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The 2015/2016 year has been another productive year for the Department of Anthropology with several department-hosted conferences and workshops, a new book by Liisa Malkki, and a multitude of undergraduate events. One major bright spot was Lochlann Jain’s award of the 2016 J.I Staley Prize for her book *Malignant: How Cancer Becomes Us*. This well-deserved prize is a testament of Lochlann’s hard work and dedication to the field of medical anthropology. Please join me in congratulating her on this accomplishment.

On the faculty front, I am pleased to announce that Angela Garcia, who joined the department in 2011, was promoted to the rank of Associate Professor with tenure. I am also delighted to report that Andrew Bauer (PhD University Chicago, 2010) joined the department as Assistant Professor of Anthropology. Andrew comes to us from University of Illinois (Urbana-Champaign) where he served three years as Assistant Professor of Anthropology and held appointments in the Center for South Asian and Middle Eastern Studies and Department of Geography and Geographical Information Sciences. As an anthropological archaeologist, Andrew’s research broadly focuses on the archaeology of human-environment relations, and makes use of multiple interdisciplinary methods including geomorphology, paleoecology, remote sensing, and other Geographical Information Systems to enhance his anthropological investigation. Andrew’s arrival adds to the geographical scope and technical breadth of our archaeology program, strengthening our already formidable archaeology group.

In this issue of the newsletter, we asked faculty, alumni, and students to share their work on global inequality. In the following pages, graduate students Jennifer Hsieh and Vivian Lu wrote about interviews they conducted with professors Jim Ferguson, Thomas Blom Hansen, and Andrew Bauer on their respective research relating to this topic. In addition, we have included a reprint of a Q&A with Angela Garcia discussing her research on drug addiction, violence, and poverty in Mexico. Two alumni, Danyelle O’Hara (BA 1989) and Dolly Kikon (PhD 2013) shared their current work and opinion on how inequality may be addressed. Finally, four students, Jess Auerbach, Eda Pepi, Karem Said, and Margaret DeLoney, contributed articles on their current research.

Lastly, in August, I will be stepping down as the Department Chair, and the position will pass into the experienced and capable hands of Jim Ferguson.

Best wishes to all,

Sylvia Yanagisako
Edward Clark Crossett Professor of Humanistic Studies
Professor and Chair, Department of Anthropology
Anthropology and Global Inequality

by JENNIFER HSIEH and VIVIAN LU, DOCTORAL CANDIDATES

Inequality, in its many societal forms, has recently become one of the most hotly-debated topics in the present moment in the United States. From the fallout of the 2008 financial crisis to the Occupy Wall Street and Black Lives Matter movements, everyday concerns around the impact of inequality on individual lives have brought issues of income inequality, racial inequality and other societal inequalities to center stage in American media and political debates. While inequality is emerging as an important analytic for Americans to understand their own society, what kinds of insight can anthropologists offer through their work on inequality across the globe and across human history?

At Stanford’s Department of Anthropology, archaeologists, medical anthropologists, ecological and environmental anthropologists, and sociocultural anthropologists contribute different analytical frameworks and entry-points into variegated studies of inequality across human societies. Whether it is with a focus on the social and the cultural, the material, or the environmental, the topic of inequality serves as a common focal point in both contemporary and historical studies of the social world. In the following pages, three faculty members discuss their current projects in distinct regions around the world. By providing unique insights into the differences and commonalities from one field site to the next, they demonstrate the potential for anthropologists to engage in global discussions about inequality, as well as the capacity for anthropologists to engage in complex, multidimensional discussions about present-day issues. James Ferguson, the Susan S. and William H. Hindle Professor in the School of Humanities and Sciences and Professor in the Department of Anthropology, discusses the recent publication of his book, *Give a Man a Fish* (2015, Duke University Press), and the politics of income distribution in southern Africa. Thomas Hansen, the Reliance-Dhirubhai Ambani Professor in South Asian Studies and Professor in Anthropology, talks about his work in examining the impact of economic inequality within existing, formalized structures of stratification in India and South Africa as a way to provide global context that undermines the idea of “American exceptionalism.” Finally, Andrew Bauer, Assistant Professor in Anthropology, shares his archaeological and paleoenvironmental research in India. With a focus on prehistoric material culture, Bauer investigates the longitudinal relationship between early forms of social inequalities and large-scale environmental transformations.

Along with graduate students who are at various stages of their Ph.D. research, these three professors provide a unique insight into ways of engaging with issues of global inequality through anthropological methods and inquiry.
Many anthropologists distinguish their mode of analysis from policy-oriented studies by charting out the problem, rather than offering solutions. How does your book *Give a Man a Fish* differ from this approach and why have you chosen to do so?

I’m not making policy recommendations in *Give a Man a Fish*, but I am taking seriously what takes place in and around the making of policy. And I am increasingly dissatisfied with the sort of anthropological intervention that just takes the form of a denunciation of all the things we’re against. That’s too easy: “Down with Neoliberalism!” An anthropological analysis should also be able to identify what the goals and stakes are of a politics: what are we for? (however that “we” might be constituted). What do we want? And where can we identify possibilities as well as dangers in the emerging new forms of politics we encounter in a place like southern Africa?

What are some of the common assumptions about inequality and income distribution that you challenge in your book? How does an anthropological method of fieldwork and participant-observation enable you to make these arguments?

I think we too often think of inequality as simply a quantitative asymmetry—one person or household has a higher income or net worth than another. But as an anthropologist, I think of inequality first of all as an aspect of social relationships. So inequalities are not just numbers—they are ways in which people are linked to each other, and bound up into larger systems of obligation and care. As I argue in the book, that’s why very poor people in southern Africa often seek not to escape relations of inequality, but to find ways to enter into them—a relation of inequality is at least a relation, and access to social relationships is one of the main ways that poor people find their way in life. You can’t get at those relationships, though, by just looking at household surveys on income; here the anthropological fieldwork focuses on real people and the complicated social lives they lead is crucial.

From Occupy Wall Street to the popularity of Thomas Piketty’s book “Capital” to the current presidential debates, societal inequality has increasingly become a topic of public debate and interest in the US. Given that much of anthropological literature is concerned with understanding issues of inequality based in other parts of the world, what are some of the insights from *Give a Man a Fish* that may be used to analyze the case of income and racial inequality in the present-day U.S.?

We’ve often assumed that these issues take a radically different form in the industrialized countries of the global North (like the US) than they do in the “Third World” or global South (welfare states and tax policy in the North, “problems of development” in the South). But I think that separation is less and less helpful, and many of the issues I’ve been dealing with in places like South Africa are surprisingly relevant to the US. Non-labor-based claims on income, for instance, are very important in South Africa, where many lack employment, but huge numbers of people receive social grants such as pensions, child care grants, and disability payments. That experience allows me to see, looking back at the US, how misleading it is to suppose that here everybody somehow earns their living via labor. In fact, in an aging population, more and more people live on pensions, expanding numbers are get-
INTerview with Thomas Blom Hansen

What are some of your current research projects and how do they engage with questions of equality or inequality?

There is no way that you can work in place like India without engaging questions of cultural, social, and economic differences, and, of course, inequality. But inequality and difference are not the same things. To call a relationship unequal presupposes that the notion of equality has already taken root as a shared ideal and concept in a given situation. So the proper anthropological questions must be: when, and how, do some differences get framed as inequality, i.e. framed as an injustice? What effects does such a framing have on people's perception of themselves and their society.

My work in India has dealt with the formation of the idea of majorities and minorities. How does a majority identity get formed in an extremely diverse society? How and when do categories of people begin to think of themselves as minorities? Are these minorities in a deeper cultural sense, such as religious minorities? Or are they social minorities, such as communities that have been at the bottom of the caste hierarchy for millennia but only now insist on their own history? I don't take the language of inequality as a natural given because it presupposes that equality is a timeless value. It is not. Equality and inequality always have vernacular histories. Indians won formal political equality and the vote in 1947 and democratic politics has been the midwife of multiple claims about other kinds of inequality. Economic inequality is one of them but there are other claims, such as the recognition of a community as being worthy of respect, of equal access to institutional benefits, education etc. India is a forerunner in the world when it comes to affirmative action. In 1950 the Indian constitution introduced an extensive system of reserved seats and quotas for the historically disadvantaged communities. This system has grown and has become bitterly contested precisely because it converts political equality into other forms of aspirations for equality, and because it frames deeply naturalized historical and social hierarchies as illegitimate systems of unequal access.

Can you explain how the anthropological method of fieldwork, such as engaging with a community for a long period of time, contribute to conversations and analyses of inequality?

In my work inequality has never been a research question as such. I am basically interested what political and social terms people deploy to interpret their own world, and how these change over time. I'm interested in the global circulation of terms and discourse, how these get vernacularized and made meaningful in a particular context, in a particular history. How do new frames in turn modify people's ways of thinking of themselves?

At the moment I'm working on a collection of essays that centers on a figure that I find very interesting – the local activist (for want of a better term). I have worked in India and South Africa, both highly politicized societies, and you find activists and community workers everywhere. When I say 'activist' you may think anti-globalization protesters but I'm thinking of a much more localized, commonplace and embedded figure. A lot of us will have experienced a scene where we introduce ourselves in a new neighborhood and people will say, 'oh you're interested in this problem, so-and-so knows about this because s/he has made this complaint to the municipal council', or something like that. But a hundred years ago, or even fifty years ago, such a person did not exist in most places, it was not a globalized figure that we
all recognize. I’m interested in how the activist, or community organizer, became such a legitimate figure. How did millions of people across the world become known as organizers, or we could call them local busybodies? How did such figures become tolerated, and often venerated, even as they are at odds with local systems of rank, power and esteem? The word in Hindi is karyakarta – the doer of things - someone who takes it upon himself or herself to speak on behalf of a community, to articulate a grievance, to work on behalf of other people. The term connotes ‘service’ even subservience to the community, just like community organizers in South Africa call themselves ‘community workers’ to signal that they are neither leaders nor entitled. And yet the reality is much more complex. One can only access that layer of people once you spend a long time in communities and win people’s trust. In fact it is often such local organizers that will ‘vet’ the visiting anthropologist!

Modern anthropology relies entirely on these kinds of people, for access, for clearance. It is very difficult to open any book by anthropologists today without seeing these sorts of people acknowledged in the Foreword – whether in Brazil, Philippines, Mexico, North Africa, the US, wherever people work. Anthropologists rely on local people who are willing to speak up, to organize, to be nodal points in a network of people who have an opinion and who represent themselves in a wider public. Most anthropologists use these people as informers and interlocutors, as enablers to get into our work, but we often don’t theorize who they are, how did they come into being, how did they become gatekeepers in these communities? We forget that these figures often are people who interpret and change their local world, they make culture, change the terms of everyday talk and yet we haven’t really dealt with them systematically.

I suspect there are two reasons for this omission. Firstly, there may be a fear that foregrounding these figures can disturb, or even dilute, the credibility of how the anthropologists describe authentic ethnographic encounters with ordinary people – still the unspoken gold standard in the discipline. My argument is that today, the community organizer is already part of any authentic ethnographic encounter and must also be part of the record.

Secondly, I suspect that many anthropologists are a bit uncomfortable with the fact that many local organizers speak a pretty universalist language of dignity, self-respect, justice, inequality, all the stuff that anthropologists are used to dismissing as universalist frames and therefore somewhat less authentic and local. But I find it amazing that we around the world encounter millions of people who in their own vernacular tongue, address local problems in a universalist language of equality, freedom, dignity, self determination. What do we of anthropologists make of that? I think we should deploy ethnography to record and interpret the local epistemological dynamics of this ongoing conversion of universal concepts and discourses, such as inequality, into vernacular frames that motivate people, the very stuff that creates and modifies everyday life.

How does understanding inequalities worldwide help us understand inequality in the USA?

The classical ethos of anthropology was to produce knowledge about radically different worlds in order to generate broader, more varied and more truly universal insights into what constitutes human life and cultural imagination. I still find some value in that. As to the US, the biggest task that anthropology might have is to question “American exceptionalism” in all its forms in order to show that America is a lot like the rest of the world, more so than people like to think about. People are taught in this country that the US is unique, it is morally superior, economically self-sufficient, even the rule of law and policing are more fair here – although that is an argument that is hard to make these days. The conversation on equality and inequality would benefit immensely from looking at what is happening elsewhere, also outside the western world. Here one finds very sophisticated conversations about equality and inequality and a willingness to face up to the fact of class as a systemic feature of the economy that also must be addressed at a systemic level.

American exceptionalism also applies to race and ethnicity. Yes, race plays
Interview with Jim Ferguson [Continued from page 3]

ting disability payments, and a host of other sorts of what I call “distributive payments” constitute a much bigger part of the picture than we generally think. And much higher rates of unemployment may be headed our way too, if we can believe some of the current predictions about the likely effects of the coming new round of artificial intelligence and robot-based automation. In fact, this fear has led to a recent burst of interest in the US (and in Silicon Valley in particular) in the idea of a state-provided “universal basic income”—an idea that, as I show in the book, is also an interesting feature of the southern African discussion.

How does anthropology (method, theory, praxis) contribute a useful perspective for understanding global inequality? Specifically, how does this topic come up in your classroom (if at all), and how do you encourage students to engage with issues of social inequality?

I don’t think of inequality as some sort of separate topic since, in my understanding, inequality is always present, and is an integral dimension of all social systems, at all scales (including the global). For me, then, thinking about society and culture always entails thinking about power, about inequality, about historically-constituted structures of domination. So in that sense, inequality is always central to my teaching, even if it doesn’t pop out as a discrete topic (“This week we’re going to consider inequality!”).

In your opinion, how might anthropologists be in dialog with non-anthropologists (economists, political scientists, activists, etc.) in confronting issues of global inequality?

I think anthropology, as a field, could do a better job of engaging in some of these big global conversations. It’s fine to have specialized scholarly discussions within the discipline (indeed, it is essential). But we could be a little bolder, I think, in making strong arguments about things that transcend the local concerns of our fieldsites. Because that’s the point at which you cross swords with the economists, or engage the interests of political actors or organized social movements, or whatever -- it’s when you’re going beyond the comfort zone of localized ethnographic description to dive into issues that broader publics care about.

Interview with Thomas Blom Hansen [Continued from page 4]

a unique part in American life but it is not as unique as you might think – it is on par with colonial forms of racism in many parts of the world. I think it is the job of anthropologists to point out that racial inequalities in the US are part of a much larger global history. African American intellectuals have known this for a very long time, from the very beginning in fact, but even in the academic community there is resistance to embrace this obvious historical fact. I have volunteered to co-teach a week long course called “Imperialism” aimed at high school and community college teachers in the Bay Area. I asked the organizers why American history — slavery, conquest of the West, the doctrine of Manifest Destiny, etc. — was not on the syllabus. They thought the teachers would not be ready for it yet. I think that may be a correct assessment, but it shows that we have work to do.

American exceptionalism has been used as a shield by privileged Americans to not be held to the same standards as the rest of the world. Trump expresses that sentiment today. However, younger generations that have grown up with globalization as a fact of life, after the Cold War when America’s moral superiority is no longer a given, are less inclined to believe in exceptionalism. Anthropologists often complain about not being taken seriously but I see lots of room for critical intervention right there. Who, but anthropologists, are better placed to demonstrate how global dynamics connect people in this country with everything and everybody else? The most important thing is that anthropologists should be unafraid. Also at home.
Global Inequality

INTERVIEW WITH ANDREW BAUER

What are the ways in which your work investigates and analyzes societal inequality? How do you investigate inequality through material culture in archaeology?

Much of my archaeological research in India has been focused on the Iron Age period, which dates to between 1200-300 BCE. For a long time, archaeologists have pointed to salient differences in megalithic memorial architecture and valued grave goods that are evident during this period to suggest that it was a time of great social transformation, during which pronounced social inequalities developed out of largely egalitarian relations of the previous Neolithic Period.

My research has sought to understand how such social inequalities were generated and reproduced. For instance, mapping the spatial distribution of artifacts and architecture on settlement sites has demonstrated that symbolically distinct and spatially segregated residential zones worked to reinforce social distinctions and inequalities among these communities. Furthermore, analyses of artifacts from excavated settlements have also documented significant differences in consumption activities among different architectural spaces and houses and suggest that only some members of these communities could sponsor large-scale communal feasting events. It appears that successful herd management of cattle, sheep, and goats was thus deeply implicated in the politics of social inequality during the period.

How does anthropology contribute a useful perspective for understanding global inequality? How does your research engage with contemporary debates on inequality?

I think that it’s clear that anthropology has a lot to contribute to our understandings of global inequality. One of the ways that I see this in my own research is in relationship to environmental conservation issues and climate change. Climate change is, I think, rightly becoming more prominent in political discourse, particularly as narratives of the Anthropocene have taken hold in both popular and academic conversations. Anthropology adds a useful perspective to climate change discussions by both stressing and documenting that humans do not contribute to environmental transformations as an undifferentiated species but do so as situated, placed-based, social actors. This puts anthropology in a great position to enrich debate about how certain communities will differentially perceive and experience environmental impacts related to climate change, such as sea level rise, or melting glaciers in alpine communities, changing crop seasons, etc., while also allowing anthropologists to detail how social inequalities are related to the production of such large-scale environmental transformation. Obviously, for instance, not all of earth's human inhabitants equally consume or produce fossil fuels that are contributing to global warming.

My archaeological and paleoenvironmental research in India has shown that significant social differences were linked to broad scale environmental transformations thousands of years ago, such as increased soil erosion. Understanding how such social differences are related to environmental changes, and how inequalities might be reproduced by the differential effects of environmental transformations related to climate change, is something that anthropologists are well positioned to address.
Q: How did you become interested in the drug addiction issues in Mexico and how did your interest evolve?

AG: In my first project, I studied intergenerational heroin addiction among low-income Hispanics in northern New Mexico, a population which traces its heritage to the region’s original Spanish settlers. Recently, there's been a lot of attention in the media about the problem of heroin addiction among poor whites in rural America. But the problem of heroin addiction has been around for generations in northern New Mexico. I sought to understand how the region’s colonial history, entrenched intergenerational poverty, the criminalization of addiction and culture fed into dynamics of heroin addiction within Hispano families.

During this research, I began to consider the other side to the story of the addiction in New Mexico, specifically drug trafficking, violence, and poverty in Mexico. Although addiction is a global concern, a lot of research on drug addiction tends to be focused in the U.S. or Europe. As an anthropologist who studies addiction, I feel a responsibility to think beyond the U.S.

Q: How is drug addiction related to poverty and depression?

AG: Poverty and depression interact with drug addiction in complicated ways. We know they can push people into using drugs, and can exacerbate problems associated with poverty and mental illness. But drugs can also relieve suffering caused by these same problems, at least temporarily. Indeed, in New Mexico, Hispanics referred to heroin as “medicina” (medicine), a term that suggests the therapeutic effects of a substance we tend to think only in negative terms. In Mexico, I’ve documented the impact of ongoing exposure to drug-related violence and crime on mental health.

In both the U.S. and Mexico, I document the struggles of impoverished families who must make decisions about how to care for addicted kin, and I explore how researchers and professional health providers might better understand and support their efforts, especially when they don’t align with Western, professional approaches to drug treatment.

For instance, in Mexico, there are thousands of unregulated, residential drug rehabilitation centers. These centers are called anexos (annexes). Run and utilized by Mexico’s working poor, anexos are concentrated in areas affected by drug-related violence, and they utilize a form of violence as care to treat drug addiction. There are thousands of anexos in Mexico City and thousands more throughout the country. My current research examines why these centers are proliferating, and how drug-related violence shapes their drug treatment practices.

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health, especially in terms of anxiety, depression and trauma. These are widespread and growing problems, and they have a role in the growth in addictions in Mexico.

Q: What are some unique characteristics of violence, addiction and drug treatment in Mexico?

AG: For the past few decades, alcoholism has been a major public health issue in Mexico, and drugs, such as heroin and marijuana, produced in Mexico, generally passed through the country on the way to the U.S. But international markets have been growing rapidly in Mexico, especially in poor urban settings and along Mexico’s border with the U.S. Aside from the growing epidemiological data on drug use in Mexico, there is little research on the social implications of drugs in communities with high rate of addiction. My work is trying to help fill this knowledge gap.

A central theme in my current work is the psychological and social consequences of the “Drug War,” and their effects on drug use and drug treatment. In Mexico, I examine this question from the perspective of anexos, whose therapeutic practices can include things like mock kidnappings, forced confessions, hazing rituals and physical violence. These harrowing practices reveal a lot about life in settings where poverty, drugs, and violence are everyday realities. I’m trying to show how anexos’ entanglements in violence and suffering reveal the profoundly unequal and dangerous world that Mexico is today.

Q: Your research seems to involve a lot of fieldwork in local areas that might expose you to dangerous situations. Can you share your hands-on advice for others who are interested in similar fieldwork? What are some practical tips that you’ve learned as an experienced anthropologist in the area?

AG: The majority of my ethnographic work involves observing what is happening in these centers, which tend to be located in insecure neighborhoods. Unfortunately, in the past five years, the security situation in these areas has badly dete-

iorated. As a woman and a mother of two young children, I’ve had to suspend my observations of some centers, although I try to remain in contact with people via Skype and mobile messaging.

For the most part, I no longer conduct field observations by myself, especially if it’s at a new site. I go with research assistants or trusted local guides who are familiar with the neighborhood. I also check in with friends and journalists about the security situation in particular areas before heading out to do observations or interviews. My research includes multiple centers and neighborhoods, so if things get too risky in one place, I’ll go elsewhere. If fieldwork is impossible, I turn to archival research or data analysis.

Q: What inspires you to continue with your research?

AG: Most people that I’ve encountered are good people, doing the best they can in difficult situations. They’re working hard to keep their loved ones and community safe and healthy in an extremely vulnerable environment. Their dedication inspires me.

I am also committed to addressing the failures and harms of the drug war. I hope that my work proves helpful in the fight to end this deadly war, which has caused so much useless suffering. There are reasons to feel optimistic, but much more that needs to be done.

Q: What is one thing that keeps you awake at night?

AG: A profound sense of disconnection between being at a place like Stanford and conducting research in such marginalized settings, but this disconnection is also a driving force for my work.

This article was originally published on December 8, 2015 on The Office of International Affairs (OIA) website, https://oia.stanford.edu/news/drug-addiction-violence-and-poverty-mexico.
In her essay “Earthbound,” bell hooks equates the human relationship with land and nature, particularly for African Americans, with a deepened understanding of who we are as humans, our power relative to nature, and the fallacy of white supremacy that infuses American culture. 1 hooks’ assertion is reflected clearly in African Americans’ post-emancipation efforts to acquire land through Reconstruction and into the Jim Crow era, circumventing treacherous and persistent barriers. Blacks did what they did to acquire land because they understood the inherent power of landownership. To this day, landownership remains a primary source of rural African American power and wealth.

In the absence of sustained social and political commitment to support African American socio-economic advancement, black landownership has always been threatened. While it peaked in 1910 at 16 to 19 million acres 2, it has decreased to less than 7 million acres today. 3 Despite this dramatic loss, farm and forestland continue to be important sources of African American family wealth, with a total value of $14.3 billion. 4

The causes of underutilization and involuntary loss of black-owned land are numerous and complex. In addition to fragmented family ownership and resulting unstable land titles, financial pressure from development and consequent rising taxes, failure to maximize the potential of land due to lack of information, limited access to government programs, and lack of credit are contributing factors. Moreover, technical and financial support is difficult for African American landowners to access because nonprofit service providers in the region are notoriously under-resourced and because a long history of discrimination and a corresponding lack of trust has resulted in the underutilization of United States Department of Agriculture programs.

In the late 1990’s, black farmers and landowners, with support from community based groups, organized to file a class action lawsuit, Pigford v. Glickman, against USDA for decades of discrimination. The lawsuit, acknowledged as one of the United States’ largest ever civil rights cases, brought attention to issues of racism in federal agencies and provided cash settlements to a number of black landowners. While the case could never resolve completely the intergenerational loss—in money, land, opportunity, and dignity—caused by decades of USDA practices and policies, it has created a political will to begin nudging these tainted systems towards change.

Various initiatives and organizations have worked to leverage this promise of change, including the U.S. Endowment for Forestry and Communities’ Sustainable Forestry African American Land Retention (SFLR) program. Following two years of research and review by the Endowment board and staff, in 2013 the SFLR made grants to three multi-county sites in Alabama, North Carolina, and South Carolina to provide legal services and improve forestry practices with the goals of increasing land values and helping African American landowners stem land loss. To bolster these efforts, the program also seeks to catalyze changes in policies that inadvertently create barriers to African American participation in government programs. The program will be expanded to two additional southern sites in 2016.

The U.S. has much work to do to acknowledge (let alone, redress) past and present wrongs, but this project provides quiet indication it might be possible to move in this direction. The progress made by SFLR to-date suggests it might be possible to, with time, heal relationships and reshape structures that have systematically denied people their rights to a piece of the American pie. □

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2 Note: Statistics referring to African American land ownership and land loss are frequently shifting, thus those provided here should be understood as illustrative rather than definitive.
3 1999 Agricultural Economics and Land Ownership Survey, USDA, Census of Agriculture.
My current research project titled "Leaving the Land: Indigenous Migration from the Resource Frontier to the Urban Sprawl in India" looks at the increasing trend of outmigration from the highlands of Northeast India. In the last decade, large numbers of indigenous youth from the uplands of Northeast India have migrated to metropolitan cities across the country (and abroad) as migrant workers. These observations emerged in conversation with my doctoral research in Northeast India (2009-2011). My doctoral dissertation titled "Disturbed Area Acts: Anxieties and Intimacies of the State in Northeast India" engaged with extractive resources, particularly coal and oil in the foothills of Northeast India. The central story from my doctoral work was the transformation of land relations, especially the privatization of tribal land holdings and natural resources.

Certain social groups such as women, poor households, widows, and the landless families were excluded from positions of power and decision-making bodies like the traditional councils. Such practices reproduced new gender hierarchies and forms of inequality. For instance, Naga customary laws in the hill state of Nagaland prohibited women from inheriting ancestral land and property. Yet women were visible as traders and farmers in Naga society. Women decided which crops to plant in the fields and which produce to sell at the weekly markets. Decisions about buying and selling lands or matters relating to extractive resource activities (coal, timber, sand) and cash crops (rubber, tea, citrus, cardamom, ginger), however, rested with the male members of the family.

As a result of the armed conflict situation across Northeast India, there are several female headed households because the majority of male members had joined the armed movement, been killed, or become addicted to alcohol and drugs, a phenomenon that is pervasive in militarized societies across the world. In recent times, young women from these female headed households constitute a sizable number of the tribal migrant workforce in metropolitan cities across India. These activities highlighted how the politics of development, extractive economic activities, land, migrations, and gender relations are interconnected in the militarized resource frontier of Northeast India.

From 2013 till 2015, I adopted a multi sited ethnographic approach and conducted fieldwork in Delhi, Mumbai, Chennai, and Trivandrum meeting tribal migrants from Northeast India. My field location ranged from the kitchen of a five star luxury hotel in Mumbai, a Japanese fine dining restaurant in Bandra, a suburban housing complex in Pune where I met interns training to become front desk receptionists, all the way to a hospitality recruitment center in Dimapur teaching soft skills to prospective tribal migrants. How did the ongoing extractive resource activities in the foothills and uplands of Northeast India reach the shores of the Arabian Sea in South India? During my doctoral fieldwork (2009-2011), a majority of the households either had a family member who was a migrant worker or someone in the family who was heading off to a city in the heartland of India. Whether it was at Varkala, the resort town along the coast of the Arabian Sea in Kerala, or in the working class neighborhood of Kalina in Mumbai, several tribal migrants from the uplands of Northeast India worked as waiters, sales persons, masseurs, security guards, and domestic workers. They came from families who were losing their land to business corporations and powerful landowners, or were left with small patches of land that were unable to sustain the family. These tribal migrants sent remittances to family members who had no way of earning an income back home.

My current research project on tribal migration gives new insights about the insecurities, desires, and expectation of tribal youth in contemporary India. Since India’s independence in 1947, the Northeast frontiers of India have remained peripheral in the national discourse on citizenship, human rights and economic development. Today, the region continues to capture the limits of India’s cultural and political imagination, and its citizens continue to be refracted through prisms of violence, militarization, economic deprivation, and the extractive resource regime. Yet, the increasing trend of outmigration from this fron-
On a blistering hot day at the beginning of December, 2014, I arrived at the private school in Lobito, Angola where I taught music. In front of the entrance, a pair of exhausted-looking polystyrene reindeer had come to a halt. Behind them, a cardboard sleigh. On further inspection, an enormous inflated Father Christmas was attached to the school walls, trying, it appeared, to enter via the rooftop gymnasium. Children wearing the school’s colourful uniform gathered around the reindeer enthusiastically, laughing and shouting as they tumbled out of their parents’ cars and private busses. On the other side of the road, other children – dressed in the knee-length white shapeless coats of public education, with flipflops on their feet – stared on.

My research was about the emergent Angolan middle class, a group of people who are neither part of the long-established, largely-kleptocratic elite of that country, nor on the brink of poverty. They are new professionals in a socio-political space that itself is only in its second decade of post-colonial, roughly democratic peace, and they have high hopes for the future. Most have just enough to invest in private education, where a generator the size of some Angolan houses keeps the lights on in the building and maintains constant connection to the Internet. These are the people who are building new houses and beginning to make very different demands of the Angolan state from those of generations that have come before.

The research I undertook and am now writing up was about success, hopefulness, and happiness. It was an attempt to add more to the stories that circulate outside of post-war countries, stories which so often focus on abject suffering and exclusion. In looking at inequality through the lens of those who had something, I tried to understand flourishing in the context of scarcity and to rub against expectations of Africa embodied in what Teju Cole famously called the ‘White-Savior Industrial Complex’ (Cole, 2012).

Importantly—to me, at least—I also tried to do this in Portuguese. As Engseng Ho, Anna Tsing and others have demonstrated (Ho, 2006; Tsing, 2015), worlds are often created beyond the ear and eye of English idiom and economic normativity. In Angola, it was Brazil, Portugal, and to an extent Cuba that were the points of reference for socio-economic change, intrinsically interwoven with both deep and recent history from slavery through de-colonial war and ideological struggle, and into the present (Alencastro, 2000; Candido, 2013; Costa da Silva, 2005; Hatzky, 2012). Relatively few Angolans speak English fluently, but a large portion of the population has engaged the literature, law, and structures of thinking of the former Portuguese empire. Each year, hundreds of young people from the city where I lived in Angola travel to Brazil, where they study in some of that country’s 3000+ universities. There they engage in sophisticated dialogue that—simply by virtue of occurring in Portuguese—is often completely missed by those who rely solely on Anglophone scholarly buttresses.

By virtue of its reliance on mostly English texts, the Anthropology of/and Global Inequality has the potential to insidiously re-instil notions of haves and have-nots that reflect the cultural biases of the English speaking world and are often disconnected from reality (Gabler, 2016). A recent project by Dori Tunstall and Julie Hill (Tunstall & Hill, 2016) considered the covers of Anthropology textbooks, arguing that these too continue to reinforce ideas of Otherness far beyond their sell-by date. They offer, instead, ‘decolonized counter-images’
that in a very different way do exactly what my research on the Angolan-school-visited-by-reindeers attempts to achieve: that is, a refocusing of the lens of anthropological inquiry on the peculiarities of so-called consumer culture—including its pedagogic aspect.

The reindeer outside the school in Lobito were amusing, but also powerful reminders of the surreal geographic realities of today’s world, where in many ways the children for whom they brought gifts have far more in common with their economic peers in Rio de Janeiro and Lisbon (and to a lesser degree Reykjavik and London) than they do with many of their neighbors. And yet, unlike in the past, the other children wearing white and gazing at the reindeer from the far side of the road are increasingly very conscious of all the material goods that they can see but that they do not have: around them, on the Internet, and on public media. The intimacy of unequal experience is profound whether it be in Angola, or in the contemporary USA, and I suspect that intimate inequality will be an area in which we as anthropologists increasingly find our friction.

Where does success fit with the realities of global inequality, and how is it celebrated? A few days after the reindeer landed, my students received embossed certificates for hard work and achievement, which they undoubtedly deserved. Yet in the same week, I came across this scene on a nearby beach at dawn. In it we see an empty can of beer, and a dodgem car from the Fun Park that was the recreational crown of the city under the Portuguese. During the Angolan Civil War (three decades, US versus USSR financially, South African and Cuban

References

Image 3 and 4: Covers (from Turnstall and Hill, 2016)

Image 5: the beach, Lobito, 2014
Hello, she is having the baby now. You must come get Nadia. Thank you for doing this for us. Thank you! Thank you, very much!” I reassured him that it was no trouble. “She is crying; and she’s afraid. I sent a taxi to get you. Hurry!” he added before hanging up.

It was around 1AM when I received this call from Nadia's husband. Even though he and Nadia had divorced, she was now having their second child. And they still referred to each other as husband and wife. After the divorce, they had continued to live together, with their 15-year-old son. The timid teenager looked embarrassed when he arrived in the taxi his father had sent for me. I understood. He was picking up a foreign, unmarried young woman in the middle of the night. I rushed into the back of the taxi, and we didn’t speak until we got to their home in Jabal al-Natheef, an impoverished urban neighborhood of Amman. I scurried up the narrow, dilapidated stairway, into their apartment. Nadia was clearly in pain and refused to let go of her husband. He kissed her and pushed her toward me. I hurried her downstairs, into the taxi, and to a hospital in wealthier West Amman, away from their neighborhood. I was called in to be there for Nadia during labor, but also to prepare the doctor about Nadia’s complicated family situation. So after 7 hours of labor, when the hospital administrator asked about the identity of the father, the doctor and the administrator were not shocked to hear Nadia say:

“Unknown; I don’t know who the baby’s father is.”

Nadia had married her husband, Anis, around 16 years before that night—the night when their other son was born. And she had divorced Anis less than a year prior to it. Theirs is not the story of an unplanned pregnancy. It is the story of careful family planning in response to gendered and ethnic-based regulation of citizenship in Jordan. They wanted and planned for another child. They got divorced
so she could state that the father was unknown and, in this way, ensure that this child would not be stateless like their 15-year-old son Layth.

A gender-biased nationality law forbids Jordanian women, but not Jordanian men, from passing their citizenships to their children. Because nationality in Jordan is dependent on the father, children of many mixed-nationality couples are rendered stateless. Nadia is not allowed to pass her Jordanian citizenship to her son Layth, and Anis has no citizenship to confer. Anis is a Palestinian refugee from Gaza. Jordan granted citizenship to West Bank Palestinians in 1949, in preparation for its annexation of the West Bank from 1950 to 1967. After the 1967 war, in which Jordan lost the West Bank and Egypt lost the Gaza Strip, Palestinian refugees from Gaza fled to Jordan but were not granted citizenship. The Jordanian government has granted them temporary Jordanian passports that must be renewed biennially, passports without the national number that indexes citizenship. They are stateless.

There are two exceptions in the law. The first one exempts children born of stateless fathers. These children can acquire citizenship through their Jordanian mothers. But Jordan, which is not a signatory to any of the UN conventions on refugees and stateless persons, has taken the position that Palestinians are not stateless. In Jordan, mixed-nationality couples are not eligible for the statelessness exception due to regional struggles for sovereignty articulated through a discourse known as the “Alternate Homeland” solution. Jordan maintains that Palestinians are not stateless in order to preempt claims that Jordan is Palestine, interpreted as obviating the need for a Palestinian state. With no other options, many mixed-nationality couples, whose children would be rendered stateless, turn to the second exception. It stipulates that children born of unknown fathers can acquire Jordanian citizenship through their mothers. Nadia and Anis are one of many families that have chosen to get divorced before having more children in order to ensure that these children are not stateless. They see it as another way of being married. A marriage that, they hope, continues in the eyes of God, even if it doesn’t in the eyes of the law.

Based on over three years of ethnographic fieldwork conducted between 2011 and 2015, my research highlights Jordanian women’s material and symbolic reproduction of geo-political inequalities that are localized through gendered regulation of citizenship. These processes, in turn, fuel and make sustainable regional and global inequalities by transforming them through gendered and racialized practices and discourses. The localization of the “Palestinian problem” at the intersection of marriage and Jordan’s dependent nationality laws has reproduced deeply embedded gender hierarchies, with concomitant techniques that racialize the “Palestinian problem” and render the reproduction of statelessness routine.

In Jordan, the host of the largest number of Palestinian refugees in the world, family life has emerged as a key site where geo-political and global inequalities are localized and reproduced. This would be a fringe problem, except Palestinians comprise two-thirds of Jordan’s population. Jordan maintains this gender-biased nationality law to close paths to citizenship for Palestinians; this preserves their “right of return” to a future Palestine. Many Jordanians are quick to point out that the gender-biased nationality law “is not about the women; it’s about the Palestinians.” Yet, by law, children of Jordanian men married to noncitizen Palestinian women are citizens, with no regard for their “right of return.” Under this same law, children of Jordanian women married to non-Palestinian foreign men, like Syrians or Egyptians, are considered Syrian or Egyptian immigrants—and no one contests their “right of return” to Syria or Egypt. The gender-biased nationality law does not only affect Palestinians; it affects the children of potentially all Jordanian women.

The strategies that families like Nadia’s resort to in their desperation have created new institutional spaces in which inequality is naturalized, even biologized, within gendered and increasingly racialized hierarchies of cultural difference. Jordan faces unemployment rates of nearly 30% (World Bank 2016) and its public debt makes up 79.2% of GDP (Central Bank of Jordan 2015). In this economic context, my work has opened up lines of inquiry into how Jordan is strategically shrinking its citizenry by policing women’s bodies. It turns some citizens, the would-be citizen children of Jordanian women married to noncitizen men, into immigrants, or even stateless persons. This renders them ineligible for government welfare and socioeconomic provisions. These demographic insecurities and economic precarity have fed a race-based discourse of difference between Jordanians of Palestinian ancestry and East Bank Jordanians. Commonly referred to as Bedouin, East Bank Jordanians have filled government and public sector jobs since the civil war of 1970 between the regime and the Palestinian Liberation Organization (PLO). Public servants are not a majority, but they form a coherent class. They have been ethnicized as Bedouin using a vocabulary of indigeneity that many of them feel must be protected at all costs by controlling the marital choices of the women that Palestinian men marry, or could marry.

Stuck in the middle are families like those of Nadia and Anis, for whom divorce has become the only option to ensure the viability of their family. Four of 20 such families with whom I worked closely during my fieldwork opted to get divorced so their children

[Continued on page 48]
QUESTIONING THE "DIGITAL DIVIDE" IN THE CONTEXT OF LOW-INCOME INTERNET USE IN TUNIS

by KAREM SAID, Field Researcher

It is taken for granted that the internet improves the lives of its users, and this understanding informs a 2013 Tunisian government decision that telecommunications in general should be regarded as a universal right. This decision has bolstered existing policies meant to increase internet access. The sudden mushrooming of “Publinet” internet cafes in popular neighborhoods of Tunis after Tunisia’s revolutionary uprising in 2010-2011 helped to expose people to the internet, which in turn led residents to invest in devices and equipment that would allow them to access the internet from home. Publinets are still in business, however, thanks to internet outages at home, a lack of funds for bills and fees, a high rate of phone theft, and the purchase of used devices that break down.

In my dissertation research in Hay Ettadhamon, a low-income municipality of the capital, several participants have described the internet as having become as necessary as water and electricity – a phenomenon that has taken place over the last five years. In economic terms, this growing desire for and dependency upon the internet is called “internet penetration.” Increasing internet penetration serves as a development goal in pursuit of greater global economic integration, which is in accordance with economic recommendations made by the World Bank and affiliated agencies. Given the structural imbalances of economic integration, and the profits that dominant Information and Communications Technology (ICT) firms stand to make from untapped markets, it is worth asking exactly how increased internet use impacts the lives of low-income residents in popular neighborhoods.

References to the “digital divide” and the assumptions supporting this term have become a matter of common sense in the world. The discourse of the “digital divide” comprises humanitarian ideas and rhetoric surrounding internet access. Within the framework of this discourse, it is morally problematic that most of the world’s inhabitants do not currently access the internet due to a lack of infrastructural development, an inability to pay service and equipment fees, or both. The language commonly used in this discourse expresses an urgent need to “bridge” or “close” a purported gap between those who have internet access and those who don’t. By describing this way of thinking and speaking of it as a discourse, I don’t mean to insist upon an opposite position. There are of course countless ways in which the internet can improve people’s lives or, at the very least, change their lives in culturally significant ways.

In referencing “digital divide discourse,” I would firstly highlight that there is no single divide. The experience of not having access to the internet differs depending in part upon the degree to which local and national institutions, organizations and businesses are networked and have websites that offer access to information and services. In lieu of such local online presence, users primarily engage with international sites, most of which feature English content. I would also draw attention to how, as a prevailing way of speaking and thinking, the digital divide discourse is invested with...
The actual results of internet access policies are more multiple and contingent than can be envisioned by humanitarian pleas to close a single digital divide. In the context of popular neighborhoods in Tunis, such policies have had an impact upon urban formation as dozens of Publinets compete for clientele. Originally, the “Publinet” was proposed by Tunisian government decree in 1998, alongside “Publipost” postal offices and “Publitel” phone booth centers, as part of an effort to provide places in urban space that would ease and encourage communication for Tunisian citizens. However, Publinets were rarely found in popular neighborhoods, due in part to restrictions surrounding who could secure government permission to open a Publinet. These restrictions were eased following the Tunisian revolutionary uprising of 2010-2011.

Today, in the popular neighborhoods of Tunis, Publinets serve as mixed gender spaces of associational life for multiple generations of Tunisians in ways that interweave online sociality with feelings of neighborhood membership and solidarity. This is especially significant for girls and women who cannot sit at coffee shops, which are the primary places for congregation in the area. Publinet clientele are prone to flux, both over the course of a given day and across the school year. A given Publinet can be dominated during the daytime by groups of young boys playing the soccer video game Contra Strike and then give way to people over 50 who arrive after work to Skype with sons and daughters who have migrated abroad.

In addition to neighborhood solidarity, there are ways in which the internet allows residents an ability to feel on par with their more privileged peers in other areas of the city. Chatting with other Tunisians on Facebook and Skype can grant people in Hay Ettadhamon a sense of contemporaneity and connection that can help obviate the significance of class differences. While talk of closing a single digital divide may distort the actual work internet access does in addressing the needs of the poor, there are nonetheless ways in which internet use promotes semblances of equality that prove meaningful within the context of Tunisia.
TO CHANGE EVERYTHING
by MARGUERITE DE LONEY, Dissertation Writer

In some form or another, I have always been interested in archaeological questions of inequality through the lens of colonialism and its effects, identity, and power relations. These are the questions that I took with me to the “field” in the summer of 2012 when I was to search for a “site” to conduct a dissertation project. Then, drawn by the promise of archaeology, I proposed to realize a spatial study of material culture as a means to understanding past and present identity formation. The goal was to “contribute meaningfully to archaeological knowledge” while highlighting issues of agency, race and ethnicity. My search for a “site” to pursue these goals landed me in Portobelo, Panamá, which from a disciplinary perspective appeared to be perfect for such a project. However, it is in Portobelo that my relationship with archaeology began to change. Here, I am faced with the ugliness of archaeology, its violent effects and inherent inequality—the dark side of archaeology, a side that we have critiqued, and yet continue to perpetuate.

This was the reality of what I ethically could not avoid in conducting an archaeology project in Portobelo: In 2012, Portobelo, was inscribed on UNESCO’s List of World Heritage Sites in Danger. Reasons stated for such inscription include limited conservation planning, lack of established boundaries, and urban encroachment affecting the universal value of the “site.” In 2014 an ICOMOS advisory mission recommended that the Panamanian government expedite the relocation of families occupying the inner areas of the “site.” Accordingly, in 2015, the Panamanian government’s Ministry of Housing has prepared a plan outlining the removal of inhabitants to new houses constructed in a filled swamp to the east of town. Interestingly, while plans are being made to dislocate the inhabitants of Portobelo—who are the descendants of maroons collectively known as the Congos—a UNESCO project titled “Afrocolonial Archaeology, Slave Route Sites of Memory: Resistance, Freedom and Heritage” is currently underway in Panamá. Portobelo is one of the “sites” highlighted in this project.

Aware of this contradiction, I faced a disciplinary crisis: How could I conduct an archaeology project in Portobelo in order to fulfill the requirements of my discipline, to receive those three letters, PhD, that demonstrate that I possess and am capable of producing expert knowledge considered more valid than local ways of knowing? How could I contribute to archaeological knowledge about past Afrocolonial agency and identities, while in the name of conserving said past for others to consume, that same knowledge is used (regardless of my intentions) to dislocate living Afrocolonials? The answer: I could not. In 2012, I went to Portobelo thinking that I could address inequality through archaeology; I went home seeing how my discipline produces it. This was the beginning of a fundamental conflict I have come to have with my discipline, a conflict that shapes how I understand research justice and the role that we, social scientists, can (and should) play in bringing about alternative futures.

The case of Portobelo is yet another instance in a growing number of heritage dislocations resulting from the coercive removal of settlements to fulfill UNESCO requirements. The dilemma of heritage displacement and the structural violence perpetuated by archaeological projects upon local communities provides the larger context for where I find my research in Portobelo entangled. Here, I have realized that our rhetoric—our nice talk about resistance, memory, justice, and empowerment—only serves to mask the ways that archaeology and Eurocentric heritage practices are implicated in the alienation of local communities from their land and livelihoods by abstracting them from place. The specter of dispossession at Portobelo, and other communities around the globe, demands more from us and our research. It demands that we confront the false promises of archaeology within...
the logics of modernity, and consider the possibilities of its transformation in struggles for social justice. It demands that we engage in alternative practices and modes of thinking that do not serve the discipline, but counter archaeology’s genealogy of coloniality. It demands a radically political type of research project, a decolonial one, firmly rooted in the local histories and experiences of the Portobelo community.

I take this demand seriously. In my research I attempt to respond to it by taking Congo embodied experiences and memory as a means of knowing in and of themselves, and not merely an object of study. This has led me to reformulate my research of identity formation at Portobelo through the perspectives of place-making and performance. These perspectives assert a logic of difference and possibility built on the local practices of oppressed peoples for the construction of alternative worlds. They, thus, offer a means to counter the inequalities produced by archaeology’s privileging of Eurocentric systems of knowledge over other forms of knowledge, like embodied knowledge. By engaging in a politics of place, my research with the Portobelo community seeks to address the binary between “intangible heritage” (oral histories, performances, rituals) and “tangible heritage” (buildings, objects) that perpetuates a racist and ethnocentric logic of coloniality within disciplinary practices.

If archaeology is truly to be a craft serving society, then the archaeological process must begin with communities. For this reason, I have made the ethical decision not to excavate, to give me and the Portobelo people the opportunity to do a different kind of archaeology based in community-defined needs and future visions. Research that recognizes, learns from, and proceeds according to local needs and desires requires community-based participatory practices, which is my core methodology. Using these methods, I seek to engage in research justice by integrating knowledge production with political empowerment, recognizing the Portobelo community as competent to shape methodological, theoretical, and practical outcomes. To this extent I am currently working on a mapping project with the community. Using spatial technology to visualize the power of local knowledge, the goal is to co-create maps which account for the community’s daily activities, perceptions, and bodily attitudes of Portobelo not as an archaeological “site,” but as a place that shapes their identities and sense of belonging.

The ultimate goal of this project lies in its process of co-creating emancipatory knowledge for the purpose of social action today by taking alternative worlds and knowledges seriously. It is no longer enough for me to hold archaeology accountable to a better understanding of the present, to research how structures of oppression operate so that we can critique them, but to never act upon them. I hold us collectively accountable to bringing about an alternative future. As such, I reject the colonial arrogance of the privileges bestowed to academic knowledge and the type of archaeologists it disciplines us to be. I choose to be disobedient, to be un-disciplined, because I am not interested in the promise of archaeology. I am interested in its possibilities.
Andrew Bauer joined the department in September of 2015 after having served three years as an Assistant Professor of Anthropology at the University of Illinois (Urbana-Champaign), where he also held appointments in the Center for South Asian and Middle Eastern Studies and the Department of Geography and Geographical Information Science. Andrew's research and teaching interests broadly focus on environmental archaeology and anthropology, interests that he has fostered since his early training at the undergraduate level. He grew up in Ohio and received his Bachelor's Degree from the University Akron. While at Akron, Andrew studied anthropology, geology, and geography and was fortunate to have had many research opportunities that allowed him to conduct fieldwork at various sites in Ohio and southeastern Turkey as part of interdisciplinary research teams. These early experiences helped him develop broad interests in the intersections of the natural sciences and the social sciences. Upon completing his undergraduate degree he pursued his PhD in anthropology at the University of Chicago. There he completed his graduate training (PhD 2010) and was fortunate to begin conducting archaeological fieldwork in a region of northern Karnataka, India—a place that he greatly enjoys spending his time away from campus and that has now served as the site of his research activities for nearly 15 years.

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Andrew's research reflects his primary interests in human-environment relations, which he considers to broadly call attention to the political and ecological effects of the production of cultural landscapes as well as to a host of nonhuman material things and species with which people forge relationships. Andrew's research interests draw on a wide range of literature from anthropology, geography, and science studies, and he similarly makes use of multiple interdisciplinary methods to enhance their applicability to an anthropological investigation of how social relationships and material environments concurrently come into being. These include geomorphology, paleoecology, remote sensing, and the use of Geographical Information Systems.

Andrew's first monograph, Before Vijayanagara: Prehistoric Landscapes and Politics in the Tungabhadra Basin, was published last year in a canonical series on South Asian archaeology by the American Institute of Indian Studies and Manohar Publishers. Before Vijayanagara investigated the historical relationships between the institutionalization of political inequalities and the creation of material and symbolic environments that conditioned their reproduction during the South Indian Iron Age (ca. 1200–300 BCE). The work integrated landform, pollen, architectural, and artifactual data from more than 200 sites and features with environmental information derived from multispectral remote sensing classifications to illustrate that a series of environmental features that are now widely believed to be “natural” were created during the Iron Age as a means of appropriating space for politically instrumental ritual activities and agro-pastoral production. Through his argument Andrew underscored the broader points that environments are always partly social products, both in their historical-material actualities and in how they are conceptualized and understood, and that social and political strategies are operationalized in and through material forms laid out in a spatial world that is meaningfully populated with both human and nonhuman actors.

Andrew brings with him to Stanford several active multidisciplinary field projects in the southern Deccan region of India that build on his previous work. In a multi-year project he is turning his attention to an investigation of the transition from Iron Age political configurations to the early dynastic polities of South India at the urban site of Maski, using systematic survey, geophysical and multispectral remote sensing, and targeted excava-
tions and paleoecological sampling to examine how politicized settlement practices, metallurgical production (e.g., specialized crafting of iron and gold), and intensified agro-pastoral land use transformed existing social relations and environmental processes. In association with this project he is also more specifically documenting relationships between ancient land use and contemporary biodiversity on South India’s inselberg hills (“island mountains”). Understanding these relationships is critical to evaluating current conservation policies that are intended to protect and sustain such “hotspot” environments. This project involves sampling a range of environmental proxy indicators from multiple archaeological land use sites to document the historical relationships between forms of human land use and metrics of species richness and diversity.

This latter project reflects Andrew’s commitment to the relevance of archaeology to both contemporary social theory and environmental and social policy. Drawing on the results of his fieldwork on historical human environments, Andrew is currently developing his next book project for publication, tentatively titled *Materializing Climate: Toward a Critical Anthropology of the Anthropocene*. This book, co-authored with socio-cultural anthropologist Mona Bhan, draws on environmental archaeology and anthropology to critically investigate the empirical, philosophical, and political implications of the current usage of the Anthropocene as a new historiographical period when humans are making an unprecedented impact on global climate that has consequences for all species on Earth. The project highlights that an archaeological approach to understanding landscape histories is not only capable of documenting how social relationships and environments were produced and politicized in the past, but also that doing so can shed critical light on contemporary understandings of modernity and Nature and what they both affirm and silence.

Andrew is delighted to be part of the Stanford community and looks forward to involving a range of Stanford students in his research.

*In The Need to Help* Liisa H. Malkki shifts the focus of the study of humanitarian intervention from aid recipients to aid workers themselves. The anthropological commitment to understand the motivations and desires of these professionals and how they imagine themselves in the world “out there,” led Malkki to spend more than a decade interviewing members of the international Finnish Red Cross, as well as observing Finns who volunteered from their homes through gifts of handwork. The need to help, she shows, can come from a profound neediness—the need for aid workers and volunteers to be part of the lively world and something greater than themselves, and, in the case of the elderly who knit “trauma teddies” and “aid bunnies” for “needy children,” the need to fight loneliness and loss of personhood. In seriously examining aspects of humanitarian aid often dismissed as sentimental, or trivial, Malkki complicates notions of what constitutes real political work. She traces how the international is always entangled in the domestic, whether in the shape of the need to leave home or handmade gifts that are an aid to sociality and to the imagination of the world.
MATSUTAKE WORLDS SPRING 2016 SYMPOSIUM (MARCH 29, 2016)

On March 29th, matsutake madness hit the Department during the interdisciplinary Matsutake Worlds Symposium, co-ordinated by Madeline Brown and Miyako Inoue. This one-day symposium was an opportunity to cross-pollinate scholarly ideas with members of the Matsutake Worlds Research Group (MWRG): Timothy Choy (UC Davis), Lieba Faier (UCLA), Michael Hathaway (Simon Fraser University), Shiho Satsuka (University of Toronto) and Anna Tsing (UC Santa Cruz). The MWRG is an ongoing experimental collaboration among these scholars, who each approach matsutake mushroom connections from a unique perspective. Multispecies interactions are of increasing interest to anthropologists, as we seek to think beyond our limited anthropocentric lens and investigate the intricate webs that connect both human and nonhuman entities. This symposium provided a forum for students, professors, industry professionals, and other mushroom enthusiasts to discuss topics as varied as commodity chains, fungal sensory perception, Marxism, disturbance ecologies, ethnicity and cross cultural connections, the mycorrhizal network, and life in the Anthropocene; all centered on one figure: the matsutake mushroom. The session began with three graduate student discussants: Dilshanie Perera (Anthropology), Madeline Brown (Anthropology), and David Stentiford (Modern Thought and Literature). Each discussant was asked to prepare remarks about Anna Tsing’s recent book, The Mushroom at the End of the World. Our hope was to bring different perspectives to bear on the same text, and release ideas to spark further conversations and connections. After Dr. Tsing responded to the discussant comments, we heard from each of the MWRG members about their ongoing research projects, before opening the floor to general discussion. Symposium participants hailed from diverse disciplines such as Biology, the Emmett Interdisciplinary Program in Environment and Resources, Earth Systems, East Asian Studies, and Bioengineering. What a treat to bring so many brilliant minds together in one place! After the formal session concluded, participants continued to mingle over delicious food and drink. Our hope from this symposium is that matsutake mushrooms will continue to inspire future collaborations and ideas about multispecies connections and social-ecological processes.

TECHNIQUES OF MEDIATION (WINTER AND SPRING 2016)

The Techniques of Mediation research workshop explores how technologies of inscription, mediation, information, and archives create the social world, by examining a wide range of historical and contemporary assemblages of people, machines, and organizations that have shaped complex diagrams of power and of social life. The workshop approaches this question through new theoretical understandings of the concept of mediation. The 20th-century legacy that privileged epistemology confined mediation to the status of an inert and transparent subsidiary of representation and interpretation, and has left mediation’s material presence and its capacity of enactment largely unexplored. From index cards to databases, from the alphabet to ASCII, and from the abacus to the algorithm, the workshop will explore concrete cases of mediation’s effectiveness, and by doing so expand our assessment of mediation to the status of technically – and materially – determinate processes of world-making and knowledge production. Faculty sponsors are Miyako Inoue (Department of Anthropology) and Tom Mullaney (Department of History).
SHADES OF SOVEREIGNTY: LINEAGES OF AUTHORITY AND SOCIAL ORDER IN SOUTH ASIA (MAY 19 - 20, 2016)

A workshop held on May 19 -20 at Stanford examined the historical layers and contemporary shadowy forms of political sovereignty across modern South Asia. State power and sources of authority in the region have remained uneven across space both during and after the period of British colonial dominance.

Recent historical and social scientific scholarship has identified key shifts and deep complexities in South Asian political sovereignty from Mughal imperial fragmentation and expanding East India Company authority; decades of nationalist self-assertion and decolonization; and then in postcolonial reconfigurations of relationships between the national center, provinces and localities, and urban spaces. Much of this work has underscored the unevenness and contingency of political sovereignty across space throughout the subcontinent's recent history.

Anthropologists and political scientists have also demonstrated that this deeper history has rendered repertoires of authority and sovereign power in various regions and areas across the subcontinent that profoundly shape contemporary political imaginations and social orders.

The workshop provided two days of intense reflection on historical echoes, enduring structures of legitimacy, and recent political and cultural dynamics in deeply uneven landscapes of practical legal and political sovereignty. The nine presentations adopted a range of disciplinary perspectives such as anthropology, history, political science and legal studies, relying on both fieldwork-based and textual-archival approaches.

The organizers, Dr. Eric Beverley, a historian of South Asia based at SUNY Stony Brook, and Thomas Blom Hansen, Professor of Anthropology at Stanford envision this workshop as the basis for broader conversation on sovereignty in the 21st century at a series of workshops in the coming years. Beverley and Hansen hope to deploy the historical permutations of sovereignty as a perspective that can shed new light on current regions of great political instability in the world, on the dynamics of concessions, offshore economies and special economic zones, and on the differential legal regimes and rights claims left behind by complex histories of sovereignty.

The hope is to involve historians, anthropologists and other scholars of other post-imperial contexts and minor states, potentially including Northern Nigeria and southern Africa, Siam/Thailand and insular Southeast Asia, former Ottoman domains and the Gulf States, the Russian Empire and the Americas.
Bill Durham received funding from John Templeton Foundation for his project titled “The Boundaries of Humanity: Humans, Animals and Machines in the Age of Biotechnology”

Advances across a broad front in biology, cognitive psychology, and computer technology are challenging our traditional notions of human nature and calling into question the terms of self-description that define our distinctive place and purpose within the order of creation. Blurring the boundaries between humans, animals, and machines, these advances raise theoretical and practical problems of profound importance for the future of human civilization.

The funding will support research, organization, and strategic preparation essential for a comprehensive project of global dialogue, scientific inquiry, and thoughtful scholarship to address these important issues. Through extensive literature review and consultation the project will explore several Big Questions central to themes in the JTF Life Sciences programs: What are the unique and defining features of human nature? What construction and conditions (biological, social, and spiritual) make these features possible? And, most perplexing, what is the human future?

Grounded in the active dialogue of an ongoing interdisciplinary faculty seminar with our Stanford colleagues (as well as invited Silicon Valley engineers and industry leaders), together with the input of an international conference of experts, and consultation with distinguished guest speakers, we will assemble a comprehensive annotated survey of the distinguishing characteristics of human nature, together with a well-documented and realistic picture of the practical and conceptual challenges posed by emerging bio and information technologies.

Within the frame of these perspectives, we will propose a definitive multidisciplinary project that seeks a coherent physical, cultural, and philosophical anthropology – an understanding of the ‘boundaries of humanity’ that defends human dignity and promotes the personal, social, and spiritual flourishing of human life.

Tanya Luhrmann received funding from John Templeton Foundation for her project titled "Spiritual curiosity and the experience of God"

This project sets out to understand how cultural variation in ideas about the mind shapes the way people seek and experience the supernatural through a large comparative project. We propose that although belief in supernatural agents may build upon psychological biases in human cognition, faith is culturally constituted through effortful attention, often to the mind and to mental events. Prayer, for example, requires the person praying to examine their thoughts and, often, to understand thoughts and other mental events in particular ways. We hypothesize that different cultural understandings of the mind—specifically, how separate the mind is from the world, how important inner experience is held to be, and how real the imagination is held to be—shape the way people pay attention to and interpret events they deem supernatural.

To pursue the research we have built a team of eminent anthropologists and psychologists. Working with younger scholars and with international scholars, we will take a mixed methods, multi-phase approach, combining participant observation, semi-structured interviews, quantitative surveys, and experimental research. We will work in five different countries: Ghana, India (Tamil Nadu), Thailand, Vanuatu/Oceania and the US. These countries vary in ways that we predict have psychologically meaningful implications for supernatural experience. In addition to examining group differences by country, we will also examine up to four populations per country: urban charismatic Christian; rural charismatic Christian; urban non-Christian; rural non-Christian. We compare these four populations not only to have comparable groups but also to investigate the impact of charismatic Christianity and industrialization on the way people think about thinking and their experience of the supernatural.●
Lochlann Jain was awarded the 2016 J.I. Staley Prize for her book *Malignant: How Cancer Becomes Us*

Professor Lochlann Jain has been selected to receive the 2016 J.I. Staley Prize for her book *Malignant: How Cancer Becomes Us*. Presented by The School for Advanced Research (SAR), the J.I. Staley Prize is given annually to a living author for a book that exemplifies outstanding scholarship and writing in anthropology. The award recognizes innovative works that go beyond traditional frontiers and dominant schools of thought in anthropology and add new dimensions to our understanding of the human species. It honors books that cross subdisciplinary boundaries within anthropology and reach out in new and expanded interdisciplinary directions.

Jain will receive the prize at an event and reception at Stanford this Fall.

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**Undergrad Events**

**MAJORS NIGHT - SEPTEMBER 30, 2015**

This year, Major’s night was held on September 30th and was a great success! Freshmen and sophomores were greeted by friendly faces of The Department of Anthropology. UG Committee Chair-Miyako Inoue, Peer Advisors-Vy Le, Meredith Pelrine, and Isabelle Barnard, and UG Student Services Specialist-Anahid Sarkissian were all on hand to field questions related to Anthropology and share the many research opportunities available to them.
"MEET THE DEPARTMENT" DINNER - OCTOBER 29, 2015

During the beginning of Autumn Quarter, Undergraduate students met with Faculty and Department Affiliates over a dinner social. Each member of the Department of Anthropology presented their research interests and shared what courses they plan to offer in the upcoming year. Attendees were entered in a raffle to win some great prizes!

ANTHROPOLOGY CAREER NIGHT - MARCH 1, 2016

At the Department of Anthropology Career Night, anthropology alumni shared their experiences on how an anthropology background has shaped their career pathways.

Panelists included:
• Jennifer J. Flattery- Research Scientist at California Department of Public Health
• Kim Grose Moore- Community Organizer, Executive Director, and Leadership Coach
• Madeline Larsen Lamperti- Investigator for the Federal Public Defender office in Oakland, California
• Kelly Vicars- Associate Editor for Epic Magazine

43RD ANNUAL WESTERN DEPARTMENTS OF ANTHROPOLOGY AND SOCIOLOGY UNDERGRADUATE RESEARCH CONFERENCE - APRIL 23, 2016

Anthropology Seniors Isabelle Barnard, Renjie Wong, and Meredith Pelrine were selected to present their research at this year's Anthropology and Sociology Conference held at Santa Clara University.
This year, six students presented their paper at the Honors/Master presentation, including:

Margaret Tomaszczuk: “Social Experiences of Digital Technology Use at Çatalhöyük”

Mariam Kyarunts: “Patients as Consumers of Health Care: A Case Study of the Patient Experience in a Sample of the San Mateo County Low-income Population Receiving Care in an Emergency Department”

Renjie Wong: “Refashioning Napoletanita: Identity, Corporeality, and Value Creation in the Neapolitan Luxury Menswear Industry”

Meredith Pelrine: “Where Asexual and Queer Meet: Quotidian and Communal Experiences among Bay Area Queer Aces”

Vy Le: “HIV and Motherhood in Ho Chi Minh City, Vietnam: Caregiving of HIV Positive Children as a Moral Mode of Disease Engagement”

The Undergraduate Peer Advisors presented this year’s Excellence in Undergraduate Teaching Award during the department’s spring picnic. Anthropology undergraduates were asked to nominate professors, based on their experiences with this professor in the classroom, as an advisor, or otherwise. A number of nominations were received, and based on student responses, Paulla Ebron was selected as the recipient of this year’s Excellence in Undergraduate Teaching Award.

Many of this year’s seniors had the pleasure of working with Professor Ebron in the methods class, which a number recognized as one of their favorite classes at Stanford. Professor Ebron promotes thoughtful, ethical engagement with anthropology, and helps empower students to think critically and creatively within the discipline. As one student wrote in their nomination, she “has always been great about giving detailed feedback, providing help with assignments, and even offering help outside of the class.”

During the award presentation, Paulla Ebron was also recognized for her generosity, her insights, and her commitment to supporting undergraduates all while fostering a wonderful classroom environment.

ANTHROPOLOGY SPRING PICNIC - MAY 23, 2016

* All photos taken by Allison Mickel
On May 10, 2016, the Anthropology Undergraduate Peer Advisors hosted an interview with Professor Lochlann Jain to give students the chance to hear more about what it means to be an anthropologist, and to learn about the particulars of Professor Jain’s work and her history with anthropology.

Professor Jain’s research deals with how stories are told about injuries, integrating the study of fields such as medicine, law, advertising, and engineering. Two of the Peer Advisors, Isabelle Barnard and Vy Le, asked Professor Jain questions about her academic journey to anthropology, how she came to develop her current and past research projects, her advice for undergraduate anthropology students, and what experiences she has found most valuable in her academic career. This event gave students the opportunity to learn more about the interests and questions that sparked Professor Jain’s initial entry into anthropology and her subsequent research projects.

Professor Jain described how she came eventually to anthropology through studying in other fields and finding that, though interesting, they did not offer everything she was looking for. She became interested in questions about how things are made to seem natural, and pursued research projects that dealt with these kinds of questions, particularly in relation to science and technology. Her most recent book, Malignant: How Cancer Becomes Us, deals such questions as well. Professor Jain described how her own experience with cancer and the uncertainty and insufficient language around it led her to explore the tensions and contradictions in cancer’s role and meaning in the medical industry and economy at large in the United States.

We were particularly interested in Professor Jain’s methodological approaches for Malignant and for her other research projects. She told us that her training is to get everything that she can, and so she read stacks and stacks of medical reports, history accounts, journal articles, magazines, and pieces of advertising for Malignant. Students asked about how Professor Jain balanced her academic writing in the book with her personal history with cancer. She described her desire to call upon readers’ anger without giving the book an angry tone, exposing the costs of cancer’s place in the economy in a way that was not blameworthy. Framing each chapter in the book as a kind of case study that could be read on its own, apart from the others, she used particular sets of relationships between companies and kinds of data to explore cancer and its uncertainties. Uncertainty is integral, too, to Professor Jain’s most recent research project, concerned with how narratives about the origins of HIV come to be produced and dismissed.

As one of our last questions, we asked Professor Jain for what advice she might offer undergraduate students in anthropology. She suggested that we explore our possibilities, and remember that while a career in anthropology is wonderful, there are many wonderful things one can do. In short, she reminded us that fulfillment can be found both in and outside of careers, and that no one career choice is the only right one for any of us. The event was an excellent opportunity not only to learn about the close details of how anthropology is actually done, but also to see how multitudes of fields can be integrated in interesting ways to offer meaningful and often overlooked insights. Professor Jain reminded us to explore questions that have not yet been asked, to look for the missing spaces in theory and in data. The Peer Advisors are tremendously grateful to Professor Jain for having been kind enough to speak with us and to share her experiences in anthropology with students.
What can you do with an anthropology major? On Tuesday, March 1, the Undergraduate Peer Advisors hosted the 2016 Anthropology Career Panel to discuss this question. We invited four Stanford Anthropology alumni from different fields: Jennifer Flattery, a Research Scientist at the California Department of Public Health; Kim Grose Moore, a leadership coach, trainer, and consultant for grassroots community organizing efforts; Madeline Larsen Lamperti, an investigator for the Oakland Public Defender Office; and Kelly Vicars, an associate editor at Epic Magazine in San Francisco.

The panel was held over dinner, and a number of undergraduate students were in attendance. We asked the alumni panelists questions about their career paths, the ways in which they use anthropology at their jobs, their challenges in finding their careers, and their advice for anthropology undergraduate students. The panelists were deeply passionate about anthropology, and discussed how it is not just a degree, but also a perspective and approach for understanding the world, confronting challenges, and engaging with people in real and meaningful ways.

Our first question for the panelists was why they chose anthropology. Both Kelly and Kim discussed their deep-seated curiosity and interest in the lived experiences of people, and Kim also mentioned the appeal of the particular scale of anthropology as compared to other fields. Madeline and Jennifer both discussed how they found that anthropology integrated their varied interests in a satisfying way, enabling them to take exactly the classes they wanted and pursue multiple interests at the same time.

The same interests that led the panelists to choose anthropology were also critical in their choice of career paths. We asked the panelists how they use anthropology in their jobs, and in particular what parts of their anthropological training they have drawn on in their current careers and general career paths. All the panelists had much to say about how they use anthropology, and described how the skills that are most critical to their jobs are extremely well-served by having an anthropological approach behind them. Kim said that anthropology is the lens through which she views the world. She told us that she strives to be a participant observer in the world and in her job as a leadership coach, trainer, and consultant for grassroots community organizing efforts. She works to find that which goes unnoticed and uses her observations to help the groups she works with interact effectively. Kelly also referenced the tools and methodology of anthropological practice, and described her work as Epic Magazine's Associate Editor as fundamentally ethnographic; she must immerse herself in others' worlds, learn about them, and ask questions. She described interviewing as a kind of art, and noted that success at her job hinges on relationships with people. This is also the case for Madeline, who spoke of how she spends much of her time trying to understand the social relationships between her client and their community, their family, and the criminal justice system. She told us that when you understand a person's story, you understand their motivations, and you can correct your own assumptions. Thus, her job as an investigator for the Oakland Public Defender Office requires her to deeply listen to her clients, and to be prepared to act as translator between her client and a justice system that largely misunderstands her clients' needs and motivations. Similarly, Jennifer indicated that the orientation of public health is by nature anthropological. Its patient being the community, it requires deeply understanding the social milieu and inner workings of the community in question in order to know how best to approach health issues and provide solutions.
To better understand how anthropology is received outside of Stanford, we also asked the panelists whether other people in their careers have appreciated their anthropological background. Kelly noted that even when others don’t know what anthropology is—and most particularly when job interviewers don’t know—this gives you the chance to tell them, and describe how anthropology can be made useful in fields from consulting to tech to communications. Kim supplemented this by adding that, in her experience, those who know what anthropology is hold a lot of respect for the discipline. However, she encourages students applying for jobs to demonstrate how they’ve actually applied their anthropological training in cross-cultural communication and relationship-building. Madeline indicated that most people at her job do not know she has a degree in anthropology, but that when they find out they tend not to be surprised, given how regularly her job requires deep cultural sensitivity. As a Research Scientist for the California Department of Public Health, Jennifer has also found that her coworkers appreciate the cultural sensitivity that her anthropological training helps her provide, particularly for effectively communicating messages about health and safety to a given community.

We ended the event by asking the panelists what pieces of advice they had to offer anthropology undergraduate students as we think about our careers and life after graduation. The themes of curiosity and communication that had run through the entire panel continued into the answers to this question. Kelly suggested we take seriously the increasing relevance of digital spaces as a site for anthropological inquiry, and both Madeline and Jennifer encouraged us to listen closely to our own interests and passions and follow where they lead, to new and perhaps unexpected possibilities. Kim offered three pieces of advice. First, following Rilke, to “live the questions,” and inhabit the space of not knowing, growing familiar with discomfort. Second, to find ways to care for our inner life, and cultivate practices that keep our inner life happy. And finally, for those of us interested in social justice and social change, to check in with ourselves regularly about how we believe change happens, and to modify our approaches in keeping with our own evolving theories of change.

This panel was tremendously inspirational and encouraging. We were able to see how anthropology can remain a critical element of one’s life well after leaving the university, as well as how an anthropological approach can offer a rich toolkit for finding a career, doing it well, and being satisfied with one’s work. The Peer Advisors and students in attendance were deeply grateful for the panelists’ presence and for the passion that they brought to their stories and their advice. We look forward to using the same kinds of self-reflexivity, curiosity, and engagement that the panelists demonstrated as we move forward into life and careers beyond Stanford.

Tribal Migrants [Continued from page 11] tier region allows us to understand the economic and political transformations in the highlands of Northeast India and forces us to examine the factors that have pushed thousands of tribal people to leave home in search of livelihood options across urban India.

I am fascinated how places like Northeast India, often described, as remote, underdeveloped, and dangerous for much of the 20th century, have emerged as the future hubs of energy and resources in India. The waiting lounge at Guwahati airport, the largest city in Northeast India, displays huge boards promoting energy companies and the operations of the Oil and Natural Gas Corporation across Northeast India. As the region attracts capital, companies, and business deals, the population in the villages is rapidly dwindling as the youth and able bodied residents become migrants and head off to work in mainland India. Every time I look at the gigantic, glossy billboards at Guwahati airport, they remind me about the future of this frontier region and the ongoing transformations I have briefly shared in this piece. The privatization of tribal land, extractive resource activities, and the increasing trend of outmigration, I believe, enables us to join the crucial conversations about social justice, equality, and accountability with various actors ranging from practitioners, host communities, policy makers, and human rights groups across the globe.
A single fir tree towers over the potato and bean fields between my host-family’s home and the main village center. This species is valued as a rot-resistant wood used in conjunction with a local pine for burying the dead. This individual’s trunk is maybe two feet in diameter now, but Uncle Lu (“uncle” is the polite term of address for adults) says if the tree’s owners let this tree keep growing, they will be able to make three or more coffins out of it. Large trees like this fir are rare in this part of Yunnan Province, China, particularly in the middle of agricultural fields. Before the 1998 state-led logging ban, Uncle Lu says that the government actively encouraged villagers to clear more farmland and to cut forests for expanding timber markets. Now there are many stumps, but also large stands of trees and individuals – like this fir – that remained protected for one reason or another. Ecological, cultural, and economic concerns all intertwine in the mountainous landscape here.

My research investigates how social relationships mediate access to and shape the management of wild edible mushrooms in Baihua village, a Yi nationality community in SW China. Baihua is unique for having self-organized to create a specialized, community-based mushroom management system. I spent much of the past two rainy seasons (June – December in 2014 and 2015) living and gathering mushrooms with harvesters. Along the way I learned much about cooperation, contracts, and resource management strategies; but also about the place in which I became temporarily embedded. In this piece, I’d like to share a small piece of this place, and some of the ways those who live there think about and experience the local social and natural landscapes.

In Baihua, most evenings are spent sitting on short stools around a fire in the open-air kitchen, while rain patterns on the tile roof above. The men smoke home-cured tobacco or purchased cigarettes out of long pipes, while the women keep their hands busy shucking corn or chopping up grasses and other vegetation to make pig food. In the summer, women also twist hemp fibers together with the furry underside of wild huocao leaves. This thread is then woven into a coarse, off-white fabric traditionally worn by Yi people for funerals and mourning. Teenagers and children spend the evening taking selfies and messaging on WeChat, or watching soap operas and mythical dramas on TV. The scene is unlike anything in my day-to-day life as a graduate student in the Bay Area, but has become familiar.

Mushroom harvesters know these woods as more than just an economic resource. Each hill encountered has a history of land ownership, disturbance, and experiences; which col-
lectively form its contemporary character and expectations for the future. The forest parcel contracted by Uncle Lu in 2014 had previously been harvested by another community member, who encountered a patch of seven heihuzhang mushrooms, but which had not come up for several years. Uncle Lu spent the season excitedly checking that same spot, to see if this would be the year when the highly anticipated mushrooms would come back.

To walk with a harvester along their collection path is to receive a constant stream of location-based reports from an expert reviewer. “This area has no matsutake, I’ve been here many times and never seen any…there are a lot of tameye (Suillus sp.) in our forest this year…Mezeze mountain always has a lot of achimenpei (Lactarius sp.)…matsutake won’t come up under these scrubby broadleaved trees, they need pine trees.” As with any healthy debate about the character of the natural world, not all knowledge is shared. Longtime harvesters hold several differing beliefs about whether the sunny or foggy sides of mountains slopes produce more mushrooms, and over which slopes will produce mushrooms earlier or later in the season. Through hours and years of observation, a local natural history is collectively assembled.

Entire mountains also have stories. On the 15th day of the third month in the lunar calendar, Baihua villagers gather on one local mountain to barbecue and make offerings. Money is placed in tree roots to inspire good luck in the year to come. Another mountain is where people go to receive spiritual healings from a traditional Yi healer. Still another mountain, which we pass often on our daily movements, is where children who have passed away too young are buried. My friend was careful not to bring her baby to certain parts of this mountain. These landscape histories are inextricably entwined with the lived experiences and oral histories of the people who live in Baihua.

These forests also conjure memories for me now. One hillside is where during the 2015 National Week, four of us went out in the dark after dinner and used fire to gather a wasp nest, before frying up their larvae with oil and salt. Another hill, wobobo, is where I was invited by a large group of harvesters to join their camp for the day, and we ate freshly captured grilled snake and squirrel. The gentle sloping hill above the eucalyptus plantation is where we saw a poisonous snake harvesting mushrooms while being filmed by a CCTV documentary crew. The moist microclimate along the river that winds between two large ridges is where a delicious wild Apiaceous green grows in abundance, while the drier high ridges is where a savory wild mint relative used in chicken soups can be found.

One day while walking with Uncle Lu through the forest, he remarks that some harvester tracks are actually old goat paths, from when locals used to graze their goats in these woods. He tells me goats find the most natural and easy path up the mountain, tamping the earth as they move. When we hike through the mountains, mapping parcel boundaries or collecting mushrooms, we follow where the goats have already found a path. Fieldwork is often like this. I have questions I need answered and specific datasets to construct, and these tasks will be accomplished, in time. But between these formal data collection activities, I am frequently reminded that these harvesters have been here before, and sometimes the best insights or conversations come from following their lead and listening.
A barber friend waves his hand and invites me to drink coffee with his neighbors at a *bunna suqii* (coffee stall). The place is small—about 6 people can sit shoulder-to-shoulder—and it is always filled with the fragrance of roasting coffee and the chatter of everyday conversations. A repairman tells a joke about a refugee from South Sudan seeking asylum in Korea. A butcher frets about the absence of meat sales during the fasting period. A driver asks me about jobs at Korean NGOs and routes to take when visiting Korea. In the midst of this lively atmosphere, I am warmly welcomed as a “*nama kenya*” (our people) because I try to speak their mother tongue, *Afaan Oromo*. They assign me a *gossa* (clan), *Hexoosaa*, which is also the name of the district. Looking back, it took me a long time to find my place in this rural town in Ethiopia.

I arrived in Iteya last summer, one month after the election. Initially, I had doubts whether I would receive a 3-month tourist visa because of all the stories surrounding visa rejections and Korean NGO worker evacuations due to tightened security during the election. Fortunately, tensions from ethnic politics subsided without major violence after the election, and I was able to receive my visa without much delay. It had taken a long time—almost three months—for me to acquire a residence ID, secure a research affiliation, and obtain ethical approvals. However, I was able to use this time wisely to deeply engage with the Korean community in Addis Ababa and to learn *Afaan Oromo*.

I was introduced as an anthropology doctoral student, and both Koreans and Ethiopians thought that I came to Ethiopia to study Lucy, the hominid bone fossils that were discovered by paleoanthropologist Donald Johanson in 1974, or to document the exotic customs of minority ethnic groups near the border. A Korean doctor even confided in me that he had access to all the fossils that were not open to the public because of his connections with the cultural heritage agency. People I met in Addis Ababa were puzzled to hear that I was there to study the history and culture of Oromo people to improve a global health program.

Yet the Oromo people I met in Iteya immediately understood what I meant and whispered in my ears about the tragic historical event of their district: “*harka fi harma muraa Aanolee* (cutting of hands and breasts in Aanolee).” Although the massacre in Aanolee happened one century ago, the Oromo people in Iteya remember it because one generation of Oromo males survived and lived on without their right hands. The right hand is the hand for greetings, eating, and holding rights. Ten years ago, a memorial monument with an amputated hand holding a severed breast was erected, serving as a constant reminder of this tragic event in Aanolee.
In Iteya, there are two places that people simply call ‘Korea’: an elementary school and a public health training center where I live. Both buildings were constructed by the Korea International Cooperation Agency (KOICA), which also sends volunteers. In the public health training center, I found several memorials for the Korean War. Photos of families holding portraits of their fallen soldiers are displayed prominently in the lounge. In the auditorium, a huge placard explaining Ethiopia’s participation in the Korean War covered the entire back wall. Some Arsi Oromo people argue that the Korean government concentrates their global health and rural development projects in the Arsi Zone because many Arsi Oromo soldiers took part in the Korean War. This connection is why the Korean global health program has spaces designed to remember the Korean War.

In the middle of my field year, political unrest concerning Oromo people went on for more than three months over the continuing practice of eviction and land dispossession, all in the name of the Addis Ababa Master Plan. This Master Plan expands the territory of Addis Ababa into the neighboring Oromia regional state which ignited rage about ethnic discrimination. For Oromo people in many parts of Ethiopia, the Master Plan expansion also heightened their yearning for independence.

On the day of a cooperative meeting organized by a Korean NGO, I learned about the sociopolitical meaning of the tree under which the villagers were gathered. It was under this Oda tree that many historical events took place, including the massacre at Aanolee. But the Oda tree had a longer history as the meeting place for the Gadaa system, the traditional political organization of Oromo people, because the Oda tree can provide shade for hundreds of people. Oromo people are proud of the democratic characteristics of Gadaa system and often proclaim that Oromo people invented a democratic political system 400 years ago, before Americans founded a democratic country in the western world. Indeed, the center of the Oromia state flag prominently features the symbolic Oda tree.

In some ways, one can argue that the Oromo people’s democratic alternatives were more successfully navigated in today’s political climate than they were in the past. Although the Gadaa system does not actively exist anymore, the symbolism of holding community meetings under the Oda tree and inscribing the symbol of Oda tree in the regional flag demonstrates Oromo people’s yearning for some kind of return to democratization. As Walter Benjamin once said, holding onto fragments of the past, such as the Gadaa system and the Oda tree, can overcome the present and give hope to the future, in this case, a future of democratization and independence. A new Oda tree has been planted in the middle of the public health training center as a gesture to this symbolic future.

![Image 3: Oda tree in the Korean public health training center](image-url)
“So are you gay?”

So said many of the people I conducted my research with, describing people’s reactions to hearing them describe their asexuality. Misunderstandings, stereotypes, and total lack of awareness about asexuality abound, and so it is perhaps no surprise that many heterosexual people quickly reduce non-heterosexual orientations to the one most salient in their minds. Asexuality is not the same thing as being gay, but whether it might be a kind of queerness is a question of some debate, and one integral to my research project.

My research examines the intersection of queerness and asexuality, particularly for people who identify as both asexual and queer in the San Francisco Bay Area. Asexuality is most commonly defined as not experiencing sexual attraction. This definition has been crafted through online asexual community dialogues, and is accepted by most asexual people (as well as used in the vast majority of recent literature about asexuality). Asexuality, like many sexuality-related identities, is imagined on a spectrum, whereby people can experience no sexual attraction, some sexual attraction, regular sexual attraction, or anywhere in between. “Queer” does not have such a commonly accepted definition, and can have a multitude of meanings. Here, however, I am using the term to refer to the personal individual identity—as in how someone refers to themselves. This means that it can have meanings ranging from any non-normative sexual orientation to a particularly politicized kind of pansexuality to a synonym for gay or lesbian, as defined by the particular individuals I spoke with. During the summers of 2014 and 2015, when I conducted my
research, I engaged with people online and in person in the Bay Area about how they defined asexuality and queerness and their experiences with different kinds of communities.

My research revolves around one very general question and another more specific one: How do asexual-and-queer people, particularly in the Bay Area and also in certain online communities, think about, talk about, and experience these identities? And, in particular, how do they experience their queerness, and define queer identity more broadly? In my thesis, I discuss these questions through three layers: how individual asexual-and-queer people experience their identities on (inter) personal levels, how asexual-and-queer community organizing is done online and in person, and how and with whom asexual-and-queer people form ties of solidarity across different identities. I argue that asexuality challenges rigorous associations of romance with sex and sex with freedom, and in so doing offers a critical intervention into both mainstream queer discourse and dominant discourse in the U.S. more generally.

On the interpersonal level, I describe two kinds of experiences that my asexual-and-queer interlocutors often described having. These two recurring and related themes are invisibility and assailability. Many interviewees discussed feelings of double invisibility, frequently as queer people in a heteronormative society and as asexual people in an often sex-oriented queer community. “Assailability” here refers to much the same idea as “privilege,” but from the opposite end of the power spectrum. Where privilege refers to how holding particular identity components gives people more power of various kinds, assailability, in contrast, refers to how holding particular identity components makes people more vulnerable to violence in a variety of realms—discursively, structurally, and physically. Assailability is a useful framework for understanding asexual-and-queer experiences in contrast to something like “sexual privilege” because it better acknowledges the ways in which sexuality for certain people is never privileged, particularly along lines of race and gender. My interlocutors described how their asexual-and-queer identities put them in a position to be constantly defending these identities and their lived experiences as real, valid, and worthwhile.

On the community level, I explore the vibrant community formation that has occurred around these shared experiences, as well as which people are very often left out of the discourse in such communities. This community formation happens most particularly online, where people from disparate places can connect, share experiences, and make profound impacts on each other’s well-being. This often includes a stringent commitment to the idea that no one is broken, that experiences are fluid, and that how you choose to define yourself at any moment is valid and real and deserves recognition and respect, regardless of how you defined yourself before, or may define yourself after.

This encompasses, then, not only asexual-and-queer people, but others who are often framed as broken, or forced into static, unchanging boxes, including trans people and neurodivergent and disabled people. I suggest that confronting invisibility and assailability as issues that asexual-and-queer people face drives solidarity with these other marginalized groups who are described as also being subject to invisibility and assailability on the basis of such identities. In forming these ties of solidarity, asexual-and-queer people are carving out space in the contemporary United States for people with non-normative experiences and desires to exist as whole, unbroken subjects.

I am hesitant about making any kind of broad claim that asexuality is inherently queer. Though most of the people I conducted my research with said as much, there were still a sizable number who insisted it wasn’t, and still others who were ambivalent or undecided about the issue. What I am less hesitant about, however, is making a claim as to what asexuality can offer to queer discourse, queer spaces, and queer organizing. Asexuality as an idea, a set of experiences, and a way of reimagining the world challenges assumptions about intimacy, love, and liberation that are dominant both inside queer communities and outside of them.

Intimacy can be felt and expressed in an infinite number of ways, and no one way of engaging with someone or showing affection is inherently more affectionate than other. Attractions and the kinds of intimacies they foster do not come in one form; romantic, sexual, sensual, and aesthetic attractions can all exist independent of each other, or consistently related to each other, or conditionally related to each other. These experiences vary from person to person, and sometimes across time for a given person. Romantic love does not require sex, sex does not require romantic love. Liberation and self-actualization are not one-size-fits-all, nor are they simple actions realized by individual people alone. Rather, they are continually and irrevocably integrated into social worlds and shaped by community dynamics and experiences. Asexuality can offer an intervention into sex-centralized queer discourse by pointing to the multiple ways in which intimacy, self-actualization, and personal liberation can be realized. ●
KITCHEN TIGERS, JUNGLE DOGS: HUMAN-ANIMAL RELATIONS IN AMAZONIAN RUNA HOUSEHOLDS

by ISABELLE BARNARD, UNDERGRAD ANTHROPOLOGY MAJOR

My research is based on two summers of fieldwork with Kichwa-speaking Runa families in Ecuador’s Upper Amazon. In my honors thesis, I explore the household space as a contact zone in which beings from humans to chickens to pet monkeys cohabitate. I examine the practices of care, as well as violence, that emerge from these companion species relations. In doing so, I hope to both trouble boundaries between categories like wild/domestic and human/animal, and to point toward an ecological praxis and an ethic of transpecies care that can emerge from the home. What follows is an excerpt from my second chapter.

I heard the dogs before I saw them. I was perched on a wooden bench inside the tarabita, a cage-like structure suspended on heavy wires that carried people across Jatunyaku River to Amarunkachi, the Kichwa community on the other side. It was a nerve-wracking journey, whitewater rapids churning far below us while the machine started, stopped, sputtered, and started again. As we approached the riverbank, it took a moment for my distracted brain to register the racket: five dogs barking frantically and dashing toward us as the tarabita glided over the ground and came to a creaky halt. Caaaaram-ba! cried my host father to the dogs, kicking the closest one out of the way before stepping forward to greet me. The dogs, mollified by the realization that I was a guest and not an intruder, lay back down in the shade.

This display of canine aggression was not unwarranted—the Ecuadorian Amazon can be a perilous place for dogs and humans alike. Sitting by the fire with my host mother, Carmen, that evening, I asked her if the dogs had names. Yes, she replied, and pointed them out: Cando, Bandito, Rabo, Puka, and the smallest one, a scrawny mutt named Luna. But there used to be another dog, too, Carmen informed me. A little white one named Blanca. One day, she just never came back from the woods. The family spent hours searching for her, but she was nowhere to be found. Blanca belonged to my host brother, a police officer in his forties. He was crying and crying when they lost the dog, Carmen told me. So she just disappeared? I ask. A devil took her, she explained in Spanish. And then, switching to Kichwa: A supai stole her.

Supai is a Kichwa word that generations of missionaries have glossed as “devil.” The translation is not exact, of course—supai are more like a type of forest spirit, dangerous but not always malevolent. But contemporary Kichwa cosmology draws from a vibrant medley of cultures, contacts, and influences; the spirit world, with its hodgepodge of Christian and indigenous beliefs and vocabulary, is no exception. I had heard of supai stealing children, or locking unlucky forest-goers inside of trees. Taking dogs, however, was a new kind of crime. Why did the supai take the dog? I asked Carmen. She shrugged. It was a good dog, a hunting dog, she said. It followed well, and that’s why the forest spirit wanted it.

So supai keep dogs? I asked, insistent. She nodded, and turned back to the fire.

The dogs I met in Runa households were liminal creatures, travelers between worlds. Forbidden to enter the inner sanctum of the home, the kitchen and sleeping areas, they were nonetheless its defenders, securing the boundaries of the household against both human and nonhuman intruders. They roamed the jungle and crossed the river freely, but in doing so they faced a whole host of threats: pumas, supai, unsavory humans that might steal or poison them. In the household, dogs were safe; in the jungle, they faced the same kinds of dangers as humans who ventured outside their front doors. Not quite wild but not fully domestic, dogs moved between human, animal, and even spirit worlds. They were loud, furry, fleshy, and often flea-infested ambassadors of animality in the most cultural of spaces, the family home.

That night, while the rest of the family slept, I got up to use the bathroom. As I picked my way back from the outhouse in the dark, I tripped over Cando, sprawled out in the dirt by the doorstep. He looked up at me sleepily; I reached down and scratched his ears, then stepped over him and into the house. It was my first night in my new field site, and this canine gatekeeper’s indifference to my presence felt almost like a welcome.
1950

Nancy M Williams (1950 BA)
Honorary Reader in Anthropology, School of Social Science, University of Queensland. I continue as co-editor of Oceania, and have begun a project with a senior Yolngu woman, Langani Marika, to write her life story.

Martha M Bell [Martha March] (1958 BA)
Enjoying retirement and watching one son and daughter-in-law re-model our barn to accommodate themselves and two Guatemalan boys they have fostered for the last 15 years. The boys are thriving in local schools. My spare time is filled caring for 4 rescue ponies, making quilts for homeless children, and growing plants for our local community center/Grange.

1960

Lynda Lytle Holmstrom [Lynda Lytle] (1962 BA)
Professor Emerita, Sociology, Boston College. I keep professionally active as Professor Emerita, including supervising independent student research projects (one of these just won the sociology department’s prize for the outstanding senior honors thesis for this academic year) and making conference presentations (e.g., on semi-retirement, on being department chair).

Susan C Seymour (1962 BA)

Ronald P Rohner (1964, PhD)
Prof Emeritus Department HDFS Uconn, Storrs. Founding President and Executive Director, International Society for Interpersonal Acceptance-Rejection, Director, Center for the Study of Interpersonal Acceptance & Rejection.

Stephen L Zegura (1965 BA)
Retired, Emeritus Professor of Anthropology, School of Anthropology, The University of Arizona.

Pell Fender (1967 MA)
Development Director, Growing Home.

Michael Agar (1967 AB)
Ethknoworks Chief Paradigm Mechanic. See www.ethknoworks.com for various personal constructions of irreality. See my 2013 book The Lively Science and recent Savage Minds blog “Rewind and Fast Forward” for how I explain what we do. Or better, watch the final season of Justified on Amazon.

Michael L Burton (1968 PhD)
Professor Emeritus, UCI I have been writing papers based on my research concerning food practices in Micronesia.

Susan Evans (1968 BA)
Retired Professor of Behavioral Sciences, Chair of Women’s Studies, City College of San Francisco, (1970-2004).

George Gmelch (1968 BA)

Frances Ann Hitchcock (1968 AB)
Senior Advisor Scientific Collections and Environmental Safeguards, National Park Service. Coordinate National Park Service benefits sharing and technology transfer, scientific collections policy.

Anya Peterson Royce (1968 AB)
Chancellor’s Professor of Anthropology, Director, Performing Arts Archive, Indiana University. My research with the Isthmus Zapotec of Oaxaca currently examines how Zapotec artists—musicians, painters, poets, negotiate the landscape between heritage and innovation (two grants, a book chapter in press, and a blog). In recognition of my work there since 1968, I was awarded the Medalla Guendabinnizaa [Spirit of the Zapotec People] 2015-2016, given by the Fundación Histórico Cultural Juchitán for distinguished scholarly contributions to the Isthmus Zapotec.

Michael Agar (1967 AB)
Ethknoworks Chief Paradigm Mechanic. See www.ethknoworks.com for various personal constructions of irreality. See my 2013 book The Lively Science and recent Savage Minds blog “Rewind and Fast Forward” for how I explain what we do. Or better, watch the final season of Justified on Amazon.

Savannah T Walling [Elaine Walling] (1968 BA)
Artistic Director, Vancouver Moving Theatre, Associate Artistic Director, Downtown Eastside Heart of the City Festival Co-wrote & published “From the Heart of a City: Community-Engaged Theatre and Music Productions from Vancouver’s Downtown Eastside 2002-2013”; Directed, curated, co-conceived, co-produced: “The Big House”: A Community Gathering and Cultural Feast to Honour founding Communities of the Downtown Eastside (93 cultural presenters, artists, & community participants ages 8 and 85); Co-Produced “Tracks: 7th Canadian Community Play & Art Symposium”: a six day national symposium bringing together community-engaged Indigenous and settler/immigrant artists, thinkers, educators who collaborate to create art with, for & about communities (Vancouver/Coast Salish Territories & Enderby, BC/Secwepemcul’ecw); Co-produced &toured across Canada with “Train of Thought”, a 7-week journey of reconciliation & collaboration through participatory art-making between First Nation & settler/immigrant artists and communities (led by Toronto’s Jumblies Theatre); Produced “21st Annual Downtown Eastside Heart of the City Festival”; Co-wrote & performed in “Bah! Humbug!”, an East Side musical on Coast Salish territories inspired by Dickens’ “A Christmas Carol”.

Peaslee F DuMont (1969 MA)
Retired Family Practice Doctor, with a strong interest in Holistic and Integral Medicine. Now a full-time Grandfather, and loving it! Member AIHM (formerly AHMA). As day-and-night caregiver for 3-2/year-old Asher, son of my first daughter Quetzal, I am a participant-observer in Jon Kabat-Zinn's observation that children are great Zen-masters, provided one can keep his-her energy interactive rather than reactive. And my close bonding with my second daughter Natalie reminds me of my mother’s essay on Time as a double helix. Natalie is environmentalist extraordinaire, who manages anxiousness...
with gratitude. And I get to live with both daughters, wife of 46 years, and grandson!

William F Gerdes (1969 MA)
Very happily retired. For those who wish to visit Costa Rica, see my condo for rent by the sea at VRBO.COM/499624. Also ask me about my new casita for long term stays at $1400/month, here in Atenas. Off to the pool!

George W Nowell (1969 AB)
Senior Attorney Law Offices of George W. Nowell. I have applied my anthropology training for over 35 years in the practice of general civil law, with an emphasis on maritime and general transportation law. My offices continue to be in San Francisco and Redwood City. I read various anthropology/archaeology publications regularly and try to keep up with early hominids, neanderthals and anything pre-Greek in Turkey. I also follow the literature surrounding use of the National Stolen Property Act as a tool to reduce looting and international trafficking of stolen art, artifacts and cultural objects. My paper on the subject is occasionally cited. I am always eager to share experiences.

1970

Eric L Almqist (1970 AB)

Ruth C DeMaio [Ruth Sitton] (1970 BA)
Community health nurse, laid-off, virtually retired. Adjusting to retirement of husband of 40 years who struggles with combat PTSD; booking trip to Croatia/Italy this summer to go on pilgrimage to visit saints and find in-laws alive and dead; supporting children in their lives and vocations as homemaker/parent, grade school teacher, Dominican priest, and aspiring actor; doting on grandchildren; supporting brother in caring for 94-year-old mother; fostering Rwandan orphan who just graduated from university; dancing with Hula Halau and Mexican Folklorico troupe....

Charles E Fulkerson (1970)
Semi-retired writer/illustrator. The Nov/Dec 2015 issue of Stanford magazine published my story, “Artifacts of Conscience”, an amusing recollection of a Spring 1969 required Anthro course in Archaeology. We planted fake artifacts that were never caught. The story also has personal info about me if you want to look it up.

Carolyn L Clark-Gamble [Carolyn Clark] (1971 BA)
Professor of Speech Communication (retired). 1987-88: Fulbright instructor at the University of Nis, Serbia. My husband Rick and I completed backpacking the 2650-mile Pacific Crest Trail. We trekked about 400 miles a year, during our three week vacations, completing the entire trail over eight summers. It is strenuous, peaceful, rewarding, and gorgeous--much more beautiful than shown in the film “Wild.”

Joseph S Eisenlauer (1971 BA)
Professor of Anthropology & Archaeology, Los Angeles Pierce College, Woodland Hills, CA. Post-baccalaureate study Universidad de las Americas (Puebla, Mex.), M.A. Cal State Hayward, Ph.D. UCLA. Have taught at Pierce College for the last 20 years. Archaeological fieldwork in Austria, France, Mexico, Costa Rica, Peru, Arizona and California. Current research interests include hunter-gatherer technology and remote sensing techniques.

Nancy J Reynolds (1971 BA)
Recently retired. I worked my last shift in the Marin General delivery room on Labor Day weekend 2015, figuring that it was a date I could remember. I had worked 35 years as an OB/GYN doctor, eight years in multicultural Oakland, the rest as a locum tenens or hospitalist in the East Bay, Marin, and rural Northern CA. I traveled with my husband and daughter for 2-3 months annually, initially sailing to Mexico for five winters, then choosing a new country to explore for a month every year afterwards. I am now trying to “be home” as if exploring a foreign country, mushroom, writing, and basketry classes, Mendocino Music and Film Festivals, hiking the cliffs and forests of the North Coast, and planning that next trip. Life is good!!

Jean Jackson (1972 PhD)

Jerry A Moles (1972 PhD)
Chair, Board of Directors, NeoSynthesis Research Centre (Sri Lanka), Facilitator, New River Landcare, SW Virginia Purpose Prize Fellow, Established NGOs in both Sri Lanka and the Southern Appalachians, Advisory Boards of Landcare International (Nairobi), Secretariat for International Landcare (Australia), Virginia Beginning Farmer & Rancher Coalition, Virginia Tech Center for Natural Resource Assessment & Decision Support, Appalachian Foodshed project (Virginia, West Virginia, North Carolina).

Ruth Huey (1972 BA)
Research Programmer, The Scripps Research Institute, La Jolla, CA.

Stephen A Dougherty (1973 BA)
Retired. Mulling about writing a book - may contain just a touch of Anthropology related ideas.

Stephen Lawson (1973 BA)
Linus Pauling Institute, Oregon State University. I wrote a commentary, "Linus Pauling on the brain," for the Journal of Anesthesia History and am now working on a preface and appendix for a new edition of Cancer and Vitamin C by Ewan Cameron and Linus Pauling. The new appendix will discuss developments over the last twenty years, including case reports, clinical trials, and molecular mechanisms involved in the anticancer effect of vitamin C.

Susan Almy (1974 MA, PhD)
Ranking Democrat, New Hampshire House of Representatives. Practicing anthropologist. Preserved municipal assessing rights; domestic violence and shoreland protection funding; explained what the First-World anti-GMO movement has done to essential small-farmer food crop research in tropical countries to agriculture committee; struggle to improve our tax system, fund basic services and roads adequately; explain how the state budget works to other reps and to citizens; act as community resource for especially low-income constituents. I guess 10 straight terms elected and moving my city from total R to total D counts too.

Peter Enemark (1974 MA)
Retired. My most important recent accomplishments are having two grandsons, Luca and Nico. I had very little to do with either of these accomplishments.
Alumni News

Helen B Habbert [Helen Berkman] (1974 BA)
President, QRC Associates. Independent consultant with focus on facilitating group processes and managing long-term projects. Special expertise in strategic planning and collaborative problem solving involving multi-party interests. Clients include educational institutions, government agencies, hospitals/health-care systems, physician practices, national corporations, community groups, and nonprofit social service organizations.

Rhonda Martyn (1974 BS)
Faculty, Dance Department, Cabrillo College.

Ellen Lewin (1975 PhD)
A volume that I co-edited (with Leni M. Silverstein) will be published in 2016 by Rutgers University Press, titled “Mapping Feminist Anthropology in the Twenty-First Century”.

Shelley Cerasaro (1975 BA)
Naturopathic Doctor.

Margaret I Hernandez (1975 BA)
Executive Director, YWCA of the Harbor Area & South Bay. 4-time President of the Wilmington Rotary Club; membership doubled in the last two years. Initiation of a building project intended to house special needs youth between the ages of 16 - 24 who are homeless but are pursuing their education or a trade. Chair, City of Carson Public Relations Commission.

Terry T Gerritsen (1975 BA)

John Justeson (1978 PhD)
Professor, Dept of Anthropology, University at Albany. Continuing research on Mesoamerican historical linguistics, hieroglyphic writing, and indigenous astronomical concepts.

Dan Callahan (1979 BA)
VP of Cloud Services, CGNET. Continue to push forward repositioning CGNET as a provider of cloud-enabled services. Grew revenue by 25% last year.

Janice M LeCocq (1980 PhD)
CEO, Parvus Therapeutics Inc. CEO of privately held biopharmaceutical company engaged in the development and commercialization of Navacim therapies, novel nanoparticle based immune complexes that induce the in vivo expansion of disease-specific T- and B-regulatory cells resulting in the restoration of immune tolerance. Navacims can be readily be tailored to target a broad range of autoimmune diseases and have the potential to radically improve the lives of patients suffering from these diseases.

P. Steven Sangren (1980 PhD)
Professor of Anthropology and Asian Studies. Boyer Prize, Society for Psychological Anthropology.

Philip H Otto (1980 BA)
President of Otto Design Group, Inc. Otto Design Group builds environments and brands. We develop brand systems, including visual identities, packaging, and physical environments. Our designs bring brands to life, create category defining destinations and help businesses grow. Participant observation and interpretation drive our process. We are responsive and flexible—assembling specialized teams to meet the needs of our unique clients. Sometimes we step in at the beginning of ideation—to name, shape and build the experience from the ground up or guide a process already in motion in order to strengthen the focus and ensure a good return on investment. We work at every scale, from international retail roll-outs to event driven pop-up environments and everything in-between. We shape communities at the civic level and work with governments bring world-class art to public spaces. We bring service, attention to detail and a spirit of collaboration to everything we do. We revel in the act of creating meaningful design solutions.

Michael R Dove (1981 PhD)
Margaret K. Musser Professor of Social Ecology, Co-Coordinator, Joint Anthropology/Environmental Studies Doctoral Program, Curator, Peabody Museum of Natural History, Chair, Council on South-Asian Studies.

Barry Bakin (1981 BA)
Adult Teacher, English as a Second Language, Division of Adult and Career Education, Los Angeles Unified School District. I have been an ESL teacher in adult education for 29 years in Los Angeles. During that time I have also held out-of-classroom positions and have been a mentor teacher. I also deliver online training in using Technology in the classroom.

Emily Bunker (1981 AB)
Writer and editor. I am writing a book about the early days of general anesthesia. My other work is editing petroleum engineering books and articles.

Alexis H Johnson (1981 AB)
General Counsel, State of NM, General Services Dept.

Kathryn Anderson-Levitt (1982 PhD)
Adjunct Professor, UCLA, Professor Emerita, U Michigan-Dearborn. 2015 George & Louise Spindler Award from the Council on Anthropology and Education, Distinguished Teaching Award, UCLA Department of Education.

Steven Borish (1982 PhD)

Sierra Pena (1982 BA, MA)
Family Physician. My oldest son will start college this year, leaving me at home with two more teenagers and two German Shepherds. Makes my undergrad days seem so long ago. Warm wishes to all.

Carol Thomsen [Carol Putnam] (1982 BS)
Co-Founder, All Five. What do Anthropology and Early Childhood Education have in common? At least two Stanford alums: Kaitlin Beaver Smith, class of ‘07 and I (‘82) are Co-Founders, of All Five, an early childhood education program founded to eliminate the opportunity gap before it starts. The journey began at Stanford and included studies under Professors Shelly and Renalto Rosaldo and two years in Indonesia mostly through Volunteers in Asia. This was followed by many years of teaching and parenting with an eye to...
the cultural aspects of child development. Important pause to this “grand” career. I met my husband, Chris Thomsen, at Stanford Sierra Camp and my dream of living there came true for 10 years. Kaitlin and I met two years ago and have been working together for over a year. As quality early childhood education across socioeconomic and cultural groups becomes, more important for our economy, our society, and our communities, All Five is uniquely designed to meet the needs of children and families with cultural sensitivity and economic equality.

Merry L Eilers (1984 MA) Retired. As a member of American Women for International Understanding, I have been a delegate to Russia, the Balkan countries, Burma, and Ethiopia. We meet with high level women’s organizations, as well as U.S. Ambassadors. Our organization also hosts the U.S. State Dept.’s select International Women of Courage each year.


Lisa K Hoffman (1987 MA) Activist. I continue to work with social change organizations locally and globally with a focus on indigenous communities in Latin America and the Caribbean. For the past five years, I have been collaborating with the Ts'a'chila community in the Pacific lowland rainforest of Ecuador on a bi-cultural preservation project that brings youth and elders together to preserve the Ts’ak’ichi language, culture, and traditions. The team has published four children’s books on Ts’ak’ichia folklore in Ts’ak’ichi and Spanish that include original illustrations by youth; the Ministry of Bilingual Education is now adopting these books for use in other villages. Other accomplishments include training grassroots organizations in Dominican Republic and Peru, participating in an expert committee to draft an international treaty to address and prevent violence against women, and supporting public schools in Oakland to address the achievement/opportunity gap among low-income students of color.


Danyelle O’Hara (1989 BA) Program Director for the US Endowment for Forestry and Communities. I manage a program for the US Endowment for Forestry and Communities focused on sustainable forestry as a tool for land reten

tion for African Americans in the south. Separately, a colleague and I have developed a project with conservation land trusts called the Community Conservation Learning Journey. The Learning Journey is focused on helping land trusts work with a broader range of communities to increase their capacity to authentically engage with communities in which they work.

Michele A Miller (1990 MA; 1989 BA) Grants Officer, Rust Family Foundation. I have recently initiated a new granting program in Archaeological Research for the Rust Family Foundation. In just the last six months we have reviewed proposals and provided funding for over 15 archaeological projects around the world, including Guatemala, Mexico, Peru, France, Croatia, Jordan, and Mongolia. Interested Stanford alumni with archaeological projects should review the program guidelines at: http://rfamfound1.org/rfp2015.html and reach out to me via email.

Elizabeth P Azerad [Elizabeth Perez] (1990 AB) Shaman, Energy Medicine Practitioner, Private Practice. I’ve returned to healing after my allopathic career was cut short by a disabling illness. I recently graduated from the Light Body School of the Four Winds Society. I am available to serve individuals and organizations through Illuminations, Soul Retrieval, Destiny Mapping, Death and Womb Rites and any other aspects of life or property where energy or entities are stuck or heavy.

Sharon O Talbott [Sharon Tu] (1991 MA) Marketing Director at a global energy consulting firm. My eldest child is studying linguistics at UC Santa Cruz and has been briefing me on the current state of linguistic anthropology... What a delight to share this with him! Both my son and daughter are interested in the role that culture, gender, and faith play in their search for solutions to global warming, environmental degradation, religious conflict, inequity, and implicit bias. I am humbled and inspired by the next generation.

Marilyn Tseng (1991 AM, AB) Research professor / Lecturer at Cal Poly San Luis Obispo.


Sofia Sorensen (1991 AB) English Learner Coordinator, Santa Cruz County Office of Education.

Sean Caster (1992 BA) Director of merchandising, McMaster-Carr Supply Co. 23-1/2 years of fun working at the same company with smart and curious
peers. 4 great kids with oldest at U of Illinois-Urban-Champaign.

Joanna Davidson (1992 BA) Assistant Professor, Dept. of Anthropology, Boston University. My first book - Sacred Rice: An Ethnography of Identity, Environment & Development in Rural West Africa - came out with Oxford University Press this year.

Nancy M Mithlo (1993 PhD) Associate Professor of Art History and Visual Arts, Occidental College and Chair of American Indian Studies, Autry Museum of the American West. Recently received a new National Endowment for the Arts grant to investigate how museums can more effectively address the way the public views visual representations of American Indians.


Dee Espinoza [Dee Jones] (1993 BA) CEO, Espinoza Consulting Services. Her company, Espinoza Consulting Services (ECS), is celebrating its 6th year of providing environmental consulting services (www.ecs-arch.com). ECS currently has employees and/or projects in six states. Much of their recent expansion is due to satisfied, repeat customers and the ease of contracting of the Small Business Administration’s 8(a)BD program, of which ECS is a part. In 2015, ECS also received a Rural Economic Development Grant to rehabilitate their corporate headquarters. She is passionate about fostering economic and business growth in her community. To this end, Dee is serving her second year as a Trustee for the town of La Jara. Recently the Colorado Governor appointed her to the Minority Business Advisory Council. Her husband, Julian, is also busy with his growing collision repair business, JEAR. They are both very active in their community and are spearheading efforts to develop an outdoors sports complex in their rural southern Colorado town.


Scott G Ortman (1994 BA) Assistant Professor of Anthropology, University of Colorado Boulder. These days I am PI the Social Reactors Project (http://www.colorado.edu/socialreactors/) and co-director of the CU/Pojoaque Youth Culture Camp, a collaborative archaeology and heritage project in Pojoaque Pueblo, New Mexico. I am also External Professor at the Santa Fe Institute and a Research Associate at the Crow Canyon Archaeological Center.

Jennifer R Najera (1997 AB) Associate Professor of Ethnic Studies at UC Riverside. New book: The Borderlands of Race by UT Press (Spring 2015). It is an historical ethnography about the culture of Mexican segregation in South Texas during the twentieth century.

Karen G Schollmeyer [Karen Gust] (1997 BA) Preservation Archaeologist, Archaeology Southwest. I’m an archaeologist at Archaeology Southwest, a nonprofit focused on archaeological site protection, education, and research. I teach an archaeological field school in New Mexico for college students every summer and do research on southwestern archaeology, especially animal bones, ancient food and food security, and ancient migration and movement. Although I write the usual articles in academic journals only another archaeologist could love, we enjoy sharing our research in less nerdy venues too, including a quarterly magazine and public lecture series. We also help landowners and other stakeholders find creative ways to protect and preserve archaeological sites and collections. When I’m not at work, I’m enjoying Tucson, AZ with my husband and two daughters (ages 6 and 10).

Jessica S Zwaska (1998 BA) Teacher at the Laboratory Schools at The University of Chicago. I am fortunate enough to have discovered and pursued a career that I am passionate about and committed to. Teaching allows me to combine my belief in the power of education with the daily (hourly! minute-to-minute!) challenges and joys of being with children. I bring many of my anthropological interests to my students and continuously look for connections to make and share with them between their learning and those of children timeless and globally.

Mica Pollock (1999 MA) Professor of Education Studies and Director, Center for Research on Educational Equity, Assessment, and Teaching Excellence (CREATE), UC San Diego. At UCSD, CREATE is leading a university-wide initiative to learn how to leverage the resources of a university for the K12 community in the university’s backyard. I’m publishing a new book, Schooltalk: Rethinking What We Say About—and To—Students Every Day (The New Press, fall 2016). Schooltalk asks educators to rethink their everyday communications about and with young people as a critical realm of equity effort in education. The book contains many insights from anthropologists!

Daniel Shafer (1999 MA) Attorney at The Law Office of Daniel M. Shafer. Private legal practice focusing on business and commercial law; First Amendment and media law; and arts and entertainment.

Anu Menon (1999 BA) Consultant with Coro Northern California. I live in San Francisco with my husband and 6 year old son. I enjoy working at CORO, an organization dedicated to expanding the leadership capacity of individuals, organizations and communities. I also serve on the board of Presidio Knolls School and the San Francisco Mayor’s Equal Pay Advisory Board.

Rachel W Sears [Rachel White] (2003 MA) Attorney. It’s been a great year! I served as a law clerk to a federal judge for a year here in Maine, and now am working for a law firm in Portland. My practice focuses on corporate law and estate planning. I love the human side of estate planning work. I married a fantastic man in the middle of my clerkship, and we live together in Portland with our dog. We’ve had a dismal ski season in the East this year, so we have turned our attention toward boating season.

Gwen Ambler (2003 BA) Clinical Research Officer, PATH.

Regina Richter Lagha [Regina Richter] (2003 BA) Project Evaluator, Geriatrics Workforce Enhancement Program, UCLA. Successfully defended my doctoral dissertation in 2014, right before giving birth to my daughter Eman in May 2014. Currently, we’re living in Los Angeles where I recently joined the Department of Medicine-Geriatrics at UCLA as the project evaluator for a multi-year federally funded grant program, the Geriatrics Workforce Enhancement Program (GWEP).
Diana Reddy (2003 BA)
PhD Student in Jurisprudence and Social Policy, UC Berkeley, starting in Fall 2016. After 7 years as an attorney, litigating to advance worker justice, I am returning to the academy to study the social and legal dynamics that shape the modern experience of “work”. Made a human being! Tejas Suren Sutaria-Reddy was born in Austin, TX.

Foreign Service Officer, U.S. Department of State. I have spent the last year in Washington, D.C. as a Policy Advisor in Secretary Kerry’s Office of Global Women’s Issues at the U.S. State Department. In addition to serving as the principal advisor on all matters in Sub-Saharan Africa, I shape policies that promote women's political participation, economic empowerment, and entrepreneurship; and advance U.S. efforts to empower adolescent girls. In addition, I inform policy on cross-cutting issues such as gender-based violence, legal reform, health, education, and peace and security. In April, I’ll be moving to Dhaka for two years to cover the labor portfolio as a Democracy and Governance Officer at USAID’s Mission in Bangladesh.

Dana E Jensen (2004 MA)

Julia K Nelson (2004 BA)
Cambridge University. I’m currently pursuing my MBA at the Judge School of Business at Cambridge, specialising in social innovation.

Howard Chiou (2006 MS)
Visiting Faculty, Stanford University Clinical Excellence Research Center; MD-PhD Candidate, Emory University.

Kate Bearman (2006 BA)
Associate Attorney at Quinn Emanuel Urquhart & Sullivan, LLP.

Matt Zafra (2006 BA)
Oliver Wyman Group, Health & Life Sciences.

Kevin L O’Neill (2007 PhD)
Professor, University of Toronto
Kevin Lewis O’Neill (PhD 2007) has been promoted to the rank of full professor at the University of Toronto. He is also the editor of a new book series at the University of California Press—Atelier: Ethnographic Inquiry in the Twenty-First Century.

Scott D Walter (2007 BA)
Vitreoretinal Surgery Fellow at Duke University Eye Center. I am currently training to be a retina surgeon at the Duke Eye Center. I was awarded a research fellowship for the 2015-16 academic year from the Heed Ophthalmic Foundation, as well as a research grant from the American Society of Cataract and Refractive Surgeons. Current research interests include retinal imaging in diabetic macular edema and vitreomacular traction syndrome, as well as experimental surgery for retinal complications of hypotony (low eye pressure).

Stephanie Cruz (2008 BA)
Graduate Student of Anthropology at University of Washington-Seattle. Conducting field work on the West Coast. Working with a public health dentist through an award from the WT Grant Foundation to study the use of research in policy that emerges from Medicaid dental benefit lawsuits.

Sam Dubal (2008 BA)

Carolyn M duPont [Carolyn Mansfield] (2008 BA)
MBA & MPA Candidate, MIT Sloan School of Management and Harvard Kennedy School. I’m in the last year of graduate school, where I’m focusing on the intersection of finance, real estate, and sustainability - how to bring private capital investment to environmental projects, including timber and green infrastructure in cities. I just published my first academic paper on the use of green bonds for land conservation: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2700312. As of mid-March, I’m still looking for a full-time role in the Boston area where I’m happily settled with my husband Johnny duPont (BS ’09 MS ’10).

Rachel E Hodara (2008 BA)
Archaeologist and Cultural Resources Program Manager, Haleakalā National Park.

I have recently begun working for the National Park Service at Haleakalā National Park, on my home island of Maui, Hawai‘i. I am tasked with ensuring the preservation of the park’s archaeological sites, historic buildings and structures, and museum collection. I have gained expertise on many national laws and policies for the protection of cultural resources, and am working with the native community to care for the pre-Contact Native Hawaiian resources at the park. I have much to learn and am excited to have begun my journey with the park service.

Ivette G Gomez (2009 BA)
Research Associate, Women’s Health Policy, Henry J. Kaiser Family Foundation.

Mitali Thakor (2009 BA)
PhD Candidate at MIT, in the Program in History, Anthropology, and STS (HASTS). I’m thrilled to share that I will be defending my dissertation in summer 2016 and beginning a two year Postdoctoral Fellowship in Anthropology and Gender & Sexuality Studies at Northwestern University. My research covers feminist STS, queer theory, digital anthropology, and issues of policing, migration, trafficking, and surveillance.

2010

Nikhil Anand (2011 PhD)
Department of Anthropology, University of Pennsylvania.

Jason Lewis (2011 PhD)
Research Assistant Professor, Dept. of Anthropology and Turkana Basin Institute, Stony Brook University. In May 2015, after several years of field and lab work, my team and I announced the discovery of the oldest stone artifacts made by our ancestors 3.3 million years ago in West Turkana, Kenya. This discovery, pushing back the beginning of the known archaeological record by 700,000 years, was published on the cover of Nature, garnered nearly 2 billion media views, and was listed as the #6 top science story of 2015 by Discover Magazine, in the top 10 of Archaeology Magazine, and was even mentioned recently on the Late Show with Stephen Colbert. I am one of the Directors of the Turkana Basin Institute’s Origins Field School in Kenya, which introduces students of all backgrounds to humanity’s place in nature and how we came to oc-
Alumni News

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cupied that place. My dedication to teaching resulted in my being awarded Rutgers University’s Distinguished Teaching Award in May 2014.

Trinidad Rico (2011 PhD) Assistant Professor of Anthropology, Department of Liberal Arts, Texas A&M University at Qatar. My book Constructing Destruction: Heritage narratives in the tsunami city was published in April for the Institute of Archaeology Critical Cultural Heritage Series of UCL.


Tiffany C Cain (2011 MA) PhD Candidate, Department of Anthropology, University of Pennsylvania. I am finishing up my 4th year in the PhD program in Anthropology at UPenn. I have been mostly in the field and grant writing this year. I recently won the competitive Teece Fellowship for Dissertation Research at Penn. With this support, I will continue my research on political violence, historical memory, cultural heritage, and indigeneity in Quintana Roo, Mexico, where I study the historical legacy and archaeology of the Caste War of Yucatan and its impact on present day political consciousness. Looking forward to writing this coming year!

Katrina M Salas-Padilla (2011 BA) Teacher at Villa Sophia School and Advocate + Research Advisor for COMPASS Group on Autism. I have spent the last six years in the Silicon Valley Tech Industry doing predominantly self-funded field work as a contractor for early stage technology companies. I have simultaneously become certified in Applied Behavioral Analysis Therapy and I am training in Rapid Promoting Method to teach and treat people on the Autism Spectrum. I look forward to continuing both and interweaving the experiences into a larger body of work I hope to develop by pursuing a doctorate within the field of Anthropology and Social Sciences in the next year or two.

Austin Zeiderman (2012 PhD) Assistant Professor of Urban Geography, London School of Economics. This is my second year as Assistant Professor in the Department of Geography and Environment at the London School of Economics. In May, the book based on my PhD research will be published by Duke University Press. The title is Endangered City: The Politics of Security and Risk in Bogotá.

Karen Acevedo (2012 BA) Student - UCSF School of Nursing. Currently finishing up my Masters of Science in Nursing at UCSF with the end goal of becoming a Pediatric Nurse Practitioner.

Corisande Fenwick (2013 PhD) Lecturer (Assistant Professor) in Mediterranean Archaeology, University College London. I recently took up a permanent lectureship at the Institute of Archaeology, UCL and am very happy to be back in my hometown of London. I have spent my first year at UCL on a Leverhulme Early Career Fellowship which has given me time to work on my book on Byzantine and Islamic North Africa and to start new fieldwork projects in Tunisia and Morocco. I have just been awarded a British Academy Rising Star Engagement Award for a new project ‘Rethinking the Early Islamic State’.

Dolly Kikon (2013 PhD) Lecturer, Anthropology and Development Studies, School of Social and Political Science, University College London. From 2013-2015 Dolly was a postdoctoral fellow at the Department of Anthropology, Stockholm University She led an interdisciplinary research project that focused on the increasing trend of outmigration among upland societies in India. The project titled, “The Indian Underbelly: Marginalization, Migration, and State Intervention in the Periphery,” examined the expansion and outcomes of developmental activities by the Indian state in areas associated with economic ‘backwardness’, subsistence agriculture, and armed conflict. Currently, Dolly holds an Engaged Anthropology Grant from the Wenner Gren Foundation and also a Faculty of Arts Research Support Fund from the University of Melbourne.

Joshua W Samuels (2013 PhD, 2001 BA) Clinical Assistant Professor of Anthropology, The Catholic University of America.

Anna Malaika G Ntirivah Asare (2014 BA) Teacher I recently graduated from the University of Cambridge in England with my MPhil in Multidisciplinary Gender Studies with distinction. I was also accepted into PhD programs this year in American studies. Since graduating I have published multiple articles with The Huffington Post and For Harriet.

Tracy Vu (2014 BA) J.P. Morgan Analyst.

Patrick M Gallagher (2015 PhD) Assistant Professor, Department of Anthropology, University of Texas at San Antonio.

Laura G Marsh (2015 MA) Academic Language Center Coordinator and English Professor, Universidad Antonio Ruiz de Montoya (Lima, Peru); Lecturer, Pontificia Universidad Católica de Perú (Lima, Peru). After graduation, I worked with Programa Arqueológico Chavin de Huántar heading the ceramic analysis for the site, in Chavin de Huántar, Perú. I then volunteered with the Peruvian Ministry of Cultural in their education department related to Qhapat Ràn (Unesco World Heritage) performing statistical analyses and writing a report about the surveys filled out by K-12 students who participated in their workshops. I also helped carry out these workshops, especially their summer camp in which we taught the students about culture heritage and took them on fieldtrips to sites; at the end of the program, they became the tour guides and made promotional materials for the Huaca which was our base for the workshop. When the academic school year started in Peru, I began my job as an English professor at Universidad Antonio Ruiz de Montoya and Coordinator of the Academic Language Center there, as well as Lecturer in archaeology at Pontificia Universidad Católica de Perú where I teach a course on petrographic ceramic analysis.

Josee Smith (2015 BA) Paralegal at an employment and labor law firm. Learning to crochet!
2015 Undergraduate Awards

Nancy Ogden Ortiz Memorial Prize for Outstanding Performance in Anthro 90B Theory in Cultural and Social Anthropology
Mariam Kyarunts

Anthropology Award for Outstanding Performance in Anthro 90C Theory in Ecological, Environmental, and Evolutionary Anthropology
Stephanie Bieler

The Joseph H. Greenberg Prize for Undergraduate Academic Excellence
Renjie Wong
Kimberly Krebs

The James Lowell Gibbs, Jr. Award for Outstanding Service to the Department in Anthropology
Phuong (Vy) Le
Meredith Pelrine
Isabelle Barnard

The Robert Bayard Textor Award for Outstanding Creativity in Anthropology
Isabelle Barnard

Firestone Golden Medal for Excellence in Research
Renjie Wong

Department Award of Merit
Margaret Tomaszczuk

Kennedy Thesis Prize for the Social Sciences
Renjie Wong

The Michelle Z. Rosaldo Summer Field Research Grant
Kylie Fischer
“Remembering Pinochet in Chilean Universities”

Sera Park
“Culture of Foretelling in Korea”

Tambopata Summer Research Scholars
Madelyn Boslough

Maddy Belin and Daela Tipton
“Visual and Auditory Analysis of Multi-Species Flocks in the Peruvian Amazon”

Beagle II Award

Sam Reeve
“Remembering Pinochet in Chilean Universities”

Briana Mostoller and Angelica Previte
“Nia Espero: A Search for Modern Esperanto Identity”

Jenna Frowein
“Exploring Nature’s Intuition to Design”

Sandro Luna
“Judology: Discovering the Culture, Science, and Nutrition of Judo”

Franz Boas Summer Scholars

Winston Chen
“Mechanisms of Reproducing Masculinity: A Case Study of Language and Infrastructure”

Allison Perry
“How do Community Gardens Live Up to Their Name? An Examination of Perceptions and Practices of Seattle Gardeners”

Solveij Praxis

2015 Undergraduate Honor Papers

Nicole Bennett-Fite
Mariam Kyarunts
Phuong (Vy) Le
Meredith Pelrine
Margaret Tomaszczuk
Renjie Wong

Distinction List

Mariam Kyarunts
Meredith Pelrine
Emily Santhanam
Renjie Wong

Phi Beta Kappa

Isabelle Barnard
Meredith Pelrine
Emily Santhanam
Renjie Wong
2016 Graduate Awards

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

The Robert Bayard Textor Award for Outstanding Creativity in Anthropology
Jacob Doherty

The Anthropology Prize for Academic Performance
Damien Droney

The Anthropology Prize for Outstanding Graduate Research and Publication
Maria Escallón

The Annual Review Prize for Service to the Department
Allison Kendra
Alana Springer

The Anthropology Prize for Academic Performance by a Masters Student
Briana Evans

New Job Placements

Patrick Michael Gallagher
Assistant Professor of Cultural Anthropology, Department of Anthropology, University of Texas at San Antonio

Maria Fernanda Escallón
University of Oregon for a tenure-track position in the Department of Anthropology.

Jacob Doherty
Visiting assistant professor at Wesleyan University in Connecticut

Anna West
Assistant Professor William Paterson University

Francesca Fernandini
Pontificia Universidad Catolica del Peru

Michael Price
Postdoctoral Scholar, Pennsylvania State University

Mark Gardiner
Lecturer in the Program in Writing and Rhetoric, Stanford University

Allison Mickel
two-year lecturer position in Program in Writing and Rhetoric, Stanford University

State of Divorce  [Continued from page 15]

could receive Jordanian citizenship through their mothers. That amounts to 20% of the sample. This is not an easy path to take. In Jordan, like elsewhere, having children out of wedlock and not knowing the identity of the father exposes both the women and the children to significant social stigma. But these families made the difficult calculation that Jordanian citizenship would be worth it. Anis explained that he and Nadia felt there was no other way: "We see the difficulties with Layth. We are not rich. He can’t have free healthcare. He can’t get a job that’s not ‘off the books’. His life will be hard, and he knows it. People know about this issue today. No sane parent would marry off their daughter to someone like Layth. Their children would be doomed. Even if their own daughter is stateless, why marry her off to Layth and continue the cycle? She can marry a Jordanian man and become a citizen herself. Our son will die alone."

The four families with whom I worked, and many others I encountered informally, maintain that “divorce is just another phase in [their] marriage.”

But Jordan is not unique. There are over 15 million stateless people around the world. Today, most people become stateless not by moving around but by getting married. 60 countries have dependent nationality laws that determine a woman’s citizenship first through her father then, upon marriage, through her husband. 27 countries deny women the right to confer their nationality to their own children. Almost all of them cite sovereignty concerns for why they must preserve these laws. Political and economic problems around the world are increasingly managed through families, and in relation to existing inequality and global exclusion. So when we consider the precarity that dependent nationality triggers for the children and spouses of these stateless people, the 15-million number increases exponentially.
Andrew Bauer (Assistant Professor; Ph.D. University of Chicago, 2010) Intersections of social inequalities, landscape histories, and modern framings of nature in South India.

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

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

Ian Hodder (Professor; Ph.D. Cambridge, 1974) 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.

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 (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) Zooarchaeology, 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

Harumi Befu, George A. Collier, Jane F. Collier, Carol L. Delaney, Charles O. Frake, James L. Gibbs, Jr., Renato Rosaldo.
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Stanford will be hosting the 2017 AES Spring Conference from March 30 to April 1. See page 23 for more detail.