthropology grads can bring to the table. If you are interested in seeking out a career in tech, I recommend reading as much as you can, diving in, and start making connections.
**Awards and Grants**

**Barb Voss** received a Wenner Gren Grant for her project entitled “Social Identity and Consumer Practices in Late Victorian-era California”

What is the relationship between social identity and consumer practices? This question has been a dominant theme in archaeological research on historical deposits. Too often the relationship between who people are and the material culture they use has been assumed rather than investigated. While most studies assume that consumer practices are enacted at the individual or household level, the proposed project investigates multiple scales of consumer practice through a systematic review and meta-analysis of excavations of late Victorian-era (1865-1890) deposits throughout Santa Clara County (Silicon Valley), California. As a result of recent urbanization, cultural resource management (CRM) projects have excavated literally hundreds of deposits dating to this period. The proposed research will pair analysis of ceramic tableware artifacts from the Market Street Chinatown collection, which represents the first major Chinese community in San Jose, California, with re-analysis of excavation results presented in CRM reports from the rest of the county. The relational database generated through this systematic review will be studied using structured and exploratory data analysis to address four core research questions: (1) what were the spatial scales of consumer practices? (2) which aspects of social identity were correlated with distinct consumer practices? (3) what was the flow of material culture within and across social boundaries? and (4) did the relationship between social identity and consumer practices change during periods of heightened identity-based politics, such as the anti-Chinese movement and the white labor movement? The results of this study will contribute broadly to anthropological theories of personhood and material culture as well as developing new methodologies for archaeological research.

**Mike Wilcox** received a grant from Midpeninsula Regional Open Space District for a project entitled “Midpeninsula Upland Cultural and Historic Landscape Pilot Project”

Surprisingly little is known about the prehistoric and historic settlements amid Midpeninsula Open Space District land holdings. A recent review of State Historic Preservation Office Records reveals that fewer than twenty prehistoric sites have been documented and of these only one, CA-SMA-85, has been systematically investigated. Given the relatively recent transfer of private lands to the District, this is not surprising. This research project represents the first time archaeologists have addressed the upland regions, an area situated between two of the largest populations of Native American groups in California at the time of contact - those occupying the biotic rich bay rim and those along the Pacific coastal edge. Scholarship among archaeologists and ecologists has begun to expose a novel understanding of the interaction between Native Americans and their environment, whereby Native Americans intensely managed the ecological landscape, essentially acting as a significant force for environmental change (Henry Lewis 1973, Blackburn & Anderson 1993, Laland et al 2001, Lightfoot 2013). Native Americans developed a range of resource management strategies in order to maintain the health of flora and fauna through seasonal burning, pruning, selective harvesting, tilling, sowing, weeding, and transplanting. During the late 18th and throughout the 19th centuries these land management practices were replaced (even outlawed) as cattle and other European cultivars were introduced.

This project will create a foundation necessary for understanding this natural landscape as one which was managed and altered through time, and may offer important lessons for contemporary land management policy. On a practical level, we would like to provide the district with a baseline survey of the archaeological sites, provide reports that will enable the district to better manage cultural resources through monitoring, create a database of known maps, reports and digitized information and collect historical documents related to the lands acquired by the District and initiate programs for public education and docent training. We realize that this is an ambitious project, but believe that this project offers substantial benefits to the District. This project will focus on assessing the known cultural resources and seek to locate other sensitive areas to more fully understand the interaction between land use and the ecology through time. A study of the distribution of sites in relation to existing park infrastructure is a fundamental step to assure that cultural resources are preserved and protected and offer opportunities for education among the public and district personnel.
Department Events

Majors Night

This year, Major’s night was held on October 1st, 2013. The UG Committee Chair, Sharika Thiranagama, met with incoming freshmen and sophomores who were interested in learning more about anthropology. UG Student Services Specialist, Anahid Sarkissian, and Peer Advisor, Anna Nti-Asare, were also on hand to field questions related to anthropology and the major. Students also had an opportunity to participate in a trivia contest which allowed them to learn unique facts about anthropology!

Undergrad and Grad Dinner

The Undergrad and Grad Dinner was held on February 13th to encourage students to meet and talk about their unique research interests. Many important connections were made and a raffle was held for an IPod!

Undergrad - Meet the Department Dinner

UG Students met with Faculty Advisors and Department Affiliates over a dinner social. Each member of the Department of Anthropology presented their research interests related to Anthropology and beyond. There was also a raffle where 2 lucky participants received Apple IPods!
“After Stanford” Alumni and UG Student Luncheon

The "After Stanford" Alumni and UG Student Luncheon was held on May 2, 2014. Students had a great time connecting with Stanford Anthropology Alumni including Audrey Davenport (BA 2002), Ivette Gomez (BA 2009), Susan Brim (BA.MA 2002), Bobby Vaughn (PhD 1997), and Shannon Hulley (BA 2007). They learned about the various exciting career paths these alumni have chosen and also gained invaluable advice from them.

Honors and Masters Presentation 2014

This year's Honors and Masters Presentation was held on May 19, 2014. The presenters were Briana Evans, Brianna Kirby, Anna Nti-Asare, and Laurel Fish.

Anthropology Spring Picnic
Letter from the Field

Elspeth Ready – Doctoral Candidate, Dissertation Writer

On a cold January evening I was sitting on the couch at my friend’s house, just visiting after interviewing him about his recent hunting excursions. This is one of the most comfortable places to hang out in town; it’s one of the larger houses (housing here is mostly government-owned and administered), they have painted over the institutional white in the living room with a warm copper colour, and covered the ubiquitous grey-fleck linoleum flooring with a rug. The room is filled with large, plush microfibre couches, not to mention a giant flat-screen television. Unusual care has been taken in personalizing and maintaining this space.

That evening we were watching a documentary about Greenlandic Inuit while munching on caribou nikku (dried meat). When I visit here, we very frequently watch at least a short clip from this documentary, which my friend has permanently stored on the DVR. Since my own research is on hunting and food sharing, it’s a somewhat surreal experience for me to listen to him compare the hunting techniques of Greenland and Nunavik Inuit. Although my friend is an avid and efficient hunter, very much respected by his peers in the village, he looks on Greenlanders with admiration as he watches the footage of a springtime hunt in Northwestern Greenland over and over again: “They still hunt by dog sled. Look at those well-behaved dogs, they’re not crossing their ropes.”

Like most social interactions up here, our conversation ebbed and flowed; from moments of excited storytelling to long moments of silence interrupted only by business-like pronouncements. Idle small talk is uncommon.

“My son is going dog sledding this weekend. You should ask if you can go,” he said. They were taking the dogs out to train them for an upcoming race.

“I’d love to...when are they leaving?”

“Friday, maybe Saturday.”

His oldest son, a few years younger than me, walked in a few moments later, heading straight for the fridge. My friend turned towards me and grinned, discreetly pointing to his son. “Ask him!” he mouthed silently.

It wasn’t until I was already on the moving sled on Saturday morning that my friend, as he waved us goodbye, informed me that it would take six or seven hours to reach our destination. It was –25˚C even before the windchill and I hadn’t packed a lunch, thinking that we would be travelling for three or four hours at the most.

The trip was even longer than anticipated because the dogs’ paws were sinking deeply into the soft new snow, slowing them down. For the first five hours, the relaxed pace and the quiet movement of the sled over the snow were peaceful, and we spotted only two or three other snowmobiles at a distance. The stark beauty of the low-hanging winter sun on the sparkling hills and sea ice was ours alone for hours on end. But by the sixth hour, the sun had set and the wind picked up, and we still had a long ways to go. I began to feel our solitude more acutely as I wondered how much longer it would take to arrive at the camp. I was doing a lot of running next to the sled to keep the blood flowing in my feet and hands.

Finally, after seven hours of travelling, our hunter companions stopped to confer. We still had a quite a distance yet to cover, and so they used the snowmobile that had been setting our path all day to take me and our two other female companions to warm up at the camp, one of many little plywood shacks bordering a fishing lake.

Since our own shack was cold when we arrived, we went to over to our neighbours to enjoy their hospitality. Their cabin was already warm and full of life with several hunters, one of their wives, a young son. The hunters here this weekend ubiquitously hold prominent public service jobs in the community. One of them had caught a caribou this afternoon, so we were treated to fresh frozen caribou—a special delicacy at this time of year, particularly since caribou have been scarce this winter. We used hunting knives to chip bits of meat off a frozen hindleg placed on a piece of cardboard.
in the middle of the shack. I tasted it with some trepidation, but it’s delicious. It doesn’t taste like meat at all, and has a melt-in-your-mouth texture almost like sorbet.

In our shack later that evening I realize there’s a blister on my nose. I’ve been frost-bitten. I don’t have a mirror to look at it, but my Inuit companions don’t seem to think it’s too bad. Mild frostbite is common, and wintertime hunters are often recognizable in town by the (painful) purple blisters covering their cheeks. We slept soundly in the cabin, comfortably heated by a Coleman stove and a small kerosene furnace. I slept in between my four other companions on a large platform bed. Some members of our party needed to be back in town for Monday, so we made the return journey the next day, for a total of 150 kilometres in two days.

When I visited another friend, an Inuk lady in her mid-fifties, for morning coffee a few days later, I told her about my adventure. “You are so lucky,” she said. “Even Inuit don’t get to do that.” She is deeply Christian and never fails to remind me how blessed I am.

Her reminder doesn’t fall on deaf ears. It is true that many Kangiqsujuaqmiut may have never even ridden by dog sled; far fewer would ever experience a weekend trip such as the one I had just returned from. Unlike in Greenland, where hunting by dog sled is the law, dog teams are mostly a thing of the past here. Throughout Nunavik, sled dogs were nearly exterminated in the early 1960s by government agents who had a combination of some misplaced good intentions and some outrightly bad ones. After the dog slaughter, when desperate hunters sought new ways to feed their families, the first snowmobiles were purchased (in 1962). As many Arctic ethnographers have discussed, the snowmobile ushered in a whole new era in the Canadian North, one of dependence on money rather than on the land. It’s almost a cliché now to say that dogs eat fish while snowmobiles eat money; but they really do. Snowmobiles are expensive to purchase and generally poor on gas efficiency; they breakdown frequently, require expensive parts, and often don’t last long anyway.

It’s not just snowmobiles that eat money nowadays. A lot of things do, and many households—including households with active hunters—are forced to go without a snowmobile when they prioritize purchasing food, iPods, cigarettes, marijuana, and alcohol. The handful of Kangiqsujuaqmiut who own dog teams today are financially successful hunters; those with both money and time, feed and train dogs primarily for racing purposes. But the value of dog teaming for Nunavimmiut as an expression of being truly Inuksitut (like an Inuk) has perhaps been strengthened by its symbolic resurgence after near-eradication fifty years ago.

Along with dogsledding, hunting by snowmobile, the consumption of country foods, and the fine work of Inuit seamstresses are publicly embraced by Kangiqsujuaqmiut as quintessential expressions of their culture. But as I suggested before, these things generally require expensive supplies, from gas, dog food, and satellite phones to commercially-tanned furs and embroidering machines, such that money is now often a prerequisite to participation in these ‘traditional’ expressive activities.

This is where my research questions about country food sharing and food security come back into the picture. Today, freely-distributed country food goes a long way in supporting the food security and nutrition of those with few means in the cash economy. Returning hunters almost always ring up family, friends, or neighbours, and sometimes even the FM station, to let people know there’s fish, caribou, or seal in the backyard shack, ready for them to come pick up a share. But substantial disparities in country food consumption already exist: 20% of Kangiqsujuaqmiut report consuming country food everyday, but 12% of households consume country food less than once a week. Will hunters continue to share food freely when the cost of living continues to increase and prized foods such as beluga, seal, and caribou become scarcer? I’ve spent the past eight months speaking with Kangiqsujuaqmiut about country food on an almost daily basis, and my feeling is that these questions can’t yet be definitively answered. Money is an admitted necessity of life here, but like dogsledding, food sharing reinforces elements of Inuit self-identity that are a considerable source of pride and empowerment. These become all the more important as Canadian Inuit strive to redefine themselves politically, economically, and culturally on the national and international stage.
Letter from the Field

Jacob Doherty – Doctoral Candidate, Dissertation Writer

Adam, Wasswa, and I were taking a break to cool down after spending the morning together making eco-briquettes when Wasswa’s phone rang, initiating a flurry of activity. A product made from matooke peelings – a starchy green banana, matooke is the staple food of central Uganda – and other organic wastes, eco-briquettes are promoted as a grassroots technology that can ameliorate the garbage, drainage, and flooding problems facing low-income, low-lying areas like the one where Adam and Wasswa live and work. They lead BWATUDA (Bwaise Tusobola [we can] Development Association), one of the myriad CBOs (Community Based Organizations) to whom the task of maintaining a clean environment falls in contemporary Kampala, the capital city of Uganda.

Wasswa hung up his phone, exchanged some quick words with Adam, and disappeared, quickly returning with ten more members of BWATUDA, who immediately set to work on the different stages of briquette production. A bus stopped on the nearby road and unloaded thirty strangers whose smart attire stood in sharp contrast to the messy t-shirts and rubber boots worn by the BWATUDA members and myself. They gathered around us, observing our work, asking questions. These participants in a study-tour organized by an international NGO specializing in WASH (Water, Sanitation and Hygiene) were spending the day visiting community initiatives around Kampala.

Work continued as Adam introduced himself and the CBO to the group, describing the progress they’ve made and their goals for the project. He caught me by surprise, urging me to explain the steps in the production process that they could see taking place around them, a process he had just been teaching me that morning. I did my best, but was happy to be out of the expert position when the far more knowledgeable Wasswa took over.

A far cry from immersion in a coherent community, this has been the stuff of fieldwork: generative collaborations, awkward misrecognitions, participant observation while being observed, temporally inconsistent and punctuated ‘sites’, constant acronyms, and a highly unstable waste stream. My dissertation research has taken place in these unstable spaces of waste and development in order to understand how different projects to clean Kampala are taking shape and transforming the city. What visions of the urban future do these...
various cleanliness campaigns mobilize? Who does and doesn’t belong in the futures they enact? How do they differently render waste and value materially substantial, socially meaningful, and politically charged? How do they distribute blame, responsibility, community, and resources towards the goal of a clean Kampala?

In Bwaise, one of several locations where I’ve been spending time observing the improvisation of garbage infrastructure and the materialization of a clean Kampala, I can see how ‘community’ is simultaneously something that BWATUDO members can stage in the presence of potential beneficiaries from international civil society as well as a moral rubric through which they distance themselves from other residents who have not internalized it as a value.

Later in the week I returned to Bwaise to participate in another step of the briquette-making process: gathering the organic wastes that are the briquettes’ primary ingredient. This, unsurprisingly, is messy work involving moving from door to door, locating each household’s trash (usually out of sight, in heaps stacked behind a shared latrine), sifting through household rubbish to separate useful peelings from other garbage (food wrappers, plastic bags, broken flip flops, diapers, dusty sweepings), packing it into sacks, and transporting it back to the wheelbarrow we were using to carry the bulk of the load. Returning to the wheelbarrow after filling a sack, I found Adam arguing with a young woman working at a small kiosk where she cooked and sold plates of matooke and beans. She had a sack full of already separated peelings, but objected when Adam tried to empty it into the wheelbarrow, demanding that he pay her 5,000 Shillings ($2) for her rubbish. Adam walked away in frustration, telling me he would “let her keep her rubbish if it suits her” and repeating his regular set of complaints about local community members who lack any sense of collective responsibility and are only after money. “She saw you working with us,” he told me, “and so she thinks we have found a rich mzungu [foreign/white] donor who is giving us money, and so she is refusing to give me her rubbish without payment.” Adam planned to return the next day, without me, to collect the rubbish. We walked on looking for more trash in the neighboring house.

In one small and swampy neighborhood in a couple of mornings, I see how garbage is enacted as an environmental health hazard, a potential resource, a messy substance to sort through, an environmentally beneficial charcoal-alternative, the cause of flooding, a problem that makes visible the moral failings and incivilities of residents of Kampala’s slums, and the effect of municipal neglect. Cleaning is world-making, and the ways Kampalans like Adam and Wasswa deal with discards reveal not only their ambitions for their neighborhood, but also the fragility, unpredictability and instability of the world their cleaning achieves.
Letter from the Field

Lindsay Der – Doctoral Candidate, Dissertation Writer

It was not without a tinge of trepidation that I set off for the beginning of the 4th year of my PhD in Turkey, the designated “field year”. Recent political events, most notably the Istanbul Gezi Park protests had highlighted dissatisfaction with the ruling Adalet ve Kalkınma Partisi (AKP or Justice and Development Party in English). (The Gezi Park protests began as a show of public outrage over government plans to demolish one of the remaining green spaces in the city center and replace it with a shopping mall.) These protests seemed poised to spark new levels of political unrest and turmoil and the world was certainly taking notice of this overseas “Occupy” movement.

Fortunately enough, my first stop in Turkey was not in Istanbul, where the heart of the protests were taking place, but to my field site of Çatalhöyük. Located in a relatively conservative area of Central Anatolia and approximately an hour away from the nearest city, Konya, Çatalhöyük is a reprieve from the hustle and bustle of urban life. In some ways, living on the isolated site compound for six weeks in the heat of summer, shoulder to shoulder with 100+ other archaeologists in tents and dormitories can be a slog. On the other hand, it is exactly this kind of unique environment which fosters the exchange of new ideas and facilitates collaboration amongst various specialists. This is the one time each year when the entire international team of researchers comes together in one place. Beyond this, it is also our opportunity to work hands-on with the artifacts as Turkey has strict export regulations in place, making it difficult to study these objects in the off-season back at our home institutions.

Every year, I come to site with two interrelated objectives in mind. First and foremost, I come to collect data and gather information about a wide variety of datasets from lab specialists. As my research project is integrative in nature, seeking to understand how changing human-animal relations through time may have impacted the social make-up of this Neolithic mega-site and possibly played a role in its eventual ‘collapse’, I spend my time looking at animal-related artifacts and archaeological features such as figurines, stamp seals, faunal remains, and plastered installations of animal bodies. Given the lengthy history of excavation at the site, it can be a challenge at times to understand how and why data has been recorded the way it has and how this recording has changed throughout the years as people’s research questions and methodologies have shifted. For me, I have found it helpful to go through the storage depots and pull certain artifacts to confirm descriptors assigned to them in the central database. It is a tedious task but at times a necessary one for the assurance of clean data.

My second objective is to work with the Figurines team. A large portion of the figurines are zoomorphic so the figurines hold a particular interest for me. And there is something to be said for working closely with objects, especially objects as enigmatic as those found at Çatalhöyük. Beyond recording figurines unearthed in the ongoing excavations, this year we had a representative from Bruker Elemental, Excavation in the South area at Çatalhöyük.
Lee Drake, as well as my fellow graduate student, Adam Nazaroff, who generously helped me use portable X-ray Fluorescence (XRF) to collect geochemical data on the quadruped figurines. Although I remain somewhat skeptical of the utility of XRF for our figurines which are likely geochemically contaminated by their deposition in middens and fills, I can see how it may be a useful tool in conjunction with other lines of evidence and for clay objects which fit better within its operating parameters.

These days, I conduct my research from a home base in Beyoğlu, Istanbul. Living steps away from the infamous Taksim Square and directly on İstiklal Caddesi, a pedestrian thoroughfare tread upon by more than one million people daily, is at times both invigorating and frustrating. Situated here since September by way of a fellowship from Koç University, the street is undoubtedly the most happening in all of Turkey, a sort of cosmopolitan epicenter, if you will. It is a place with a constant buzz, where buskers play at all hours of the day and populated by numerous cafes, restaurants, shops, museums, consulates, and galleries. Surprisingly, it is also a huge hub for research institutions such as my own affiliate, the Research Center for Anatolian Civilizations (Anadolu Medeniyetleri Araştırma Merkezi). As such, every week there are lectures and symposiums on offer from these institutes as well as libraries which provide academic study spaces and archival resources.

But the liveliness of İstiklal is both a blessing and a curse. I suppose it is not unlike Turkey itself, a country which is manifold in its identity as both Asian and European, as liberal and conservative, as secular and Islamic. Today as I write this letter from the field, it is 1 Mayis or Labour and Solidarity Day, a day which has historically meant political rallies in Taksim Square, some of which have turned violent. Although most of the protests I have observed while living here in Istanbul have not manifested before the cover of darkness (and strangely enough, most often when the weather has been pleasant), it is not even noon and already the police have barricaded off İstiklal and gathered in the side street outside my window in anticipation. Still, the familiar sound of the call to prayer from a nearby minaret reminds me that in other ways it is business as usual here in Istanbul. Truth be told, despite what one might think based on the increased police presence, the protests here are largely peaceful.
My research has been dedicated to examining the resistance and maintenance of traditional indigenous practices amidst the onset of western commercialization. Is there a reason for those that have survived? It is in this light that I wanted to understand why the ancient practice among the Maya of keeping a native honey bee has been able to persist despite overwhelming obstacles. In the process, I learned about how passive resistance functions in indigenous communities, the conflict between market and subsistence economies, and the promising role of women in its continued existence.

The research that surrounds this bee has focused on the factors that are influencing its disappearance, such as habitat destruction, deforestation, and the introduction of exotic bee species that out-compete Xunan Kab. There are also cultural factors that involve the loss of traditional knowledge. Men are the ones who tend to be the caretakers of these bees, and hives have been passed down from father to son for centuries. However, as men move out of villages and begin to take jobs in tourist industries, they are leaving behind this tradition.

I decided to focus my research on which factors influenced the survival of meliponiculture. Where is it still practiced? What is the cultural context in which it is maintained? After learning Yucatec Maya from my advisor, James Fox, I traveled through northern Belize and Yucatan, Mexico, to interview beekeepers and live in a Maya village to see if I could identify similarities among those places where meliponiculture has survived. In this manner I was hoping to gain insight into the reasons for its local success, and perhaps develop approaches that might be used to preserve this ancient tradition and the gentle sacred bee. The patterns of beliefs and attitudes that I observed upon analyzing my interviews are not necessarily scientifically supported or shared by all individuals in the region, but do reflect the overarching cultural context in which meliponiculture exists.

Those who keep Xunan Kab generally do not do so for financial reasons. A log hive of Maya bees can produce 1-2 liters of honey per year, whereas the hybrid or “American” bee (Apis mellifera) can produce 6 to 7 liters. When it comes to economic profit from honey, the Maya bee simply cannot compete. What beekeepers always comment on, however, is the rare medicinal value of this honey. It is used for coughs, colds, to treat cataracts in the eyes, or for immunity to any kind of illness. They say, “this honey is not commercial, it is medicinal,” and “wherever there is a sick person, if he has this honey, he takes it.” Its most important medicinal property appears to be for pregnant women. The honey is used to relieve cravings of pregnant women and during the delivery of a baby. Babies are often bathed with it when they are born, which is said to make them sweet and more attractive to suitors when they grow up. Importantly, it is even used to prevent miscarriage.

One individual shared a touching personal story with me about how the honey saved his daughter. His pregnant wife was starting to pass blood and have a miscarriage. He brought his wife to a medical doctor first but was offered no treatment, only the suggestion to rest. With no other recourse, his grandmother, who was a Maya midwife, came and treated his wife with a concoction. He describes his grandmother as...
a savior, and how she specifically used the honey of the Maya bee—the concoction did not work with a different honey. He said, “with this my daughter lives. My daughter is already 13 years old. And that is an experience that I have as something that my grandmother has given me, because my grandmother well... she is no longer with us. It was one of the secrets that she had as a midwife.”

I delved deeper to find out why only the Maya honey was considered medicinal and the common hybrid honey (from Apis mellifera) was not. Beekeepers always told me the same thing— they believed that the Maya bee collects pollen selectively from native medicinal plants, but the hybrid bee will collect from anywhere and anything to make honey. They even described the hybrid bee as dirty and a cheater because of its indiscriminant nature. One woman claimed that “it will even collect from where you urinate!” This is when I began to realize how this practice was linked to much larger overarching issues in the region.

The dichotomy and duality of local and commercial honeys was a pattern that recurred among other products. Repeatedly, I found examples of a local, native product that was considered “healthy,” for personal consumption, and not for generating income, and a corresponding commercial version of that same product that was considered to be dirty and unhealthy, associated with chemicals, and only for generating income. Rather than give up their traditional subsistence items, many Maya were simply adopting and using the advantages of both; one for subsistence, and the other for income. The pattern was seen with pigs, chickens, and with the very essence of the Maya livelihood— corn.

The local and commercial versions of corn are a source of conflict and struggle in the Maya communities. For many, this conflict contributes to the apprehension and resistance surrounding commercialism in general. The Maya depend on the ability to store their corn, but the introduction of GMO corn is resulting in the reduction of storability in the native corn, causing the Maya to lose one of their primary food staples. In addition, GMO corn requires fertilizers and pesticides to ensure profit, with the goal of producing as much corn as quickly as possible. Fertilizers and pesticides are very expensive, costly to provide for an entire milpa, and most Maya do not have the money to purchase them. Plus, the concept of forcing plant growth contradicts their worldview that everything operates in cycles and in its own time. To do otherwise is considered unhealthy and unnatural, as is reflected in the comments of a Maya farmer in response to the claim that GMO corn is of preferred quality because it grows larger in size:

Quality... but ‘quality’- what is it? It is to force a plant to do what it shouldn't do. On the other hand, what we do is, a plant that we sow, let it give us fruit at the time that it should give fruit. We do not force it to produce, let its time come, let its day arrive, its deadline to give. Because all the plants that we have planted this way, none of them are managed with chemical, fertilizer, nothing. And I can guarantee you, more or less, a plant that begins to mature, and what day it can give fruit. And it is every year. It doesn’t miss a day nor a deadline.

This pattern is reflective of a fundamental conflict between two economies, a western commercial market economy, and that of an indigenous, land-based subsistence economy. A Maya farmer told me, “We do not have that idea of selling. We have the idea of producing, but to consume. I can plant beans, but it is for my family to eat. It is not so I can sell it in other countries.” Many businesses are coming in and buying the land that Maya people use to grow their food. These people lose their lifestyle and effectively become impoverished. Many express resistance to capitalism. One individual argued that it is contradictory to how the community functions:

What happens with capitalism when it enters? The first thing many say is, ‘if they don’t pay me, I don’t go.’ Simply like that. But our culture is not like this. Here nobody pays. The organization of the community does not have money, what it has is food. We do not save up money, we save up food, fuel. We forget that we are not from capitalism, we are community members. (Capitalism) is the system that operates here in Mexico. We are wrapped up in a capitalistic system, and we do not have capital.
This context of dual products and economic systems is important because of the proposed solution to the decline of the Maya honey bee: to create a market for the honey—sell it to save it. The problem is that the Maya bee, culturally, is in the “subsistence” category. In order to sell the honey for profit, it has to be moved into the “commercial” category. In order to do that, it will have to be treated like other commercial products. Ever hear the phrase “don’t get high on your own supply”? That is how many Maya operate regarding the source of their income; the honey most likely would not be used for consumption if its purpose is for profit. There is no current market for Maya honey. To create one, Xunan Kab will have to be mass produced or sold at a high price. But if a market develops, where are entrepreneurs going to get the hives? Stephane, the owner of the foundation and conservation effort, Melipona Maya, affirmed that, “the only source for hives is from the grandfathers in the communities, who got them from their grandfathers.” Those grandfathers are poor and are generally willing to sell the hives out of necessity. The danger is that the Maya, who have been taking care of this bee for thousands of years, will have it taken away from them. As Stephane says, “we are going to have a lot of bees everywhere, but without the Maya. And that would be a mistake. Yet again we (westerners) are going to rob from them something that is theirs. And it wouldn’t be the first time.”

There is, however, an interesting solution that appears to be emerging among some Maya communities. The practice of meliponiculture is conventionally in the domain of men. However, as men are starting to leave the village to work in tourist industries, women are becoming increasingly responsible for the home. Women see that the bee is disappearing. The value of Xunan Kab in maternal medicine is so important that they are now stepping up to take on these roles traditionally held by men in order to maintain it. With the help of non-profits and government organizations that have responded to their requests, many women have been able to obtain log-hives.

The role of women is an interesting and hopeful solution, but there are still some challenges. Traditionally the knowledge of maintaining the hives is passed down among men, who inherit hives as part of property. Women normally do not have comprehensive access to such knowledge. In addition, much of the activity that surrounds beekeeping is in the realm of male-gendered work. It involves finding a hive in a branch of a tree while clearing an area for farming, cutting it down, and carrying it back to the house. It requires being able to multiply the bee population, which involves splitting open the log-hive with an axe, dividing and transferring the brood, knowing the time of year in which this can be done and knowing the types of wood that the colony can live in. In addition, a protective house for the hives needs to be built so that they do not get wet, because if they get wet they can be lost to an invasion of a predatory fly. Women have attended workshops on meliponiculture provided by non-profit organizations, but unfortunately the short duration of training makes it challenging for women to develop experience and skill. With continued support and involvement from non-profit organizations and the government of Mexico, women may yet provide a viable solution to sustaining this tradition and this gentle, sacred bee.

I had no idea that this would be the case when I started this project, and it may sound cliché, but beyond controlling the factors that contribute to the decline of the Maya bee, its survival appears to be linked to indigenous resistance and the empowerment of women. I would like to thank my advisor, James Fox, for inspiring me to go in this direction and for sharing this project, field site, and passion for the Maya and bees with me. I also thank the Maya communities for opening their homes, hearts, and minds to me. I am deeply appreciative for the opportunity to have had this experience and perform this research, which would not have been possible without the support of the Franz Boas Scholars Grant and the Beagle II Award.

Hugh Gusterson (continued from PG 15)

I respect anthropologists who want to stay away from political controversies and do scholarly work, so I don’t think anthropologists should feel obligated to intervene in political debates. But they should certainly feel free to. In doing so, we can make a number of unique contributions. First, American anthropologists write from inside the contemporary world’s great imperial power, but as anthropologists with a kind of intellectual custody of the other, we can bring the voices of those who experience the sharp end of American military and economic force into the American conversation. (David Vine has been particularly good at doing this in his writing about the Chagossians who were evicted from their island to make way for the U.S. military base at Diego Garcia). Second, anthropologists are gifted at denaturalizing the taken-for-granted, and, in the end, militarism and various forms of inequality only survive insofar as they can be made to seem natural. Finally, the anthropological ability to think holistically enables us to see unexpected connections (between the outsourcing of U.S. jobs and drone warfare, for example), and the articulation of these connections moves debate forward in fruitful and creative ways. When I write about a political controversy, if I end up recapitulating an established point of view in that debate, then I feel I’ve failed. The anthropological contribution is to somehow transcend the established terms of the debate and reframe it.
ALUMNI UPDATES

1950

Nancy M Williams (1950 AB)
Honorary Reader, School of Social Science, University of Queensland. Co-editor journal OCEANIA; member Research Advisory Committee Kakadu National Park; expert witness for State in Federal Court Native Title Application.

Joanna Kirkpatrick (1951 AB)
Retired. Was tenured faculty at Bennington College, VT, 1967-1994. No academic titles at that college. Published article in Vaishanava Studies, 21/2, Spring 2013. "Krishna's Peaceable Kingdom: A Note on an Unusual Figure in a Dasavatara Miniature Painting, ca. 1730." Continue work on peaceable kingdoms, in Indian middle period literature.

Martha M Bell [Martha March] (1958 BA)
Retired. Looking forward to the possibility of educational visas for four of the orphans our son and daughter-in-law have been parenting in Guatemala the last 14 years. If all goes as planned, this fall they will be attending special ed, high school and junior college institutions in Sonoma county and living at our home place in Sebastopol.

Joan Becker [Joan Cortelyou] (1955 BA)
Retired.

1960

Lynda Lytle Holmstrom [Lynda Lytle] (1961 BA) Professor Emerita and also part-time faculty member, Boston College, Dept. of Sociology. At BC, I've been teaching my course, "Legal and Illegal Violence Against Women." Also, I've worked with colleagues on the east coast to develop a group we call ESSORN, the Eastern Sociological Society Opportunities in Retirement Network. The idea is to create a network of sociologists who are retired or semi-retired but wish to continue their sociological work in this chapter of their lives.

Susan C Seymour [Susan Seymour] (1962 BA) Jean M. Pitzer Professor Emerita of Anthropology, Pitzer College. I have completed a biography of anthropologist Cora Du Bois entitled, Cora Du Bois: "First Woman," that is being published by the University of Nebraska Press as part of their Critical Studies in the History of Anthropology series. Du Bois was the first woman to have a tenured position at Harvard. She was also a high-ranking officer in the OSS during World War II and served in the State Dept. after the war.

Don Mitchell (1964 BA)
Retired. About 20 years ago I turned my attention to rendering the lives and culture of the people I worked with (the Nagovisi) not just in academic works, but in poetry and fiction. The journal Humanistic Anthropology published many of my pieces and gave me three prizes. But I was looking for a general literary audience, so I recently published a set of "ethnographic" short stories -- "A Red Woman Was Crying," (Saddle Road Press, 2013) based on my fieldwork on Bougainville. What's unusual about the collection is that although the stories involve the visiting anthropologist, all the narrators but one are the indigenous people themselves. The anthropologist -- their "other" -- doesn't get a voice until the last story. I'm pleased to report that many young Nagovisi are reading the book -- on Kindle.

Susan F Burgenbauch (1965 BA)
Life Coach; ESL tutor; Unity Chaplain. I currently work one-on-one with Japanese internationals tutoring English speaking, assisting with feelings and needs in their experience with American people and culture.

Margaret A Covert [Margaret Bartz] (1967 MA) Retired. Was president of Capstone International, a firm that resources executive education faculty (including Stanford) to universities and corporations around the world. At 72, I thought it was time.

Pell Fender (1967 MA)
Part-time Development Director, Colorado International School.

Michael Agar (1967 AB)

Douglas E Foley (1968 MA)
Emeritus, University of Texas Austin. The George and Louise Spindler Life Time Achievement Award, Council of Education and Anthropology, American Anthropological Association, 2009.

George Gmelch (1968 BA)

Professor: Obstetrics & Gynecology, Tufts University School of Medicine, Boston, Massachusetts, and Medical Director Family Life Center, & Perinatal Services, Mercy Medical Center, Springfield, Ma. Departmental Chairman (Obstetrics & Gynecology,, Mercy Medical Center) and Hospital Director, of Education & Director of Obs/Gyn/Peds Quality Assurance. Member: Admissions Committee, Tufts Univ School of Medicine, Boston, Ma; Medical Executive Committee,, and Committees on Pharmacy / Therapeutics & Surgery Utilization,Mercy Medical Center, Springfield, Ma.

Jeremy H Baker (1969 AM)
Affiliate Professor, ESCP Europe Business School. I teach consumer issues, in London, Grenoble and Shanghai. On TV, I discuss retail and Chinese brands. So, Anthro is still useful!

1970

Olga Haack [Olga Hajek] (1970 BA)
Doing Bible studies! Retired along with my dear husband. In fact, he, retired from his NYC investment banking job only to morph into me... he now shops and does the cooking, allowing me to retire too!
W. Bruce Masse (1970 BA)  
Guest Scientist, Los Alamos National Laboratory. Although I retired in 2012 from my Environmental Compliance Specialist position at Los Alamos National Laboratory, I maintain an affiliation as Guest Scientist. I continue active collaborative research on several anthropological topics including (1) a natural sciences approach to mythology; (2) the effects of celestial events (e.g., eclipses, comets, meteors and meteor outbursts, novae and supernovae, auroras) on past cultures; and (3) Quaternary Period cosmic impact on Earth by asteroids and comets. My latest publication "The Archaeology of Cosmic Impact: Lessons from Two Mid-Holocene Case Studies," co-authored with Argentine archaeologist Gustavo Barrientos, appeared in the March 2014 issue of the Journal of Archaeological Method and Theory (21:134-211). I am also under contract with the University of Hawaii Press to finish this year the draft of a book entitled "Islands in the Sky: Traditional Astronomy and the Role of Celestial Phenomena in Hawaiian Myth, Language, Religion, and Chiefly Power."

Eric Almquist (1970 AB)  
Partner, Bain & Company. I lead customer insights and analytics at Bain. I'm involved in customer strategy and marketing for large companies. Have published a few articles in the Harvard Business Review.

Charles Fulkerson, Jr (1970)  
Teacher. Re-invented! Going on nearly a half century of writing and illustrating -- a few books published along the way -- but earned my keep mainly as an advertising copywriter. Worked for 20 years at Reader's Digest as the copy chief. After forced retirement, I've reinvented myself as an English and art teacher—English and whatever else they want me to teach in Newtown public schools, plus 5 private art classes in rural towns of Fairfield County. Teach drawing, painting and cartooning to both adults and kids. It's rewarding. Both kids grown, fully employed and living nearby in Boston. Rumble around in my old Colonial house with Elmer, my live-in housemate graduated from animal rescue and advertised as a boxer puppy. He's got mixed parentage. So much for truth in advertising!

Mary P Kelsey (1971 BA)  
Independent visual artist. I am currently producing documentary drawings of traditional artisanal gold mining in Colombia’s lowland El Choco rain forest region. In the field I work jointly with photographer Steve Cagan. The drawings depict Afro-Colombian and indigenous communities, with special attention to environmental and cultural threats posed by new mechanized mining practices. Our project can be found at: www.elchocomining.net. Other work, including images from Central America, can be seen at www.marykelsey.com.

Carolyn J Marr (1971 BA)  
Librarian, Museum of History & Industry  
Contributed to a book on Coast Salish art by writing a chapter on southern Coast Salish basketry.

Dr. Jerry L Rubin (1971 BA)  
Psychiatrist, Potawat Health Village, United Indian Health Services, Arcata CA. I just retired from 20 years working as psychiatrist, working closely with counselors, substance abuse counselors from the seven small local tribes (largest is Yurok). Also recently retired from Full Circle Center for Integrative Medicine. Now plan to write of my experiences. I brought my anthropological training into all of my psychiatric work.

Christine N Witzel (1971 AB)  
Writer, volunteer, gardener. She Also Served, Letters from a Navy Wife will soon be published via Amazon and Kindle! My mother, Virgilia Short Witzel, wrote wonderful letters to Dad during WWII; to her mother from China in 1946; and to her mother from London in 1953 to 1955. She explains ration cards, their impact on Palo Alto stores, and WWII Victory Gardens. She shares vivid descriptions of daily life for American families of the Military Advisory Group during the Chinese civil war (“Shanghai is about as primitive as New York! It is like pioneering at the Palace Hotel!”). Readers will enjoy learning what surprises a Navy wife from San Francisco when she first encounters Shanghai, London, Paris, Rome and other places long before jet travel, TV and the internet made them familiar. Underlying Virgilia’s humor and reporting skills is her dedication to protecting her family, supporting her husband's career and representing the U.S.A.

Jean E Jackson (1972 PhD)  
Professor of Anthropology, Anthropology Department, MIT. In September, 2013 a group of alumni who entered Stanford in fall, 1965, had a reunion on the small island of Gabriola, off the west coast of Canada, superbly hosted by David and Michiko Young. Participating were Barbara Cook, Theodore Downing, Steve Flelman, Jean Jackson, Jerry Moles, Carol Smith, Emily Vargas-Barón, John Young, and Joyce Kramer and Marna Thomas, widow and daughter of Tony Thomas. It was a wonderful time, with great activities and super-great conversations. The setting was magnificent. We gave accounts of our lives and found that although we’ve pursued different paths, all of them were very worthwhile, using anthropology and helping people in one way or another. We celebrated managing to get this stage of our journey, albeit somewhat the worse for wear.
and at http://scholar.google.com/citations?user=04fIrnwAAAAJ&hl=en

Nicol I Mackenzie (1973 BA)
President, Monterey Medical Solutions, Inc. Founder, Monterey Medical Solutions, which provides software support (32 years and counting) of the Parenteral Nutrition program, Lucile Packard Children’s Hospital and Stanford Home Pharmacy. Staff Physician Anesthesiologist Alaska Regional Hospital, Anchorage AK, Retired Commander, US Naval Reserve Medical Corps.

Nancy M Schmidt (1973 BA)
Owner, Creative Qualitative; also VP Research & Strategy at 2B Communications

Hector Neff (1974 AB)
Professor of Anthropology, CSULB. Director of Proyecto Arqueologico Costa del Soconusco. The project has identified nearly 300 archaeological sites in the mangrove-estuary zone of Pacific coastal southern Chiapas, Mexico. The sites represent periods from the Early Formative (1600 cal BC) through historic and include at least 17 firing facilities dedicated to producing Plumbate, the most famous tradeware of pre-Columbian Mesoamerica.


Terry Gerritsen [Terry Tom] (1975 BA) Novelist. Still writing thriller novels under the name Tess Gerritsen. TV show "Rizzoli & Isles" (based on my books) goes into its fifth season this year on TNT. Anthropology turns out to be the best background for writing fiction – it gives you a window into so much human behavior.

Andrew R Willard (1975 AB)
Director, Experiential Learning, University of Iowa Honors Program; and President, Policy Sciences Center.

Katherine Verdery (1977 PhD)
Julian J. Studley Distinguished Professor of Anthropology, City University of NY Graduate Center. Published a new book, Secrets and Truths: Ethnography in the Archive of Romania’s Secret Police (Budapest: Central European University Press, 2014), , Previous book (Peasants under Siege: The Collectivization of Agriculture in Romania, 1949-1962; 2011, Princeton; with Gail Kligman) won another prize this fall, for a total of 4 prizes and 3 honorable mentions.

Philip L Ritter (1978 PhD)
Research associate/Data analyst, Patient Education Research Center, Stanford School of Medicine. Continuing studies of chronic disease self-management programs designed to improve outcomes by enhancing self-efficacy. This work results in many coauthored publications in medical journals (7 in 2013, 4 pending so far for this year, 2 in preparation). In the last few years we have been connecting and reconnecting with numerous Kosraeans through Facebook by posted old pictures from our Peace Corps and anthropological field work time in 1969-75. We hope to return to Micronesia in 2015.

Dan Callahan (1979 BA)
VP of Cloud Services, CGNET. Working on an Office 365 implementation with The Asia Foundation. Working with each country office is calling on all my cultural awareness skills. Spending time in Islamabad for the project was an eye-opening experience.

1980

Christophe A Grundmann (1980 BA) Country Director, URC Cambodia. After 5 years in Cambodia my wife (Katherine Krasovec) and I have signed on for another 5 by winning the follow-on projects. We lead public health projects that work to improve government health services. I still use my anthropological training in concert with the more quantitative approaches gained from a public health doctorate. My biggest accomplishment is probably having raised two happy children, one of whom tripled the number of Stanford degrees previously held in the family.


Michael R Dove (1981 PhD)
Margaret K. Musser Professor of Social Ecology, School of Forestry and Environmental Studies, Curator, Peabody Museum of Natural History, Director, Tropical Resources Institute, Professor, Department of Anthropology, Yale University. My most recent books are "The Banana Tree at the Gate: The History of Marginal Peoples and Global Markets in Borneo" (Yale University Press 2011, winner of the 2011 Julian Steward award), "Complicating Conservation: Beyond the Sacred Forest" (coedited with P.E. Sajise and A. Doolittle, Duke University Press 2011), "The Anthropology of Climate Change: A Historical Reader" (Wiley/Blackwell 2014), and "Climate Cultures: Anthropological Perspectives on Climate Change" (coedited with Jessica Barnes (Yale University Press, forthcoming in 2015). I was involved in establishing Yale’s new Climate and Energy Institute, now direct the Tropical Resources Institute, and continue to co-coordinate our unique joint doctoral program in anthropology and environmental studies. My research, teaching and advising – at the graduate level in the School of Forestry and Environmental Studies, and at the undergraduate level in the Environmental Studies major – increasingly focuses on disasters and climate change.

Mary V Johnston-Coursey [Mary Johnston] (1981 BA) Yoga Instructor. With an MFA in dance and a background as a professional dancer and choreographer, I have recently become certified in Para Yoga. I teach yoga and meditation both publicly and privately, as well as offering teacher training for yoga teachers. I am completing a Yoga Therapy training this Spring. I dabble in storytelling and sing in two bands just to keep things light!

Don Nonini (1983 PhD)
Assembly Executive Committee of the AAA, after having completed my term as President of the Society of Urban, National and Transnational Anthropology, 2010-2012.


Juan C Garcia (1985 PhD, MA) Professor of Counselor Education; Associate Director, Fresno Family Counseling Center, CSU Fresno Marriage and Family Therapy Training Clinic. Currently providing counseling serves to victims of human trafficking. Mental health Director of Spirit of Woman, a residential rehabilitation program for substance abuse women involved with Children and Family Services.


Jason G Williams (1987 BA) Director of Information Security and Compliance, University of Notre Dame.


Thomas H Baker (1989 PhD) Associate Professor, Sungkyunkwan University, Seoul, CIIO, Dublin Core Metadata Initiative. Co-chaired the W3C working group that standardized Simple Knowledge Organization System (SKOS) in 2009. Co-direct DCMI, a standards NGO. Consult on projects, eg, with Food and Agricultural Organization of the UN. Moving from Washington DC to Bonn in June. Appointed Associate Professor of L15 at Sungkyunkwan University, Seoul, where I will reside one semester per year.

Alejandro Sweet-Cordero (1989 AB) Associate Professor of Medicine, Stanford U.

Elizabeth Enslin (1990 PhD) Author, Graduate Mentor for Prescott College (Arizona). My ethnomedicinal memoir, While the Gods Were Sleeping: A Journey Through Love and Rebellion in Nepal, will be published by Seal Press in September, 2014. In 2013, I received scholarships to two prestigious writing conferences: a Rona Jaffe Foundation Scholarship in Nonfiction to Bread Loaf and a James D. Houston Memorial Scholarship to the Squaw Valley Community of Writers. I also moved to a farm in a remote county in northeastern Oregon where I raise Tibetan yaks, red wattle pigs and heirloom garlic and help nurture a growing local food movement.

Elizabeth P Azerad [Elizabeth Perez] (1990 BA) Health & Wellness Coordinator - Lakota Children's Enrichment, Multicultural Advisor - Resources In Independent School Education, Public Education Committee - Xolotlucuintli Club of America. I'm pleased to be returning to the work force after raising 4 children. I'm still researching healthcare needs on the Pine Ridge Rez but I hope to start an initiative to decrease infant SIDS and improve overall nutrition among Lakota youth. Follow my blogs as RIISE Multicultural Advisor at http://riise.org/; http://azeradkmsearchsubmit=Search or on Twitter at @lizperezazerad.

Alison C Holcomb [Alison Kay Chinn] (1990 BA) Criminal Justice Director, American Civil Liberties Union of Washington State. I have done more international traveling in the past year than I ever imagined I would, presenting on the passage and implementation of Washington State Initiative Measure No. 502 (marijuana legalization and regulation). Highlights were three trips to Uruguay to support passage of the first national legalization measure, signed into law by President Jose Mujica on December 24, 2013, and my recent trip to Vienna to present at the United Nations Office on Drugs and Crime 57th session of the Commission on Narcotic Drugs and High-Level Review. I have also presented in Mexico at the invitation of former President Vicente Fox and had the pleasure to meet Dr. Julio Frenk, former Minister of Health of Mexico and current Dean of the Faculty at the Harvard School of Public Health. Other presentations involved trips to Chile, London, Warsaw, and The Netherlands.

Hugh Gusterson (1991 PhD) Professor, Cultural Studies and Anthropology. President-elect, American Ethnological Society, Special advisor to AAA President for public and media affairs, AAA President’s award 2013, various articles, including op-ed in Washington Post.

Sharon Talbott [Sharon Tu] (1991 BA) Principal, PeoplesGrid Inc. (Energy and Sustainability business consulting practice). My son is going off to college to study linguistics and anthropology, and I look forward to lively conversations with him about new developments in our field!

Dawn M McGuinness (1991 BA) 1. National Security Principal Leader, Computer Sciences Corporation (CSC), 2. Lieutenant Colonel (retired), US Army. As the contract lead for expanded Defense Threat Reduction Agency (DTRA) engagement in the Asia-Pacific, I instructed during the first WMD awareness course at the Philippines National Police Academy, led two maritime security workshops in Vietnam, led a bio preparedness workshop at the Asia Pacific Center for Strategic Studies in Hawaii, and met with Malaysian coast guard officials to prepare for the first WMD awareness course at their Maritime Academy.

short story “They Must Be Told” coming out soon in Hanging Loose. Miscellaneous writing projects, some coming to fruition, others to naught, almost randomly. Ditto non-writing projects.

Matthew Bandy (1992 BA) Principal, SWCA Environmental Consultants. I have learned more about the oil and gas industry that I ever expected.

Sean Caster (1992 BA) Director of merchandising, McMaster-Carr. 22 years at same company since graduation, promoted to director 5 years ago. 4 kids with 1 applying to college Fall of 2014.

Joanna Davidson (1992 BA) Assistant Professor, Department of Anthropology, Boston University. Just finished an ethnography based on research in Guinea-Bissau, which will be coming out with Oxford University Press next year.


Dee A Espinoza [Jones] (1993 BA) Principal Investigator and Owner, Espinoza Cultural Services. ECS is seeing steady growth in its fourth year of business (www.ecs-arch.com). We acquired two multiyear cultural resource contracts as well as several sole-source awards that will keep us busy in 2014. This spring we will have a new office and additional staff. I will have a journal article in the Wyoming Archaeologist this summer and an article on ECS’ success by the US Small Business Administration (SBA). The SBA has certified ECS as a 8(a)BD participant, Economically Disadvantaged Woman-Owned Business, Minority-Owned Small Business and a HUBZone concern. These distinctions allow us to be very competitive in the federal marketplace. Other news: my husband, Julian, will have a BMX track up and running this summer for our local youth (www.highground-bmx.com). I am also now on our town’s Board of Trustees. Last but not least, our second grandson was born in December and all the family is happy and well.

Mark Reed (1993 AB) Founder, Contact Fund, Principal, Alembic Community Development. Closed financing of $13 million rehab and construction of local food hub in New Orleans. Completed second stint as board chair at Rudolf Steiner School in NYC, the first Waldorf school in North America.

Bill Maurer (1994 PhD) Dean of Social Sciences, University of California, Irvine. Keeping busy with my new position as Dean, and continuing to run the Institute for Money, Technology, and Financial Inclusion, and also the Intel Science and Technology Center for Social Computing.

Sam J Amirfar (1994 BS) Director of Clinical Informatics at the New York City Department of Health & Mental Hygiene. Part of a team that developed a tool to identify trends and gaps in healthcare from underserved populations in New York City.

Vicki Albright [Vicki Anguiano] (1994 BA) Spanish Interpreter. I have been working from home since 2007 and this has allowed me to have my cake and eat it too. During the day, I focus on raising my two daughters and running my household. In the evening, I work as an over-the-phone Spanish interpreter and it is, by far, the most rewarding job I have ever had. It never ceases to amaze me how one minute I am kissing my children goodnight and the next, I am in my office helping a physician in London communicate with a patient who’s visiting England from Bolivia! It’s never a dull moment at home or while working and I feel so blessed about that.

Mun Wei Chan (1994 BA) Divisional Director (Corporate Planning), Sentosa Development Corporation.

Amy Borovoy (1995 PhD) Associate professor, Princeton University, East Asian Studies Department.

Sara Matlin (1995 BA) Fair Housing Coordinator at Project Sentinel and, Chair of the ACLU-North Peninsula Chapter. I investigate and prevent housing discrimination in San Mateo and Santa Clara Counties. I use interview techniques I learned in anthropology pre- and post-field work classes. I lead our local ACLU chapter in campaigns to hold our local officials accountable for ending illegal deportations and for making our schools safe and welcoming for all students.

Carolyn Ybarra (1997 MA, PhD) Research Experience Program Director, Institute for Research in the Social Sciences, Stanford University. For two years I have been managing research subject pools for Stanford social science researchers, including as subjects local community college students enrolled in sociology & psychology classes. A new program I launched with Stanford alumni who volunteer as research subjects is now in its 2nd year. I created a social science research assistant internship program for community college students at Stanford. I conduct genealogy (family history) research, and have a special fondness for maritime records & history. My current hobby is photography. I continue to work on nonprofits serving individuals with disabilities: as president of the board of directors of Special Place Foundation, creating an urban-farm residence and supporting independence, member of the board of B.O.K. Ranch, providing therapeutic horseback riding, and involvement in the National Fragile X Foundation. We now have in our household a 3 year old Skilled Companion dog, Peter VI, from Canine Companions for Independence.


Anchi Mei (1998 BA) Senior Program Manager, International Rescue Committee (IRC). Our refugee-grown produce has just started selling at our local Whole Foods Market! I saw someone swap out their kale for our refugee-grown kale. But in general, every day is an accomplishment working with refugees (from East Africa, Southeast Asia and the Middle East) to become successful, independent farmers in the US and building...
neighborhood-based food systems that weave health and economic strategies to create durable solutions to overcome poverty, hunger and obesity.


Anu Menon (1999 AB) Director of Admissions, Presidio Knolls School. Anu has been working at a startup Mandarin immersion preK-8 school in San Francisco for 3 years, first in operations and now in admissions. She lives in San Francisco with her husband, Akash Garg ('00) and 4 year old son.

2000

Tom Boellstorff (2000 PhD) Professor, Department of Anthropology, University of California, Irvine. Keeping busy after five years of editing American Anthropologist! Working on several research projects and doing lots of stuff in my department and around campus.

Youssef S Tanagho (2000 MA, BA, BS) Urologist at Eisenhower Medical Center in Rancho Mirage, California. After graduating from Stanford with a BA, BS, and MA, I completed a combined MD/MPH program at Dartmouth (MD)/Harvard (MPH). I then completed my residency in General Surgery and Urology at Case Western Reserve University and a fellowship in minimally invasive urologic surgery at Washington University in St. Louis School of Medicine. I am currently a practicing urologist in Rancho Mirage, California.


Jordan Jacobs (2001 BA) Head of Repatriation and Cultural Policy, Phoebe A. Hearst Museum of Anthropology, UC Berkeley. As Head of Repatriation and Cultural Policy at the Hearst Museum, I'm charged with NAG-PRA compliance, provenance research, community outreach, and cultural policy creation and implementation. This year marks the beginning of my term on the Media Relations committee of the Society for American Archaeology. The second book of my series of children's archaeology adventure novels, "Samantha Sutton and the Winter of the Warrior Queen," set in the UK and dealing with themes of CRM, the Portable Antiquities Act, metal detecting, and historical evidence—was released this January, to excellent reviews from Kirkus, the School Library Journal, and TIME Magazine for Kids.


Wilson Jenice (2002 AB) Product Developer - Cejon Accessories, A Division of Steve Madden, Ltd. Currently designing newly added line of Bridal accessories for the Betsey Johnson brand.


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


Rachel White (2003 MA) Law student. I will be graduating from law school in May 2014, then moving to Bangor, Maine for a year to clerk for U.S. District Court Judge John Woodcock.

Barnali Dasverma (2003 BA) Director, Treya Partners. Barnali is a Director with Treya Partners, a management consultancy focused on operations and supply chain. She is based in San Francisco and enjoys being a foodie and traveling internationally. Barnali is currently busy planning her November 2014 wedding which will be taking place in Bhubaneswar, India!

Erich Fox Tree (2004 PhD) Department of Religion and Culture, Wilfrid Laurier University.

Liz Clevenger (2004 MA) Curator at the Presidio Trust. Liz has spent the last two years developing an exhibition about the heritage of the Presidio of San Francisco, which will open in the post's historic officers' club this September. The new Presidio Heritage Program is developing an array of sites, and experiences that offer immersive, informative, and emotionally rich encounters that connect visitors to the park and invite them to become involved with its future. These sites and experiences are underpinned by research done in partnership with local universities, and overlain with public programs developed in collaboration with community partners. More information available at http://www.presidio.gov/about/Pages/heritage.aspx.

Nicole Fox (2004 MA, 2003 BA) Foreign Service Officer, U.S. Department of State. Since 2013, I have worked in the Public Affairs Section at U.S. Embassy Harare, where I have launched Zimbabwe's first tech hub and innovation center, managed President Obama's Young African Leaders Initiative (as well as other exchange programs), and advanced U.S. goals related to the promotion of democratic institutions, economic development, and health. I also manage programs aimed at reducing gender-based violence, advancing disability-inclusive diplomacy, encouraging entrepreneurship, promoting press freedom, protecting human (especially LGBT) rights, and engaging with Zimbabwe's youth. In October 2014, I will return to Washington DC to begin my next Foreign Service assignment as the Principal Policy Advisor for Africa in Secretary of State John Kerry's Office of Global Women’s Issues. From 2011-2012, I worked as a Consular and Economic Officer at U.S. Consulate Ho Chi Minh City, Vietnam. I have also worked in the Office of Chinese and Mongolian Affairs and the Bureau of Democracy, Human Rights, and Labor.

Kelly Parker (2004 BA) Judicial Law Clerk, U.S. District Court for the Southern District of West Virginia. Over the past ten years, I sang opera in Croatia, taught about HIV/AIDS in Tanzania, worked as a group home residential counselor in Las Vegas, ran
two different companies (real estate development and valuation), and graduated from NYU Law. During law school, I worked on domestic violence, mediation, refugee, and prisoner’s education issues, and I was awarded the Vanderbilt Medal for outstanding contributions to the School of Law. As an intern or extern, I’ve worked with the Innocence Project New Orleans, the U.S. Attorney’s Office for the Eastern District of New York, the Alaska Department of Law, and the Legal Aid Society. I’m a member of the Alaska Bar, and I’m currently a law clerk for the Chief Judge of the U.S. District Court for the Southern District of West Virginia. Starting in August of this year, I’ll be a law clerk for a justice of the Alaska Supreme Court.

Leila M Ben-Youssef (2005 MA)  
Emergency Medicine Resident at Highland County Hospital in Oakland, CA. Surviving Intern Year!

Nick Casey (2005 BA)  
After five years of covering Latin America for The Wall Street Journal I went this spring to head the newspaper’s Jerusalem office where I’ll be writing stories about Israel, Gaza and the West Bank while also working on projects throughout the Arab World.

Julia K Nelson (2005 BA)  
Manager, CHESS Assurance (Community Relations) - Barrick Gold Corporation. Joined Barrick two years ago to run the company’s new community relations audit program. I’m responsible for implementing audits of our community relations management system (which outlines our internal standards for everything from community safety to social impact assessment to local employment to stakeholder engagement) at all of our projects and operations around the world. That’s kept me on the road to Africa, Australia, South America, Canada and around the US - and I’ve had the chance to work with amazing people and communities! I still live in the Bay Area when I’m on the road with my partner - Andy - and our adorable rat terrier puppy, Muttley.

German Dziebel (2006 PhD)  

Dwight D Tran (2006 BA)  
Senior Researcher at Bridgewater Associates LP. Dwight recently completed his MBA from Yale SOM in May 2013. He spent the summer exploring China and was part of the first delegate polo team from Yale to compete in the first-ever international intercollegiate match. He is now happily splitting his time between Westport, CT and New York City.

Francisca James Hernandez (2007 PhD, 1993 MA, 1985 BA)  
Instructional faculty, Pima Community College, Tucson, AZ; Research Associate, Southwest Center for Research on Women (SIROW), University of Arizona, Tucson, AZ; Affiliated Researcher, Center for Research and Higher Education in Social Anthropology (CIESAS), San Cristobal de las Casas, Chiapas, Mexico. 15th anniversary of teaching at a college that serves primarily working class white, Chicana/o and Native American communities. Book on inequality (race/ethnicity, class and gender), neoliberal globalization, and the democratic imaginary at the US-Mexico border near completion (forthcoming 2014 SUNY Press). Sabbatical 2013-14: field research in El Paso, Texas/Cd. Juarez, Chihuahua, Mexico and along Mexico-Guatemala border. Paper presentations at: AAA (Nov., Chicago), conference on NAFTA: 20 Years Later (April, Mexico City), and invited presentation at CIESAS, Cuernavaca (June, 2014). Maintaining my sanity and health (barely on both counts).

Laura Driscoll (2007 MA, 2006 BA)  
3rd year PhD student at UC Berkeley’s department of Environmental Science, Policy and Management. Laura is thrilled to be completing her third year of graduate studies across the bay and beginning her dissertation fieldwork. She has been teaching courses in environmental social science, international environmental politics, and agricultural economics. She has recently received a grant from the European Union Center of Excellence for her dissertation research, which will be a comparison of social and ecological impacts of private food safety standards between CA and southern UK. She will be comparing the effects on both farmers and land of the Leafy Greens Marketing Agreement in California’s Salinas valley, and GLOBALGAP safety certification used in the European Union. Outside of graduate school, Laura remains active in several Bay Area professional circles focused on sustainability in business, design, and food systems, and has been one of the organizers of the yearly Greenermind Sustainability Summit since 2010. In her free time, she has been working for the last several years as a wedding and event photographer, and enjoys hiking, biking, and backpacking all over the world.

Yemi A Ajiotutu (2007 BA)  
Fourth year medical student in the Charles Drew/UCLA Medical Education Program. I will be graduating from medical school in May 2014. I have been accepted into residency at Kaiser Permanente Los Angeles Medical Center in Family Medicine.

Kristen Newlin (2007 BA)  
Professional basketball player. In the 7th year competing in the Turkish women’s basketball league. Have won 5 straight Turkish championships playing for Fenerbahce Sports Club. 2013 Runner-up in Euroleague Championship. Won a silver medal in the 2011 European championships playing for the Turkish National team.

Avi Tuschman (2008 PhD, 2002 BA)  
Avi Tuschman has recently published Our Political Nature: The Evolutionary Origins of What Divides Us (Prometheus/Random House 2013). This is the first book to reveal the science underlying human political orientation, and to tell the natural history of the left-right spectrums that run through countries around the world. The book has been covered in media from ten countries, including in the New York Times, the Economist, Politico, the Atlantic, the Journal of Democracy, Salon.com, Forbes, Washington Monthly, Stanford
Sam Dubal (2008 BA)  MD/PhD candidate, UC-Berkeley/UCSF Joint Medical Anthropology Program. I am currently writing my dissertation on violence and the concept of humanity, based on 13 months of ethnographic fieldwork with former Lord’s Resistance Army rebels in northern Uganda. Following the completion of my PhD, I will be returning to Harvard Medical School to complete my medical studies.

Carolyn M DuPont (2008 BA)  MBA Candidate, MIT Sloan, MPA Candidate, Harvard Kennedy School. I got married in May to Johnny DuPont (Stanford ’09), and spent the summer traveling Iceland, Australia, and New Zealand. This fall, I started a dual MBA/MPA program with MIT Sloan and Harvard Kennedy School, focused on public-private partnerships to solve environmental problems. This summer I’ll be in Seattle interning with the Gates Foundation.

Stacey L Camp (2009 PhD)  Associate Professor of Anthropology and Director of the Alfred W. Bowers Laboratory of Anthropology, University of Idaho. This past summer (2013) my book, The Archaeology of Citizenship, was published by the University Press of Florida and I also ran a second archaeological field season at the Kooskia Internment Camp, a WWII Japanese internment camp. My project at Kooskia received a good deal of media attention, including segments on Fuji news, CBS-San Francisco, the Huffington Post, and Al Jazeera America. I recently received the good news that I have been awarded tenure and promotion to Associate Professor of Anthropology. I have also been granted a sabbatical leave for the fall of 2014, which I will be using to conduct archival and laboratory research on the Kooskia assemblage. I am very thankful for all the support I have received from Stanford faculty (and staff) in achieving these goals, and I continue to benefit from faculty guidance and advice as a professor at the University of Idaho. My husband, 2 year old son, and 4 year old daughter are all doing well, and we are looking forward to some time off this summer to enjoy a well-deserved vacation with my family in Southern California.


Hannah C Appel (2011 PhD)  UCLA Assistant Professor of Anthropology. I am wrapping up my idyllic post-doc at UC Berkeley and we’re all headed down to Los Angeles on July 1st. My most exciting accomplishment of late was the birth of little Thelonious (aka Lolo), who will be one year old on May 15th. Otherwise, look out for an article on the economic imagination forthcoming in Cultural Anthropology, and a co-edited volume on oil—Subterranean Estates (from Pablo Neruda’s Standard Oil poem)—also coming out in 2014.


Mimi Chau (2011 BA)  University of Colorado School of Medicine.

Gaylan Dascanio (2011 BA)  Since graduating from Stanford in 2011, I have been working full-time as the senior Clinic Assistant in the Stanford Dermatology Clinic and attending night and weekend classes to complete the post-baccalaureate program through UC Berkeley. I have also been volunteering weekly at the Ronald McDonald House as an Activity Room Volunteer. This past year was spent applying to medical schools, and after interviewing at many wonderful schools such as Johns Hopkins, the University of Colorado, Oregon Health and Science University, and UC San Diego, I will be making the difficult but wonderful decision where to spend the next 4 years of my life. As a non-traditional pre-med, I have worked to develop a balanced appreciation of the scientific and humanistic aspects that medicine encompasses. My Anthropology studies in combination with my scientific education have enriched my personal growth and have pushed the boundaries of my understanding of the human condition.

Austin G Zeiderman (2012 PhD)  Research Fellow, LSE Cities. I am happy to report that I will be remaining in London for the foreseeable future. I have recently accepted the position of Assistant Professor of Urban Geography at the London School of Economics and Political Science. In other news, an article I co-authored with three colleagues at the LSE, entitled “Uncertainty and Urban Life,” is forthcoming in Public Culture.

Kirsten Ornelas (2013 BA)  Graduate student at University of Michigan School of Information, LIS. Selected as a Junior Fellow for the 2014 Library of Congress Junior Fellow Internship Program; will be working with their Comic Book Collection to increase visibility of the collection, process donated materials, and conduct gap analysis to create prioritized future acquisition plan.
Student Achievements

Beagle II Award
Alexzandra Scully, Kaipo Lucas, and Peter Montgomery
“‘Oku Moana Faiako (The Teaching Ocean)”

Cole Stites-Clayton
“Wetland Weed: Lessons in Invasive Species Management from Three World-Class Wetlands”

Amelia Farber
“Discovering the influence of NGOs on Environmental Education in the Galapagos Islands”

Franz Boas Summer Scholars
Meredith Pelrine
“Where Asexual and Queer Meet”

Nicole Follmann
“The Food Movement in the Heartland: The New Generation of Iowa Farmers”

Andrea Hale
“Plurinationality and the North Pacific Coast of Ecuador”

Tambopata Summer Research Scholars
Annette Esquibel
“Tourists’ Variable Enjoyment Levels at Ecotourism Lodges: The Effects of Rare Animal and Landscape Sightings on Overall Enjoyment”

Aunika Swenson
“The psychological impacts of ecotourism visits in the Peruvian Amazon”

Marika Jaeger
“People and Pollinators: Pollinator visitation related to agricultural practices”

Rebia Khan and Andrea Martinez
“The effect of man-made clearings on leaf-cutter ant (Atta cephalotes) colonies: ecotourism trails and agricultural plots”

The Michelle Z. Rosaldo Summer Field Research Grant
Julia Raban

Elon Hailu
“A Voyage of Healing: Connecting Past, Present, and Future”

2014 Undergraduate Honor Papers
Genevieve Alexandra Dezso
Yvette Dickson-Tetteh
Laurel Fish
Brianna Kirby
Anna Malaika Ntiriwah-Asare

Phi Beta Kappa
Daphne Martschenko
Tina Hanae Miller
Anna Malaika Ntiriwah-Asare

Distinction List
Laurel Fish
Brianna Kirby
Tina Hanae Miller
Anna Malaika Ntiriwah-Asare

2014 Undergraduate Awards
Nancy Ogden Ortiz Memorial Prize for Outstanding Performance in Anthro 90B Theory in Cultural and Social Anthropology
Kimberly Krebs

Anthropology Award for Outstanding Performance in Anthro 90C Theory in Ecological, Environmental, and Evolutionary Anthropology
Pearle Lun

The Joseph H. Greenberg Prize for Undergraduate Academic Excellence
Genevieve Dezso
Tina Miller
Student Achievements

2014 Undergraduate Awards (con't)
The James Lowell Gibbs, Jr. Award for Outstanding Service to the Department in Anthropology
   Brianna Kirby
   Anna Malaika Ntiriwah-Asare

The Robert Bayard Textor Award for Outstanding Creativity in Anthropology
   Yvette Dickson-Tetteh
   Maia Kazin

Firestone Golden Medal for Excellence in Research
   Laurel Fish

Department Award of Merit
   Daphne Martschenko

2014 Graduate Awards
The Annual Review Prize for Service to the Department
   Nisrin Abdelrahman
   Ashveer Singh

The Anthropology Prize for Outstanding Graduate Research and Publication
   Claudia Liuzza

The Bernard J. Siegel Award for Outstanding Achievement in Written Expression by a Ph.D. Student in Anthropology
   Madeline Brown
   Jennifer Hsieh

New Job Placements

Hannah Appel
   Tenure-track Assistant Professor of Anthropology, University of California at Los Angeles

Robert Samet
   Assistant Professor of Anthropology, Union College

Guido Pezzarosi
   Assistant Professor, Syracuse University

Austin Zeidman
   Assistant Professor of Urban Geography, London School of Economics

Tracy Tu (continued from PG 10)

had diverse professional and academic interests and that I had the dedication to keep up with news of the market on my own. A woman who interviewed me who also became my mentor told me something similar to the investment banker: “We see so many business and economics majors, but when a resume has a less traditional focus, like human biology or communication, it really stands out. It’s even better in person if you can talk about your academic interests enthusiastically. Stanford students are all intelligent, but we want to know your passions.” Her undergraduate major and PhD—Russian Literature.

When I received an offer from a bulge-bracket bank for my summer internship, it reminded me of the day I opened my Stanford acceptance email. The same feelings of disbelief and excitement emerged accompanied by the small fear that the offer was a mistake because it was too good to be real. It’s true that it’s easier to understand the relationship between, say, MS&E and finance, but I have a different perspective focused on people and culture. That perspective is valuable to business because it has a comparative emphasis while being grounded in understanding problems in parts as well as holistically. More importantly, I learned not to be apologetic when interviewers ask, “Why anthropology?” They ask because they’re intrigued and interested rather than confused or concerned. Being able to speak passionately about my academic interests has helped me generate memorable conversations during interviews. I’m so thankful to have been able to pursue a major that I loved and to have met people in the discipline who have contributed to my success. In that sense, your major does matter.
Rebecca Bliege Bird (Associate Professor; Ph.D. UC Davis, 1996) Behavioral ecology, landscape ecology, subsistence decisions, public goods, anthropogenic fire, gender, prestige, Australia/Oceania.

Lisa Curran (Professor; Ph.D. Princeton, 1994) Political ecology of land use; governmental policies/transnational firms; natural resource sector; ecological dynamics; land rights/rural livelihoods; NGOs/protected areas/donor agencies; REDD carbon payments; corruption; Asia/Latin America.

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

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

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

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

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

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

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

Ian Hodder (Professor; Ph.D. Cambridge, 1974) Archaeological theory, the archaeology and cultural heritage of Europe and the Middle East, excavations in Turkey, material culture.

Miyako Inoue (Associate Professor; Ph.D. Washington University, 1996) linguistic anthropology, sociolinguistics, semiotics, linguistic modernity, anthropology of writing, inscription devices, materialities of language, social organizations of documents (filing systems, index cards, copies, archives, paperwork), voice/sound/noise, soundscape, technologies of liberalism, gender, urban studies, Japan, East Asia.

S. Lochlann Jain (Associate Professor; Ph.D. U.C. Santa Cruz, 1999) Extra-legal forms of communications, such as warning signs and medical apologies; queer studies; art and design.

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, governmentality, illness experience, gender, China.

Tanya Luhrmann (Professor; Ph.D. Cambridge, 1986) The social construction of psychological experience, social practice and the way people experience their world, the domain of what some would term the "irrational".

Liisa Malkki (Associate Professor; Ph.D. Harvard, 1989) Historical anthropology; historical consciousness and memory; mass displacement and exile; racial essentialism and mass violence; nationalism and internationalism; the ethics and politics of humanitarianism; religion and contemporary missions in Africa; religion and globalization; social uses of the category, art, and the politics of visibility.

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.

Krish Seeta (Assistant Professor; Ph.D. University of Cambridge, 2006) Zooarcheology, human-animal relationships, colonialism, Indian Ocean World.

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

Sharika Thiranagama (Assistant Professor; Ph.D. University of Edinburgh, 2006) Ethnicity, Violence, Gender, Kinship, Displacement, Political Anthropology and Political Theory, Sri Lanka, South Asia.

Barbara Voss (Associate Professor; Ph.D. UC Berkeley, 2002) historical archaeology, archaeology of colonialism, culture contact, Spanish-colonial archaeology, overseas Chinese archaeology, postcolonial theory, gender and sexuality studies, queer theory, cultural resource management, public archaeology, community-based research, California archaeology.

Michael Wilcox (Associate Professor [teaching]; Ph.D. Harvard, 2001) postcolonial approaches to archaeology; ethnic identity and conflict; political and historical relationships between Native Americans and anthropologists and archaeologists.

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

**EMERITI**
