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Letter From The Chair

This year has been an eventful one, both in the Department of Anthropology and in the wider world. Our newsletter this year (as it does every year) reviews the achievements and activities that are at the core of what we do: research projects undertaken and completed, publications and events, awards and honors. But this year we are also giving special attention to the connections between these activities and that wider world. In particular, we have chosen to highlight the issue of migration in this year’s newsletter -- both because it is a central topic of research for many of our faculty and students, and because it is a key point of linkage between our scholarly commitments on the one hand, and our engagements with the broader social and political world on the other.

The mobility of human populations is an enduring theme in anthropology and one that is central to much of the empirical research with which the department is engaged. Along with the usual cross-section of featured research by faculty and students, then, this year’s newsletter foregrounds research on migration and mobility. In this connection I draw your attention to the articles featuring such research both by our faculty (including Barb Voss on the history of Chinese railroad workers in California, Angela Garcia on forced displacement in Mexico, Sharika Thiranagama on refugees and internally displaced people in Sri Lanka, and Krish Seetah on the long history of human migration in the Indian Ocean) and students (see the articles by Kerem Ussakli and Justine Beed).

This year, our long disciplinary engagement with human mobility took on a new urgency, as the policies of the new US presidential administration pushed the question of migration to the center of our national politics, even as a series of Executive Orders directly intruded upon the scholarly mission of the department by threatening to exclude or expel international students based on nothing more than their nationality. This intrusion was manifested most directly in the experience of our Ph.D. student, Nisrin Elamin, whose deeply thoughtful essay (“The Dangers of Exceptionalism,” below) reflects on her own harrowing experience of being handcuffed, body searched, and nearly prevented from entering the country where she holds Permanent Resident status. While her own case has attracted widespread sympathy and support, Nisrin points out that such sympathy tends to be reserved for “exceptional” cases like herself (i.e., those of high educational and social status), and urges attention to the wider moral and political challenge posed by the much larger populations affected by what she terms “an escalation of deportations and immigrant detentions in this country that have left millions feeling unsafe in their own homes.”

Other events this year have shown the same commitment to exploring the way that anthropology can speak to pressing real-world issues. Led by our own Matthew Kohrman (who served as the conference organizer), the American Ethnological Society held its annual meeting at Stanford this Spring. The meetings included a lively and well-attended array of lectures and panels under the guiding theme of “Exposure”. Both of the conference’s two keynote lectures (by eminent anthropologists Deborah Thomas and Didier Fassin) dealt with issues of policing, imprisonment, and state violence -- another pressing set of contemporary issues that anthropologists are increasingly addressing through our research (see, e.g., Samuel Maull’s “Letter from the Field,” below). Meanwhile, an event organized by the Graduate Student Organization (GSO) staged a discussion of “Anthropology in the Current Moment,” inviting a broad Departmental reflection on how our research commitments are related to the wider social contexts in which we live and work.

These interests and commitments are not a passing fad, and they are not particular to the unique events of the undoubtedly unusual year of 2016/17. Rather, they are rooted in long-standing, shared anthropological values -- including a deep curiosity about, and principled engagement with, the social world in which we all live. Such a commitment in fact underlies all of our work, in one way or another, and I feel sure that it will continue to do so in the years to come.

James Ferguson
Susan S. and William H. Hindle Professor in the School of Humanities and Sciences
Professor and Chair, Department of Anthropology
Immigration and Stanford University:
New Archaeological Perspectives from the Chinese Railroad Workers in North America Project

by BARBARA VOSS, ASSOCIATE PROFESSOR, ANTHROPOLOGY

On May 10, 1869, at Promontory Summit, Utah, Leland Stanford drove the “final” golden spike that joined the Central Pacific Railroad (CPRR) and Union Pacific Railroad (UPRR), completing the first transcontinental railroad (Figure 1). The upcoming 150th anniversary of the final spike has already garnered a flurry of attention. Of particular concern is the representation of Chinese immigrant railroad workers, who numbered 10,000 to 12,000 and were about 90-95% of the construction laborers on the CPRR. The CPRR’s largely Chinese immigrant workforce was the largest corporate wage-labor force in the 19th century United States, and yet their contribution to United States history is often overlooked.

Historical archaeology is an especially important source of information about the experiences of the Chinese railroad workers who labored for Leland Stanford and other owners of the Central Pacific Railroad. Building on the insights of multi-sighted ethnography, the Chinese Railroad Workers in North America Project (chineserailroadworkers.stanford.edu) is forging new collaborative methodologies that extend archaeological inquiry across the railroad work camps throughout the U.S. west, into workers’ home villages in China’s Pearl River Delta, and even into the ruins of the Stanford family’s Palo Alto mansion.

The Archaeology of Immigrant Labor
Chinese railroad workers were responsible for some of the most significant civil engineering feats in the nineteenth century in North America. On the first transcontinental line alone, they carved roadbeds out of cliff faces at the Cape Horn passage and blasted tunnels through the solid granite of the Sierra Nevada. Yet, although the first transcontinental railroad was heralded as the vanguard of the industrial age, nineteenth-century railroads in the American West were built primarily with manual labor. Brush clearing, grubbing, grading, tunneling, bridging, track laying—all of these relied on human muscle. The construction of the rail lines depended on Chinese railroad workers’ bodies.

How did Chinese railroad workers care for themselves and each other? Comparative analysis of archaeological evidence from hundreds of railroad work camps provides important information about the ways that Chinese railroad workers sheltered, clothed, fed, and doctored themselves. Perhaps the most striking quality of the archaeological record of Chinese railroad worker camps is the sparseness and uniformity of the artifacts. Even in the most remote locations, artifact assemblages exhibit a general uniformity of supplies, provisions, and domestic material culture. For example, Chinese railroad workers primarily ate from blue-on-white decorated rice bowls, decorated in a “Double Happiness” motif or “Bamboo” landscape pattern (Figure 2). To be sure, Chinese railroad workers did participate in local economies – purchasing food from farmers and ranchers; buying medicines and liquor from traveling vendors; hunting, fishing, and gathering wild foods; and exchanging goods with Native Americans. Yet overall, the archaeological evidence shows a larger pattern in which Chinese railroad workers seem to have had little choice in most of the goods they acquired and the foods they ate.
illustrated during the June 1867 CPRR railroad strike, when 5,000 Chinese laborers stopped work to protest against coercive conditions and negotiate for equal work schedules and wages with white workers. CPRR executives ordered that suppliers cut off shipments to the striking workers. On the eighth day, they brought a contingent of deputized white men to the line, threatening violence if workers did not return to their jobs. Weakened by hunger, the strikers returned to work (Sacramento Daily Union 1867).

The Archaeology of Corporate Profit

Leland Stanford’s central role in the construction of the first transcontinental railroad was the primary source of his considerable fortune, and these profits were derived directly from the labor of Chinese railroad workers. The CPRR paid Chinese railroad workers about two-thirds the wages that white workers received for the same tasks. These discriminatory wages garnered the CPRR an additional estimated profit of US$1.2 million per year – an estimated $33.8 million annually in today’s dollars.

Archaeological excavations of the Stanfords’ Palo Alto mansion site afford an opportunity to examine the materiality of these profits. The majority of recovered artifacts were structural elements and furnishings from the Stanford mansion’s lavishly decorated interior. Hand-painted plaster, marble and faux marble slate, elaborate tile work, and stained glass windows adorned the walls, floors, and ceilings. Upholstered sofas, chairs with caster wheels, lampshades, and mirrors were present throughout the mansion. The domestic assemblage also contained significant quantities of decorative ceramic and glass vessels. Among these were a red-glazed porcelain vase, likely Chinese, with a hand-painted floral pattern (Figure 3). Along with Venetian glass vases and bowls, a German beer pitcher, a Japanese Kutani teapot, Italian majolica jardinieres, and a Chinese porcelain planter, these decorative vessels displayed the Stanfords’ wealth and taste.

Figure 3. Painted and gilded Asian vase from excavation of the Stanford Palo Alto mansion. Courtesy of the Stanford University Archaeology Collections of the Stanford Archaeology Center.

Despite the connections between the Stanford family and Chinese laborers on the CPRR, there is no overlap between the material culture recovered from the Stanfords’ Palo Alto mansion site and the archaeological assemblages found on Chinese railroad worker camps. The traces of workers’ canvas tents and other improvised dwellings stand in contrast to the luxuriously decorated rooms of the Palo Alto mansion. The contrast is stark: railroad workers occupied the hard end of the commodity chain, largely dependent on their employers for daily survival, while the Stanfords had an acquisitive relationship with world markets, collecting assemblages of unique items for displays of cosmopolitanism and connoisseurship.

Connecting Past and Present

The Stanfords’ labor practices and acquisitive relationship to material culture is also evident in the Stanford University campus itself. Former Chinese railroad workers were hired to operate the Stanford family’s stock farm and to construct and operate the university campus. However, today, as with first transcontinental railroad, the contributions of this Chinese immigrant workforce to Stanford University history is largely unrecognized.

Awareness that the Stanford family’s railroad wealth continues to be the foundation of the university’s prosperity was one of the major factors motivating the formation of the Chinese Railroad Workers in North America Project. As project co-founder Shelley Fisher Fishkin (American Studies) reflected, “I had the sense that my paycheck – indeed, my entire livelihood – in effect came from the labor of these workers.”

Without question, any reckoning of Stanford University’s railroad legacy will be complex. The exploitative labor practices that generated the Stanford family’s wealth are well documented. Yet the Stanford family’s employment of Chinese immigrants also created strong interrelationships between the Stanford family, Stanford University, and Chinese American communities. When founded, Stanford University charged no tuition and admitted students of all races and genders, including Chinese immigrants and Chinese Americans. As Connie Young Yu, a great-granddaughter of CPRR railroad worker Lee Wong Sang, recounted:

[John Young, Connie’s father] remembered, all railroad workers coming into his [John Young’s father’s] store. ... They would talk about how they would be chased around if they left Stanford campus but Stanford would protect them, and so my father always spoke well of Stanford. When it was time for him to go to college, don’t go to Berkeley, go to Stanford. And it’s only because of this feeling that Stanford was a good place to be, it was a safe place to be. ... My father went to Stanford, and my husband went to Stanford Medical School, and my eldest daughter Jennifer went to Stanford. (Connie Young Yu, oral history interview, May 29, 2013)

Bright Zhou (Class of 2016) also explored this intertwined history in his recent exhibit, “Chinese American: A Reflexive Archaeology”: “At first, Chinese-Americans came to Stanford as cooks and gardeners. Today, they’re here as students and faculty, as athletes, artists, and activists. But all of them, past and present, are caretakers of the Stanford legacy” (Stanford 125 2016).

Continued on page 5
Becoming Displaced

by SHARIKA THIRANAGAMA, ASSISTANT PROFESSOR, ANTHROPOLOGY

As a PhD student coming back from fieldwork in 2003, I couldn’t make sense initially of the kinds of fieldwork I had conducted in Sri Lanka on the Sri Lankan civil war with displaced Sri Lankan Tamils and Sri Lankan Muslims. One in two Sri Lankan Tamils has been displaced more than twice in their lives. Every Tamil family has experienced death, disappearance, militancy, torture, in some families on a massive scale, from both the Sri Lankan state and the guerrilla group Liberation Tigers of Tamil Eelam. All the Sri Lankan Muslims from Northern Sri Lanka that I encountered in IDP (Internally Displaced Camps) were collectively displaced when they were ethnically cleansed from northern Sri Lanka by the LTTE in 1990. My own life as a Sri Lankan Tamil who had grown up in Northern Sri Lanka, leaving in December 1989 to become part of the Sri Lankan Tamil Asylum-seeking diaspora in London mimicked some of the lives that I encountered in my fieldwork in 2001 in refugee camps and people’s homes in Sri Lanka, London (UK) and Toronto (Canada). I began reading John Berger’s essays in And Our Faces, My Heart, Brief as Photos. In one essay, Berger writes “home is no longer a dwelling but the untold story of a life being lived. At its most brutal, home is no more than one’s name” (1992: 64), a phrase that helped me begin to write and to make sense of the massive displacement that people had encountered and how their stories of home within displacement beckoned to the simultaneous intertwining of their lives with three decades of civil war.

Displacement, as I suggested, was not only about the numbers but about an experiential way of being in the world, a precarity that the experiences of moving as refugees or migrants, “semi-legal” or “illegal,” which never ever leave one, even if, as in my case, years later you have become upwardly mobile and moved into an affluent professional class. Some portion of my (2011) book In My Mother’s House: Civil War in Sri Lanka tried to show the differences between those displaced in refugee camps and those within cities, those internally displaced and those externally displaced. The Sri Lankan Muslim refugees I worked with lived in camps just on the other side of the border from their former homes, in landscapes that resembled that which they had left. Their former homes were constantly within their visual and experiential realities. Proximate displacement over years and years within the country of your origin means that you and your former homes are changing together, noted, lamented, reflected upon and constantly imagined within the camps. Tamils externally displaced in Canada and the UK, felt themselves change, but their homes, far away, seemed to stay the same. These differences seeped into how memories were transmitted, families oriented, and journeys made. Tamils displaced within Sri Lanka, either in camps or as minority populations within the capital city, Colombo, could never escape from police surveillance or the shadow of impending violence against them.

However, numbers are useful for some things. Numbers are what help us understand the structural inequalities that those displaced face. Numbers help us understand that refugee and displacement crises are happening not just in Europe and US (despite representations as such) but primarily in countries in the global south. Numbers also force new understandings. What we as anthropologists should point out in the current characterization of migration to Europe and America as the epitome of the “global migrant crisis” is that for decades and decades the largest camps for refugees and internally displaced people are in Africa and Asia, that it is poor countries that continue to try and navigate and manage deep wars, refugee movements and internal displacement. At the same time, we should not underplay the relationship of European countries and America to refugee and migrant movements from former colonial territories, hinterlands, and also from middle eastern wars that they have participated in and promulgated. There is no innocent first arrival of migrants and refugees to any European or American country that does not have a history of relations between those countries.

The process of becoming a refugee or new migrant is also far from easy. No journey is simply made. When my sister, my father, and I arrived in Britain, we claimed asylum and joined thousands in labyrinthine, deeply iniquitous, puzzling, and humiliating administrative processes to be recognized as refugees and be granted permission to stay. At first refused, our case was reconsidered, and we then began years and years of naturalization. We were lucky on many fronts. As I grew up and came to work within the refugee legal services in Britain, I encountered all the people who had not boarded a plane and arrived in their country of asylum. Instead, most of those I met, some of whom I ended up interviewing for my eventual doctoral research, had spent years in transit, internally displaced, and then in a series of refugee camps or semi-legal and illegal transit points. They had taken years to make the journey towards being refugees. While people waited for their cases to be

Home is no longer a dwelling but the untold story of a life being lived. At its most brutal, home is no more than one's name

John Berger, And Our Faces, My Heart, Brief as Photos (1992:64)
considered, they were not allowed to work, and many asylum seekers were driven into the underground economy. By the time I was in my twenties, even more restrictions on asylum seekers and new policies of dispersing families across Britain meant that families lived in isolated places far from any of their contacts, far from the administrative services they needed, and often far from the courts they needed to attend for their legal cases. They were rendered unable to even work to support themselves. Homelessness was an ever-increasing problem. Community organizers at the Tamil Community Center in London Community working with Sri Lankan Tamil asylum seekers talked of increasing homelessness and addiction particularly among young Tamils who had come as unaccompanied minors in the last decade, especially those who were also LGBTQ and thus not accepted or helped within the community at large. Immigration fears and insecurities kept women who experienced severe domestic abuse within abusive relationships, as they were afraid of police and authorities.

When I volunteered at Harmondsworth detention center in London visiting inmates regularly, it was to visit men incarcerated by private security companies, waiting to be deported, sometimes for years, because the receiving country had not acknowledged them. Other detention centers also incarcerate women and children. I am ashamed to admit I only lasted for two months of visits to Harmondsworth. Many of the other volunteers, however, had been visiting for years. Inmates were offered minimal psychiatric care even though many had had deeply traumatic experiences, and severely ill inmates had been placed in general cells that they shared with others. Inmates were also continually administered a series of sedative “downers,” if they showed signs of being troublemakers – leading to deep depression and frequent suicide attempts in the facility. The young man from Sierra Leone I visited attempted to commit suicide the first week of my visits and was stripped and placed naked in solitary confinement for hours.

Being an asylum seeker, being a refugee, being a migrant worker, being a visa over-stayer from a poor country, is neither a moment of departure, nor a moment of arrival alone. It is a life-long set of struggles, emotional, physical, economic—a lasting legacy. I write this because the political importance of thinking soberly, carefully, and globally about issues of immigration and migration has been propelled into many people’s consciousness since the 2015 election year, the subsequent election of Donald Trump, the 2017 implementation of travel bans against those from six selected Muslim-majority countries, as well as the suspension of the United State’s refugee program. Yet for many anthropologists who have worked on migration, refugees, displacement, and statelessness, the way in which the lives of immigrants and refugees are very often political footballs and that the very processes and institutions by which people move and resettle are very often political footballs can traumatize, are in fact open secrets. Current restrictions occur within a longer backdrop of severe and destructive experiences by which people can become refugees, a series of humiliations that can continue long after being admitted to a country.

This is the time that we as anthropologists who have paid attention to migration, refugees, asylum, and law can expand on this current moment which has outraged the public to increase understanding of the longer modalities and processes that govern lives produced through perpetual insecurity and precariousness.

The complexity of this “Stanford legacy” is diagnostic of the position that many anthropologists hold in relation to the world: even as our discipline embraces its call to represent vulnerable communities, many anthropologists’ own security is procured through displacement of risks onto others. What responsibilities do anthropologists have toward those, past and present, whose precarity enables our own security? At a minimum, tracing history of immigration in our own institution can provide diagnostic keys to better recognize similar dynamics in present-day conditions. Today in the United States, the vilification of immigrants, the rise of contingent and contract labor, the erosion of collective bargaining, and the increased concentration of wealth all resonate with the conditions that intensified nineteenth-century Chinese railroad workers’ exploitation. Anthropological attention to these present-day conditions – as well as historical formations – contributes to a more nuanced understanding of the complexities surrounding present-day immigration politics.
An archaeo-historic lens on drivers of migration and immigration: A case from the Indian Ocean

by KRISH SEETAH, ASSISTANT PROFESSOR, ANTHROPOLOGY

Migration and immigration are topics that are particularly relevant at the moment, given the complexity of recent migrations in Europe, and the negative rhetoric on ‘immigration’ in political spheres around the world. The camp that sees immigration as damaging to a country focuses on ideas that suggest migrant populations contribute little, and are unwilling or unable to adapt to their new domicile. In contrast, nations such as Canada have acted to deliberately buck the anti-immigration trend, seeking to encourage specific forms of immigration, and observing the relationships between migrants and innovation, growth in GDP, and cultural influx. In brief, the dimensions of immigration are complex. How can a perspective built from a deeper chronological context help to reveal some of this complexity, particularly as it relates to the drivers of migration?

One of the more important and recurring catalysts for mobility – both forced and intentional – has been the need for labour. The small island of Mauritius, located in the Indian Ocean on the East African coast, provides a particularly useful test case for studying the nuances of migration in response to labour demands. The modern face of the island, in many ways idyllic, masks an extremely turbulent past. Mauritius’s history is one of slavery and indenture. It has been described as the most important hub in the Indian Ocean for studying labour diaspora (Allen, 1999). Mauritius was the seat of the British Empire’s ‘Great Experiment’, a test case to replace slaves from Africa with indentured labourers from Asia – a model adopted in many parts of the world due to its ‘success’.

The Mauritian Archaeology and Culture Heritage (MACH) project adds an archaeological dimension to the much better studied history of the island. The work of MACH focuses not on colonial bastions, such as forts, but rather on the wide variety of archaeological datasets that reveal daily life, administrative decisions, and drivers of mobility. Although the actual work on-the-ground by necessity must focus on individual sites, the aim of the MACH project is to see the island in its entirety as the ‘site’, and connect the various elements that constituted and embodied immigration at the time. Mauritius is a genuine ‘pristine ecosystem’, with no indigenous population; as such, all inhabitants are migrant colonizers, and all have had a stake and role in shaping the modern island. This makes for a dynamic case where exploration of the archaeo-historic context has much bearing for understanding the modern relationships between different communities.

Archaeology in Mauritius, particularly from the perspective of local interest rather than an archaeology driven by an interest in European enclaves, is relatively new. However, the island is rich in historic architecture, sugar estates, and has two UNESCO World Heritage Sites commemorating resistance to slavery (Le Morne) and the indentures diaspora (Aapravashi Ghat).

Through a series of sites, the project has worked to better understand the life-ways of slave and post-emancipation, including indentured, populations. Finds from the LeMorne ‘Old Cemetery’ reveal nuanced details about the life-ways of the interred former slaves. Although the material culture is European in origin, it has been used in a manner reminiscent of African traditions, or, more accurately, Afro-Malagasy. The evidence from the human remains has also been revealing. In general, the remains recovered from the slave period show relatively few indications of disease.
However, the bones from later phases, potentially coinciding with emancipation, indicated a much higher incidence of disease, particularly inflammatory conditions. When the former slave population could no longer find employment on the sugar estates – apprenticeships forced slaves to stay on the plantations for six years after emancipation – it appears that many aspects of their well-being were severely affected.

The move to indenture is well captured on Mauritius. Within the indentured paradigm, viewing the ‘island as a site’ is proving particularly relevant. This specific approach was developed and implemented to study a range of sites concurrently. The ‘island as site’ describes a survey strategy that is underpinned by historical research, and integrates desk-based spatial data with non-destructive, on-site reconnaissance. These data are woven into an interpretative framework describing patterns of connectivity between points in the landscape: in effect, attempting to understand the nexus between ideologies (imperial) and archaeological outcomes.

Work on Flat Island, a quarantine base complete with hospital and cemetery (Figure 1), is therefore viewed as an essential complement to Aapravasi Ghat, the physical landing point of immigrants on the island proper, again complete with hospital block but with the addition of a dedicated administrative center. Bras d’Eau, a sugar estate of some 5000 acres, provides evidence of diet, housing conditions, and working/daily routine. The physical response to absenteeism/vagrancy (absconding workers) is witnessed in the construction of the Vagrant Depot, a prison for labourers. Finally, there is Bois Marchand (Figures 2/3), a formal and functioning cemetery with sections dedicated for indentured workers. The cemetery was the largest in the Indian Ocean when inscribed in 1868, and was established to deal with the massive epidemics of malaria that plagued the island from about the 1850s. These sites effectively encapsulate the entire trajectory of the indentured diaspora within a geographically contained and highly relevant test case. Importantly, the ‘island as site’ model aligns with the plans of the Aapravasi Ghat Trust Fund to develop specific cultural routes that illustrate aspects of the indentured diaspora community.

The labourers were very much tied, contractually and physically, to individual plantations, and we can still recognize aspects of the administrative process: for example, dependence on quarantine and expansion of burial grounds to deal with disease, and the reaction to absenteeism. Archaeology also offers the potential to assess the colonial mind-set as it related to specific issues, such as how the process of accepting labour onto the island changed from one imperial administration to the next. To this we can add high-resolution details of life-ways that connect directly to the labourers themselves in terms of health, diet and social practice.

What is troubling is that elements of these systems are recurrent. Modern day migrant workers in Mauritius, arriving in response to rapid development, are routinely accommodated in the type of housing that replicate practices seen in the past. In an era where the dependence on migrant labour has amplified, it seems we have learned little in terms of fair treatment of those we depend on for growth and development.
The Dangers of Exceptionalism

by NISRIN ELAMIN, ANTHROPOLOGY DISSERTATION WRITER

In late January, while traveling home to New York from Khartoum, I became one of over 100 people detained at U.S. airports under an executive order barring citizens of Sudan, Somalia, Libya, Yemen, Iraq, Iran and Syria from entering the country. I was doing dissertation research on land rights in rural Sudan, when conversations about a leaked draft of the order prompted me to catch the next flight back to the United States. About a week earlier, my host brother had joked over breakfast that I should consider moving my research to southern Florida (known by Sudanese farmers for its heat resistant tomatoes) to avoid difficult border entries. After missing a connecting flight in London, I arrived at JFK airport on a Friday evening just twenty minutes after immigration officials were notified about the order without any direction on how to implement it. In the chaos that ensued, I was detained, along with several Iranian and Iraqi citizens. I was body searched (including in my chest and groin area), handcuffed briefly, and questioned extensively, before being released in the early morning.

As a Sudanese citizen, the experience of being detained at an airport was not unfamiliar to me. I had never been handcuffed or body searched before but between 2001 and 2011—when I received my green card—I was held and questioned in those same rooms at JFK airport every time I re-entered the United States. Hundreds of people are handcuffed and body searched in these rooms every day before being deported, detained or released, for reasons that never warrant such inhumane treatment. It is in these rooms that racial profiling and the broken windows policing practices that shape our criminal justice system are reflected and replicated in the enforcement of our immigration policies. And it is also in these rooms that my own privilege of language access and of being affiliated with an elite institution like Stanford University becomes apparent in ways that further highlight the injustice of these policies. This past January, we were neither allowed legal counsel nor in person translation support. As a result, many people were unable to communicate or represent themselves fairly during questioning, putting them at greater risk for deportation.

It saddens and perplexes me, that my detention gained media attention when thousands of people fleeing violence and political persecution, many of whom waited for two years to receive US visas, were deported or told they could not board their planes. In the days that followed, more stories of researchers, PhD students and doctors that were detained and later released began to surface. In many cases, our accounts put a human face to the injustice and arbitrariness of this ban and helped galvanize the academic community to take a stand. Indeed, in their lawsuit against this ban, Washington State and Minnesota cited the detrimental effects on their universities, which the 9th circuit court of appeals repeated in their approval of the temporary restraining order against it. But we should reject the notion that these detentions and deportations are particularly unjust or exceptional, because they also affect academics and medical doctors, whose labor is considered particularly valuable and integral to the functioning of U.S. institutions. This exceptionalism perpetuates the idea that immigrant lives are quantifiable in this way; that our presence can only be justified based on the kinds of labor we contribute or the taxes we pay.

Nor should our outrage be greater simply because this order affects those who hold legal documents to enter and stay in the U.S. Instead, this particular moment in history demands that we think about who does and does not have the right to feel safe. In recent years we have seen an escalation of deportations and immigrant detentions in this country that have left millions feeling unsafe in their own homes. Over 2.5 million people were deported1 and

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tens of thousands of women, men and children detained during the Obama administration. The Secure Border Fence and Immigration Enforcement Improvement order that was signed two days before this ban came into effect, has already accelerated this trend and intensified the criminalization and incarceration of immigrants across the country. We cannot talk about these two executive orders in isolation because they are interlinked in the ways they aim to shape immigration policy and enforcement. Nor can we remove these orders from the broader historical context in which they emerged. A context in which black lives are criminalized and endangered, and in which refugees and migrants fleeing war and political persecution are being refused entry into the very countries that once colonized them. Within this context, this historical moment is not an exception, but a reflection of white supremacy and particular historical continuities.

For members of the Black Alliance for Just Immigration (BAJI) and African Communities Together (ACT) here in New York City, who have been organizing for racial justice and immigrant rights for a long time, these policies reflect a historical legacy and framework that has shaped the expansion of immigration enforcement and detention since the Clinton administration's tough on crime agenda of the late 90s.

Since March I have had the opportunity to volunteer with ACT, an organization of African immigrants fighting for opportunity, civil rights and a better life for Africans and their families. Last month, ACT members celebrated a campaign victory that secured language access in French and Arabic for hundreds and thousands of African, Caribbean and Arab immigrants in New York City. As Black immigrants are increasingly being targeted for deportation and detention, gaining access to services in the languages they speak is particularly critical. The work of holding the city accountable for facilitating language access in all of its agencies including courts, police departments and hospitals is just beginning, but this victory moves New York City a little closer towards becoming a safer, more welcoming city for Black immigrants.

In late March, ACT, with the support of 40 labor, immigrant rights and faith-based groups, organized ‘City of Refuge,’ 24 hours of action for refugees to demand an end to the refugee ban as well as protection for asylum seekers and recipients of Temporary Protected Status. The action included rallies, teach-ins, an interfaith vigil and a ceremony at the African Burial Ground. Around thirty refugees and refugee advocates created a ‘refugee tent city’ and camped out overnight in front of Trinity Church near Wall Street. Through City of Refuge, we centered the voices and experiences of Black immigrants and refugees that are so often silenced and marginalized in the national debate around immigrant rights. Our teach-ins highlighted the fact that this administration wants to ban citizens of countries where U.S. military interventions and policies are creating some of the conditions that are forcing people to become refugees; African countries like Somalia and Libya that have become focal points for U.S. drone strikes in the war on terror. Our ceremony at the African Burial Ground served as a reminder that the first Muslims in this country were kidnapped from the African continent and enslaved at a time when a Muslim ban would have been inconceivable. I was part of a communications team that secured extensive media coverage for the action, which gave me the opportunity to reach out to over a hundred journalists who contacted me after I was detained. Our ultimate goal was to reclaim NYC as a city of refuge and sanctuary not only for refugees but also for those targeted by broken windows policing, deportation raids and eviction procedures.

Since City of Refuge, ACT has been in conversation with its coalition partners to support existing advocacy efforts around Temporary Protected Status (TPS) for the over 350,000 people who are at risk of losing their immigration status and of being targeted for deportation, if the program is not extended. There are currently thirteen countries on the TPS list including Yemen, Syria, Somalia, South Sudan and Sudan but also countries like Guinea, Sierra Leone, Liberia following the Ebola crisis and countries like Nepal and Haiti following natural disasters. All designations for TPS will expire over the next 18 months. Later this month, I will be joining a delegation of academics for two days of congressional lobbying organized by the American Anthropological Association. My hope is that we will garner more support for current efforts led by the Congressional Black Caucus to extend TPS for 50,000 Haitians currently living in the US. I also hope that we can use our meetings to identify lawmakers, who are likely to sponsor future legislation around TPS for other countries as well.

While this kind of legislative advocacy is important, I am not pinning my hopes on Congress but on local organizing groups like African Communities Together to build effective resistance to the vision and policies coming out of the White House.

2. National Immigrant Justice Center
3. Temporary Protected Status is a temporary immigration status given to citizens of countries that are deemed unsafe due to natural disasters, war or other extraordinary circumstances.
“Hidden Immigrants”
Examining the Rhetoric Around Third-Culture Kids

by JUSTINE BEED, ANTHROPOLOGY UNDERGRADUATE MAJOR

Born in Washington DC and raised in Moscow, Windhoek, Ellicott City, Mexico City, Asunción, Tokyo, and Cairo, my home isn’t anywhere in particular—it’s scattered in distant places and people. I can afford to say my “home” is not in one place, but rather many, because I am an expatriate, not a migrant.

I use ‘afford’ in the instance above to point to the socio-economic distinction between my privileged status as an expatriate and the marginalized status of the migrant. I am afforded a semi-voluntary dissociation with my passport nation, as opposed to a forcible one (due to socio-political or economic strife). The brand of expatriate I belong to is the Third Culture Kid (TCK). TCK’s are the children of expats who grow up overseas for most of their lives, geographically separated from country of their citizenship. In the summer of 2015, I interviewed subjects who ostensibly fit under the category of Adult Third Culture Kids (ATCK’s), all of whom were pursuing careers in the arts. I investigated the way creativity, as it is articulated through art practice, influences identity formation in expats—essentially fulfilling that supreme trope and gift in many an undergraduate humanities education, falling under that class of research known as auto-ethnography, or ‘mesearch’ ¹. One of my subjects, a Londoner by way of Colombia, Hong Kong, Shanghai, Australia and Bath, recounted a time when he was not feeling English, “not feeling [his] nationality...the closest [he] felt was Singaporean, which wasn’t true”. Drawing on Benedict Anderson’s Imagined Communities, I’d like to emphasize how not feeling as if one belongs, that is, feeling socially invisible, is relatively valid in its many manifestations.

The TCK is recurrently labeled the “hidden immigrant” ². They are hidden to the extent that they may, in certain contexts, appear to be representative of one nationality, when they actually may associate with another or many others. One of my subjects, a London-born filmmaker raised in Singapore, Hong Kong, Shanghai, Australia and Bath, recounted a time they actually may associate with another or many others. One of my subjects, a London-born filmmaker raised in Singapore, Hong Kong, Shanghai, Australia and Bath, recounted a time when he was not feeling English, “not feeling [his] nationality...the closest [he] felt was Singaporean, which wasn’t true”. Drawing on Benedict Anderson’s Imagined Communities, I’d like to emphasize how not feeling as if one belongs, that is, feeling socially invisible, is relatively valid in its many manifestations.

The undulations between social invisibility and visibility as they apply to the migrant, though, problematize the suggestion that TCK’s are hidden. Yes, they are obscured, imagined to be a part of one nation, when, in a sense, they are a part of none. Yet, TCK’s are afforded the grace of a name made innocent often denied in the social labeling of migrants. Rather migrant, as the name for those who move from place to place usually to find work ³, is marked by narratives of social othering, often much more sinister than those designated of TCK’s. Nonetheless, the rhetoric used to describe the TCK experience is not unlike that used for the migrant experience. Yet the circumstances under which their experiences of alienation occur are significantly different. In order to reveal the intersecting narratives of TCK’s and migrants, I intend to briefly deconstruct one particular term—the “hidden immigrant”.

What I do not wish to do here is to discount the experiences of estrangement (social or otherwise) of one group in favor of another; desiring to remain Boasian in my approach, I’d like to emphasize how not feeling as if one belongs, that is, feeling socially invisible, is relatively valid in its many manifestations. The TCK is recurrently labeled the “hidden immigrant” ¹. They are hidden to the extent that they may, in certain contexts, appear to be representative of one nationality, when they actually may associate with another or many others. One of my subjects, a London-born filmmaker raised in Singapore, Hong Kong, Shanghai, Australia and Bath, recounted a time when he was not feeling English, “not feeling [his] nationality...the closest [he] felt was Singaporean, which wasn’t true”. Drawing on Benedict Anderson’s Imagined Communities, I’d like to emphasize how not feeling as if one belongs, that is, feeling socially invisible, is relatively valid in its many manifestations.

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A ‘third culture’, as it was originally conceived in the

2. Merriam-Webster defines ‘migrant’ as “one that migrates: such as a person who moves regularly in order to find work especially in harvesting crops”.
Forced Internal Displacement in Mexico

by ANGELA GARCIA, ASSOCIATE PROFESSOR, ANTHROPOLOGY

The unprecedented violence unleashed by Mexico’s so-called drug war is now the leading cause of mobility and migration of Mexicans. Most citizens fleeing violence do not cross internationally recognized borders but are forcibly and internally displaced.

The scale of forced internal displacement in Mexico is significant and growing. Combined data from official statistics and surveys suggest that, since the drug war began a decade ago, an average of 330,000 persons are displaced each year. The reality of displacement is visible in the proliferation of informal settlements in marginal urban areas. These settlements are largely comprised of individuals and families that have fled rural areas terrorized by criminal violence.

Since 2010, I have been engaged in ethnographic research on the multiple dimensions of violence in Mexico City. One aspect of this research is Mexico’s ubiquitous anexos (annexes)—unregulated, coercive treatment centers for addiction. Anexos are run and utilized by the informal working poor, who comprise more than half of the country’s population. These centers exist throughout Mexico, but are concentrated in poor urban areas lacking health and social services, legal sector jobs, and basic public infrastructure. In recent years, these same areas have seen an escalation in criminal violence and are increasingly populated by internally displaced individuals and families.

When I began my study, residents of anexos tended to live in the same neighborhood in which the anexo was located. Sometimes, they even hailed from the building, such as Mexico City’s sprawling tenement apartments, for many of these tenements also contained anexos, as well as other informal businesses and services catering to the surrounding families. Thus residents of anexos often had long-standing ties to each other based on neighborhood and domestic arrangements.

In contrast, the residents of anexos I now encounter in Mexico City are likely to identify as being from other parts of the country. They are displaced persons who fled the violence that tormented their hometowns, often from the states of Guerrero, Michoacan and Tamaulipas, where criminal groups now exercise considerable control over public and private sectors. In addition to armed conflict, a primary cause of displacement is citizens inability to pay “protection payments” criminal groups demand, leaving individuals and families vulnerable to further acts of coercion and physical violence.

One of the recent arrivals I interviewed in an anexo was a 15-year-old youth Lalo. His family fled en masse, leaving their small town close to the U.S.-Mexico border for Mexico City. He had only been in Mexico’s capital for two weeks when his mother arranged to have him admitted to an anexo. In an interview with me he recalled,

Everyone said the capital [Mexico City] is safer and there are jobs and things. I guess it’s true, but I can’t tell from here . . . I’m here [in the anexo] because my mother saw all of the cholos in our new neighborhood and she was afraid. . . . I am her only son. I don’t even do drugs or anything like that. I’m just me, and that was enough to land me here.

The increasing presence of individuals like Lalo in anexos is evidence of the internally displaced ongoing attempt to secure personal safety after their flight. While Lalo remained confined in an anexo, where he was presumably out of danger posed by criminal groups operating in his new neighborhood, his mother struggled to find adequate housing, work and schooling for her younger children. Their story of being forced to abandon their home in search of physical security and livelihood possibilities points to a significant effect of the drug war in Mexico.

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50’s, was a term used to describe the fusion of cultures, that contextualized by the parents (the first culture), and that contextualized by the country of residence (the second culture). There is a lot of academic energy spent trying to define what it means to be a Third Culture Kid, energy I have fueled in my own research. Yet, what I wish I had been asking all along was what it means for a culture to be totaled as ‘Third’ in the first place, and relatedly what it means for Third Culture Kids to grow up. The phrase stunts—in its intimation of arrested development and in its privileged positioning among other(ed) migrant cultures. This is why I believe, as someone attached to the community the TCK term has wrought, we should begin to think about a new term and a new accompanying lexicon in an age where the culture of global nomadism cannot afford to be blind to its rhetorical privilege.

The “third culture” and the “hidden immigrant” ought to be looked on as social artifacts; relics of a world culturally imagined as held together by categories and boundaries. The brave thing, in this present world, is to move towards an understanding of what it means for our borders (geographic, social, and personal) to be collapsing. What new political communities may we come to imagine?
Cosmologies of Iraqi Mobility
by KEREM CAN USSAKLI, ANTHROPOLOGY PHD CANDIDATE

The day after Donald Trump signed the Executive Order banning citizens of 7 Muslim countries from entering the United States, my phone kept buzzing. In-between classes and meetings, I managed to pick up two Facebook Messenger calls. Rawaz, a public intellectual and a doctoral student in one of Iraqi Kurdistan’s many universities, was anguished. Economically strangled due to government’s inability to pay salaries, he found himself in a politically delicate situation as he organized protests in Sulaymaniyah. He had realized that months of planning to apply for political asylum in the US might amount to nothing, but he was calm and maintained a joy in his voice as always. “You know I’m used to it”, he told me. I fathomed that he was referring to our conversations over the summer, when he told me how he had to flee to Iran, after half of his family was murdered by the Ba’athist regime in the late ’80s. Another call; this time it was Aso, a recent university graduate who picked up a job as a fixer for foreign journalists covering the war with ISIS. “Do you need a fixer over there man?” he joked. His cousin had smuggled himself to Europe a month ago, and he wanted to let me know that he just received news; his cousin was doing alright. When I hung up the call, I realized that Hassan, an Arab from Baghdad who migrated to Iraqi Kurdistan in 2005, sent me a message, asking whether I can help him send a package to his relatives in California. I had asked him what security meant for him, as an Arab living in Iraqi Kurdistan, a few months ago when we met in a dingy café in Sulaymaniyah. He had explained to me how his father recently sold their house in Baghdad and bought one in Turkey. “If something happens here, we’ll go there”, he had said. “That is security for me.”

I keep thinking about what these reactions might mean for people whose aspirations and understanding of security is vested in a capacity to be mobile. Especially in an age where the workings of liberalism that ‘dark anthropologists’ have been criticizing over the last three decades is giving way to a naked security apparatus, right-wing triumphalism, and massive displacement, how could we think about our emergent notions of belonging? My conversations with friends in Iraqi Kurdistan have gradually moved this question to the center of my doctoral research, which looks at sponsorship contracts among Iraqi Kurds and internally displaced Iraqi Arabs (IDPs) in Iraqi Kurdistan. In the last decade, over 2 million Iraqi Arabs fleeing political violence have sought out a Kurdish sponsor who would allow them to stay in the Kurdistan Region of Iraq. For Iraqi Kurds, the process of offering sponsorship contracts (known as kafala) is highly fluid and legally unstable, involving heated negotiations with Kurdish authorities and humanitarian workers. Despite its tenuousness, Iraqi Kurdish civilians increasingly offer kafala contracts as a personal claim to sovereignty over this mountainous northern region, and to ensure its stability. For Iraqi Arabs, once obtained, sponsorship allows them to reside, buy property and find a job in the safe haven of Iraqi Kurdistan.

These contracts are frequently formal paperwork when completed would give the Iraqi Arab a residency card. However, its implementation is often flexible and highly differentiated, and comprised of different methods of surveillance. For example, the contract could be as informal as a verbal declaration provided to a particularly suspicious security officer at a checkpoint. In the Sulaymaniyah region, checkpoints have special kafala rooms where such relation-

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ships are forged or evaluated by security officers. Often-times, the Kurdish taxi driver passing through a checkpoint with passengers would give his phone number to the security, therefore being a guarantor (kafeel) to the passenger. If something happens to the beneficiary, or if the beneficiary commits a crime, the guarantor (the driver, in this case) could be penalized or called upon to pay the cost.

While these sponsorship contracts were given out of goodwill to former acquaintances, mostly urban professionals from Baghdad who migrated to Iraqi Kurdistan from 2005 onwards, that relationship is also changing. From 2013 onwards, with the rise of rural violence in Iraq, people from provincial districts of Mosul, Anbar and Salahaddin poured into Kurdistan. For Kurds, they were different than their urban counterparts: uneducated, and therefore difficult to trust. Moreover, this second wave correlated to the rural/tribal populations that were moved to Northern Iraq during the Ba’ath regime as part of the Arabization (ta’rib) policies. From 1974 to 2003, the Ba’athist government relocated poor, landless peasants from various parts of Southern Iraq to the Northern Kurdish region and Kirkuk. This history today has a bearing on who can reside where - if you are from Hawija, Kurdish authorities do not allow you to move to Kirkuk because a lot of Arab tribes from Hawija were put in Kirkuk throughout the 1990s. There is a risk, they argue, that if you settle, you can have a claim on the land.

I was often surprised to witness these relations that involved a great deal of trust, but also much suspicion which arises out of the long history of Ba’athist violence against Kurds and the contemporary concerns for security in Iraq. They involve highly moral choices, but also have legal justifications encoded in the Iraqi Civil Code. Their application is highly localized, and embodied in the masculine performances of security officers, but also constantly punctured by international legal claims raised by IDPs and humanitarian workers. They not only appropriate modern law’s legal structure that emphasizes sedentary nationality to regulate mobility, but they also invite a re-telling of Iraq through the perspective of forced displacement: one of the most recurrent and durable, yet strangely understudied, aspects of the history of modern Iraq. These relations could signal the complete breakdown of Iraq; Kurdish political parties in Iraq, after all, have agreed to hold a referendum sometime in the fall of 2017. They could also serve as an invitation in this ‘dark moment’, to attend to semi-institutional frameworks, buried moralities that resurface, and proverbial mechanisms of trust that people use despite ongoing enmities and prolonged violence.


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Bibliography
The “Spiritual Curiosity and the experience of God” project, funded by the John Templeton Foundation, 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. A belief in supernatural agents may build upon psychological biases in human cognition, but we think that faith is culturally constituted, and that this happens 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. In this project, we hypothesize that different cultural understandings of the mind—specifically, how separate the mind is from the body and whether it “leaks” out and affects the material world; how socially important inner experience is held to be and whether inner experience is thought to be what makes someone authentically themselves; and how imagination is understood—shape the way people pay attention to and interpret events they deem supernatural.

To pursue the research, we have built an interdisciplinary team. We are mostly anthropologists and psychologists, but we include a philosopher, an historian and a few neuroscientists. Working with younger scholars and with international scholars, we are taking a mixed-methods, multi-phase approach, combining participant observation, semi-structured interviews, quantitative surveys, and experimental research. We are currently conducting research in five different countries—China, Ghana, Thailand, the US, and Vanuatu/Oceania—and with four populations per country: urban charismatic Christian, rural charismatic Christian, and the urban and rural groups that best represent that country’s “indigenous” religion. These four populations give us both an apples-to-apples comparison and a chance to explore the impact of charismatic Christianity on the way people think about thinking and on their spiritual experience.

This summer, we are moving from indepth, ethnographically sensitive interviews to structured tasks that will help us explore the patterns we see in the open-ended interviews. We are adding standardized survey questions about body, mind and spirit. We will conduct an “epidemiology” of spiritual experience—something that has never been done. We are also planning to work with children of different ages to understand how children think about our different mental dimensions (really, the way children judge whether thinking affects the world directly, and how they draw inferences about other minds). We want to see if we can establish that these understandings become canalized as children age—as both Margaret Mead and Claude Levi-Strauss suggested. That is, we expect to see that children who are younger are more alike than older children, as those children become socialized in their different worlds.

In the coming two years we plan to continue the project with our international scholars and their communities. We hope to add data from India and Amazonia, and possibly beyond. Our intention is to collect as many rich experiences and cultural understandings of the mind, mental process and supernatural experience as we can to learn more about the way specific “cultural invitations” shape the way people experience God and spirit.
Osa and Golfito Initiative (INOGO): Collaborative
efforts for human sustainable development in Costa Rica

by KATHERINE DENNIS, POSTDOC SCHOLAR AND WILLIAM H. DURHAM, PROFESSOR

Just over 5 years ago, the Ambassador of Costa Rica to the
US invited Stanford to work with national scholars and local
leaders to design a sustainability strategy for its southern
Osa and Golfito region. The challenge was to find ways
to promote a healthy and productive human population
within a healthy and diverse ecosystem in a region widely
regarded as “the biodiversity jewel of Central America.”
The Ambassador urged us to collaborate on several key
problems in the region, including relatively high levels of
poverty, rapidly advancing African oil palm plantations,
and low rates of high school completion. Bill Durham, who
had worked and studied in Costa Rica off and on since the
1970’s, was one of several Stanford faculty to agree to a
leadership role in the effort, called INOGO (for the Osa
and Golfito Initiative), whose campus component became
based in the Woods Institute for the Environment.

Colleagues at Stanford and Costa Rica expressed surprise
when our integrated Costa Rican/US teams dedicated the
first year of INOGO to simply listening throughout the
region. We observed and participated in meetings, activi-
ties, and celebrations, plus jointly conducted hundreds
of surveys about local assets, issues, and institutions. By
listening, we learned that locals saw biodiversity as one
of the main assets for their communities, and saw high
levels of civic participation in local community groups (local
development associations, micro-finance institutions, etc.)
as another key asset. But they told us they were lacking
in interaction between communities, links to national and
international actors and funding sources, and adequate
training in local schools so that high school
graduates could move into decent jobs in the
booming, local ecotourism industry.

Together with local collaborators, we helped
develop strategic programs to address these
areas. One of them, called Stanford Environ-
mental Leadership and Language (SELAL)
program, works to promote environmental
leadership, sustainable rural economic devel-
opment, and English as a second language
(as required for good jobs in tourism) among
high schools students in the region. An-
other, called Caminos de Osa, promotes links
between communities, between the region
and the nation, and beyond, through a focus
on visitor-friendly circuits of rural ecotourism
businesses. A third program, the Experimental
Sustainable Palm Laboratory (LAPA),

experiments at making oil palm plantations more diverse,
more compatible with local flora and fauna, and more
sustainable for the years ahead. “A key satisfaction for
me,” said Durham looking back on the first 5 years, “is how
Caminos originated from our listening campaign, went on
to stimulate key forms of social capital that had been lack-
ing in the region, and is now completely run by Ticos” (that
is, by Costa Ricans). “It’s still early, but so far it looks almost
like a dream come true.”

In a similar vein, Katherine Dennis, currently a Postdoctoral
Fellow in Anthropology working with Durham, says this
about SELAL: “The program is entering a new phase in
which we’re strengthening existing collaborations and cre-
ating new ones that will lead to the long term sustainability
and success of SELAL.”
Department News

Conferences and Workshops

2017 American Ethnologist Society Annual Conference

The American Ethnological Society held its 2017 annual spring conference at Stanford University from March 30 to April 1, 2017. This year, the conference centered on "Exposure" as a theme, tackling topics and methods that treat exposure as a ground for making sense of urgent issues in the world today.

Exposure has long been part of many a knowledge maker’s toolbox, and it is certainly indispensable today for whistle-blowers, community activists, and investigative journalists who use exposure for their progressive projects of speaking truth to power. Over the years, no less now in the era of WikiLeaks, anthropologists have strived to mobilize methods of exposure for human enhancement, to illuminate otherwise unseen forces of domination with the hope of fostering new political potentials.

The conference examined, in different sociocultural contexts, how exposure is currently undergoing transformation, how its normalization is shifting with rapid changes in technology, how exposure is morphing in relationship to affective economies, and how anthropologists have historically handled exposure. It questioned what new work must be done in and outside of the academy in order to better understand as well as influence the shifting authority of this keyword in people’s lives.

The well-attended conference provided three days of lively discussions including 3 plenary sessions, 65 panels and roundtables, and several graduate students workshops and mixers. Stanford anthropology professor Matthew Kohrman, who organized the conference, hopes this conference will inspire attendees to conjure, visualize, and broadcast new reflections on exposure, its histories, processes, discourses, sentiments, and transformational effects.

Deborah Thomas delivering her keynote titled: "Exposure, Complicity, Repair"

Didier Fassin in his plenary titled: "Blow-Up: Exposing through Ethnography"

AES Editorial Intern and Stanford University PhD candidate Eda Pepi presenting her research

Dinner roundtable with Natalia Almada, Anand Pandian, and Angela Garcia
ANTHROPOLOGY IN THE CURRENT MOMENT. A FACULTY/STUDENT TOWN HALL MEETING
BY PABOLO SEWARD. 2ND YEAR PhD STUDENT

For this year’s annual faculty-student town hall, the Graduate Program Committee and the Graduate Student Organization decided to host a special event. The event, titled “Anthropology in the Current Moment,” brought the anthropology community together to reflect on the current political climate in the United States and elsewhere. The questions posed to event participants encouraged reflection on what it means to be an anthropologist, and to do anthropology, amid this rapidly changing context. To what extent does the changing economic and political structure of the university impact scholarship? What is the place of collaboration with ‘communities’ in anthropology today? Are the boundaries between academic knowledge production and communal knowledge production important? What are the advantages and stakes of sharing knowledge with state and other institutions? The event turned out to be well attended and lively.

“Anthropology in the Current Moment” was designed as a public forum, but was structured around two short keynote speeches and two panels. The first keynote was delivered by the chair, Professor James Ferguson, who dispelled the notion that academics produce arcane theories with limited applicability to everyday life. He outlined a long history of public engagement in anthropology, dating all the way back to Lewis Henry Morgan. The first panel, titled “Thinking Critically with Communities,” included Professor Angela Garcia and graduate student Koji Ozawa. Professor Garcia related her story about switching field sites as a doctoral student from South Africa to New Mexico, where she is from. Her main motivation for doing so was a dissatisfaction with narratives concerning heroin use in New Mexico. Koji shared similar thoughts on working with his own community, which was incarcerated in Japanese American incarceration camps during World War II. An interesting discussion followed about the place of personal and political commitments in conducting research. The second panel was titled “Thinking Critically with Institutions.” Here, graduate student Nethra Samarawickrema shared a detailed account of her collaboration with a government report addressing war crimes in Sri Lanka. The account highlighted how internal debates about how best to craft the report revealed tensions between the way anthropologists see the world and how others do. Firat Bozcali, the second panelist, talked about his experience with the Academics for Peace movement in Turkey. A petition signed by over a thousand academics against the Turkish state’s war crimes in Kurdistan resulted in widespread persecution, but also solidarity networks among academics. Professor Barbara Voss closed the panel with an informative, pragmatic look at the funding situation for the sciences and humanities in the United States today.

Over all, the “Anthropology in the Current Moment” town hall set a valuable precedent for future collaboration in the Department of Anthropology for upholding the value of critical academic production in difficult times. This was precisely the tone of the closing keynote, by Professor Sharika Thiranagama, who shared a moving story about how the open space of the university became contested during the civil war in Sri Lanka.

POLICING THE CITY: VIOLENCE, VISIBILITY, AND THE LAW
BY FIRAT BOZCALI. DISSERTATION WRITER

Policing is a flashpoint in many of the political crises being witnessed the world over. New contestations like Black Lives Matter have helped to push much scholarly reflexivity on what propels the violence of police around the world. To this end, the Urban Beyond Measure Research Initiative and the Department of Anthropology organized a two-day conference, Policing the City: Violence, Visibility and the Law, on March 29 & 30, 2017. The conference brought ethnographers and critical race scholars from around the world to pull apart some of the everyday conditions of policing and the policed, especially as incipient questions have emerged surrounding the ubiquity of visual technologies. Mobile phones, CCTV, body cams and social media are all part of a sphere of growing action that seems to be driving new wedges into discussions and lived experiences with policing and the state.

Organized around two prominent keynotes, one by Cheryl Harris of UCLA and the other by Didier Fassin of the Institute for Advanced Study, the meeting delved directly into incisive questions of how police act, upon whom, and how they relate to systemic forms of domination and direct and indirect violence. Harris’ address critically questioned the orchestration and use of debt in American policing, referencing the ways and practices that an indebted population is itself a commodity under capitalist rationales. Debt is valuable for both revenue strapped agencies and for capitalist exchange. Policing is both a racial question, but also a question of quiet extraction that transcends any uniformed ‘body’.

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Department News

Grants, Awards & Prizes

IAN HODDER WINS THE 2016 FYSSEN FOUNDATION INTERNATIONAL SCIENTIFIC PRIZE

Ian Hodder was recently awarded The 2016 Fyssen Foundation International Scientific Prize for his lifetime work in archaeology.

As a prehistoric archaeologist, Ian has been exploring material culture and its effects on social and human sciences as well as its influence in the overall directionality in human development. He argues that entanglement theory provides a non-teleological framework for understanding the long-term directionality of humans towards greater entanglement and dependence on things. While this dependence on things has allowed humans to evolve into more complex beings and take more energy from the environment, it also meant that humans are increasingly trapped and unable to solve global-scale problems.

Ian Hodder is the Dunlevie Family Professor in the School of Humanities and Sciences and Professor in the Department of Anthropology at Stanford University. In his recent work, Ian has focused on the entanglements between humans and material things. His book, *Entangled: An Archaeology of the Relationships between Humans and Things* (Wiley and Blackwell, Oxford 2012), explores the complexity of human relationship with material things and argues that the interrelationship between humans and things is a defining characteristic of human history and culture. Ian draws much of his research from his excavation project of the 9000 year old Neolithic site of Çatalhöyük in central Turkey, which was inscribed as a UNESCO World Heritage Site in 2012. This 25-year project has shed light on the development of one of the world’s earliest societies, the social and economic organization of the settlement, and the transformation from hunting and gathering to agriculture and civilization.

Founded by Mr. H. Fyssen, the aim of the Fyssen Foundation is to encourage "all forms of scientific inquiry in cognitive mechanisms, including thought and reasoning, which underlie animal and human behavior; their biological and cultural bases, and phylogenetic and ontogenetic development". The International Scientific Prize is an annual prize that is awarded to a scientist who has conducted distinguished research in the areas supported by the foundation, including ethology, paleontology, archaeology, anthropology, psychology, epistemology, logic, and the neurosciences.

For more information about the Fyssen Foundation International Scientific Prize and Ian’s laureate speech, please see http://www.fondationfyssen.fr/laureats/.

JIM FERGUSON’S *GIVE A MAN A FISH* WINS AFAA’S ELLIOTT P. SKINNER BOOK AWARD

Anthropology professor Jim Ferguson was recently awarded the Elliott P. Skinner Book Award for his book *Give a Man a Fish: Reflections on the New Politics of Distribution*, published by Duke University Press. In *Give a Man a Fish* Ferguson examines the rise of social welfare programs in southern Africa, in which states make cash payments to their low income citizens. These programs’ successes at reducing poverty under conditions of mass unemployment, Ferguson argues, provide an opportunity for rethinking contemporary capitalism and for developing new forms of political mobilization. Interested in an emerging "politics of distribution," Ferguson shows how new demands for direct income payments require us to reexamine the relation between production and distribution, and to ask new questions about markets, livelihoods, labor, and the future of progressive politics.

The Elliott P. Skinner Book Award is sponsored by the Association for Africanist Anthropology (AfAA), a section of American Anthropological Association. This annual prize is awarded to the book that best furthers both the global community of Africanist scholars and the wider interests of the African continent as exemplified in the work of Elliott P. Skinner. Professor Ferguson is the ninth recipient of the award and continues a tradition of outstanding contributions to Africanist Anthropology.
PROFESSOR JAMES FOX WINS THE 2016 RICHARD W. LYMAN AWARD

Anthropology Associate Professor James A. Fox was recently awarded the 2016 Richard W. Lyman award in honor of his outstanding commitment and engagement with Stanford alumni over the past 45 years. The award, established in 1983 in President Emeritus Richard W. Lyman’s honor, was presented to Fox at a private dinner on November 10, 2016. The Award recognizes one outstanding faculty member for extraordinary service to the alumni community and Stanford Alumni Association programs. Recipients generously donate time to alumni, go beyond the expectations of University appointments and embody the mission of Stanford Alumni Association.

NEW BOOKS

TANYA MARIE LUHRMANN AND JOCELYN MARROW
OUR MOST TROUBLING MADNESS: CASE STUDIES IN SCHIZOPHRENIA ACROSS CULTURES
University of California Press (2016)

Schizophrenia has long puzzled researchers in the fields of psychiatric medicine and anthropology. Why is it that the rates of developing schizophrenia—long the poster child for the biomedical model of psychiatric illness—are low in some countries and higher in others? And why do migrants to Western countries find that they are at higher risk for this disease after they arrive? T. M. Luhrmann and Jocelyn Marrow argue that the root causes of schizophrenia are not only biological, but also sociocultural.

This book gives an intimate, personal account of those living with serious psychotic disorder in the United States, India, Africa, and Southeast Asia. It introduces the notion that social defeat—the physical or symbolic defeat of one person by another—is a core mechanism in the increased risk for psychotic illness. Furthermore, “care-as-usual” treatment as it occurs in the United States actually increases the likelihood of social defeat, while “care-as-usual” treatment in a country like India diminishes it.

continued from page 19 - Policing the City

Fassin’s rich ethnographic work in France considered not only the structural conditions and useful legal categories, but also the ways that routine police practices of punishment evoke pleasure. Racialized bodies allow for emotive acts to be committed upon them under larger political conditions of unimportance. Taken together, the two keynotes provided an trenchantly coherent picture of the structural and everyday practices of policing as they have come to be unexceptional.

The conference benefited from a range of outstanding contributions across a range of themes and global sites, from police torture in Chicago, to xenophobic policing in South Africa, Pentecostal policing in Guatemala, the possibility of police protest in Uttar Pradesh, to police use of social media in Brazil, and the foreclosure of this new visibility from afar.

These contributions drove to the heart of the event’s basic concerns: How police’s role in ‘enforcing order’ clashes with the possibility of being held to account, whether transparency is a useful or sufficient condition, and the mundane uses of the law by some against others.

The conference was organized by Graham Denyer Willis (University of Cambridge) and Thomas Blom Hansen (Stanford University) and coordinated by Firat Bozcali (Stanford University).
MAJORS NIGHT--OCTOBER 13TH 2016
This year, Major’s night was held on October 13th and was a great success! Freshmen and sophomores were greeted by friendly faces of The Department of Anthropology. UG Committee Chair-Angela Garcia, Peer Advisors- Allison Perry and Sera Park, and UG Student Services Officer-Anahid Sarkissian were all on hand to field questions related to Anthropology and share the many exciting opportunities available to students through the department.

WELCOME RECEPTION: MEET AND GREET-- NOVEMBER 3RD 2016
This year’s welcome reception was held on Thursday, November 3rd in the Department of Anthropology. Undergraduate students from all years and academic backgrounds were invited to meet with Faculty and Department Affiliates over a dinner social. Each member of the Department of Anthropology presented their research interests and courses they typically offer. Students also introduced themselves, expressed their interest in Anthropology, and what they hope to gain from the event. The casual atmosphere allowed for engaging conversation and invaluable connections to be made within the anthropology community at Stanford.

UNDERGRADUATE AND GRADUATE DINNER-- APRIL 5TH 2017
The Department of Anthropology hosted their annual Undergraduate and Graduate Student Dinner during Spring Quarter. Students were invited to meet with current Anthro Undergraduate and Graduate students, learn more about their personal interests within the field, and further explore the many exciting opportunities available through the Department of Anthropology. After introductions, students engaged in lively conversation and invaluable networking over dinner catered by Farm Hill.
44TH ANNUAL WESTERN DEPARTMENTS OF ANTHROPOLOGY AND SOCIOLOGY UNDERGRADUATE RESEARCH CONFERENCE--APRIL 29TH 2017

Anthropology Seniors Sera Park, Allison Perry, and Kylie Fischer were selected to present their research at this year’s Anthropology and Sociology Conference held at Santa Clara University.

EXCELLENCE IN UNDERGRADUATE TEACHING IN ANTHROPOLOGY AWARD - MIYAKO INOUE

To select this year’s recipient, anthropology undergraduate students nominated professors, based on their learning experiences with the faculty member, inside and outside of the classroom. We received a number of nominations, and based on student responses and our own experiences, we are very excited to recognize Professor Miyako Inoue as the recipient of this year’s award.

Professor Inoue, not only through the thoughtful engagement with Anthropology that she provides in her classes, but also through her encouraging and unwavering support and optimism, has provided many of us undergraduates with a love for the discipline, and a sense of belonging to the anthropology community here at Stanford. As one student, who took her Pre-field research class noted, “Professor Inoue paid careful attention to each of the students’ projects and provided helpful feedback throughout the quarter. She was very supportive and encouraging of all of us going into research, and at this stressful point it was great to feel this support.” Another remarked, “both inside and outside the classroom, she has been a reflection of the kind of teacher I would like to be some time down the road.”

We are excited to have this opportunity to recognize Professor Inoue on her dedication to her teaching as well as to her students. Please congratulate Miyako Inoue on her well-deserved Excellence in Undergraduate Teaching Award for the 2016-2017 academic year.

HONORS/MASTERS PRESENTATIONS - MAY 22, 2017

Sera Park: “Fate, Belief, and Consolation: Fortunetelling and Divination in South Korea”

Kylie Fischer: “A Generation Without Memories: Understanding Pinochet’s Dictatorship Among Chilean University Students”


Justine Beed: “The Writer’s Keeper”

Undergrad Events

ALUMNI CAREER PANEL—FEBRUARY 16TH 2017
BY SERA PARK, ANTHROPOLOGY SENIOR

On Thursday, February 16th, four alumni from the Stanford Department of Anthropology joined the peer advisors for the department’s annual winter quarter event, “Career Panel: Exploring Careers in Anthropology”. Representing a variety of professional fields and applying their training in anthropology in a range of ways, the panel this year consisted of Avi Tuschman, founder and CEO of Pinpoint Predictive; Jennifer Flattery, Research Scientist at the California Department of Public Health; Sara Matlin, Bilingual Counsel at Alliance for Justice’s Bolder Advocacy Initiative; and Anna Malaika Nti-Asare, Teacher at Aspire Langston Hughes Academy and a writer. Students representing all years, both those seeking an academic path of interest to them, as well as those well on their way to pursuing academic passions, gathered over dinner at BEAM, to listen to the panelists share their undergraduate and graduate experiences at Stanford. Panelists discussed how their background in anthropology prepared them for the workplace and beyond, and they offered advice for students with a budding interest in the field.

Professor Sharika Thiranagama extended a warm welcome to the alumni in attendance and spoke about the importance of events like these through which undergraduates gain a better sense of the discipline they are pursuing, as well as establish connections with those who have paved their own paths using anthropology. After a brief round of introductions, our panelists offered a brief overview of the work that they do and also shared what motivated them to return to campus to sit down with Stanford students. Anna, the most recent graduate among the panelists (from the class of 2014), was particularly excited to be on the other side of the event that she herself once helped organize as a peer advisor. Avi, who received both his Bachelor’s and Doctorate degrees from Stanford in anthropological sciences, reflected on some of his concerns about students graduating at a time of steep economic change and said he wanted to share some of the insights that he wished he had received as a student. Jennifer and Sara both remarked on the sheer applicability of anthropology in the work they have done and their hope to convey how an anthropological training and perspective can be relevant.

Each alum present echoed the usefulness and importance of the tools that anthropology offered them in the professional world. For Anna, who is headed to Cambridge as a Gates Scholar, the most crucial asset was experience with ethnographic research. She commented on the value of this uniquely anthropological tool, and on how it has prepared her to put forth nuanced arguments in research as well as providing her as a teacher with the means to understand her students. Sara, similarly, discussed her experience conducting interviews, for which the pre- and post-field classes had prepared her well. She noted that these classes provided particularly important training for her work as an advocate for domestic violence victims, training that helped her enable the victims she works with to feel comfortable and to open up about their experiences.

Jennifer, whose first job after graduating was as a research assistant at the Veteran’s Hospital, recalled her excitement upon encountering Public Health as a field of study. Lured by the prospect of having a large impact on communities by applying research and by her interest in health and medicine, her background in anthropology has helped her understand how best to communicate with communities with different cultures, as well as to understand their notions of the environment, pollution, and health.

Panelists discussed how anthropology can inform the ways in which we think about networking. Anna said she likes to have a little bit of fun with what may look like a daunting process of making an impression on “important” people, that is, she tries to approach human interactions with ethnographic sensibilities, as well as pose questions that the other party hasn’t heard before, hoping that will render the conversation more memorable. Avi offered a pithy, yet convincing, answer on this issue: ask others for advice. He also highlighted the value of socializing and coming into contact with other peers at Stanford, each of whom has passions, stories, and tremendous potential for the future. Jennifer underscored the importance of staying open-minded, as well as doing what she called “throwing a bait”, that is, by sending out the qualifications and interests which distinguish you to potential employers, one is more likely to captivate those employers than one can by simply submitting applications for open positions.
Before breaking up into an informal networking session, Allison Perry, who is serving as a peer advisor with me this year, posed a question to the panel about “relevance” of the degree since Anthropology students can feel they are pursuing an academic discipline that is detached from more “practical pursuits” – especially here at Stanford, where so many students obtain high-paying, secure jobs in the tech industry. She asked about the skepticism and uncertainty the panelists may have faced as an anthropology majors, and how they have dealt with such concerns. Anna empathized with this point, but said that ultimately, it may all come down to confidence and to “knowing” that one can apply the toolkits offered by an anthropological training to a gamut of professions and fields. Avi highlighted the importance of being true to one’s personality and passion, which in his case, encouraged him to choose the path of entrepreneurship that incorporated his profound interest in heritable personality traits.

As a senior who has been reflecting quite a bit on where to take my love for anthropology, I found this evening full of informing perspectives of the broader world, much honest advice, and above all, a reminder of my love for anthropology, a study that has equipped me with not only bountiful theories and methods for the field, but also, a way of seeing the world. I hope that for those of us leaving Stanford in just a few weeks, as well as for those just finding their path among the myriad of opportunities that Stanford has to offer, the Career Panel was able to demonstrate the thoughtful engagement with the world beyond our classrooms that anthropology is able to provide.

INTERVIEW WITH ANDREW BAUER—APRIL 26, 2017
BY JADE ARELLANO, ANTHROPOLOGY SOPHOMORE

On April 26, 2017, Sera Park, one of the undergraduate peer advisors in Anthropology, and I interviewed Professor Andrew Bauer to gain insight into his experience as an archaeologist and academic, as well as to expand our understanding of the research questions driving his work in human-environment relations.

Professor Bauer is interested in the history of archaeological thought and theory and his research focuses on how archaeologists utilize artifacts to weave a narrative of the past. He is particularly interested in how stories are selectively pieced together through material remains, and the political work that such stories do with respect to contemporary concerns for land use and environment. This interest encompasses discourses of nature, environmental history, and the ways that materials produce and reproduce social difference. In this interview, we ask questions about how he came to these interests, how he has developed and pursued them in his education and career, and what advice he might have for current undergraduates in anthropology and archaeology.

Professor Bauer recounted how his passion for archaeology developed at a very early age: his mother enrolled him in summer classes at the Museum of Natural History when he was in primary school, where he was able to explore topics in archaeology, anthropology and geology. He pursued this interest into his undergraduate education, conducting research in Turkey and Nepal, where he became fascinated with the collaborative practice of archaeological fieldwork and with archaeology as a locus of intellectual curiosity. It is this intellectual curiosity that motivates Professor Bauer’s career as an academic, and he explains that he is thrilled by the unpredictable ways in which excavated materials shape and reshape research questions.

We were particularly interested in the ways that Professor Bauer’s work extends beyond academia into the realm of policy. His research findings in central India establish that a lot of the unique ecology of places that are now being defined as spaces of nature are in fact a product of human land use and that, to retain the biodiversity in these spaces, certain types of land use need to continue. While this research is still very much ongoing, it can serve to inform policy about ways that land-use can be incorporated into a plan to manage natural spaces consciously and sustainably.

To close the interview, we asked Professor Bauer what advice he could offer undergraduate students that he wished he would have known as an undergraduate. He explains that the road to academia was much more difficult than he’d imagined, and encouraged us to take advantage of valuable advising resources. He also encouraged us to be active within the academic community and enthusiastically seek opportunities to publish research, an invaluable experience both academically and professionally. Finally, he reminded us that while our moment as undergraduates is a valuable time to prepare for what comes next, it is also equally imperative that we use this time to enjoy and explore the depth of experiences that are available. Sera and I are exceedingly grateful to Professor Bauer for his time and for sharing his archaeological insights with us and with the larger academic community here at Stanford.
Dear Friends,

Greetings from the field. A few days ago I was in a village hamlet in the rural southwest coastal zone of Bangladesh, talking to a wizened family matriarch – shrunken but sharp, with a mischievous glint – about what life was like before the area was enclosed by an earthen embankment, part of a massive delta-wide engineering project undertaken by the then-government of East Pakistan in partnership with that of the Netherlands in the 1960s. She recalled travel between her in-laws’ home and the nearest small town by boat, and the fact that their homes were built on high plinths so that during the monsoon water wouldn’t flood their living space. It was a time of jol ar jol, water and water as far as you could see. Now, the rivers are all dead, or dying, she says. Today, I’m in the Bangladesh Meteorological Department in Dhaka talking to Bangladeshi and Norwegian meteorologists about the problems of data storage and manipulation. Fieldwork topics of conversation span the vertical, from the actual grassroot in the village (and beneath it, the soil and groundwater and their gradually increasingly salinity due in part to oceanic incursions and in part to a recent history of corporate saltwater shrimp cultivation) to the geostationary satellite that casts its telescoping eye perpetually over the Bay of Bengal. In short, from the subterranean to space (or at least the high upper atmosphere).

I’m researching the meteorological imagination in Bangladesh, and thus am spending my time with people who deal with the weather as a potential daily problem, namely, coastal rice farmers and meteorologists. Each season brings with it its own challenges ranging from cyclones and accompanying storm surges to drought to the Kalboishakhi evening thunderstorms to heavy monsoon rains and corresponding floods. To say that any one event constitutes climate change would be epistemologically suspect since the way we know climate is comparative, statistical, and in aggregate either over the course of a life or in a regression model and the way we know weather is synoptic, observational, experiential, and occasionally tinged with fear. Of course global warming is happening, and of course those living in coastal Bangladesh will see more catastrophic weather and seawater incursion with greater frequency, but in-country at present so much of the discourse on climate change has been ceded to the realm of international development. And so, projects and five year plans abound, usually in collaboration with various government departments casually referred to by acronym: DAE, BWDB, BMD, MODMR, ad infinitum, and with other local NGOs, other international partners and affiliates. Many such programs aim to help the “poor farmer” cope with environmental change both real and imagined. Actual “poor farmers” tend to self-identify as bhumihin – landless – or as workers if they receive a daily wage for their work out in the rice paddy fields, or as seasonal laborers if they cultivate crops for half the year and pursue other kinds of work for the other half. A thousand other concerns vex the lives of coastal farming families in southwest Bangladesh, and minute differences in
April is a harvest month where the boro dhan crop (groundwater-irrigated rice) is cut by hand and threshed by machine. Here, the threshing happens in the freshly-hewn field, and there is so much work to be done that a day’s wage this month is 350 Tk. for women and 500 Tk. for men, with meals included.

class have a large impact on whether and how a family might be able to sustain themselves and think of the future as something available to them and their children, something they might have jurisdiction over as opposed to simply adjusting to whatever new hardships may arise. Risk saturates the lives of coastal residents on a number of fronts, certainly there are many environmental and weather-borne challenges, both short-term and enduring, coming from storms and chemicals and transboundary water and air pollution, for example. But risk is multimodal and either exacerbated or minimized by all the sociological categories: gender, age, class, caste, rank, educational background, party affiliation, marital status, land ownership. Everything we theorize.

There’s a perception in the city that rural life is laid-back and simple, or that farmers don’t know about science and politics. Cut to the village, where a group of landless women and men are filing a Right to Information Act request to access area land records, who are explaining the nuances of inheritance law and different systems of land tenure to me and all the ways that the rules are broken in practice. There’s a qualitative difference between those who are oppressing you who live nearby, who are known and who are intimates — you’ll go to their kids’ weddings, for example — and those who are absentee landlords living in the nearby town or in the regional city. Litigation is one means of harassing someone, and frequently, legitimate cases usually having to do with illegal land grabbing or occupation, are immediately met by countersuits of fabricated accusations filed against someone’s entire family, which means years of battle in local courts. Risk is heightened in so many ways.

The landscapes here are beautiful, resulting in some cognitive dissonance about what the earth contains, its unseen histories, its underground sources of danger and possibility. Land is everything: it is the stuff and substance of one’s livelihood, it is one’s security, it is nourishment and home and inheritance. But maybe most of all now, it is squandered opportunity, the could-have-been. Land is so often lament. Weather and water are more neutral, factual really. Even their destructive possibility is something that one must simply deal with as it comes. Right now the major challenge is getting the boro dhan (groundwater-irrigated rice) cut, dried, threshed, and stored before the evening rains arrive, lest the crop go bad and months of work be squandered while debts to be paid remain outstanding.

So much more to tell you, about weather visualizations and forecast, about meteorological nationalist sentiments, about catastrophe temporalities and nested global jurisdictional hierarchies, about loss and longing and information and so much else. But this will have to wait for the next missive.

Stay strong, Dilshanie
When I talk with people around the archaeological site of El Tajín about *como era antes* (how things were before) the first response is usually “*puro monte*.” The multimillion dollar presidential project—that excavated more than 30 structures and built the museum—was still decades off, and few tourists visited the site. Everyone spoke Totonac, and they lived far away from each other, by their *milpas*, rather than in the small congregated communities that now dot the landscape. Most importantly, there was *monte* (semi-evergreen tropical rainforest, if you want to be technical). Before the cattle ranchers came in and bought up all the parcels around the site (through means legal or otherwise), the *monte* was dense, with deer, peccary, armadillos, and other game animals to be found amongst the massive, old-growth ficus, cedar, mahogany, and chaca trees.

Wandering behind the archaeological site today, outside of the area open to the public, it’s easy to believe that I’m in *puro monte*. I’m slowly being consumed by mosquitos and chiggers, and the skittering of lizards among the carpet of dried leaves precedes my every step. Around a bend in the trail, however, a concrete pylon materializes. One of four, it served as a base for an oil well (sealed 1939) whose material remains I’m currently mapping. Meters away, a concentration of firebricks—with stamps from the Compañía Industrial de Zacatecas (Zacatecas, Mexico), Evens & Howard (St. Louis, MO, USA), A.P. Green (Mexico, MO, USA), and John G. Stein & Co. (Glenboig, Scotland, UK), among others—tells a story that I can’t quite reconcile to the accounts I’ve heard of *puro monte*. What was this oil well doing inside El Tajín’s monumental core, in such proximity to so many pre-Hispanic mounds and terraces? How did it get there, how did it persist, and how did it become so overgrown?

Fundamentally, I’m interested in the historical and social exclusions necessary to make a site like El Tajín. Reconstructing and maintaining the monumental core of the pre-Hispanic city involves bringing certain periods of the past to light while obscuring others. For example, the oil well appears in no map of the site, and more than a century of scholarship has produced only scattered references to it. Certainly, oil and its effects aren’t the only exclusions of this kind. This line of questioning has taken me out of the site’s installations and into the communities surrounding El Tajín. In talking with local authorities, amateur historians, and a variety of ritual specialists, *caminos reales*—intercommunal trails used for most of the 20th century—came up often. So I spent two field seasons mapping these trails and tracing their associations. What things came up in relation to trails—in interviews, in casual conversation, and during the mapping process? The answer, as it turned out, was all sorts of things: “when we talk about *caminos reales*, we talk about everything,” as one of my interlocutors likes to say.

In story-treks (walking interviews along specific routes), I’ve found that my interlocutor wasn’t exaggerating. Even the *caminos* that are no longer passable reference a variety of histories that are both locally well-known and historiographically obscure. For example, the *camino* that linked the community of El Tajín (one kilometer to the south of the archaeological site) to the municipal capital of Papantla has a few common points of reference. The first is the cemetery called El Mixon. For some, the name is a Totonac-language rendering of *mesón*, a place of rest and
refreshment, but, for others, the word suggests a bitter smell linked to the flare gas from nearby oil wells. Second is the hill called Trakgátlokgo; the pronunciation evokes the sound a horse’s hoof makes when pulled from deep mud. Because this hill was an obligatory point of passage on the way to Papantla for communities south of the archaeological site, it was a favored ambush point; campesinos who’d gone to sell their vanilla in Papantla had to be careful on the way back. Following the caminos reales in this way has proven a productive way of investigating the archaeological site’s environs—touching on themes like oil, vanilla, and violence—without presuming the importance of its legal boundaries.

At the same time, the archaeological site itself is hardly monolithic. The second day after beginning research at El Tajín in 2012, the custodians’ union seized the administrative offices and held them for two weeks. Protests alleging corruption, asking for funding, and criticizing a lack of tools and material were commonplace. I was familiar with academic debates over the site’s interpretation, but the day-to-day labor of maintaining and administering the site (and the innumerable conflicts that entails) were as foreign to me as they were familiar to all who worked there. Since then, I’ve spent a good deal of time conducting participant observation among the custodians, as they sell tickets, check backpacks, tally up visitors, rake leaves, and observe tourists. Tourism at El Tajín is irregular—the busiest days of the year may see 15,000 visitors, while most see closer to 100—and so there’s often time to talk. In casual conversation and formal interviews, we discuss topics of mutual interest: how the work and custodians have changed over time; labor politics and disagreements with the administration; and life histories. Participant observation with the administration looks more like an ethnography of bureaucracy; I spend time hearing about plans, taking photographs for reports, and tracking the flows of paperwork that take up much of the administration’s time.

I’ve used this letter to reflect on my research process, and it’s ever-evolving. I don’t know how it will all turn out; I don’t quite know what to make of the monte and the oil well, of the caminos reales and the archaeological site. While in the field, I focus on the day-to-day of fieldwork logistics and social commitments. I am far from the first anthropologist to do research overlapped with at least four doctoral and nine licenciatura students— that I know of. So, much of my leisure time is also dedicated to the things my interlocutors think an anthropologist (and a foreigner from Alaska, no less) should know. Birthdays, funerals, patron saint feast days, convivios, and the all-important saludo (stopping by to say hi) are the stuff of everyday life, but most of the time I’m content to return at the end of the day, work on my field notes, and watch a Turkish telenovela with my landlady (Kuzey Güney, at the time of writing; she insists that the Turkish ones are the best). While El Tajín continues to fascinate me for academic reasons, it’s this day-to-day convivencia (“life in the company of others,” as the Wikipedia article eloquently puts it) that makes fieldwork personally worthwhile.
Letter from the Field

by Grace Zhou, Field Researcher

Yulia, Oksana, Vika and I sat in a small kitchen with powdery pink walls sipping bitterly strong tea, a habit some of the women said they picked up from time spent in jail. We were in a community center for women who use drugs—a modest apartment where women come to sleep, hang out, do their laundry, cook, and bathe. Yulia and Oksana, both in their late 40s, were reminiscing about the Soviet Union. They had come of age here in southern Kyrgyzstan during the late Soviet period and experienced the end of socialism just as they embarked into adulthood. Tall and androgynous Yulia had been trained as a cook, but was currently without a job or home. She’d come to this community center in Osh from the nearby town of Jalalabad to inquire about a rehabilitation program run by another local organization. She heard that she’d be provided with a place to live in exchange for performing daily domestic tasks—cooking and cleaning for the rehabilitation center’s mostly male clients. “In Soviet times, everyone had to work,” Yulia was saying, looking me sharply in the eyes for emphasis. “It was difficult to not work. If you were just sitting at home, someone would come knocking on your door after two or three days, asking if you were ok and if you needed a job. If your family needed help, the state provided it.” Oksana used to work at the military hospital in Osh. Now she had a hard time finding anything other than on-and-off work cleaning public baths and saunas—one of the few things in the city open to “narkomanki” (female drug users).

Vika listened to these nostalgic laments sullenly. Only 20, she had never experienced this past that Yulia and Oksana described. She supported herself through sex work. She was silent as the others talked. Her face was pallid and bloated. She was staying at the community center as her kidney failure advanced. Her mother struggled with alcoholism and couldn’t provide her anything. Even public hospitals were reluctant to take in someone like her. It was tacit knowledge to everyone working and staying at the community center that she was dying, from lack of both familial and state care.

I have been shuttling between disparate worlds nested within southern Kyrgyzstan’s city of Osh to study problems of work and welfare after deindustrialization and the end of socialism. Like elsewhere in the Soviet Union, full employment and state welfare had been guaranteed under the socialist planned economy in Kyrgyzstan. In Osh, industry and production abounded. Soviet citizens were compelled to labor, and in return were provided with free education, medical care, and other social services. But all factories shuttered after 1990, including the Textile Plant, which was at one time Osh’s largest employer with over 11,000 workers. In place of the guaranteed provision of work and welfare, unregulated markets burgeoned. Bazaars selling various goods from China and Turkey eventually became the visibly dominant source of livelihood in the country. (And at the community center, clients reminded me that the drug market ballooned in parallel.) Hafisa, a middle-aged Uzbek woman who now works as a seamstress from the comfort
of her home, was one of the early “chelnoki” or suitcase traders—predominantly women—to ford into the uncertain terrain of new markets. Starting in 1992, Hafisa took arduous overland journeys to Turkey, China, and Afghanistan to buy and sell everyday necessities like flour, dishes, utensils, and textile materials to support her family. Sitting in the courtyard of her house, surrounded by fruit trees, grape arbors, and strawberry patches, she told me proudly that she funded the wedding of her two brothers and two sisters this way. No one else in the family had work in those years, so everyone relied on her.

These and other conversations about work and welfare kept returning to relations of care—familial obligations and familial abandonment. Yulia, Oksana, and especially Vika’s lack of access to care troubled me, and I discussed their predicament with staff of the local organization that ran the community center. Our conversations always circled back into exasperation and defeat. One of my central research questions coming in had been, how do intimate configurations scaffold alternative pathways for the distribution of wealth, resources, services, and care in a society where the formal modes of state redistribution have collapsed? But now I was also preoccupied by the failure of intimate kinship ties that so many people in Kyrgyzstan came to rely on after the dissolution of the socialist dream of a stable life and ever-bright future.

I’ve also become interested in practices of obligation and care among those who are not biological kin. These non-kin relations often come to be labeled with familial terms. On a broader scale, they might be referred to as “communities.” I am exploring how relations within “communities” influence social obligations, resource circulation, and the distribution of care among different groups of people who are navigating the space left behind by the collapse of the socialist economy and welfare system. I have had to comfort Anora, a businesswoman with a lingerie shop at the bazaar who prides herself for being self-made and self-reliant, when one of her salesgirls bitterly criticized her for profiting off of someone else’s (the salesgirl’s) labor. Anora told me through tears that she’s known her two salesgirls for over a decade, since they were still teenagers. She considers them to be her younger sisters. She revealed that she had given this particular salesgirl $12,000 USD in order to buy an apartment. The criticisms directed against Anora devastated her because she felt that this relationship that she had invested so much in was being reduced to one of mere business.

I too am being drawn into various relations of care and obligation. While working as an attendant at the community center, I bonded with Asya. Asya swings between heroin and methadone use. She is also an itinerant soothsayer, who builds on the reknown of Tatar clairvoyance. She told me that she had no living relatives she considered to be “rodniye” (a multivalent term that translates as “native” and “natal”), but that she saw me as “rodnya” because my habits and demeanor reminded her of her late mother. Outsiders who heard about my work at the community center warned me that clients would try to command my pity and demand money. But more often, Asya would use the spare change she procured from her new “husband”—a disabled man she had recently moved in with—to buy lunch for the both of us. She lit candles and murmured chants that would hurry along my pregnancy (despite my protests that I wasn’t ready for pregnancy). She also confided thoughts and ideas to me that oftentimes frightened me, and I felt the weight of her half-worded requests to help her work through both emotional and material troubles. I am still in the process of figuring out what I have to offer. So it is that I began my research with scholarly questions, but keep arriving at moments that demand not analyses (at least not yet), but entanglement, investment, and care.
As I sit down to write this ‘letter from the field’ I am, paradoxically, in building 300. Just as I was occasionally ‘in the field’ some years before my fieldwork officially began, I am occasionally ‘on campus’ during my fieldwork year. I had tried, initially, to give an overview of my work in this letter but I couldn’t make it work. The field is too close to me for that, even while sitting in Stanford. Instead I will try to write about something which has been in my thoughts a lot lately, in the hopes that my writing and thinking can find common ends.

The conference room is one end of an office space, converted from an old warehouse only 500ft from the water in downtown Oakland. It is too large for the group assembled there. I sit in an office chair taken from a stack in the corner. The circle arcs to either side of me, the youth of Project WHAT! (We’re Here And Talking) are in the middle of an exercise. Everyone in the room (except me) is CIP, that is, the child of an incarcerated parent. For the exercise, they are prepping answers for the questions they may face on panels, as part of their advocacy work (the ‘and talking’ part). The program coordinator asks “do you think your parents belong in prison?” People, apparently, ask blunt questions. Kayani is unfazed “I think my dad made bad choices and that’s why he is where his is today, I do want to say though, that we shouldn’t be blamed for our parents mistakes. We’re our own people and we deserve not to be judged, blamed, or labeled for our parents’ mistakes.” The room erupts with praise for that answer. That last part, starting with “we deserve...” is one of the 10 rights on the CIP Bill of Rights that PW! is promoting. Dropping it verbatim into the answer was smooth.

In another conference room, the Audre Lorde room in the Women’s Building, Mission district, San Francisco, a group of 40 people have gathered for the Re-entry Council’s quarterly meeting. Folding tables are arranged to make three sides of a rectangle, the open fourth side is public seating. Representatives from twelve city and state agencies are arrayed along the tables. District attorneys, SF police, SF sheriff, and three kinds of probation are all represented (youth, adult, and federal). The topic is ‘Decision Point Analysis’. A previous report, never directly mentioned, condemned the city for ‘racial and ethnic disparities’ across criminal justice decision points: arrest, bookings, pretrial diversion program eligibility, and convictions. Adult probation,
SF sheriffs, police, public defenders, and district attorneys have all been required to conduct their own investigations into these ‘decision points’. The representative for the DA defends her agency from a criticism that is never actually delivered: “I believe that everyone here is honest and well-meaning but outcomes of our decisions can be outcomes we aren’t trying to achieve. That’s why we need to analyze all decision points with data and see whether they’re based on a legitimate factor like criminal history, or illegitimate factor like race.” Of course, criminal history (really contact with the criminal justice system), like almost every other possible factor, is a proxy for race. Criminal history is determined by decision points already passed, themselves colored by ‘racial and ethnic disparities’. In this system, there is no ‘before race’.

I am have recounted these two moments because they are both instances where people are making claims about choices and what they mean. The question of choices, of who makes them and who is responsible for them, is inescapable. The men in county jail number 5 have told me on countless occasions that their own choices led them to their current situation. Taking responsibility, I am assured, means claiming the consequences of your own choices. It is worth noting, however, that I am usually told this in the context of conversations about what these same men will do after their release. “I am here because of the choices I made”, I was told by Rodrick, sitting in a glass-walled interview room, “but I won’t make those choices again, I know better now.”

These claims are all situated between two choices, one that has passed, and one that is coming: parents’ choices and their children’s choices; prosecutions made and prosecutions expected, life before incarceration and commitments made to life after. The cycle of incarceration and the moment of bifurcation, where life could have been, or could still be, otherwise. Still, there is something else I would like to draw attention to here: the way that responsibility is allocated within this distribution of choices. Incarcerated men are, demonstrably, a locus of responsibility. A whole juridical apparatus exists to hold them (quite literally) responsible. Their guilt is so profound that their children must insist on their own innocence. Indeed innocence, ostensibly the foundational question of this apparatus, is so overwhelmed that it barely registers in the operation of the jail. This, even given the fact that a jail is a place where people are held awaiting trial. Everyone incarcerated there is, at least constitutionally, innocent. Some of the men I know in San Francisco jails do proclaim their innocence, but none have disputed that their own choices led them to their current situation. Their choices, it seems, are not so much about whether or not to commit a given crime, but are instead about the kind of life they choose to live. To run the streets, not to be at home.

But aren’t other choices involved in the current situation? What about the decision points of the city’s departments? Here responsibility is decidedly more abstract. Decisions points, moments where particular bodies are sorted for freedom or capture, are bundled into data. The moment of decision and all the responsibility that might cling to it are dissolved, dissipated among instances. Lives are disaggregated into factors, some ‘legitimate’, others not. Concurrently, the person making the decision utterly disappears. I am convinced that this dissymmetry, between the disappearing agent of the criminal justice system and the transfixed subject of the criminal justice system, is profoundly generative. I don’t yet know how.
Developing Personhood: The Making of Self Through Indian Classical Music

by CHARU SRIVASTAVA, UNDERGRAD ANTHROPOLOGY MINOR

Indian classical music, a traditional form of music that originated almost 2000 years ago in the Vedic period, is deeply engrained in Indian culture. It evolved into two main styles – Hindustani music in North India and Carnatic music in South India. Like any art form, the mastering of Indian classical music requires immense discipline, dedication and devotion, especially towards one’s instrument and teacher, the guru.

While living in India during my middle school years, I had the chance to begin classical Hindustani violin lessons under a guru at my school; however, after moving back to America in high school, I discontinued violin classes and lost touch with the art form. I often longed to return to my roots, so at Stanford, I joined the university’s chapter of an international organization, SPICMACAY (Society for the Promotion of Indian Classical Music and Culture among Youth). SPICMACAY offered me a window into the life I had left behind. Listening to the other classical musician who had grown up completely in America was often a deeply introspective and enriching experience for me. The South Asian diaspora in America has made active efforts to preserve the practice of this art form. I wanted to better understand how the youth uses Indian classical music to connect to their cultural and historical roots, develop their personal identity and give meaning to their lives.

Gurus in America are often renowned musicians who have trained extensively under legendary classical maestros in India, and are now passing on this knowledge to talented young students abroad. Many students in Stanford SPICMACAY have been learning classical music from a guru since they were 5 or 6 years old. During the interviews, I asked two students learning Hindustani music how classical music helps them identify with Indian culture, enriches their life and influences their experience growing up in America. I found that their extensive immersion with Indian classical music significantly contributes to their sense of identity by fostering their cultural identity and knowledge of traditional values.

Indian classical music strengthens the diaspora individuals’ connection to their roots and helps impart important cultural values like respecting elders, helping others, and maintaining discipline. Since music often runs in the family, it provides an opportunity for parents to pass on cultural knowledge to their children, effectively bridging generational gaps and establishing intergenerational relationships.
Aditya, a tabla player from Texas, started learning to play the Indian drums after his mother noticed him tapping the kitchen table as she sang and cooked. Although he has also learned Western classical violin, Aditya finds the guru-shishya parampara, or teacher-student tradition, unique to Indian classical music and considers the relationship a defining experience for him. “I think it’s been amazing, and I think a huge reason is because our gurus are not normal. I also learned Western classical violin, and there the teachers are like you come, you play for 45 minutes and then you go. It’s very strict on time, very money oriented, there’s just no connection. It’s just like a transactional kind of thing. And Indian classical music, when you have the right guru, who’s learned from the guru-shishya parampara, completely new level of connection. You’re like their son. They don’t give a shit about time. They don’t even plan classes. My teacher will come, have no idea, but he wants inspiration from the students. When we show that, then he’ll come up with so many ideas, then it’s like a waterfall of information, and you have to just catch it.”

Aditya was fortunate to learn from a renowned guru in America, Pandit Shantilal Shah. The tabla classes and his guru further shaped Aditya’s personality, as he learned and adopted many values integral to Indian culture. “What I took away most, apart from the music, are life lessons. He [the guru] taught so many great lessons. First of all, respect. Every time I see him before class, we touch his feet. So that just taught respect for elders. We’d always set up the room, clean things, you just learned to do that immediately. That taught me, even when I saw other activities, older people, or adults, cleaning something, it was just an instinct, to go help. It’s now an engrained habit because of that. So respect was big, respect for elders, respect for music, to treat it very seriously.”

Devangi is a Hindustani vocalist who grew up in the Bay Area. Indian classical music is deeply engrained into her identity, defining her and the way she interacts with people around her. Whenever she meets someone, Devangi always thinks about how she can use music to relate to that person. “I think whenever I meet an Indian person, or a person from India, I would say the first thing that comes to mind is ‘how I can talk to them about music?’ Because that’s such a big part about what India is for me. The language, the festivals, the music, the food, the values. That’s kind of what my culture is to me. Like living outside of my country, those few things. And so, I’m always trying to steer the conversation to music, and to learning to sing a bunch of songs or ragas in different languages. Whenever I meet someone who speaks a different language, I feel like I already have something in common, because I already know that song in that language.” Devangi can sing classical songs in Hindi, Marathi, Bengali and Tamil, and although she is also a fan of contemporary Bollywood music, she said that classical music reminds her, “of a different part of who I am, it’s what I come back to when I want to connect back to who I really am.”

Indian classical music is a rich and complex tradition that requires years of dedication to achieve mastery. Although indigenous to India, the Indian diaspora has preserved and passed on the practice of this art all over the world. Indian classical music provides Indian youth growing up in America with an opportunity to understand and appreciate the cultural values of their ancestry. In addition to fostering their cultural identity, my interviewees described how this practice has also taught them to express their emotional self and influenced the manifestation of their spiritual self. Music allows them to enter a special space that is at once rhythmic, social and enriching, but also private, safe and peaceful.
1950

Nancy M Williams (BA 1950)
Honorary Reader in Anthropology, School of Social Science, University of Queensland
I continue as co-editor of anthropology journal Oceania and also to work with Yolnu woman, Langani Marika, on her life story. I also continue to be engaged as a consultant by Indigenous organizations and State entities in matters relating to natural resource management and native title.

Charles O Frake (BA 1951)
Professor of Anthropology Emeritus Suny Buffalo and Stanford University.

1960

Lynda Lytle Holmstrom (BA 1961)
Professor Emerita, Sociology, Boston College.
The update request triggered a bit of nostalgia. The fact that I even have an academic career is due in large measure to Dr. Felix Keesing who one day, out of the blue, invited me to do a master’s degree in anthropology. He thought it intellectually best to study at more than one place, but he knew that my graduate student fiancé (now husband) would still be at Stanford finishing his Ph.D. and suggested I use my time on campus to get a M.A. Instead, I worked as a research assistant in the Sociology department while I figured out what I wanted to do in life. Because of Keesing’s untimely 1961 death I never had a chance to tell him about my subsequent Ph.D. in sociology, that his belief in my academic abilities was justified, and that his career support of a woman in 1960-61 was remarkable. Here, at least, is a belated tribute.

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

Frances Ann Hitchcock (AB 1968)
Senior Advisor, Scientific Collections and Environmental Safeguards, National Park Service. As part of the National Park Service (NPS) centennial, I curated a year-long photography exhibit “100 Years of America’s National Park Service: Preserve, Enjoy, Inspire” at the Smithsonian Institution’s National Museum of Natural History (closing August 2017). I lead the NPS benefits sharing program, a new authority from Congress, enabling parks to share in monetary and non-monetary benefits resulting from commercial application of research results from permitted scientific research in parks. I also coordinate NPS technology transfer applications, patents, and employee inventions, and facilitate preparedness, mitigation, response, and recovery for national disasters impacting natural and cultural heritage.

Anya Peterson Royce (AB 1968)

George Gmelch (BA 1968)

Savannah T Walling [Elaine Walling] (BA 1968)
Artistic Director, Vancouver Moving Theatre; Associate Artistic Director, Downtown Eastside Heart of the City Festival; Artistic Director, Weaving Reconciliation Project.
CO-PRODUCED with colleague husband Terry Hunter: The 23th Annual Downtown Eastside Heart of the City Festival, a two week celebration of artists, art forms, cultural traditions, history, activism, people and stories about the neighborhood; The Survivors Totem Pole raising and pot-latch witnessing ceremony (carver Bernie Skundaal Williams/Gul-Kitt-Jaad-Golden Spruce Woman); Realms of Refuge (with Toronto’s Jumbles Theatre)- evolving gallery residency brought together over 150 artists and community members to create/animate miniature worlds expressing ways we remember and create refuge and renewal. Performed: Bah! Humbug!, an east end adaptation of Dicken’s “Christmas Carol” co-produced with SFU/Woodwards Cultural Programs (Ghost of Christmas Future); Sing with Barvinok Ukrainian choir. In Development: co-writing a new script - Weaving Reconciliation - with aboriginal artists Renee Morriseau and Rosemary Georgeson and planning 2018 tour; 14th Annual Downtown Eastside Heart of the City Festival. Family: Son Montana Hunter completed MA dissertation, King’s College, London, UK.

Robert Katz [Roberta Reiff] (BA 1969)
Associate VP for Strategic Planning, Stanford. I continue to be a member of the senior administrative team at Stanford, but have also begun a study of the iGen (also called Generation Z) culture, together with a linguist, a sociologist, and a cultural historian. Our study is in its early phases but will ultimately focus on language usage and expressed and observed values, norms, and behaviors in a variety of contexts.

1970

Stephen F Jones (BA 1970)
Retired. With friends we hiked across Norway from hut-to-hut last summer. Learned about the original construction of their railway with wheelbarrows. Learned they made good use of a WWII German barracks in Finse by converting it into a great micro-brewery. Not surprised by the current tribal mentality in the political scene!

Robert B Spurr (BA 1971)
Integrative Medical Practitioner

Mary Kelsey (BA 1971)
Artist. I’ve been working for the past few years on a joint project with photographer Steve Cagan, documenting people and aspects of traditional and mechanized gold mining in a rain forest region of western Colombia. My ethnographic drawings can be seen at marykelsey.com.

Martti Vallila (BA 1971)
Author of five “Bannana books” and a grandfather. I moved from San Francisco to Boston to be close to my two daughters, their husbands, and two (soon three) grandkids and to continue my efforts to commercialize technologies originating in Russia, including a treatment and prevention of Alzheimer’s. This is not fake news! See

Thomas E Bittker (MA 1971) Medical Director Sierra County Mental Health Services, Adjunct Professor of Psychiatry University of Nevada School of Medicine, Lecturer National Judicial College.

Antonio J de Pörceil Flores Jaimes (MA 1971) Retired since 1985. I recently published 20 books on Amazon, in Spanish language: Poetry, Theater Plays, Ballets Andean, script that include my music and the choreography. I am revising 10 more scripts for publishing (in Spanish poetry, theater, essays...) hopefully I will be able to publish these year. I am teaching a workshop in poetry (in Spanish) and another workshop in theater’s performance.


Ann Bethune [Ann Rendall] (AB 1973) Substitute teacher, Union School District (K-8), San Jose, CA

Stephen A Dougherty (BA 1973) Retired

Stephen Lawson (BA 1973) Courtesy appointment as assistant professor in the Department of Biomedical Sciences in the College of Veterinary Medicine at Oregon State University. I retired from the Linus Pauling Institute at Oregon State University in June after nearly 40 years of service to LPI. My last project was an update of Cancer and Vitamin C by Ewan Cameron and Linus Pauling, which has been in print since 1979. The 2017 update includes a new preface that discusses the anticancer mechanisms of vitamin C and sets the historical context, as well as a new appendix that reviews the clinical studies of high-dose, intravenous vitamin C as adjunctive cancer therapy published since the last edition of the book in 1993. I also arranged for the Institute’s early administrative files (1973-1996), along with my administrative files, to be transferred to the Ava Helen and Linus Pauling Papers, an archive in Special Collections at OSU. Finally, in April I will be inducted into the Orthomolecular Medicine Hall of Fame in Toronto.


Margie M Burton [McDowell] (BA 1976) Program Manager, Center for Cyber-Archeology and Sustainability--Qualcomm Institute, University of California San Diego. Published in Quaternary International a cyber-archeology study of bedrock features in the San Diego region. Currently managing a $1.06 million University of California Office of the President’s award for “At-Risk Cultural Heritage and the Digital Humanities”

Rebecca A Johns (BA 1981) Associate Professor of Geography at the University of South Florida St. Petersburg. In August 2016, I was appointed as the Frank E. Duckwall Professor of Florida Studies, an endowed chair that recognizes and supports research in a variety of fields on topics relevant to Florida. This is a two year appointment that will allow me to expand my research on environmental education and climate resilience in the state. It also affords me the opportunity to interact with and mentor graduate students in the Florida Studies master’s program. For the past two years, I have served on the Executive Committee of the Initiative on Coastal Adaptation and Resilience at USFSP.

Mary V Johnston-Coursey [Mary Johnston] (BA 1981) Director of Education at Avenues Yoga, designing and running the Teacher Training program. Instructor at Salt Lake Community College. Self-employed - teaching yoga, performing music. After a full career as a dancer and choreographer (MFA 1985), I have now embarked on a second career teaching the deeper practices of yoga, both for interested students, as well as for teachers and teacher trainees. I am Yoga Alliance certified as E-RYT 500, also with a certification in Yoga Therapy (Body Balance Yoga). Over the past 9 years, I have immersed myself in a Sri Vidya lineage from the Himalayan tradition, and am a Level II certified (highest level) ParaYoga Instructor. I also recently received certification through ParaYoga in The Four Desires process (kind of yogic version of psycho-therapy). This means that in addition to teaching weekly yoga classes, I work privately with clients, I teach workshops and Four Desires courses, and I teach yoga teacher trainings. This past year I developed and taught an Advanced Yoga Teacher Training program. All of this training and teaching comes just in time for the empty nest! - Our 24 year old will head off to India for a year (Fullbright), then to medical school; our 22 year old has moved out to be a nanny and train in Muay Thai boxing for a while before considering graduate school. Never a dull moment out here in Salt Lake City!

Michael R Dove (PhD 1982) Margaret K. Musser Professor of Social Ecology, Co-Coordinator Joint F&ES/Antropology Doctoral Program, Director Council on Southeast Asian Studies, Curator Peabody Museum of Natural History, Professor Department of Anthropology, Yale University. Curated year-long exhibit in downtown New Haven for the Peabody Museum of Natural History, entitled “Identity, Difference, Understanding: Lessons from Oceania and Southeast Asia”, drawing on the Museum’s ethnographic collections to contribute to pressing discussions at Yale and in the wider society about representations of race and ethnicity. Published articles in the American Anthropologist, Humanities, and Nature Plants.

Sierra Pena (AB 1982) MD Family doctor, mother of three teenagers, caretaker of two dogs, Buddhist studies.

Bambi Kraus (BA 1982) President, National Association of Tribal Historic Preservation Officers. Celebrating 18th year working with American Indians, Alaska Natives, and Native Hawaiians to preserve and protect their unique cultures.

Alumni News

The volume also includes a practical guide to finding full text literature in Spanish, Portuguese and English.

Terry Rowe (BA 1983)
Technical Coordinator and Senior Systems Tech for De Anza College. Most of what I am doing that might be of any interest is in my personal life. I have a kid at UCSC. I have just passed four years as captain of my own sailboat. I have completed more than 150 cold water scuba dives. I won a minor prize for my underwater photography. I am volunteering as a marine population surveyor (fish, invertebrates, and kelp) in the Monterey area. My wife and I are hoping to slow down enough to be empty nesters at some point.

Helene E Hagan (MA 1983)

Emily K Lee (BAS 1984)
Clinical Professor of Psychiatry, University of California, San Francisco. 1) Co-direct the Cultural Psychiatry Area of Distinction for the UCSF Psychiatry Department. 2) Selected for the Stanford Asian Alumni Award, 2017. 3) Co-chairing the inaugural Stanford Asian Pacific American Alumni Summit, April 2017 on campus. 4) Continue to learn from, teach, and mentor psychiatry residents and medical students at UCSF.

Elizabeth Parent (PhD 1984)
Professor Emerita, San Francisco State University. On May 2, 2017, I was inducted into the Alaska Women’s Hall of Fame, first Native woman to earn a PhD, first woman to attend Harvard and Stanford, and first Alaska Native woman professor Emerita of SF State University. The gorilla gardening and knitting continue.

Karen Mary Davalos (AB, AM 1987)
Professor, Chicano and Latino Studies DEPT, University of Minnesota, Twin Cities. Publication of Chicana/o Remix: Art and Errata since the Sixties, NYU Press, 2017. This book rewrites our understanding of the last 50 years of Chicana/o artistic production. It also inspired my next project: Xican@ Art since 1848, which will result in a multi-volume book and digital archive.

K. Tsinanina Lomawaima [K. Tsinanina Carr] (PhD 1987)
Professor, Justice & Social Inquiry, and Distinguished Scholar of Indigenous Education, Center for Indian Education, in the School of Social Transformation, Arizona State University. In 2016 named a Fellow of the American Education Research Association/AERA, and elected to the National Academy of Education.

Claudio Lomnitz (PhD 1987)
Campbell Family Professor of Anthropology/Columbia University. Translation of my book The Return of Comrade Ricardo Flores Magón (2014) into Spanish, by Jorge Aguilar Mora (Ediciones ERA, Mexico City); publication of a book of essays under the title La nación desdibujada: México en trece ensayos (Ediciones Malpaso, Mexico City, 2016); inauguration of a new monthly column in the magazine Nexos (Mexico City). Recipient of an Alexander von Humboldt Award (2017) to be spent at the Freie Universität in Berlin.

Stephanie Keith (BA 1988)
Freelance photographer for Reuters. Covered the protest against the pipeline at Standing Rock for 6 weeks for Reuters, photo of mine chosen in Best Photos of the Year by Reuters, NYTimes, Washington Post, and NBC news.

Joy R Doyle [Joy Roe] (BS 1988)
Family Physician at the Palo Alto Medical Foundation.

Kath Weston (PhD 1988)
Professor of Anthropology, University of Virginia. Published a new book, Animate Planet: Making Visceral Sense of Living in a High-Tech Ecologically Damaged World (Duke University Press, 2027).

Steve Toutonghi (AB 1989)
Self-employed, consultant and writer. Steve is happily married and living in Seattle. In recent years, he’s worked at software companies in the bay area and Seattle, including several startups, some of which he founded. He’s currently completing a second novel, Side Life, which will be published by Soho Press in 2018. NPR.org described his first novel, Join, as offering “smart, imaginative extrapolation about technology and a deep curiosity about civilization and the human condition.

Tewodros M Gedeou (BAS 1989)
Director of surgery, ICON Center for Special Surgery. Upon resigning my position as Director of plastic surgery/trauma at Cedars-Sinai Medical Center in L.A., I took two years off just to contemplate what I wanted to do with my life before deciding to try returning to Addis Ababa and resuming my career there. I have developed a successful practice for the past 10 years and about to complete a building and found a surgical center to attract surgeons from abroad to assist in providing care and teaching. I have for the past 15 years been working on a few book projects regarding identity, definition of life success, from a psychological and philosophical perspective.

Alejandro M Sweet-Cordero (BA 1989)
Associate Professor of Pediatrics, UCSF.

1990

Sharon E Johnson [Sharon Powell] (BA 1991)
I earned my M.A. in English from the University of Alaska Fairbanks in December 2016. Thesis title: Book Clubs in the ESL Classroom: A Microinteractional Analysis of Literacy Development in Adult ESL Students.

Deborah Palmer (BA 1992)
Associate Professor, Educational Equity and Cultural Diversity, School of Education, University of Colorado Boulder. I’m excited to report my family has moved from Austin, Texas to Boulder, Colorado so that I could accept a faculty position at CU Boulder’s School of Education. My research interests are in teacher education for bilingual and multicultural education; critical awareness and teacher leadership; teacher agency in language/education policy and practice; dual language education; race, class, and equity in schooling. Recent co-authored publications in following peer-review journals: Review of Research in Education, Language Arts, Journal of Language Identity and Education, Association of Mexican American Education Journal, International Multilingual Research Journal. Chapters emerging in Rethinking Bilingual Education, Research Methods in Language Education, Routledge Handbook of Study Abroad Research and Practice.

Nyleta Belgarde (BA 1992)
Ojibwe Language Faculty

Sean C Caster (BA 1992)
Director of merchandising, McMaster-Carr. Married the love of my life, Stacey Beck in September 2016. Enjoy watching my 2nd son start DePaul in Fall 2017 in honors accounting program. Enjoy watching my oldest son complete his sophomore year at U of Illinois--Champaign majoring in Statistics. Enjoy hanging with my other 2 teenagers--Willem (16) and Sally (13).
Loretta Ramirez (BA 1994)  
Lecturer, Chicano and Latino Studies, California State University, Long Beach. I have entered the PhD English Rhetoric program at University of California, Irvine. My current studies are on cultural, racial, socio-economic issues in writing within the college classroom experience. I explore classroom as sanctuary. I am also applying the works of Cherrie Moraga into these frameworks.

Laura deNey (BA 1995)  
Owner, Flicker Filmworks. I haven’t written in before, so to catch you up: I am a producer and editor of documentary film and television. I was awarded an Emmy for my work on a PBS culture show called “Gourmet’s Diary of a Foodie”, and my partner and I just finished editing our first feature, called “Wasted: The Story of Food Waste” executive produced by Anthony Bourdain and recently premiering at Tribeca Film Festival. I am currently producing a series of short documentaries on climate change and adaptation for the DEC and developing documentary programs about dance, culture and environmental issues. Hope to make it back to the Farm soon!

Diana Swartz (BA 1997)  
Independent Consultant for tax exempt organizations; Director of Organizational Development and Governance at The Liger Charitable Foundation.

Rebecca Gould (BA 1997)  
Elementary Teacher

Jorge Ramon Gonzalez Ponciano (MA 1997)  
Research Affiliate at the Center for Latin American Studies, Bolivar House, Stanford University. During the recent years, I have been a Edward Larocque Tinker Visiting Professor (2015) and a Visiting Scholar (2013-2015) at the Center for Latin American Studies at Bolivar House. Currently I am a Research Affiliate at that Center, working on a book about Authoritarianism and the Myth of the Lazy Native in Guatemala.

Jessica S Zwaska (BA 1998)  
The Laboratory Schools, The University of Chicago Lower School Curriculum and Learning Specialist.

Sherine F Hamdy (MA 1998)  
Associate Professor, University of California Irvine. After 11 years on the faculty at Brown University, I recently accepted a position as Associate Professor of Anthropology at the University of California Irvine, where I am happy to join other Stanford alums, such as Mei Zhan, Bill Maurer, Tom Boelstorff, Leo Chavez, and Michael Montoya. My other big accomplishment is co-authoring the debut book of University of Toronto Press’s ethnoGRAPHIC series. It is a graphic novel based on my research in Egypt, called Lissa: a story of friendship, medical promise, and revolution.

2000

Francisco Meza (BA 2000)  
Occupational medicine physician in Southern California Permanente Medical Group.

Kathleen M Coll (PhD 2000)  
Associate Professor of Politics, University of San Francisco.

Portia A Jackson Preston (BA 2002)  
Assistant Professor, California State University Los Angeles. I got married in 2016 and started a new position in Fall 2016 as Assistant Professor of Public Health at Cal State LA. We have the highest percentage of first generation college students of any institution nationwide. It is truly rewarding work! I’m starting a research agenda in self-care in professional women of color.

Tom Boelstorff, Leo Chavez, and Michael Montoya. My other big accomplishment is co-authoring the debut book of University of Toronto Press's ethnoGRAPHIC series. It is a graphic novel based on my research in Egypt, called Lissa: a story of friendship, medical promise, and revolution.

Sharmeel K Wasan (BA 1999)  
Assistant Professor of Medicine, Fellowship Program Director, Section of Gastroenterology, Boston University

Renya K Ramirez (MA 1999)  
UC Santa Cruz Associate Professor Anthropology. Finished Book Manuscript of second single-authored work, The Cloud Family: the Work and Activism of Henry and Elizabeth Cloud (under review with University of Nebraska Press). Completed 60 minute film documentary, Standing in the Place of Fear: the Life of Henry Roe Cloud. Under Review for Full Professor (a major accomplishment for a Native woman anthropologist. There are too few of us.)

2000

Francisco Meza (BA 2000)  
Occupational medicine physician in Southern California Permanente Medical Group.

Kathleen M Coll (PhD 2000)  
Associate Professor of Politics, University of San Francisco.

Portia A Jackson Preston (BA 2002)  
Assistant Professor, California State University Los Angeles. I got married in 2016 and started a new position in Fall 2016 as Assistant Professor of Public Health at Cal State LA. We have the highest percentage of first generation college students of any institution nationwide. It is truly rewarding work! I’m starting a research agenda in self-care in professional women of color.

Ligun Luo (MA 2002)  
Associate Professor

Mukund Subramanian (PhD 2002)  
Co-founder of Healing Cultures Practicing and teaching a distinct and rare healing art form (Ninniku Okyō) from Japan and now receiving the support to preserve the work and establish a healing center in the Bay Area, specifically in Portola Valley, and Chennai, India. It took over 11 years to receive my teacher’s oral certification to begin practicing. The name Healing Cultures refers to a meeting ground of distinct traditions of healing and a means for individuals to access and chisel their own capacity to heal. The project is in collaboration with Toni Cupal, an alumni of the Stanford Business School.

Nicole P Fox [Nicole Probst] (BA 2003, MA 2004)  
Economic Officer, US Embassy Manila, Philippines. I just completed a year in Dhaka where I was detailed to USAID/Bangladesh’s Democracy and Governance Office. Our office managed $55 million in development assistance, focusing primarily on improving human rights, political processes, labor rights, and countering violent extremism. In June 2017, I will return to the State Department as an Economic Officer covering the Environment, Science, Technology, and Health portfolio at US Embassy Manila.

Lauren Bloch (BA 2004)  
Teacher of English to Speakers of Other Languages (TESOL), Rochester International Academy, Rochester, NY After 5 years at home with my two children (Benjamin and Annabel), I received my M.Ed and began my teaching career in the fall at Rochester International Academy, a newcomer program for the city school district that serves refugees and other students with limited or interrupted formal education. It has been an incredible year and an amazing learning experience, as I work closely with a class of 25 high school students from 10 different countries. It has also been a stressful year for my students, with the current political climate and many family members still hoping to travel to the United States. One bright spot for me and for all of the students in our school was the outpouring of support from people in our community and across the country. In response to a Facebook post, I received hundreds of letters with messages of love, welcome, and support!

Abigail Levine (BA/MA 2004)  
Manager, Client Operations at Evidation Health. I received my PhD in Anthropology from UCLA in 2012, focusing specifically on the emergence of complex societies in the south central Andes. In January, after 3 years at the Prostate Cancer Foundation, I joined the Client Operations team at Evidation Health, a digital health company in San Mateo, CA, where I work with fellow Stanford Anthropology alum Maggie Sandoval. I also continue to participate in the Smithsonian Journeys program as a Study Expert in their Machu Picchu and the Galapagos program.
Alumni News

Ashley M Sarracino (BA 2005)
Owner, Native Ascension Community Development.

Leila M Ben-Youssef (MA 2005)

Katie Gillum (BA 2006)
Co-convenor of inroads (The International Network for the Reduction of Abortion Discrimination and Stigma). Since graduation undergrad, 1) got an MA in Visual Anthropology - Ethnographic Documentary at University of Manchester; 2) made observational docs and taught DIY documentation and media with migrant, young mother, and formerly incarcerated groups in Dublin; 3) Ran research and strategy for Mule Design, designing user interaction and communication and engagement strategies for nonprofits, foundations, and journalism orgs; 4) Managing Director of the Disposable Film Festival in San Francisco; 5) produced and organized community development, advocacy, and documentary films and education efforts; 6) Founding Member and Co-convenor of the Abortion Rights Campaign in Ireland 7) moved back to the States to manage global network focused on ending the stigma and discrimination associated with abortion; 8) Started Executive Masters of Public Administration at University of Washington, degree expected 2018; 9) now live in Seattle with my partner (2006 CASA grad) Albert Yang and our kitchen and garden.

Yemi Ajirotutu (BA 2007)
3rd year resident in family medicine at Kaiser Permanente Los Angeles Medical Center. I will be graduating from family medicine residency in a few months! Next year, I will be completing a fellowship in sports medicine at Kaiser Permanente Los Angeles Medical Center.

Bharat J Venkat (BA/MA 2007)
Assistant Professor, Department of Anthropology, University of Oregon. Awarded American Council for Learned Societies Fellowship as well as Wenner Gren Hunt Fellowship to complete book manuscript entitled India after Antibiotics: Tuberculosis at the Limits of Cure.

Natalia Roudakova (PhD 2007)
Assistant Professor, Department of Communication, University of California, San Diego.

Sam Dubal (BA 2008)
Harbor-UCLA. Beginning general surgery residency in LA this summer, hoping to become a trauma surgeon. Working on book manuscript called ‘Against Humanity’, forthcoming with University of California Press.

Mesa Schumacher (BA 2008)
Owner of Mesa Studios LLC, a science and medical visualization company. After earning an MA in Biological and Medical Illustration from Johns Hopkins in 2015, I’ve spent the last few years growing the illustration and animation business which in essence began during my time at Stanford, and living in Guatemala City with my husband, with plans to move to Kathmandu next year. Recent work has been featured in National Geographic and Scientific American, and though these days much of my work is medical visualization, I still get the chance to draw archaeological and paleontological finds, and create reconstructions.

Avi S Tuschman (PhD 2008)
Pinpoint Predictive. Avi Tuschman lives in San Francisco with his partner, Ana, and is CEO of Pinpoint Predictive, a venture-backed tech startup that has pioneered psychometric advertising. Before founding Pinpoint, his research focused on heritable personality traits. His 2013 book on the science of human political orientation (www.OurPoliticalNature.com) has been covered in twenty-two countries and will next be translated into a Chinese-language edition.

Ivette Gomez (BA 2009)

2010

Kendra Allenby (BA 2010)
Freelance Cartoonist, with a steady day job as a User Experience Researcher and Storyboarder at a tech company. Last year I published a cartoon in the NewYorker, among other places. My anthropology degree continues to be an excellent background for the cartoons I draw.

Kathryn Larenz Samuels (PhD 2010)
Assistant Professor of Anthropology, University of Maryland.

Lovelee Brown (BA 2013)
Dartmouth medical school. 1) UCLA primary care residency beginning June 2017; 2) Gold humanism in medicine awardee 2016.

Gaylan Dascanio (BA with Distinction 2011)
I am currently a fourth year medical student at the University of Colorado School of Medicine. As a member of the Global Health Track, I have had the opportunity to collaborate with a community hospital in Dhulikhel, Nepal to develop an ongoing research project focusing on breastfeeding practices of Nepalese women. I have also worked with the International Adoption Clinic at Children’s Hospital Colorado to conduct a literature review on appropriate screening recommendations for international adoptees. As a means of self-reflection, I have written and published several essays and poems chronicling my experiences as a medical student. Most recently, a reflective essay I authored was chosen as a finalist in an international writing competition and was selected for publication in a book sponsored by the International Balint Federation. I will graduate in May, 2018 and plan on pursuing a career in Pediatrics.

Jason E Lewis (PhD 2011)
Assistant Director, Turkana Basin Institute; Research Assistant Professor; Director, TBI Origins Summer Field School. Over the last year I have become the Assistant Director of the Turkana Basin Institute here at Stony Brook University, and I am leading my own Field School in Turkana, and this month an in-depth article on my team’s discovery of the world’s oldest archaeological site is on the cover of Scientific American.

Stephanie Castro (BA 2012)
Personnel Analyst - City of Los Angeles Fire Department. I am working on obtaining my Masters in Public Administration at USC, with a specialization in local government. I have been working for the City of LA for five years and hope to continue to make LA a better place to work, live, and visit!

Andres Y Gonzalez (BA 2012)
J.D. Candidate, Class of 2019, William S. Richardson School of Law; Continuing Education Specialist, Kapiolani Community College, Health Sciences. I recently received one of two national scholarships from the Health Law Section of the American Bar Association to attend the Emerging Issues in Healthcare Conference that took place last April in New Orleans. This summer, I will be working as a legal clerk for the Medical-Legal Partnership for Children in Hawaii (MLPC). My work at the MLPC will be funded through the Advocates for Public Interest Law Fellowship.

Molly Kinsella (BA 2012)
Molly is currently in the final preparations for the Women’s Rugby World Cup 2017, which is to be held in Dublin, Ireland in Au.
gust. Narrowly missing the final cut for the 2014 team, she has continued her training on the snowy slopes of Western Colorado, in Steamboat Springs. Working for community mental health for a little over a year as a counselor and crisis aid, she is interested in studying Eastern Medicine and holistic health and will be getting her Yoga Instructor Certification in the fall of 2017. She also has an avid interest in coffee and has had the pleasure of working for two high-end coffee bars in the last year, learning the art of the ristretto shot and a perfect micro-foam technique.

Elizabeth Rosen (BA 2013)  
Master’s Student, Class of 2017, Sciences Po. Elizabeth is preparing to graduate from the Sciences Po Paris School of International Affairs (PSIA) with a master’s in International Security. In the fall, she will begin an internship at NATO Supreme Headquarters Allied Powers Europe (SHAPE).

Emily Pollock (BA 2013)  
Graduate student and research assistant at the University of Washington, Department of Anthropology. I was selected to receive a 2017 NSF-GRFP (Graduate Research Fellowship Program) Fellowship for continued research in social network modeling and infectious disease transmission.

Bruce O’Neill (PhD 2013)  
Assistant Professor in the Department of Sociology and Anthropology and in the Center for Intercultural Studies, St. Louis University. My book, “The Space of Bore-dom: Homelessness in the Slowing Global Order,” was published in April by Duke University Press.

Dolly Kikon (PhD 2013)  
Lecturer, University of Melbourne.

Joshua W Samuels (PhD 2013)  
Clinical Assistant Professor of Anthropology, The Catholic University of America, Washington, DC

Anna Nti-Asare (BA 2014)  
College Lecturer at Aspire Langston Hughes Academy. I will be pursuing my PhD in Education at the University of Cambridge starting in the fall. I have received a full ride Gates Cambridge scholarship.

Rebecca Castro (BA 2014)  
Head of Account Management at Cross-over. World travel, promotions, exceeding work productivity goals, and just applied to MBA programs for this coming fall.

Sarah Ives (PhD 2014)  
I’m delighted to announce that my book, “Steeped in Heritage: The Racial Politics of South African Rooibos Tea,” will be available this October through Duke University Press. Rooibos is a commodity of contrasts. Renowned for its healing properties, the plant grows in a region defined by the violation of poverty, dispossession, and racism. And while rooibos is hailed as an ecologically indigenous commodity, it is farmed by people who struggle to express “authentic” belonging to the land: Afrikaners who espouse a “white” African indigeneity and “coloureds,” who are either characterized as the mixed-race progeny of “extinct” Bushmen or as possessing a false identity, indigenous to nowhere. “Steeped in Heritage” explores how these groups advance alternate claims of indigeneity based on the cultural ownership of an indigenous plant. This heritage-based struggle over rooibos shows how communities negotiate landscapes marked by racial dispossession within an ecosystem imperiled by climate change.

Andrea M Hale (BA 2015)  
Masters Candidate in the Center of Latin American Studies, Stanford University. After graduating from the undergraduate program in Anthropology, I participated in the Fulbright English Teaching Assistant program in Taiwan for a year. I am currently finishing a co-term in Latin American Studies at Stanford University.

Sarah Moore (BA 2015)  
High school Spanish teacher at Achievement First Amistad High School in New Haven, Connecticut. In June Sarah is finishing her Teach For America commitment. She will continue teaching at her placement school in the fall after spending a second consecutive summer working at Teach For America’s Philadelphia national institute, facilitating teacher preparation for incoming corps members. This month Sarah is graduating from Johns Hopkins School of Education with her MS in Secondary Education.

Josee Smith (BA 2015)  
Recruiter at Mode Analytics. Recently transitioned into a recruiting role at a small startup. Excited about leveraging my professional skills and enthusiasm for learning about others’ lives into this new position.

Annette Esquitel (MA 2015)  
Sustainable Tourism Coordinator, Sustainable Travel International. Annette is currently serving as the Sustainable Tourism Coordinator for the country of St. Kitts. In this position, she has used her environmental anthropology background to coordinate local stakeholders, regional partners and international experts towards the sustainable development of the tourism industry on the island. She has been instrumental in the successful implementation of sustainable development projects in the Caribbean such as an inter-agency destination stewardship council, a travel philanthropy fund supporting community based sustainability projects, destination guardian training programs for stakeholders, and an international sustainable tourism forum and conference.

Roselyn Miller (BA 2016)  
Program Coordinator at Redwood City 2020, working on programming for community and family engagement, community schools, and community health and wellness. After studying the relationships between non-profits, government, and philanthropy in urban areas as it relates to social policy and community safety nets, I am now working at a community collaborative organization in Redwood City as part of a year-long post graduate fellowship through the Stanford Public Interest Network. At Redwood City 2020, I work on creating authentic partnerships with families and community members, particularly the immigrant and newcomer population, and local social sector agencies to address the needs of the community. One project I am co-leading, Redwood City Together, is a grassroots welcoming initiative that brings together long-term community members with newcomers and immigrants to connect over food, art, and facilitated dialogue. Redwood City Together also organizes community art projects and supports immigrant youth-led conferences as part of its efforts to engage the community and make Redwood City and North Fair Oaks a safe and welcoming space.

Meredith Pelrine (BA 2016)  
Legal administrative assistant, Altshuler Berzon LLP.

Francesca Fernandini (PhD 2016)  
Full Time Professor

Allison Mickel (PhD 2016)  
Lecturer, Program in Writing & Rhetoric (Stanford University); Fall 2017: Assistant Professor, Department of Sociology & Anthropology, Lehigh University.

Anna M West (PhD 2016)  
Current: Assistant Professor of Anthropology, William Paterson University of New Jersey; Starting in July 2017: Assistant Professor of Health Studies, Haverford College.
**Student Achievements**

**2016 Undergraduate Awards**

Nancy Ogden Ortiz Memorial Prize for Outstanding Performance in Anthro 90B Theory in Cultural and Social Anthropology  
*Henry Wilson-Smith*  
*Katherine Zechnich*

Anthropology Award for Outstanding Performance in Anthro 90C Theory in Ecological, Environmental, and Evolutionary Anthropology  
*Riya Mehta*

The Joseph H. Greenberg Prize for Undergraduate Academic Excellence  
*Sera Park*

The James Lowell Gibbs, Jr. Award for Outstanding Service to the Department in Anthropology  
*Kylie Fischer*  
*Allison Perry*  
*Solveij Praxis*

The Robert Bayard Textor Award for Outstanding Creativity in Anthropology  
*Justine Beed*

**Beagle II Award**

*Madeline Lisaius*  
“Mapping the Real and Imagined: ‘Deforestacion’ in the Waorani Territory”

**2016 Graduate Awards**

The Bernard J. Siegel Award for Outstanding Achievement in Written Expression by a Ph.D. Student in Anthropology  
*Kathryn Takabvirwa*

The Robert Bayard Textor Award for Outstanding Creativity in Anthropology  
*Amanda Wetsel*

The Anthropology Prize for Academic Performance  
*Jessica Auerbach*

The Anthropology Prize for Outstanding Graduate Research and Publication  
*V. Firat Bozcali*  
*Maron Greenleaf*

The Annual Review Prize for Service to the Department  
*Shan Huang*  
*Paul Christians*  
*Pablo Seward*

**New Job Placements**

*Eda Pepi*  
2017-2018 Yale University Assistant Professor

**Blaire Hunter and Daniel Cryan**  
“Chasing Salmon: A Global Exploration of Marine Aquaculture”

**Tyler Courville**  
“Mountains, Mindsets and Miles: The Power of Mindset in Ultrarunning and Buddhist Meditation”

**Hope Schroeder**  
“Journey from Fall to Rise: Art on the Berlin Wall, the Belfast Peace Walls, and the US/Mexico Border through Immersive Storytelling”

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

**Oscar Lee**  
“Ethnography Of a Buying Office”

**Jade Arellano**  
“Institutional Narratives of Homelessness: Reconstructing Homelessness Within Housing-first Organizations”

**Franz Boas Summer Scholars**

*InHae Yap*  
“Constructing Authenticities: Exchange and Perception in Morocco’s High Atlas Tourist Industry”

**Katie Zechnich**  
“Homelessness as a Public Health Crisis: Understanding Illness Narratives of Portland’s Homeless Patients”

**Amanda Wetsel**  
2017-2018 Duke University Lecturer

**Firat Bozcali**  
2017-2018 UPenn Postdoc  
2018-2019 U Toronto Assistant Professor

**Madeline Brown**  
2017-2018 Penn State University

**Hilary Chart**  
2017-2018 Macalester College Visiting Instructor

**Alejandro Feged**  
2017-2018 Universidad del Rosario Coordinador Programa de Gestión y Desarrollo Urbanos.- Ekística

**Jennifer Hsieh**  
2017-2018 Max Planck Institute for the History of Science, Berlin Postdoctoral Scholar

**Eugene Richardson**  
2017-2018 Lecturer in the Division of Global Health Equity and an Associate Physician in the Division of Infectious Diseases at Brigham and Women’s Hospital

**Meredith Reifschneider**  
San Francisco State University Assistant Professor
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 Emeritus recalled to active duty; 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 (Associate 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, environmental history, Latin America, Southwest U.S.

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

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

EMERITI

Harumi Befu, George A. Collier, Jane F. Collier, Carol L. Delaney, Charles O. Frake, James L. Gibbs, Jr., Renato Rosaldo.