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Letter From The Chair

The intensity of the headlines and dramas in current news cycle makes it easy to lose sight of the scale of the slow moving but deeply consequential transformations taking place in the world. None is more urgent than the ongoing climate change. Recent reports and events indicate that the effects of sea level rise and global warming are generating extreme weather and affecting agriculture, health and livelihoods at a rate that is much faster than was predicted just a few years ago. Climate change is a truly universal process that also reflects our deeply unequal global order: generated by centuries of intensive use of fossil fuel in the richer parts of the world, its consequences will be felt in different ways, most acutely and dangerously by the very large populations in the global South who are only now beginning to enjoy a few of the benefits of economic development.

A number of faculty and graduate students in our department work on themes that are directly related to climate change: Andrew Bauer discusses how archaeological research can help deepen our understanding of long term human land use and adaptation to climate events; Krish Seetah discusses in his research the correlations between climate variations and historical spread of malaria; Dilshanie Perera describes how changing weather and climate patterns are experienced and discussed in rural communities in Bangladesh; Allison Kendra, looking at the world from a village in Peru, discusses how the idea of climate change as a global crisis can easily obscure other more directly politically manufactured events such as the ongoing ‘war on drugs’; Nataya Friedan discusses what the experience of a powerful cyclone in Fiji can tell us about how ordinary people relate to extreme weather events. We conclude this thematic session with an interview with Nathan Sayre, anthropologist and geographer based at Berkeley, on his views on the future agendas of environmental anthropology.

We also bring Sam Holley-Klein’s account of how current dissertation writers in Anthropology recently revisited the classic questions of the relationship between fieldwork methods, ethnography data and broader theory; we bring Jameelah Morris’ interview with Darryl Li, anthropologist and lawyer known for his innovative work on Islamic militants. Li was a visiting professor at Stanford in the fall of 2018 where he taught classes in the Department of Anthropology and at Stanford Law. Torin Jones describes the growing job market for anthropologists in the tech sector and other industries, including a number of recent Stanford PhDs. We also get an update on Barbara Voss longstanding engagement with the Chinese Railroad Workers in North America Project, as well as her ongoing work in Candong village in China.

Finally, we wish to congratulate our faculty on their achievements. Most notable among them is that this year’s prestigious book awards from the Society for American Archaeology went to two of our colleagues, Lynn Meskell and Krish Seetah.

Lynn Meskel was recently named the AD White Professors-at-Large from Cornell University, a six-year term effective July 1, 2019. This is a highly prestigious award and visiting professorship honoring scholars who have achieved high international distinction in their fields. The other recipient in the Humanities is Bruno Latour. We also congratulate Sylvia Yanagisako, Lochlann Jain and Ian Hodder on their recent books.

The final section of the newsletter contains letters from the field by Shan Huang in Hong Kong; Paul Christians in Doha; Pablo Seward Delaporte in northern Chile; as well as fieldnotes from undergraduates Janet Diaz and Cora Cliburn.

Faculty, students and staff can look back at 2018/19 as another successful and productive year in the life of our department.

Thank you all.

Thomas Blom Hansen
Reliance-Dhirubhai Ambani Professor in South Asian Studies
Professor and Chair, Department of Anthropology
Archaeology and Climate Change
by Andrew Bauer, Anthropology Assistant Professor
As the theme of this year’s newsletter suggests, climate change is an increasingly recognized social, political, and environmental problem. Once imagined as a specter in the far away future, political rhetoric in the United States can now be heard linking elevated global temperatures to localized extreme weather. For instance, the spring of 2019’s record setting precipitation in the Midwest also precipitated calls among politicians on the campaign trail in Iowa for increasing renewable energy and reducing greenhouse gas emissions. In fact, in 2015 the highly divided United States Senate went on record acknowledging that it is “the sense of the Senate climate change is real and not a hoax.”

Yet concerns over climate change’s underlying causes and dangers and the allocation of responsibility for mitigating its effects remain highly politicized in public discussion. In this contemporary context, anthropological archaeology—a discipline that has long investigated the history of human-environmental relationships—is uniquely positioned in multiple ways to contribute to both scholarly and public understandings of anthropogenic climate change.

Climate scientists, for instance, now recognize a need to comprehend the long-term history of human land use in order to improve paleoclimate models. Because there are significant feedbacks between land use and climate (e.g., as trees sequester carbon, rice fields and livestock emit methane, soils absorb or reflect solar radiation, etc.) archaeologists are now participating in several interdisciplinary initiatives directed at better accounting for the impacts of human land use on climate in prehistoric periods, including empirically evaluating evidence for deforestation, the expansion of irrigation agriculture, and slash-and-burn agriculture over the last 10,000 years. For example, I have been involved in The Past Global Changes (PAGES) LandUse 6k² working group, which, with a view to these ends, aims to synthesize global archaeological and paleoecological data on environmental modifications throughout the Holocene.

As interdisciplinary research collaborations on relationships between human activities and Earth’s systemic functioning develop, archaeologists are also particularly well suited to contribute to framing the results of such research to the public. As a discipline, archaeology has long been concerned with how its historical claims intersect with present day politics (e.g., identity, heritage, nationalism, etc.) and risk perpetuating, contemporary ideological constructs. Thus, as a wide range of scientists and scholars are beginning to write human history in an era of anthropogenic climate change, archaeologists have provided critical interventions about how humans and climate change are narrativized and represented in this literature. For instance, my collaborative new book, *Climate Without Nature: A Critical Anthropology of the Anthropocene*, stresses that the common usage of the geological designation “Anthropocene” to describe the current period of intense anthropogenic effects on the earth system might actually work against developing broader and more inclusive support for policies to combat ongoing climate change. The book points out that the Anthropocene framework obscures social differences in responsibility for climate change and, by downplaying the role of humans in environmental production during a prior period, reproduces an ideology of Nature that allows climate change deniers to easily maintain their position that humans do not affect climate. In multiple ways, anthropological archaeology has a significant part to play in changing scientific understandings of long-term anthropogenic climate change and how those understandings become significant to the current context.

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1 “Climate change is real and not a hoax, Senate overwhelmingly decides”. LA Times, 1/21/2015.
2 [http://www.pastglobalchanges.org/products/12456](http://www.pastglobalchanges.org/products/12456)
Predicting how higher temperatures, expanding urbanization and agriculture, and increased human mobility will impact the ways in which vector borne diseases (VBD) affect human populations is a challenging task. There is increasing evidence that the emergence of new VDBs in local settings is actually driven by human factors – trade, agricultural, mobility – as much as by climate, or features relating to the pathogens themselves. Particularly where new diseases are concerned, over the past 50 years the introduction of pathogens is closely correlated with travel and commercial enterprise; however, underpinning the contemporary context is up to 500 years of activity laying the groundwork for modern agriculture, consumerism and migration, not to mention, historic introduction of the vectors and pathogens. Finding ways to better understand how these parameters influence transmission is essential for policy to control disease.

My own research focuses on two main case studies that explore VBD in northern and southern hemisphere contexts, but predominantly focused on the Southwestern Indian Ocean and East Africa. The first studies the longer-term impacts of malaria, using Mauritius and Venice as historic cases. A new, modern, study location is currently under development in Zimbabwe. Malaria threatens 3.5 billion people in ~97 countries, killing up to 1 million people per year, 90% of which live in Africa; children under five suffer the highest morbidity. Climate, rainfall, land use, and socio-economic behavior all interconnect to affect transmission. However, we do not know how these factors interact to exacerbate or mitigate outbreaks. We expect malaria to become a greater threat due to global warming yet lack the tools to predict when/where malaria might appear.
Fig. 2: Image of the Bois Marchand Cemetery, established in 1868 to deal with a massive malaria epidemic which resulted in 41,000 deaths, representing 10% of the population (Terre Rouge, Mauritius).

Based on land-use and demographic factors. With a warming climate, greater levels of resistance to pesticides and drugs, and limited vaccine efficacy, we are poised to see shifting zones of infection to new areas. Indeed, despite decades-long efforts at eradication, prevalence is on the increase. A second case study revolves around a much more recently emerged VBD, Rift Valley Fever (RVF), and my work concentrates on evidence from Kenya. RVF can have catastrophic impacts on livestock, decimating herds of domestic livestock through spontaneous abortion. The socio-economic impacts can be highly damaging at the local and national scale. Humans cases arise from exposure to diseased animal products, or directly as a consequence of slaughter (Fig. 1). RVF is endemic throughout Africa, and recently caused outbreaks in the Middle East, resulting in animal and human deaths. RVF was apparently first recognized in 1931, and as such, offers a uniquely appropriate test case for identifying the inception, transmission, and escalation to epidemic proportions, of a VBD. The deeper-time context is key as developments such as long-distance transportation of domestic animals, the introduction of new breeds (that are less resistant to RVF), centralized slaughter in abattoirs – factors that were institutionalized following British colonization – could provide vital clues to the apparent sudden emergence of RVF in Kenya in the 1930s.

As the human costs of these examples illustrate, we need new data resources and new ways to understand VBDs in order to mitigate future impacts. Working with a large team of colleagues, both at Stanford and internationally, our approach innovatively harnesses the vast, data-rich evidence from historic epidemics. We draw on archival, skeletal (Fig. 2 & 3), artefactual and climate evidence. These data are used to train algorithms to recognize patterns in transmission over time, seeking to disentangle the complexity of outbreaks to identify triggers. This knowledge is critical. Billions of dollars have been spent on eradication programs, only for the disease to re-emerge. Our models have the potential to guide 21st century public health interventions by providing evidence on the way climate, land cover change, and migration patterns influence transmission, helping to fine-tune policy, and targeting where funding should be directed.

No recent pandemic has been predicted; one potential solution to our current inability to know where VBDs in particular will next emerge or shift may lie in better assessment, and understanding, of historic disease.

Fig. 3: Cribera orbitalis, an potential osteological marker of anaemia (that could indicate malaria) from an adult individual recovered from a post-emancipation slave cemetery (Le Morne, Mauritius; credit: Dr. Jonathan Santana).
Many people living in southern Bangladesh have experienced an embankment cleft in two by the swell of water and a river rushing into where it shouldn’t be, with floodwaters lapping at treetops and rooftops. A ruptured embankment is an event that necessitates new modes of sustenance and survival. It draws a crowd. People of all ages gather on either side. It is something that villagers bring NGO workers and local politicians to bear witness to, in hopes that they see the devastation that unfolds with waterlogging at this scale. Here, environment and ecology are inextricable from people, homes, villages, and work. In recent years, these major inundations have become unmoored from the temporality of the monsoon, making them more difficult to anticipate. Many fear that the effects of climate change will exacerbate these floods.

In August 2015, I accompanied friends and activists from a community rights group to the site of an embankment breach in southwest Bangladesh. The scale of the damage was staggering. Though we didn’t know it then, the rice paddy fields would be underwater for over a year, and the soil would recover only gradually, producing a harvest that would be a quarter of what it had been previously. At the time, area residents from three surrounding villages were displaced onto the paved elevated roadway that encircled the polder. They would be there for months. When I returned in 2017, residents explained that the degree of recovery, or lack of it, was tied to the investments of local government officials. The politicians’ affiliations governed the speed of distributing aid and making improvements in the villages over which they had jurisdiction.

Photographs of eroded embankments in rural Bangladesh circulate in global news media, forming an iconic picture of Bangladesh’s predicament in an era of climate change. The image of present-day disaster in Bangladesh is supposed to portend the future for a variety of places around the world, where environmental excess, in the form of floods or droughts or skyrocketing temperature, may become the norm. These images travel away from the locality of the embankment, hailing an audience that is likely comfortably positioned elsewhere. Pictures like these serve as a warning of losses to come. But this reading tends to obscure the histories that have made coastal Bangladesh susceptible to these kinds of catastrophes in the first place.

The images of floods, and climate discourse in general, oscillate between Bangladesh’s present and the world’s catastrophic future, thereby sideling a multitude of pasts. It is worthwhile to pause to examine how the present has come to be situated the way it is, and what histories undergird it. In examining the pasts evidenced in the image of the eroded embankment, questions arise. How have these embankments built in the 1960s been maintained? Where has money for embankment restoration projects gone? In what ways is the precariousness of rural villagers reproduced such that some find themselves perennially at the water’s edge? Where does money allocated to disaster relief go? Despite the state’s highlighting of climate change effects in Bangladesh, what actions for in situ habitability are being undertaken and who do they benefit? What past injustices threaten to be repeated, only now with additional challenges given a warming world?
A popular spokesperson for climate change adaptation in Bangladesh once told me that his country was living on “borrowed time.” As someone who regularly represents Bangladesh at the international IPCC meetings, he campaigns globally for climate reparations for places uniquely threatened with sea level rise. His disclosure was expressed as a lament, to emphasize the urgency of the effects of climate change. Borrowed time represents a present that is already mortgaged out to a near-term calamity that is inevitable. This is largely how the coming climate catastrophe is framed when those on an international stage speak about the particular vulnerability of Bangladesh. The deltaic nation is held up as an exemplar not only through carbon emissions, but through multiple, centuries-long extractions from what is now referred to as the “developing” world.

In A Billion Black Anthropocenes or None, Kathryn Yusoff writes, “If the Anthropocene proclaims a sudden concern with the exposures of environmental harm to white liberal communities, it does so in the wake of histories which these harms have been knowingly exported to black and brown communities under the rubric of civilization, progress, modernization, and capitalism. The Anthropocene might seem to offer a dystopian future that laments the end of the world, but imperialism and ongoing (settler) colonialisations have been ending worlds for as long as they have been in existence” (2018: xiii). Any discussion of climate change and the Anthropocene must acknowledge and account for these unfolding extractions as foundational to the contemporary predicament of climate change.

In explaining his vision for Bangladesh’s climate future to me, the spokesperson characterized the accumulated consequences of bad weather in Bangladesh as a potential good. Bangladeshis have “a long tradition of livelihoods and lifestyles adapting to different situations….our entire culture is adapted to this condition [of climate change],” he explained. He sees Bangladeshis as having a “comparative advantage” and particular expertise when it comes to dealing with unstable ecologies and understanding climate change through firsthand experience. This knowledge is something he characterizes as “a global public resource to sell or to give to the rest of the world.” While these proposals made by spokespeople to the IPCC seem to address the past occupations and accumulated histories of violence, they actually end up reproducing a logic that erases the material, social, and political consequences of the extractions and dispossessions that preceded climate discourse but ultimately shaped the realities of the present.

Climate change, a slippery hyperobject (Morton 2013), offers totalizing catastrophe without direct culpability. It absolves as much as it absorbs: knowledge becomes commodity; accumulated precarity becomes saleable; future visions become extensions of capitalist presents. Meanwhile, those who stand at the embankment’s edge have to calculate where to get their next meal, and how to maintain any sense of normalcy in extraordinary circumstances. The view from the embankment sees the need for collective repair and demands state action now, urging a different vision for dealing with the imminent and unfolding challenges of climate change in Bangladesh. Justice in the present sets up the conditions for justice in the future.
We sit around Evelyn’s kitchen table, the evening’s pace settled into warm conversation. It is Luz’s birthday, leftovers from dinner are still on the table, and she is still beaming from the happy birthday chorus we’d sung just before she blew out the candles and made a wish for her 34th year. We are catching up on our lives and recent happenings, the conversation pingponging back and forth, moved along by quick-footed jokes and follows of laughter. There is a pause – Luz turns to me and tells me, carefully, that they took her coca. They took it?, I ask, processing what she must mean. Sí, yes, she says, ya no tengo nada, I have none. All of the coca plants I had, they’re gone, they pulled them up. Her steady eye contact and posture, still and leaning slightly forward, convey the weight of her statements, though she smiles slightly and her eyes crinkle in response to my surprise. Everyone in the room understands the implications of these uprootings – everyone in the room has had their coca taken too, everyone in the room has been through this before.

DEVIDA (Comisión Nacional para el Desarrollo y Vida sin Drogas), the Peruvian governmental anti-drugs office, operates war on drugs-funded programs known as “alternative development”, which encourage farmers to switch from the illicit cultivation of coca, the leaf crop used to make cocaine, to the licit cultivation of export-oriented crops such as cacao and coffee. They also fund the special police force responsible for removing coca, an important first segment of their larger anti-drug crop operations. The Huallaga Valley, where Luz and I discuss her coca’s eradication, was once one of the largest sites of coca production in the world, and is famous for being a ‘miracle’ of success in the war on drugs’ efforts.
against drug crop production, both for DEVIDA and globally. After over thirty years of efforts to eliminate coca production in the region, it is on the rise again, even as eradication continues.

The cyclical nature of coca production and eradication exists in part because growing coca is at once legal and illegal in present-day Peru. A limited number of people have permits to grow coca legally and sell it to ENA undisclosed (Empresa Nacional de la Coca S.A.), the state-regulated legal buyer. But more often it is grown to be used as the alkaloid base for making cocaine – coca grown for this purpose, or, in the eyes of the state, any coca grown without a permit, is illegal. “Alternative development” programs exist precisely because of this illicit/illicit ambiguity – as alternative development officials repeatedly explained to me, if growing coca were definitively illegal in Peru, they would just put the caught growers in jail, not try to give them alternatives. While these programs continue to try to promote cacao and coffee as alternative crops, the people operating them know that these crops are not yet an economically or otherwise viable coca replacement for most farmers, and that as they continue to eradicate coca, it will continue to be replanted.

Drug crop eradication and replacement is a little-known part of the war on drugs, but it is a major part of the way international governments intervene in drug crop-producing countries. People who depend on coca are not only stripped of their income, but also the time and care they invested in growing, harvesting, and planning in their daily lives, and often are left with tough choices about how to move forward. Their options, or lack thereof, exist within overlapping structural inequalities – those who can afford to ‘get out of coca’ often have enough economic or social capital to invest time and money into other alternatives, and land on which to do so.

The extended history behind these interventions is useful to consider in the context of contemporary climate change debates, as it exemplifies the ways that the construction of ‘global crises’ (such as climate change or the war on drugs) obscures violent and colonial pasts and presents, and emphasizes the importance of considering these moments within larger social and historical contexts. Coca has been grown and used by indigenous peoples in Peru for thousands of years. It has also been used as a tool of discrimination and exploitation against indigenous peoples, both during colonization and afterwards, in differing yet continuous forms. Coca, a leaf crop with multiple beneficial properties, is distinct from cocaine, which was synthesized, from one alkaloid found in coca, by German chemists in 1860. Coca and cocaine not only were both once fully legal in Peru and elsewhere, but coca and cocaine production were actively encouraged by the US and other cocaine-producing or consuming countries (e.g., Germany, Japan) in the late 1800s and early 1900s, especially in the Huallaga Valley. This legality was drastically overturned by the mid-1940s, as the US and other countries moved to criminalize both coca and cocaine in the creation of a globalized war on drugs. As is evidenced here, these decisions exist not only in rhetoric and policy – they are mobilized in practice. The US has been involved in various ‘cat and mouse games’ in Peru, such as in ones described here (i.e., illicit drug clampdown and resurgence), since the 1950s (Gootenberg 2008). As Luz’s story makes clear, while these efforts have centuries of histories, they also impact the lives and livelihoods of people who are living and dying right now. Debates around climate change implore us to consider these multiple scales.

In discussing climate change and the figure of the human, Sylvia Wynter (2015) offers a point of connection between these seemingly diverse histories. Speaking about the acceleration of global temperatures after the 1950s, she turns our attention to the postcolonial moment, and to the ways that newly independent countries were neocolonized under the guise of development. Instead of acknowledging the exploitation and subjugation that colonization entails, newly independent nations were told that the problems they faced were caused by their underdevelopment, and that the path for becoming ‘un-underdeveloped’ was to follow the lead of the countries that had colonized them (Wynter and McKittrick 2015: 20). Without reducing the complexity of these histories and their diverse methods, aims and impacts, it is essential to continue to consider them alongside one another and the specificities of our ethnographic engagements. Colonization and its aftermath, as well as ‘development’ agendas, are interwoven into Peru’s war on drugs, and into contemporary climate change debates and realities. Thinking climate change from here helps reveal repeating logics.

References
On February 20th, 2016, Cyclone Winston hit the Fiji archipelago. It was the strongest storm ever to make landfall in the Southern Hemisphere. It wiped out one third of the Fijian economy. One of the hardest hit areas was a small town called Rakiraki on the northeastern coast of the largest island, Viti Levu. The town of Rakiraki grew around the Penang Sugar Mill built in the colonial period next to Rakiraki village. The mill was still running, save for a short interruption in the 1920s, until the 2016 cyclone ripped off roofs and factory infrastructure and sent sheet metal flying. Sugar is the dominant industry in Fiji, with tourism a rising second. In 2017, the Fiji Sugar Corporation, whose majority shareholder is the state, claimed that the mill was damaged beyond repair citing the winds of Cyclone Winston and the unrelated floods that hit the following December. When I went to Rakiraki in August of 2017, I was looking for a story of reckoning between a colonial past and a less abstract experience of climate change as storm winds brought a continuously churning colonial sugar mill and mono-crop economy to a halt. Of course, what I found was not quite what I imagined. The storm was not simply revelatory.

An aunt of one of my feminist friends in Suva took me to the closed down mill. Her grandfather, father, uncles, brothers and sons all worked at the Penang Sugar Mill. In many parts of Fiji, Indian Fijians speak Fijian Hindi and indigenous Fijians speak Fijian, and the common language in school and in public is English. This was a little different in Rakiraki. At the doors of the Penang Sugar Mill, the guards and my friend’s aunt went back and forth in Fijian Hindi. My companion, an indigenous Fijian, spoke rapidly in Fijian Hindi, puffing up her interlocutors that they were now world news, evidence by the white American standing beside her. I was still deciphering Fijian Hindi’s unique linguistic differences, but I certainly caught the repetitive insistence, ‘nahi sukko,’ you can’t, from the young guards. Eventually she called out in Fijian Hindi to her husband’s former boss, Barry, as he drove through the gates in a white SUV. My companion and I were given hard hats and bright orange vests and handed off to a very patient man named Sam who walked us through the machinery explaining the scale and function of each part.

Before the Cyclone, the Penang Sugar Mill ran 24 hours a day. The mill workers traded off three eight hour shifts. At peak output, the mill took in 100 tons of cane per hour and produced 150-200 tons of granulated sugar per day. The constant motion of the mill was energy efficient. It was run on biofuel, excess fibrous substance known as ‘bagaz,’ and steam, both produced in other parts of the refining process. Only when something messed up, did they turn on the diesel generator while engineers fixed the problem as quickly as possible. Every pause was energy, and therefore money, lost. Electricity from the town’s transmission lines was only used for lighting. The mill’s viability relied on a continuity of motion.

Nobody that I interviewed in Rakiraki or elsewhere in Fiji seemed particularly convinced that the Penang Sugar Mill had closed for the publicly stated reason. To many in the town, the cyclone was an excuse or a simplification. One man who was not from the village and did not work in the sugar industry suggested conspiratorially that perhaps there was a labor dispute, but the woman whose entire family had worked at the mill for her entire life had heard no such whispers or did not want to share them with me. Sam, who gave us the tour, confirmed that the building was broken, but the industrial parts were fine. The parts were being dismantled and shipped off to the other mills of the Fiji Sugar Corporation. The bagging part of the process...
was already at Lautoka, and had been for a few years. The local sugar cane and millworkers were initially trucked to the closest other mill, Lautoka, every day. Two years later, the remaining commuting employees were offered to relocate to another mill or accept layoff packages. A variety of interest groups in Rakiraki were ready to move away from the mono-crop system even if pre-cyclone inertia would have made change less likely. The cyclone spun determinacy in its winds and rains. Was it climate change? Yes, but that meant something different to everyone I spoke with. Did the sudden stillness reveal? Sure, it revealed many things in the bout of intentionality post-storm where people decided what to rebuild and what to leave to history.

It is for a different kind of researcher to determine how much of the strength of which storm is attributed to how much of which kind of human action. The IPCC is confident that more and worse storms are upon us as a result of human induced climate change. The ethnographic question I found to be worth pursuing was not necessarily the ontological experience of climate change on the frontier. It is no more real in Fiji than in say Houston or New York, though certainly in all three places, some populations are compounded with intersecting vulnerabilities differentiating the magnitude of threat. In Fiji, there is very little climate denial. The summer I was there, the Fiji Presidency was leading the 23rd UN Conference of Parties on Climate Change, and the national beauty contest in the capital, Suva, was themed Climate Change.

There is nothing teleological about a storm. Destruction can both reveal and obscure. A storm can cause an unavoidable material pause shaking the inertia of continuous motion, but then a storm can be used as a symbol or an alibi, a crisis or a cause. Wind, rain, storm surges, atmospheric pressure systems and scrap metal, these are all things of or related to the object that is climate change, each intersecting with and embedded in human experiences. It is these human engagements with atmosphere that are the rightful subject of anthropological research. There is a nonlinear physical relationship between changing temperatures in the world’s oceans and air and the severity of storms, and similarly there is a nonlinear relationship between knowledge and experience of climate change and the meaning each of us make of it.
An Interview with Professor Nathan Sayre
by Dean Chahim, PhD Candidate

On March 7th, the Department of Anthropology and the Woods Institute co-sponsored a talk by Professor Nathan Sayre, which was titled “Weather/Climate and the Non/Human: Environmental Anthropology in the Anthropocene.” Professor Sayre is Chair of the Department of Geography at UC Berkeley, where he has taught for over 15 years. Despite his position in geography, he holds a PhD in anthropology from the University of Chicago. His research has taken a critical approach to the study of rangelands and environmental transformation, particularly in the Western U.S. His most recent book, The Politics of Scale: A History of Rangeland Science, details the interwoven history of scientists and bureaucrats struggling to work across the vastly diverging scales required to understand and manage rangelands.

A few weeks after his talk at Stanford, I caught up with Professor Sayre at Berkeley to talk with him about the challenges and opportunities of environmental anthropology today. The conversation was wide-ranging, but the transcript has been edited and condensed for clarity.

I know you did your PhD in anthropology at the University of Chicago and have since been really immersed in geography. How do you see the relationship between the two fields around questions of the environment? What are the things you think anthropologists might learn from geographers and vice versa?

I think it begins from the fact that they have a shared interest and, in some places, commitment to ethnography. That provides a kind of an epistemological common ground. Anthropology is committed to ethnography pretty much across the board. In geography it’s a little more uneven but it’s pretty widespread. From a more theoretical point of view, the environment has been central to geography from the very beginning and it has obviously been relevant to anthropology but in different ways at different times and not always prioritized per se.

Indeed, by the time you get anthropologists who foreground ecology, like Roy Rappaport and Julian Steward, geographers had rebelled against studies of the environment. That was partly Carl Sauer’s doing. He was a huge critic of environmental determinism. In geography, there had been a moment when it was all about environmental determinism. Determinism was the proof of the scientific value of the discipline; the fact that you could make assertions about the effects of environment on people and societies and cultures. Geography had a moment in the sun with that kind of a framework. It came, in retrospect, to be something of an embarrassment, if not a kiss of death. So for good reason, geography is, even to this day, extremely reticent about making causal claims between environment and culture or environment and society. As I tried to say when I was at Stanford a couple weeks ago, it feels like anthropologists of this generation aren’t as sensitive to those issues as geographers are.

Some archaeologists who think about when the Anthropocene started have this compelling empirical evidence of widespread human impacts on the environment thousands of years ago. They may want to think carefully about how they conceptualize the causal relations between humans and climate.

A lot of your work has really focused on the question of scale, and it strikes me that your recent book really does try to work at different scales in a compelling way. For anthropologists, how do you recommend we go about thinking about scale?

The simple starting point in my view is to ask what is the process that you are interested in? What is the scale of that process or processes? And then imagine trying to figure out how to study that process at the right scale, which is to say, the scale at which it operates. But one should also look at larger scales and smaller scales around that process. I’m not sure that there is a straightforward recipe, other than being alert to the possibility that what you identify may be happening at other scales. What you identify as happening at one scale is likely to not be isomorphic with another scale. Even though it looks the same, one cannot assume that it’s the result of a common logic.

In terms of parting suggestions for anthropologists who are interested in taking on environmental questions, what would you suggest they think about, or avoid doing?

Don’t lose track of the non-anthropogenic. Don’t give up on the idea that there is something out there that we need to understand that isn’t about human effects. I mentioned that a lot of the most exciting work going on in geography and anthropology is being done by people looking at environments or natures that are obviously anthropogenic, such as radioactive waste or deadly chemicals. That is important work. We also need to think about what we used to call natural systems or natural environments, the things that conservation biologists have dedicated their careers to studying. The idea of pristine nature is a fetish, and we do need to understand the pervasiveness of human effects and impacts. But let’s not swing all the way over and tell ourselves that those humanly engineered, or inadvertently humanly produced, environments and natures are the only ones we need to be thinking about.
What's in Your Bag? Fieldwork Methods Nuts and Bolts

by Sam Holley-Klein, PhD Candidate

Michelle Rosaldo’s field notes were an impressive sight: multi-page manual spreadsheets detailing Ilongot phonology; folders of notes on spells, rituals, and songs; typewritten manuscripts. The archivist had taken a sample of her papers and laid them out for the Anthropological Methods class’ visit. Probably any of us could have spent the rest of the class there. How many times had we all read the introduction to Women, Culture, and Society? Here, we could catch a glimpse of ethnography in the making – knowing we’d have to strive for something similar in the next few years.

Seeing the raw data of others’ ethnographic research – the fieldnotes, interview transcriptions, maps, photographs, etc. – is uncommon (but see Sanjek 1999). So, too, are discussions of how we actually produce them. I’d heard that concern from students in the sociocultural track on more than one occasion, and so had Dean Chahim. Getting in touch with Nina Horstmann, Dean proposed an extended Brown Bag seminar and recruited Allison Kendra, Sabrina Papazian, and I for an informal discussion of the nitty-gritty details of fieldwork: how do you actually take fieldnotes? What kinds of equipment do you bring? How do you access a field site?

On April 22nd, Dean Chahim, Allison Kendra, Sabrina Papazian, and I met with a group of around 20 other students to talk about how we, at least, had done our research. Our field sites and general orientations varied: from ethnographies of bureaucracy and expertise to heritage and rural life, in Mexico, Peru, and Armenia. The discussion started with the material: what’s in your bag? Everyone agreed on a few points: a dedicated recorder (Zoom-brand recorders were a favorite of both Allison and Dean), a camera (though newer cell phones may serve just as well), and notebooks – from simple corner-store notebooks and to Moleskine pads. From there, everyone had a few unique must-haves: Dean’s inexpensive Asus tablet allowed him to draw and annotate infrastructural features; Sabrina’s portable brick charger saved her equipment from dying too quickly in the Armenian winter; and Sam’s dedicated GPS allowed him to geolocate the best taquerías.

All of these things were tied to broader workflows: the process of turning daily life into ethnographic data. Both Dean and I had read Writing Ethnographic Fieldnotes (Emerson, Fretz, and Shaw 2011), and found the book of great use for getting started. Allison had success with Evernote, recording daily notes and weekly summaries, cross-referenced with her field notebooks and Excel spreadsheets. She stressed the importance of “being attentive to different things in the field,” recalling how she recorded ambient sound, took notes on the weather, and described landscapes to better attend to theoretical questions of affect and embodiment. Dean started with his pocket-sized pads, numbered and labeled; in OneNote files, each of his notes had a series of fields: associated media, themes, key quotes, and next steps, for example. Sam and Sabrina both described themselves as low-tech: daily fieldnotes in Microsoft Word registering the day’s interviews and participant-observation. Everyone agreed on the necessity of documenting fieldnotes on a daily basis – whether in notebooks, on the computer, or in voice memos – and the inevitable failure to do so. Something is better than nothing, though, and done is better than perfect.

Of course, getting to the point where an ethnographer has equipment and a workflow implies that the research has already progressed – but accessing a field site is no simple matter. In the offices where Dean conducted his research, “charming the gatekeepers” was a necessity. Both getting to know administrative assistants and aides, and starting from the top down, did much to help him regularize his presence. Sabrina found that an institutional affiliation was a good way to get her foot in the door – even if it wasn’t required. During the discussion, I recalled presenting my Stanford field letter to a local authority in a rural Totonac community; remembering my confusion at why my fancy Spanish-language letter seemed to cause more suspicion than acceptance, I noted the importance of translating these kinds of official affiliations into locally-relevant permissions. Allison and Sabrina both agreed that doing some sort of labor was a good way in. For Sabrina, an internship led to unexpected career opportunities further down the line while, for Allison, informally working in a local restaurant both put her in contact with a key interlocutor and worked as a means to counter the extractive nature of this kind of research. It was Allison who first mentioned Improvising Theory (Cerwonska and Malkki 2007); we all paused to nod excitedly to each other. Yes, Improvising Theory, that was a good one.

The conversation lasted about two hours; limits of space here prevent me from covering it all, but questions of archival research and data analysis after the fact also came up. Fortunately, we’re never alone in discussing these questions. For example, a good introduction to archival research strategies comes from David Price (2018) on the Anthro dendrum blog; Stanford Libraries’ own Center for Interdisciplinary Research offers workshops on using NVivo; and the Social Science Data and Software staff (located in Green Library’s Velma Denning room) offer walk-in consultations on a variety of qualitative and quantitative data analysis. Claudia Engel, the Department of Anthropology’s Academic

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What brought you to your interest in the intersection between law and anthropology? How did your experience with human rights organizations and as an attorney impact your intellectual focus?

My interest in pursuing a twinned training in anthropology and law emerged from my experiences working in the human rights NGO world around the time of 9/11 and the American aggression on Iraq. Both the political exigencies of that moment and my own disaffection with the NGO space as a place to develop those interests shaped my academic trajectory. I applied to law schools and PhD programs at the same time with the intention of combining the two. Many other people complete one degree and then pursue the other, but there is no ideal model for sequencing these courses of study.

Anthropology was a discipline that I came to out of a dissatisfaction with all the others – in another era, I probably would have stuck with political science. But in the late 1990s I felt that the discipline succumbed to increasingly narrow forms of positivism that made it very difficult to pursue the questions and study the regions that interested me in ways that would be deemed methodologically acceptable. And legal training was something I wanted to pursue in order to develop a different set of competencies, like another language group, for both research and political reasons.

Throughout your career, you have sought to bring these two fields (law and anthropology) into conversation with one another in order to study the complexities of the Global War on Terror and the dynamics of US empire. How have you sought to do this? What kinds of interventions does this type of interdisciplinary approach enable? In particular, how do you envision an anthropological approach to studying the law?

I have been struggling with this question for a long time and am not sure I’m anywhere closer to a good answer. This in part because the discussion isn’t really an interdisciplinary one: law is not a discipline. Law schools are still first and foremost professional schools and legal scholars don’t really have a form of training based on a canon of theoretical and methodological texts, an eclecticism that has enormous benefits as well as some drawbacks. Moreover, because anthropology is much less well-represented in the legal academy than other social sciences, I lacked mentors who were well-placed in both fields and was really doing my training in parallel, with two sets of conversations in isolation from one another.

That being said, I have crystallized two very broad priorities: First, I think the anthropological study of law should take doctrine and form more seriously as ethnographic objects and spurs to theorization. With the rise of certain readings of Foucault as hegemonic in the discipline, anthropology of law too often has lapsed into vulgar legal realism, based on a facile distinction between “law on the books” versus “law in real life,” where the former is either ignored or just treated as an ideological expression of elite preferences. I think we need to do a much better job of asking about the conceptual and material work that legal categories themselves do in the world.

Second, and moving in the opposite direction, another long-term goal is developing ways to bring anthropo-
logical sensibilities into legal scholarship. This requires articulating normative stances much more explicitly than is comfortable for much of the discipline, with its rather comfortable forms of critique and skepticism that refuse to embrace affirmative positions. I don’t yet have a clear idea for what the alternative should be, but the prevailing warmed-over forms of liberalism are inadequate, especially in these times.

In much of your work, there is a clear interest in the relationship between sovereignty and imperial power. Particularly, carceral spaces in US empire seem to emerge as key sites through which to analyze how the projection of US imperial power often governs how citizenship and responsibility plays out in other nation-states. Why do carceral spaces emerge as the site through which to ask these questions? What challenges to conventional understandings of sovereignty do they enable? And how do such challenges help us understand empire better?

Speaking of theorizing from doctrinal categories as ethnographic objects, I published a piece recently titled “From Exception to Empire” about sovereignty and the circulation of captives in the Global War on Terror. Part of the intervention was to challenge how anthropologists have tended to treat sovereignty as just a shorthand for the projection of US imperial power of- ten governs how citizenship and responsibility plays out in other nation-states. Why do carceral spaces emerge as the site through which to ask these questions? What challenges to conventional understandings of sovereignty do they enable? And how do such challenges help us understand empire better?

Speaking of your forthcoming book, *The Universal Enemy*, one of the tasks you take up is reconceptualizing jihad. What do you hope such a reconceptualization will contribute to anthropological scholarship on the War on Terror, transnational solidarity, and US imperial power?

When the first detainees started arriving in Guantánamo in 2002, it was obvious that no one had a good sense of what these people had been doing in Afghanistan in the first place: not the government, nor the human rights advocates and lawyers who were defending them in more abstract terms of humanity and rights and such. The dominant mode of thinking in anthropology and Middle Eastern studies was, and remains, a default anti-es- sentialism that cautions against Orientalist monoliths. That didn’t leave many useful tools for explaining how a bunch of Arabs ended up in Afghani- stan. It was obvious to me that there needed to be some way of thinking about what folks were up to, even if some of them were engaged in various forms of violence, that did not demon- ize them nor would be embarrassed by that violence.

To this day, we still overwhelmingly have books trying to explain “the enemy” or books that show how the War on Terror has harmed people. My upcoming book tries to occupy a space in between, one that opposes the War on Terror as a continuation of global structures of white supremacy but that is not afraid to take seriously transna- tional jihad movements as their own flawed set of political projects.

What led you to focus on fighters from the 1992-1995 war in Bosnia-Herzegovina as a site through which to study these linkages?

The war in Bosnia became a useful site for exploring these questions because it also occupies such a prominent place in the story of liberal humanitarianism, which has largely been a story told by, for, and about white people. Bosnia’s precarious whiteness – peripheral to Europe and with its Muslim-plural- ity population – is especially helpful here. Highlighting the curious parallels between these jihad fighters and western liberal humanitarians in Bos- nia is a helpful way to rethink global hierarchies of race in the context of U.S. empire and the War on Terror. It is also helpful for thinking about the differences between the racialization of Muslims as a threat in the War on Terror versus the manifold racializa- tions that unfold between and among Muslims.

Many Anthropology graduate stu- dents are constantly trying to develop new research methods that can point to new ways for conducting ethnographic study that are also appropriate for their research context. What were some of the methodological approaches you employed and challenges faced both in conduct- ing fieldwork and in developing the book?

The book develops in part through what I call “ethnographic lawyering,” which is to bring sensibilities and skills as an attorney into the research project. This involved finding ways to intervene usefully in litiga- tion involving some of the people I write about but without taking on the role of representing them as counsel, which I believe would be incompat- ible with the research I wanted to do. It also involved certain forms of eth- nographic silence: I spent two years in a law school clinic as part of the legal defense team of a detainee held at Guantánamo who also spent time in the Balkans during the war. While this

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Anthropologists Beyond the Academy

by Torin Jones, PhD Candidate

Growing numbers of anthropology PhDs leave the academic world upon completion of their degrees. While diverse reasons fuel such departures, many cite the difficulties of academic employment, unwillingness to remain a postdoctoral scholar for years, curiosity about new possibilities, and a general disenchantment with academic politics and values. Of course, anthropologists have long pursued careers beyond the academy. Famous names such as Zora Neale Hurston, Jomo Kenyatta, and Gillian Tett spring immediately to mind. From our own departmental community, we can add the names E’lana Jordan, Anthony Medina, Dana Phelps, Asheer Singh, and more.

Here in the Silicon Valley, anthropologists have found their skills of particular value in major technology firms and smaller startups. User experience (UX) research, human resources, marketing, and social impacts are all fields that successfully attract adept anthropologists, and demand skills very particular to ethnographic research and writing: historical analysis, interviews, participant observation, questionnaires, focus groups, and more.

Stanford students and PhDs making the transition from academia to industry offer valuable advice. First and foremost, they note the importance of learning to reframe skill sets for résumés and hiring directors. CVs often highlight publications, presentations, and awards. Industry résumés should emphasize the scope and impact of projects, quantifying this information as much as possible. Demanding recognition of anthropologists’ deep skill sets (project management, grant-writing, translation, etc), such reframing has been surprising—ly confidence-building for many. Anthropologists starting out in industry work sometimes feel that employers offer them positions low in the corporate hierarchy. In retrospect, however, many recognize the steep learning curve required for industry work, and appreciate the significant salary bumps compared to those who accept post-doctoral, lecturer, and assistant professor positions.

Leaving academia does not mean forsaking work with thoughtful, insightful, and brilliant colleagues. Departmental and university life can feed the myth that ‘real’ thinking unfolds exclusively within academic environs. Industry anthropologists, both from within and outside the Stanford community, repeatedly note the profound intellect of their co-workers at non-profit organizations, consulting firms, and major corporations. These anthropologists also note that tighter deadlines, teamwork, and real-world problem-solving nurture critical thought on a daily basis.

A useful start for doctoral students considering careers outside academia is the EPIC organization (https://www.epicpeople.org/). According to its website, “EPIC people draw on tools and resources from the social sciences and humanities as well as Design Thinking, Agile, Lean Start-up and other approaches to realize value for corporations from understanding people and their practices.” EPIC holds annual conferences, and publishes articles on the experiences and insights of ethnographers in industry roles. The community of non-academic ethnographers grows each year, and continually explores new possibilities for critical research and analyses beyond the small world of academic writing and publishing.

Continued from Page 15 - An Interview with Darryl Li

experience undoubtedly affected the thinking behind the research, the book does not draw upon that work in any way and indeed cannot because much of the evidence remains classified.

**Given the academic research and professional work you have done to date, what, to you, seems to be the questions that still need to be asked around armed foreign fighters, transnational connections and US imperial power in the wake of continued iterations of the Global War on Terror?**

Gender is a theme that could be centered in future work and one that I wish I had been able to think with more thoroughly in my book. The self-declared Islamic State’s ability to establish a zone of relative stability, however short-lived, enabled a much higher rate of participation of migrant women than other kinds of transnational jihad formations in recent years. And as that group’s territorial rule has collapsed, thousands of women and children (and of course men, whose killability is presumed through gendered categories of “innocence”) have been left in various forms of captivity and legal limbo, whether in Iraqi prisons or Kurdish detention camps. European countries have generally refused to accept the return of their citizens, even for criminal prosecution, openly stating a preference that they be killed off in exile. This issue requires urgent study -- not only to inform any relevant legal and humanitarian efforts and to counter the enormous sensationalism that has surrounded the issue, but also to help rethink older debates around feminist scholarship and kinship in anthropology in a way that is scaled up to connect with dynam-
Research News
Chinese Railroad Workers in North America Project
by Veronica Peterson

On May 10, 2019, the Chinese Railroad Workers in North America Project (CRRW Project) commemorated the 150th anniversary of the completion of the First Transcontinental Railroad. As many as 10,000 to 15,000 Chinese railroad workers built the western segment of the railroad. However, their contributions have been largely omitted from previous historical accounts. The CRRW Project is a multi-disciplinary effort to give voice to the Chinese migrants whose labor reshaped the physical and social landscape of the American West. As president of the Central Pacific Railroad, Leland Stanford amassed a vast fortune from the First Transcontinental Railroad and other related businesses. It was this fortune that founded Stanford University. Without doubt, the University would not exist without the monumental labors of the Chinese railroad workers. The project, which began in 2012, culminated in a series of publications, events, and a huge celebration at Promontory Summit, at the exact site where the Central Pacific and Union Pacific railroads met 150 years ago.

Barbara L. Voss (Associate Professor of Anthropology) has been involved with the project from the beginning as the project’s Director of Archaeology. The network of archaeologists connected by the project has worked diligently, producing new research and disseminating results to colleagues and the public. In 2015, Voss edited a special volume of the journal, Historical Archaeology. The articles cover the history of Chinese railroad worker archaeology and the breadth of methods at our disposal, including zooarchaeology, bioarchaeology, artifact analysis, and spatial analysis. Finding Hidden Voices of the Chinese Railroad Workers by Mary Maniery, Rebecca Allen, and Sarah Christine Heffner, provides a color photo, accessible entry to the topic for a broad audience. It is available on lulu.com. In 2018, Voss published “The Archaeology of Precarious Lives: Chinese Railroad Workers in Nineteenth-Century North America” in Current Anthropology. Voss and other members of the archaeology network contributed chapters to the CRRW Project’s edited volume, The Chinese and the Iron Road: Building the Transcontinental Railroad, which was published this year by Stanford University Press.

At the week-long celebration of the sesquicentennial in Utah, led by the Chinese Railroad Workers Descendants Association, an important question was about how to transition from the initial research phase to public dissemination. Like the workers who had to clear land and build the grade before laying down any track, the CRRW Project has built the foundation on which new lines of research can develop and new stories can be told.

To that end, those of us in Voss’ historical archaeology lab have been busy. The Cangdong Village Project—a study of railroad workers’ home village in southern China—developed organically out of the CRRW Project when it became clear that to more fully understand the experiences of the Chinese diaspora, we also need to understand what life was like at home. The project website (cangdong.stanford.edu) presents the results of this project, including an historical timeline, artifact image gallery, publications, and the documentary film, Making Ties: The Cangdong Village Project, by Barre Fong. Ph.D. candidate Laura Ng is currently expanding this research with her project, the Transnational Archaeology of the Chinese Diaspora Project in Wo Hing Hamlet, Gom Ben Village, Taishan County.

Here in the heart of campus, Voss also serves as Faculty Advisor for the Arboretum Chinese Labor Quarters project, a study of the location where some of Stanford University’s first Chinese employees lived. They worked across Stanford lands, building and maintaining the University’s iconic landscapes like the Arboretum, Palm Drive, and the gardens of the Main Quadrangle. This is a collaborative, community based project with opportunities for research, education, and engagement. More information can be found on the project website (chineselaborquarters.stanford.edu).
AWARDS

Lynn Meskell receives the A.D. White Professor-at-large at Cornell University

Lynn Meskell was recently named the AD White Professor-at-Large from Cornell University, a six-year term effective July 1, 2019. Established to honor its first president, Andrew Dickeson White, the program appoints a group of individuals, from both America and abroad, who have achieved high international distinction in the various areas of science and scholarship as well as in the learned professions, public affairs, literature, and the creative arts. There are only two A. D. White Professors-at-Large in Humanities, the other one held by Bruno Latour.

At any one time, up to twenty outstanding intellectuals from across the globe hold the title of Andrew Dickson White Professor-at-Large and are considered full members of the Cornell faculty. During the six-year term of appointment, each Professor visits Cornell while classes are in session during the academic year. The activities they engage in benefit both students and faculty. Among such activities are public lectures, office hours with undergraduate and graduate students, specialized seminars, collaborative research with members of the faculty, consultation on student theses, undergraduate research projects, laboratory work, and a wealth of informal discussions with Cornell colleagues and students. Being named an Andrew Dickson White Professor-at-Large ranks among an academic’s most eminent distinctions and honors.

Lynn Meskell and Krish Seetah Receive Society for American Archaeology Book Awards

The Society for American Archaeology (SAA) has named Anthropology Professor Lynn Meskell and Professor Krish Seetah, the recipients of its 2019’s Book Awards. Professor Meskell to receive the Book Award in the Popular category for her book, A Future in Ruins: UNESCO, World Heritage, and the Dream of Peace (Oxford University Press, 2018), and Professor Seetah to receive the Book Award in the Scholarly category for his book Connecting Continents: Archaeology and History in the Indian Ocean World (Ohio University Press, 2018).

SAA Awards recognize and honor knowledge and professional achievements at all career levels—from student and early career archaeologists to those who have made lasting contributions to the Society and the profession. “SAA is one of the leading organizations in archaeology. The Society has a long tradition of acknowledging excellence in the field of archaeology through our awards, which pay tribute to those performing outstanding archaeological scholarship and research,” said SAA President Susan Chandler. “In addition to honoring highly trained and experienced archaeologists, SAA awards also identify up-and coming leaders in the field.”

Among the awards, two prizes are given out to honor recently published books. The Scholarly prize for a book that has had, or is expected to have, a major impact on the direction and character of archaeological research. The Popular prize is for a book written for the general public and presents the results of archaeological research to a broader audience.

Professor Seetah’s book is an edited volume on a much neglected area in archaeology, the Indian Ocean World, a region that spans from southern Africa across the waters to Australia. In it, he brought together archaeologists, historians, artists, and other researchers who collectively increase our knowledge in a truly interdisciplinary fashion. Larger topics of colonialism, slavery, migration, heritage construction, climate change, economy, disease, and religion are presented by scholars from across the globe. Different types of evidence are used effectively through several approaches of understanding the past and relating the past to contemporary situations. Ecological considerations underlie various chapters on a wide range of topics. Connecting Continents: Archaeology and History in the Indian Ocean World makes a substantial contribution to anthropology, archaeology, history, and the Indian Ocean World.

Professor Meskell’s book is a definitive book on UNESCO and its involvement in archaeology and the impact of the World Heritage designation. The historical context of this international organization and its influence on archaeology are illuminated through in-depth first-hand research, ample documentation, and insights that provide eye-opening revelations. The successes and failures of UNESCO are many, and they continue today. A Future in Ruins: UNESCO, World Heritage, and the Dream of Peace positions archaeology in a larger, intertwined, and meaningful context. Politics, economics, and current events all factor into whether and how particular sites are deemed worthy of designation or investigation.

The awards were presented during SAA’s 84th Annual Business Meeting in Albuquerque, NM on Friday, April 12, 2019.

Weronika Tomczyk receives SAA’s Dienje Kenyon Memorial Fellowship

Weronika Tomczyk is the recipient of this year’s Society for American Archaeology (SAA) Dienje Kenyon Memorial Fellowship for her research project investigating animal management practices at Wari Empire sites in north-central, Peru.

Weronika’s project focuses on assessing whether bone assemblages within Wari Empire archaeological sites were the result of a strict imperial economic policy, an adaptable policy which depended on existing local situations and environmental conditions, or a fusion of influences from multiple societies with variable acceptance of Wari cultural traditions. Wari’s unprecedented conquest of a large part of the Andean
**REGENERATING ANTHROPOLOGY IN CHILE**

During the dark years of the Pinochet regime in Chile, anthropology and other social sciences were discontinued and terminated subjects at Chilean universities. The regime saw these disciplines as subversive and hotbeds of student activism. Beginning in the early 2000s, Anthropology was re-introduced as an academic subject in Chile. This was part of the gradual democratization in the country as well as a long overdue interest in recognizing Chile’s cultural diversity, including its many indigenous communities. Chilean anthropology is today remarkably dynamic, driven by a diverse group of young anthropologists who have come from across the world to develop the discipline at the country’s prominent institutions. In 2015, a group of anthropologists at Chile’s premier private university, Pontificia Universidad Catolica de Chile, won a major five-year institutional development grant from the Wenner-Gren Foundation. The grant is designed to help the Department of Anthropology at the Universidad Catolica develop a doctoral program in collaboration with a number of international partners, such as Department of Social Anthropology at University College, London, and the Department of Anthropology at Stanford. Since 2017, Thomas Blom Hansen has served on the international advisory board for this project.

The same group of anthropology faculty in Chile also launched the annual Latin America Summer School on Social Issues in 2017. This seminar gathers faculty and graduate students in Anthropology and other social science disciplines from across Latin America, US and Europe for five days of workshops and plenary sessions. Anthropology faculty (Sharika Thiranagama, Duana Full-wiley and Thomas Blom Hansen) have run workshops in 2017 and 2018 and each year graduate students from Stanford Anthropology and other disciplines have benefited from these productive seminars. The theme of the next summer school (January 2020) is “Haunting Social Issues in Latin America”. The Department of Anthropology looks forward to continue this collaboration in the years to come.

**AWARDS** Continued from previous page

world may have been motivated not by an interest in gathering power or spreading their particular religious beliefs, but rather by the acquisition of new natural resources, perhaps insufficient in their Ayacucho Valley heartland. To reveal information about animal management in Wari culture, she will combine standard zooarchaeological with stable isotope analyses and geometric morphometrics.

The awards was presented during SAA’s 84th Annual Business Meeting in Albuquerque, NM on Friday, April 12, 2019.

**Professor Krish Seetah receives a HAI (Human Centered Artificial Intelligence) seed grant**

Professor Krish Seetah and his team on recently received the HAI (Human-Centered Artificial Intelligence) Seed Grant, an award given to exceptional scholars for their investigation into cutting-edge AI solutions to support or advance humanity, foster interdepartmental or interschool collaborations between faculty, postdocs, students, and staff, and present new, ambitious research that will help guide the future of AI.

Professor Krish Seetah’s project is titled Predicting malaria outbreaks: AI to learn, classify and predict across diverse paleo-demographic, climatic and genomic data. The project seeks to predict the impact of malaria for the next 50-100 years by employing evidence from the last 300 years. Using AI tools to recognize patterns in transmission over time, our approach is the first to access vast, data-rich evidence on climate, land use, and human behavior from historic epidemics, alongside genetic evidence on human demography, and vector and parasite biology. Malaria threatens 3.5 billion people in ~97 countries. 90% of those affected live in Africa and children under five suffer the highest morbidity. Despite billions of dollars spent over decades-long efforts at eradication, prevalence is on the increase as is re-emergence is areas formerly under control. The problem is exacerbated because of resistance to pesticides and drugs, and the lack of a proven vaccine. Malaria will become a greater threat due to global warming, expanding urbanization and agriculture, and increased human mobility, yet we lack the tools to predict transmission as a function of climatic, land-use and demographic factors. How do multiple factors interact to exacerbate or mitigate outbreaks? Addressing this question is critical for policy to control malaria. Our models could guide disease prediction, providing evidence to help adjust policy for targeted intervention.

His research team includes Robert Dunbar (Earth System Science), Carlos Bustamante (Biomedical Data Science, Genetics), Giulio De Leo (Biology), Erin Mordecai (Biology), Desiree LaBeaud (Pediatrics - Infectious Diseases), Michelle Barry (CIGH), Bright Zhou (Medicine), David Pickel (Classics), and Hannah Moots (Anthropology).
New Books

Sylvia Yanagisako and Lisa Rofel, co-author
Fabricating Transnational Capitalism: A Collaborative Ethnography of Italian-Chinese Global Fashion

In this innovative collaborative ethnography of Italian-Chinese ventures in the fashion industry, Lisa Rofel and Sylvia J. Yanagisako offer a new methodology for studying transnational capitalism. Drawing on their respective linguistic and regional areas of expertise, Rofel and Yanagisako show how different historical legacies of capital, labor, nation, and kinship are crucial in the formation of global capitalism. Focusing on how Italian fashion is manufactured, distributed, and marketed by Italian-Chinese ventures and how their relationships have been complicated by China's emergence as a market for luxury goods, the authors illuminate the often-overlooked processes that produce transnational capitalism—including privatization, negotiation of labor value, rearrangement of accumulation, reconfiguration of kinship, and outsourcing of inequality. In so doing, Fabricating Transnational Capitalism reveals the crucial role of the state and the shifting power relations between nations in shaping the ideas and practices of the Italian and Chinese partners.

Lochann Jain
Things That Art: A Graphic Menagerie of Enchanting Curiosity (ethnoGRAPHIC)
University of Toronto Press (2019)

This is an artful yet playful look at lists and categories with accompanying commentary that is sure to delight and surprise. The book consists of 59 original drawings and 4 essays. Lochann Jain’s whimsical drawings interrogate the unconscious ways we attempt to make sense of the world. These "things that art" gather meticulously labelled elaborations on a variety of themes. On the surface, the drawings suggest order and classification, but on closer inspection, each piece employs a series of visual and literal puns that jar our sensibilities and force our minds to move out of their well-worn pathways into new, uncharted territory.

Commentaries by Maria McVarish, Elizabeth Bradfield, Drew Daniel, and the author offer further insight into the artwork. They discuss how Jain’s aesthetic decisions and strategy bring us to question our reliance on these sorting mechanisms with depth, nuance, delight, and surprise.

Krish Seetah
Humans, Animals, and the Craft of Slaughter in Archaeo-Historic Societies
Cambridge University Press (2018)

In this book, Krish Seetah uses butchery as a point of departure for exploring the changing historical relationships between animal utility, symbolism, and meat consumption. Seetah brings together several bodies of literature - on meat, cut marks, craftspeople, and the role of craft in production - that have heretofore been considered in isolation from one another. Focusing on the activity inherent in butcher, he describes the history of knowledge that typifies the craft. He also provides anthropological and archaeological case studies which showcase examples of butchery practices in varied contexts that are seldom identified with zooarchaeological research. Situating the relationship between practice, practitioner, material and commodity, this imaginative study offers new insights into food production, consumption, and the craft of cuisine.
Krish Seetah

*Connecting Continents: Archaeology and History in the Indian Ocean World (Indian Ocean Studies Series)*
Ohio University Press (2018)

In recent decades, the vast and culturally diverse Indian Ocean region has increasingly attracted the attention of anthropologists, historians, political scientists, sociologists, and other researchers. Largely missing from this growing body of scholarship, however, are significant contributions by archaeologists and consciously interdisciplinary approaches to studying the region’s past and present. *Connecting Continents* addresses two important issues: how best to promote collaborative research on the Indian Ocean world, and how to shape the research agenda for a region that has only recently begun to attract serious interest from historical archaeologists. The archaeologists, historians, and other scholars who have contributed to this volume tackle important topics such as the nature and dynamics of migration, colonization, and cultural syncretism that are central to understanding the human experience in the Indian Ocean basin.

This groundbreaking work also deepens our understanding of topics of increasing scholarly and popular interest, such as the ways in which people construct and understand their heritage and can make use of exciting new technologies like DNA and environmental analysis. Because it adopts such an explicitly comparative approach to the Indian Ocean, *Connecting Continents* provides a compelling model for multidisciplinary approaches to studying other parts of the globe.

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Ian Hodder

*Where Are We Heading? The Evolution of Humans and Things*
Yale University Press (2018)

A theory of human evolution and history based on ever-increasing mutual dependency between humans and things

In this engaging exploration, archaeologist Ian Hodder departs from the two prevailing modes of thought about human evolution: the older idea of constant advancement toward a civilized ideal and the newer one of a directionless process of natural selection. Instead, he proposes a theory of human evolution and history based on “entanglement,” the ever-increasing mutual dependency between humans and things.

Not only do humans become dependent on things, Hodder asserts, but things become dependent on humans, requiring an endless succession of new innovations. It is this mutual dependency that creates the dominant trend in both cultural and genetic evolution. He selects a small number of cases, ranging in significance from the invention of the wheel down to Christmas tree lights, to show how entanglement has created webs of human-thing dependency that encircle the world and limit our responses to global crises.
“So, you brought back some carrots way from... Hong Kong?”

My uncle curiously looked into the bag I was holding, hesitating about how to comment on the Ō that I claimed to be special. Standing in my grandma’s kitchen where vegetables are supposed to be well-cooked, he at first frowned on my suggestion to eat the carrot raw. After some bites, though, he seemed to like it.

It was in late January. I was taking some days off from my fieldwork to join the festivities of the Lunar New Year in Fujian, where my extended family lives. For my uncle, as for many who have come to know “Hong Kong” in various ways, a Ō from this consumerist metropolis can be anything from new-fangled electronics, exotic clothes, high-quality medicines… but carrots?

There are some nuanced connections between what confuses him and what I am looking at in Hong Kong as an ethnographer. Hong Kong’s authorities are hard-selling a set of urban development projects to its citizens. Advertised as an unmissable opportunity to sustain the city’s prosperity by timely fitting into Mainland China’s ambitious regional developmental schemes, these projects are clearly designed to carry on the existent mode of urbanization featured by the land economy and liberal housing market.

My project examines social movements that confront Hong Kong’s top-down developmental regime by attempts to democratize urban planning and promote alternative urbanism. Interestingly, the major site for these campaigns does not take place in Hong Kong’s densely populated districts. Rather, it is the countryside, long ignored in the myth of the city’s urban miracles, that is spotlighted as where alternative urban visions could emerge. Through fieldwork, I am trying to understand why my activist informants have chosen to go down to the countryside of “Asia’s World City” and how such efforts may transform the villages, Hong Kong’s urbanism and political culture, and, ultimately, the activists themselves.

In particular, farming has been “rediscovered” as an exemplar of what rural Hong Kong can afford in envisioning alternative urban futures. Since the 1980s, because of the cheaper agricultural products from Mainland China, more alluring jobs available in urban Hong Kong, and the land grabs by voracious developers, farming has been marginalized in Hong Kong. Today, Hong Kong’s food self-sufficiency rate is extremely low. Being a farmer, similarly, falls outside the scope of both occupational choices and the ways in which most Hong Kongers imagine who they are in the city.

My humble gift is the produce from Golden Snake, a certified organic farm at Plum Heart, a village in Lantau Island where I reside. Plum Heart is one among few villages that still have active agricultural activities in Hong Kong, partly because it has sidestepped the pace of fast development due to multi-layered historical and geographical contingency.

Smaller, sweeter, and crisper than the Chinese kind in market, the carrot is promoted as “local” but has a transnational biography. It is an English type grown by an experienced Nepalese farmer who is hired full-time by Mr. Chan, a middle-aged Hong Kong man. A professional working and living in the hyper-urbanized side of the city, Mr. Chan cannot devote much time and labor to farming, where his sideline enthusiasm lies. He instead rents some plots of land from the villagers, who, not without irony, have abandoned the...
unprofitable agricultural production for decades. They are more interested in selling their land to real estate developers. In a city with the least affordable housing in the world, the expectation of exchanging land for economic citizenship is nothing special.

I learned from Lucas, the Nepalese farmer in charge of Golden Snake’s daily maintenance, that Mr. Chan is more interested in keeping a farm as a hobby than marketing the crops with a business-mind (he comes only on weekends to work in the farm). A true farming master, Lucas is paid hourly. Oftentimes, he has to dump all he grows, since there are not many customers.

Such a hidden farm would then remain unknown to the public, had there not been a group of activists who endeavor to promote “agricultural community” by launching a project called Farm to Table. Inspired by a predecessor originated in California, this project aims at connecting farms, residents, and restaurants at Plum Heart through food. The carrots I purchased are an example of what this emerging network of circulation may bring to an ordinary local resident.

In addition, the project invites urban residents to Plum Heart to join their farming camps, guided tours, and other activities that altogether make visible the life of this small town. A major part of my fieldwork is to facilitate these mundane activities by working with my informants. Sometimes I work as a volunteer farmer, although I have been quite awkward and slow so far.

The agendas of these experimental “social projects” in rural Hong Kong go beyond food consumption and farming per se. Critically embedded are hopes to enhance local community ties and cultivate the public’s understandings and sensibilities of how different—and charming—the “village life” could be. These grassroots efforts, on the other hand, are expected to get scaled up, feeding the social movements against top-down, developmentalist urban planning.

The stake is especially high in Lantau. Long considered as Hong Kong’s back garden, Lantau Island has been a major destination for outdoor fans. It has also attracted a range of local citizens and expats, who have chosen to move in due to the rich natural landscapes, slow pace of country life, and rather affordable rent, none of which can be found in the bustling city centers. Yet, Lantau was recently included in the largest development plan in the city’s history. The plan, namely Lantau Tomorrow Vision, is characterized by massive land reclamation near the island and complex, big-budgeted infrastructures. This New Lantau is promoted as a beneficial investment that can not only solve Hong Kong’s housing shortage, but also helps to further connect Hong Kong to Mainland China.

To what extent can Hong Kong’s urban future be altered by activist interventions that, like the Farm to Table, reach down deeply to the level of soil? As someone witnessing these bottom-up efforts, I hope my dissertation can give a thoughtful answer.
LETTER from the Field

BY PAUL CHRISTIANS, FIELD RESEARCHER

“I feel so inspected.” Smile wry, eyes skeptical. The novel comment gets an audible chuckle out of me, though the wariness is deeply familiar by now—halfway into my dissertation fieldwork in Doha. I’m studying up with foreign experts working in Qatar’s cultural industry. Or “British archaeologists,” as a Canadian historian had just put it to my new acquaintance and an American curator friend, well aware of the newcomer’s passport and profession. A few more minutes of small talk, cards swapped and coffees quaffed. My knot of expats heads back into a state-of-the-art conference room inside Qatar’s gleaming white national library. (Rem Koolhaas! it is invariably tagged. “Looks like a mothership, doesn’t it?” is common.) We are attending the nation’s first public conference on cultural heritage and slavery in the Arab Gulf. It proceeds in Arabic and English according to speaker preference, simultaneous digital translation for the smatter of Qatari and non-citizen attendees. It’s unclear what local means. In the evening the audience will shift markedly, as a Qatari novelist and author of the nation’s first fictional work involving slavery takes the stage. The writer will face compliments as well as marked questions, sometimes in the same breath.

Fieldwork has always been entrepreneurial. But something about my crisscrossing Doha in Ubers under an ever-shifting skyline, day after day headed for that next interview or event, has begun resonating with my growing perception of this place. (Am I unethical, a sellout? Uber swallowed the Gulf’s Careem whole as it metastasized. It’s getting so cheap. And why is it so many drivers have started since the blockade? But rental rates correlate with international business expense accounts, not student funding. Is there even a bus? The new metro just went live, but there are no train stops within miles of my bachelor [studio apartment] and I heard there were ticket kiosk issues. World Cup is coming.) The oscillations of my existence here are harmonic and discordant with a rapidly evolving global city. In a country where almost 90% of 2.7 million total residents are non-citizens, I am an outsider among outsiders among insiders and insiders who remain outsiders. Citizens, the network whispers to the initiate, are allegedly less often seen. Work is perhaps the common denominator; we cannot be present without jobs and visa sponsorship. Yet I am called an expat, while others become laborers. Our specific expertises are ordered and stratified along complex lines of race, gender, class, passport citizenship, and other more subtle tracings. (How is whiteness produced here, especially when many locals think it the wrong question? As an industry, is Khaleeji heritage’s women-identifying majority a sign of change or enduring gendered labor divisions?) But together or not we are present for the real and imaginary construction of tomorrow’s city and nation. What exactly that might be is emergent at best. “There is always a purpose,” some of my interlocutors confidently intone. “It’s all just chaos and reactive,” others murmur. “Not for us to decide,” I hear. Who—or maybe what story—to believe?

Most concerns are much more immediate. “What’s the quid pro quo?” an interlocutor recently asked me outright. It seems bald unless you understand the postcolonial question hovering over and under such a statement. The legacies of Asad and Said and others run deep here. Folks rightly demand more from visiting scholars than the usual imperial extractions. First oil, then gas, now with ‘sustainability’ arrives the tantalizing, 21st-century frontier of exploitable knowledge. (It’s no coincidence there are seven major US and British university campuses in Doha’s aptly named Education City.) There’s even an Orientalist Museum planned, one of 18 underway. But its existence seems quantum to me: its certainty fluctuates in tune with global commodity prices. Meanwhile, whatever we are really buying and selling usually remains unspoken. Like this letter, I wonder if we non-citizens are all just skimming along in Doha while searching for purchase.

I think about that constantly, because how humans grow our roots is actually the center of my research.

As an anthropologist of cultural heritage, my dissertation asks what it means to be a foreign professional working in Qatar’s emerging cultural industry. What makes someone an expert in and about the Gulf? Heritages are contested, mediated, dangerous pasts which matter in the present and for the future. For
more than two decades, Qatar has invested heavily in outward- and inward-facing heritage projects including museums, events, archaeology sites, public art and exhibitions, and other cultural productions. Culture has been deemed critical to national survival—today as a development resource for Qatar’s Vision 2030 and tomorrow as a productive niche in a knowledge economy. Yet in the world’s richest nation per capita (by PPP), much of this work is completed by non-citizens. Why is the postcolonial work of cultural nation-making so influenced by expatriates who may not share identities, experiences, and values with the citizens they ostensibly represent? What roles do these professionals play? What are the consequences of this system?

Qatar’s transnationalism has taken on new urgency since the start of Saudi Arabia, United Arab Emirates, Bahrain, and Egypt’s political and economic blockade on June 5, 2017. (For the first time made in Qatar stickers decorate basics like bread and milk, though people joke it’s good to learn some Turkish or Farsi if you’re headed out for groceries.) Hashtag #الحصار [the siege] continues, despite Qatar declaring “we’ve moved on” in the New York Times in December 2018. That venerable enterprise also covered Doha’s latest culture launch this spring, the National Museum of Qatar, in its Style section. “Soft Power is in Style in Qatar.” Too true. Non-citizen residents and tourists are usually enthusiastic about their visits to Qatar’s cultural sites. In my participant observation they wax lyrical about NMoQ capturing the desert’s spare stillness and the Museum of Islamic Art’s Cairo-inspired Chinese-American monumentality. The chords struck don’t sound like artifice, but visitors largely take home what has been designed for them to see.

I’m grasping for answers to these questions through my fieldwork in Doha. It’s a double challenge to study up not simply with professionals, but with interlocutors who often have very similar backgrounds to me. These days experts are usually viewed as doers, but my research suggests that they are as much particular social beings: highly mobile and privileged guests but ultimately constrained from contesting subtle narratives of royal legitimacy. As societies increase their reliance on expertise in all kinds of decision making, how and why we come to trust experts are key questions for our time. Yet alongside this critique I also appreciate some potential for cross-cultural collaboration. Contemporary globalizations contributed to aggressive nationalisms emerging around the world in part by reinforcing the value of human heritage. Is it too bold to also learn something about the urgent task of living and working together from a region which actually has been defined by movement and cross-cultural interdependence for millennia?

At least these are my current trajectories. Seven and a half months behind me, seven and a half still ahead. Soon I’ll exit the country to switch visas. On my return I’ll head once again to the medical commission, where the thunk-zap of x-rays awaits all migrants to Qatar. By now I know to ask if the doctors might compare the new images to the old ones, rather than get assigned the usual second round and subsequent TB test. We’ll see.
It is a mid-May evening in Antofagasta, Chile’s rich but extremely unequal copper mining capital in the Atacama Desert, right around the time when the desert’s dry heat quickly gives way to sharp cold. I stand huddled together with approximately 150 self-identified pobladoras (shantytown dwellers) in their campamento (informal settlement) on the windy hillsides surrounding Antofagasta’s modern coastal core. Pachaku—as I call their campamento—houses approximately 5,000 people, about 80% of them immigrant, and is today the largest campamento in Chile. Of the 150 pobladoras gathered this evening, virtually all of them are immigrants, most of them Indigenous Quechua- and Aymara-speaking women from Peru, Bolivia, and Ecuador.

Campamentos in Chile today are generally no longer imagined as the transgressive paramilitary “encampments” that Left parties helped found in the decades prior to Pinochet’s coup as bastions of popular power and that Pinochet then violently repressed. Rather, they are seen as anachronistic spaces of poverty in Chile’s otherwise miraculous economy, where the poor provisionally “camp out” while they wait for capital subsidies to access privately constructed social housing projects in the peripheries. The pobladoras who I stand with this evening, however, have challenged this neoliberal imaginary. Since they seized government lands in 2015, these migrant women have developed their campamento—once abandoned dump yards—into a vibrant and permanent neighborhood, with relatively solid homes; informal but secure access to basic services; wide roads; community venues; churches; internal transportation systems; and periodic “intercultural” festivals and activities.
We are huddled together tonight on what once was the cement foundation of one of the eighty or so homes that, in early 2018, Antofagasta’s regional government evicted and re-settled in a transitory emergency neighborhood. The regional government targeted Pachakuti out of Antofagasta’s 64 campamentos because of its extreme risk condition: many of Pachakuti’s homes occupy the “safety zones” of three high-voltage transmission lines. Fully aware of the risks that living under these lines entails, the pobladoras I stand with tonight nevertheless refused to re-settle in the emergency neighborhood. Despite its environmental risk condition, Pachakuti—pobladoras insist—provides them with the conditions to strive for what they often describe as a “dignified life” (vida digna).

We are gathered tonight because since resisting resettlement pobladoras in Pachakuti have begun dreaming about the seemingly impossible goal of urbanizing their settlement. With this dream in mind, a few months ago pobladoras financed a topographic study of their settlement and directly participated in its elaboration. In doing so, they have had to endure recurrent taunts by authorities and experts who accuse them of deceiving their neighbors with “false hopes.” The meeting tonight is part of a “civic participation” activity that the pobladoras required from the state’s Environmental Impact Agency (EIA) regarding the construction of an electrical substation on one end of Pachakuti. Pobladoras argue that constructing the substation would consolidate the transmission lines that cross Pachakuti, thus guaranteeing Pachakuti’s eventual disappearance.

Over the frame that remains from the resettled home on the foundation where we stand, pobladoras have draped a white blanket where EIA officials and representatives from the private company planning to build the substation project a PowerPoint presentation. The meeting seems uneventful. Both company representatives and government officials are reluctant to heed pobladoras’ claim that Pachakuti has “systems of life” and “customs” that Chile’s laws may recognize as worthy of environmental protection—campamentos are rarely imagined as places of culture. Dogs abandoned by the neighbors who left to the transitory emergency neighborhood roam around, occasionally breaking into passing fights. The constant buzz from the transmission lines is louder at this time of the day when people all over the city return home from work and use more electricity, although pobladoras point out that by now their ears have become desensitized to the buzz.

Continued on next page
But, suddenly, one of the *pobladoras* displays a banner reading, “No to the substation, yes to urbanization!” and others begin chanting, “Who will leave? The lines! Who will stay? The *pobladoras*!” Visibly disturbed, the substation company’s representative reveals a secret we would later learn he was not meant to reveal: that the government had already approved a project that would move the transmission lines out of Pachakuti within three years. *Pobladoras* greet the revelation with joy, clapping excitedly and hugging each other. The uproar drowns a state official’s warning that moving the lines does not, by any standard, guarantee Pachakuti’s urbanization. A *pobladora* next to me, Carmen, is too excited to hear the state official. During Pachakuti’s last *carnaval*—an Andean festival that *pobladoras* celebrated in February—Carmen had prayed to the virgin for the transmission lines to move. She rubs her hands together intensely, more out of excitement than cold. The next morning Carmen would tell me that her racing thoughts and insatiable appetite after the good news kept her up all night.

Fig 6. *Pobladoras* huddled together on the cement foundation of a resettled home for the meeting with EIA officials and company representatives.

*Pobladoras* recognize that Pachakuti is a symptom of the structural violence that leaves migrants homeless in Chile and pushes them to live in precarious ecologies. But it is not only this, and in the four years since it emerged, Pachakuti has become a way for *pobladoras* to exit this violence, and dream and make real a different world. My dissertation focuses on Pachakuti and other campamentos like it in Antofagasta. These are spaces generally seen as high-risk zones with environmentally and economically “vulnerable” populations, which the state has the ethical duty to “eradicate” and overcome. That migrant *pobladoras* around the city have systematically refused this mode of care and insisted that their campamentos, despite their vulnerability, are desirable places to live in raises a series of interesting questions regarding biopower, structural violence, neoliberalism, citizenship, risk, and desire amid changing configurations of migration, poverty, and urban environments.

How do migrant women imagine the state’s changing investments in caring for them and their communities? How do their life trajectories and identities as Black, as Indigenous, as women, as poor, and as migrants define how they sense injustice in this form of caring (or not)? How do these aspects of their individual identities shape their thoughts, feelings, and desires about a “dignified life” in their settlements? Through what practices do they share and voice critique, and then act to change the status quo and inaugurate new worlds (or not)? What subjective states do these processes generate? How do these processes open and close personal and collective horizons and crises of life in the campamentos?

**References**


In the Name of Safety

I spent my summer in Texas working at Oasis, a domestic violence shelter dedicated to caring for survivors who have fled from their abusive partner. At Oasis, I worked primarily at the client services desk, which is the ‘hub’ of the shelter. Survivors/clients can go to the desk to collect their daily medication, request extra clothes, schedule taxi pick ups, and be helped with other services. Social workers attend to varying needs - primarily, attention needs to be on the client, but there is also administrative/bureaucratic work to which they need to (equally) attend. This multiplicity of interests creates a struggle within social workers, most of whom, at Oasis, are women of color. I describe social workers as women with hybrid subjectivities because there are multiple identities and experiences they have had that create the personal self; moreover, they have the tools, training, and institutional backing to create the professional self. However, as workers, they are disciplined to correspond with clients in a manner that is not necessarily compassionate and loving. This prevents social workers from enacting professional and personal care in a way that embodies the full potentiality of their hybrid subjectivities.

One afternoon, Brenna (a Client Service Advocate) and I were on shift. Lots of kids and their moms were finishing lunch, when an ambulance arrived at the shelter. A client had felt nauseous and vomited earlier in the day, so she requested that an ambulance be called for her. Before the paramedics rolled in, Brenna took Brandon, the client’s son, into the intake room adjacent to the hall his mom was lying in to finish his lunch. From the Client Services desk, I observed as the client’s vitals were taken and she was rolled out of the shelter. Other families also stared back to see what was going on.

Now that the client was in the ambulance, Brenna needed to take Brandon out, and she was going to need help. She had been running from the parking lot, back inside the shelter, and back out to coordinate between the paramedics and the mother, and to check-in on Brandon. I walked into the intake room and told Brandon we were going to leave now; Brenna walked him out while I stayed behind to grab the booster seat and wrap his burger and tater tots just in case he didn’t get food at the hospital. I caught up with Brenna and Brandon. Brandon shouted and tugged at Brenna’s arm because “he didn’t want to go to jail.” Brenna repeated back that no one was taking him to jail, he was going to the hospital with his mom. We approached the ambulance stationed in the middle of the parking lot. No shade, just the hundred-degree Texas sun hitting our faces as we wrestled with Brandon to get inside. As Brenna sat him on the ambulance steps, he kicked up his feet, lost his flip-flops in the process but refused to walk up the ambulance steps. His mom stretched out her hand, begging, saying that she needed him to help her out and that he had to go with her. Yet, Brandon refused. He let go of the burger in his hand and pulled Brenna’s hair and lanyard. I picked up the items he dropped and tried to talk him into staying inside the ambulance. I knew he was afraid of enclosed spaces. For what seemed to be the fifth time, Brenna pleaded that the paramedic hold on to the child who was using all his strength to push out of the ambulance. When the paramedic finally helped, Brenna closed the door. Sighing, she said, “Poor baby.” We walked back into the shelter, talking about the chaos and sadness of that moment.

Even though Brenna knew that the boy didn’t want to leave, she was left with no other choice but to send him in the ambulance, because Oasis does not allow kids to be at the shelter without their parents’ supervision, another rule imposed for the purposes of “safety”. This shows how the structures of the domestic violence shelter prevent workers from enacting the hybrid subjectivity, the personal and the professional self. To do her job, she enacted an ugly form of professional care that wasn’t reflective of the empathetic compassion she would otherwise feel for someone in a situation with which she was personally familiar.

I argue that it’s not just the lack of resources that employees, with the severed self, confront when making pragmatic decisions. At Oasis, social workers were cautious about giving “too many” things to clients. When I asked why, they often referred to the rules limiting clothing items per person living in the shelter. They also frequently mentioned how the items in the back closet were limited: they always needed to have some on reserve. This idea of wanting to help future people meant giving the bare minimum (or insufficient) resources to the present client. During my time at Oasis, for instance, baby wipes were rationed. Newly donated packages would be opened, and about ten wipes were added to Ziploc bags. I was told that when clients exited, they would receive the regular-sized packs. However, in my two months at Oasis, women did not always leave through the procedure outlined by the agency. Some would be midnight exits1, and others

1 A “midnight exit” was how women were marked if they did not return before the 10:00pm room checks. It was assumed that if women did not return, they were not in need of or did not want Oasis services. Thus they were dismissed from receiving services. Women classified as “midnight exits” typically held to schedule a time to pick up their belongings at the administration building.

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I was introduced to the “The Blues” for the first time while speaking with two biology Ph.D. students, Gao and Wen, first- and fifth-year lab mates, respectively. According to Wen, “every year Tsinghua’s School of Environment has a slogan. At first it seemed very interesting: ‘In twenty years we will welcome a blue sea and a blue sky.’” She smirked and glanced over at Gao. “I was particularly excited when I heard it the first year. In the second year, the slogan had not changed; it was still ‘twenty years later.’ Every year there are still twenty more years.” She and Gao looked at each other and then burst into laughter. “Maybe this phrase is just something that sounds good. However, it is undeniable that [the government] is making their best effort in this regard.”

“In what ways?” I asked.

“The simplest example is APEC 2014,” she said.

The Asia-Pacific Economic Cooperation (APEC) Conference, which Beijing hosted in November 2014, came up regularly in my conversations with students as an example of the Chinese government’s ability to bring about swift and drastic change. In order to ensure cleaner air for international guests, Beijing forced thousands of factories near the capital to shut down or reduce emissions by 30%, halting construction projects and limiting traffic. Schools and public offices were closed and economic and social activities suppressed, with restrictions extending to a ban on temples burning incense and wedding parties setting off firecrackers. Air quality data at this time showed a considerable reduction in nitric oxide, nitrogen dioxide and photochemical smog, confirming the experience on the ground.

Wen described this period to me:

Under these restrictive measures, the sky became blue again. Therefore, if the measures are strong enough, these [air pollution] issues will go away. You cannot always use such a sudden and strong means to suppress activity, but this does tell us that there is a possibility; our interventions can be rigorous and have a quick effect. Nevertheless, after hosting APEC, Beijing returned to being what it is. Those two days had such a big impact on life.

In *Slow Violence and the Environmentalism of the Poor* (2011), Rob Nixon writes of the techniques those in a position of power use to obscure damage, highlighting the aesthetic manipulation involved. For example, he points to the 2010 Deepwater Horizon spill as an example of the way “the temporal horizons of disaster zone are… routinely foreshortened,” due to the cover-up strategies implemented by the perpetrators of environmental harm. He notes that British Petroleum carpet bombed the spill with Corexit at night—


“thus the oil dispersant operated as an image dispersant”—and strictly controlled media coverage of the affected area. Together, these techniques are reminiscent of certain forms of environmental engineering and censorship carried out by the Chinese government.

Efforts to clean the air during APEC similarly attempted to mask reality and save face. But unlike Deepwater Horizon, “The Blues” are not a singular instance in one location; they are a repeated demonstration of the Chinese government’s capacity to make a change when it decides that it would be politically expedient to do so. APEC Blue was just one example in a series of “Blues,” including Parade Blue and Olympic Blue. Many international media platforms noted the unethical and opportunistic nature of Beijing’s actions during APEC and responded cynically, criticizing the government for using authoritarian interventions to briefly bolster its international image while evading systemic issues.

However, not everyone viewed the government in a negative light as a result. In line with certain journalists, many students like Yang, an intern with the Brookings-Tsinghua center, acknowledged that APEC Blue was by no means a permanent solution but expressed trust in the larger decision-making process:

Beijing had such blue skies—it was unbelievable, just for that weekend. But you cannot keep those factories shut down forever, because we still need to develop the economy at the same time as you think about the energy issues. That’s what the government is trying to do, and I think it is putting a lot of money and resources into this.

Both Wen’s and Yang’s responses contained tones of hopefulness and possibility tinged with pragmatism. Neither woman expressed anger or frustration about the way the government momentarily created better living conditions only to reverse the process soon after. Instead, APEC Blue seemed to represent a moment when Beijing’s potential was made tangible, all part of a larger movement toward a better environmental future—one in which younger generations are directly implicated and integral. As Wen said after,

Are young people the future? They should be and actually already are. Environmental protection must happen within our generation. This is the road we have to walk. We need to make change with an eye to our past and future and try to contribute. We can start with small behaviors in our daily life... This century is really an experiment for all of us.

Elizabeth Economy has reflected a similar degree of optimism about China’s environmental future, though she has pointed to students and young people as the key: “We can expect this next generation to be bolder. They possess the full complement of skills necessary to organize effectively: technical expertise on the environment, strong backgrounds in journalism and media, and extensive ties to environmental activists both throughout China and abroad.” Yet, as my conversations with students showed, their responses, while seemingly certain, still consist of generalizations and patient, perhaps even resigned, notions of a temporally un-defined, iterative and imperfect government process.

I argue that, for Tsinghua students and other Beijing residents, the temporal incrementality generated by so-called quick fixes is yet another mechanism contributing to a discourse of incoateness. Perhaps, as long as consistent blue skies are always a future aspiration, pollution will continue to be normalized, leading people to provide ambivalent commentary on what might feel like a persistent condition, even if logically they know it is an emergency.

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5. Ibid, 273-75.
1950

Nancy M Williams [AB 1950]
Honorary Reader in Anthropology, School of Social Science, University of Queensland.

Ronald Wolf [BA 1953]
Retired

1960

Cecile (Cissie) D Hill [BA 1961]
Retired from the Hoover Institution, at Stanford in 2005; My position had been to curate exhibits, using the materials in the collections of the Hoover Archives.

Lynda Lytle Holmstrom [BA 1961]
Professor Emerita, Sociology Department, Boston College, Chestnut Hill, MA. There’s no “heavy lifting,” as they say, at the moment. But I work on various projects, including the Eastern Sociological Society Opportunities in Retirement Network; originally an ad hoc group, it now is an official ESS Committee. Also, people keep asking to interview me about the rape research I began with Ann Wolbert Burgess so many decades ago; it’s nice to know people still are interested, although the downside is that violence against women remains, I think, the greatest health challenge of our day.

Alan Howard [PhD 1962]
Professor Emeritus, University of Hawai’i at Manoa. Since retirement in 1999 I have published a book and 25 articles/book chapters, almost all of which are available in pdf format and can be downloaded along with my vitae from my personal website at alanhowardanthro.net.

Ronald P Rohner [PhD 1964]
Professor Emeritus and Director. Ronald and Nancy Rohner Center for the Study of Interpersonal Acceptance and Rejection. Join the International Society for Interpersonal Acceptance and Rejection at isipar.uconn.edu. (8th International Congress on Interpersonal Acceptance-Rejection will be in Porto, Portugal in 2020). Recipient of the American Psychological Association Award for Distinguished Contributions to the International Advancement of Psychology. He also received the Outstanding International Psychologist Award from the USA for 2008, and the Henry David International Mentoring Award in 2017. View Rohner’s TEDxUCONN talk “They Love Me, They Love Me Not—And Why It Matters” at www.youtube.com/watch?v=6ePXXeGrfVQ.

David K Jordan [MA 1964]
Professor Emeritus of Anthropology, UCSD. Officially retired at UCSD in 2004 but continued to teach a full load pro bono through winter 2019. This makes 50 years at UCSD, and I shall spend Spring, 2019 emptying my office for the next generation. I’m happy to say that I have been able to leave an endowed fieldwork fund as legacy.

Rosana L Hart [BA 1964]
Owner, Hartworks LLC. Writing websites and books. My main project right now is a series of memoirs. Details at my site zanahart.com and Zana Hart is the name I use for my Kindles and paperbacks at Amazon.

Pell Fender [MA 1967]
Despite my advanced age I am still serving as the Chief Development Officer of growing Home, a Westminster-based (CO) nonprofit helping families struggling with poverty.

Wilma Wool [MA 1968]
Hiking teacher Fremont HSD Adult Education.

Anya Peterson Royce [AB 1968]
Chancellors Professor of Anthropology and of comparative Literature, Indiana University Bloomington; Adjunct Professor, Irish World Academy of Music and Dance, University of Limerick. Awarded the Medalla Binniza [Medal of the Zapotec People] for her contributions to the Zapotec people over 5 decades of field research in Juchitán, Oaxaca. Awarded the Tracy M. Sonneborn award for distinguished research and distinguished teaching by Indiana University. Received an Honorary degree from the University of Limerick for her distinguished scholarship in the anthropology of dance and performance and for her contributions to the Irish World Academy of Music and Dance. Most recently, she has curated three exhibits of photographs of her and her late husband’s work in Juchitán: “Transformations: The Isthmus Zapotec of Juchitán, 1967-2018”, an Exhibit of Photographs by Anya Peterson Royce, Mathers Museum, August 21-December 20, 2018. “Guixdi Stine’ Ne Ca Xpanda’/ Mi Pueblo y Sus Retratos, Juchitán, Oaxaca”, selected photographs 1971-1972, Ronald R. Royce, Mathers Museum, May 2, 2018. And “Guixdi Stine’ Ne Ca Xpanda’/ Mi Pueblo y Sus Retra-
tos,” June-August 2016, an exhibit of 30 photographs taken in Juchitán between 1971-2014; Casa de la Cultura, Juchitán, Oaxaca.

Peter G Bourne [MA 1969]
Visiting senior research fellow, Green Templeton College, University of Oxford, U.K. Working on why the Dutch are so tall. Paper pending publication.

Robert Reiff Katz [BA 1969]
Senior Research Scholar at CASBS. In collaboration with a sociologist, a linguist, and a cultural historian, I am completing a study of college-age post-millennials that seeks to better understand daily life activities as well as values and worldviews. The study has led to a series of short articles about iGen (also known as GenZ) that run in Pacific Standard this spring and will also result in a book that we anticipate will be published in 2020.

1970

David B Kronenfeld [PhD 1970]
Professor Emeritus of Anthropology, Department of Anthropology, University of California, Riverside. My major recent endeavor has been my attempt (in my 2017 Culture as a System: How we Know the Meaning and Significance of what we Do and Say. Oxford and New York: Routledge) to understand what we mean by “culture”, why it is something more than simple “whatever it is that anthropologists describe”, and why it is something both “real” and important. I explore how it can function as a distributed, differentially shared, collective cognitive structure—that only exists in our knowledge of it—in much the same sense that the grammar of a language exists. Culture does not tell us what to do, but tells us how what we do is likely to be understood by those around us; and it gives us a set of possible ways of thinking about and acting in kinds of situations we might conceptualize ourselves as being in a one moment or another. It does not impinge on our agency, but does help us make sense of how others may make sense of how we decide to act.

My work on kinship continues in articles and conferences. I have tried to understand terminologies first as formal systems, and then as kinterms are used in conversation and interaction, and then as they are extended to wider reaches of kin and non-kin—denotatively, connota-

Alumni News

1950

1960

1970
tively, and figuratively. I have looked at how kinterm patterns relate to patterns of behavior among kin, to kingroups such as lineages, and to kin categories such as clans—and what ties all this together.”

David E Young [PhD 1970]  
Retired

Charles E Fulkerson jr [BA 1970]  
Semi-retired, writing, painting, teaching and enjoying the heck outta life. Stanford Magazine publishes another article authored by me about Leland Stanford and I getting “spiked” when building our railroads (End Note, May-June 2019). In 2018 won CT awards for recent watercolors and spring 2019 teaching watercolor to a class of 10 adults. Live with my wonderful middle-aged Boxer mutt in a big old “Colonial” house.

Pamela B Maes [BA 1970]  
Retired Nurse Practitioner in Family medicine. Completed timber framed barn on our property so Gary has a workshop. Celebrating all parts of our life with six grandchildren. Plan to continue to travel to reconnect with friends and family!!

Eric Almquist [AB 1970]  

Naomi R Quinn [PhD 1971]  

Martti J Vallila [BA 1973]  
Author of 8 ”Bannana books” including ”Bannana in Russia; Commercializing Transformational Technologies” and ”Bannana Vindicated” which detail my discovery of an unrecognized treatment of Alzheimer’s. Am living in Mindanao, Philippines which I discovered in 1971 as a Volunteers in Asia teacher at Mindanao State University in Marawi City. Working with students at Columbia & MIT to customize CodePhil digital training products into the languages of indigenous people of Mindanao and local IT companies to develop telemedicine applications.

Jean E Jackson [PhD 1972]  
Professor of Anthropology Emerita, Massachusetts Institute of Technology. Managing Multiculturalism: Indigeneity and the Struggle for Rights in Colombia (2019 Stanford University Press) examines the evolution of the Colombian indigenous movement over the course of Jean Jackson’s five decades of research in the region. She offers comprehensively developed and nuanced insights into how indigenous communities and activists changed over time, as well as how her own ethnographic fieldwork and scholar-ship evolved in turn. https://www.sup.org/books/title/?id=20624

Lia Saroyan [BA 1972]  
Retired Helped my twin granddaughters move into their respective dorms as entering Stanford freshman in the class of 2022. Not my accomplishment, all theirs. I have no recent accomplishments, nor do I desire any. Grateful to be healthy and happy.

Jean E DeBernardi [BA 1973]  
Professor, Department of Anthropology, University of Alberta. I was acting chair of the anthropology department 2017-18; I am now on sabbatical and have just completed a book entitled Christian Circulations: Global Christianity and the Local Church in Penang and Singapore, 1829-2000. My most recent ethnographic research project focused on the topic “Material Identity: The Anthropology of Contemporary Chinese Tea Culture,” and my next goal is to write a book that will focus on Wuyi Mountain’s black and oolong teas.

Stephen Lawson [BA 1973]  
Retired from the Linus Pauling Institute and from a courtesy faculty appointment in the Department of Biomedical Sciences at Oregon State University. I just completed the introductory chapter for a new academic book on vitamin C scheduled for publication this year. My chapter gives the historical overview of the clinical use of high-dose vitamin C as adjunctive cancer therapy, mainly focused on the collaborative work of Linus Pauling and Ewan Cameron that began in the early 1970s and on the controversial studies at the Mayo Clinic.

Nicol “Nick” I MacKenzie [AB 1973]  
Small business owner. Retired from the practice of Anesthesiology. President of Monterey Medical Solutions providing continuing computer and consulting support of the Stanford Children’s Hospital Parenteral Nutrition Program and other client hospitals.

Elaine Wong [AB 1973]  
Senior Associate Dean of Arts and Sciences for Undergraduate Education in 2019-20. I am coordinating the implementation of new general education requirements for The Brandeis Core, including new Diversity, Equity and Inclusion Studies in the US; Difference and Justice in the World; Health, Wellness and Life Skills; Critical Conversations in the First Year Experience; and Digital Literacy, Oral Communication, and Writing Intensive requirements as defined in each major. I am also chairing our Committee for the Support of Teaching’s efforts to address the rising cost of textbooks and the facilitation of a more accessible and inclusive learning environment for students with disabilities. I also serve on an Undergraduate Advising Working Group for Brandeis’s strategic planning efforts, and work to advance faculty support for international, first generation, and URM students.

Jack Bilmes [PhD 1974]  

Dean Chavers [MA 1974]  
Director, Catching the Dream, formerly known as the Native American Scholarship Fund, which has produced 8,428 graduates since 1986. Maintained a graduation rate of 80.2% with 1,328 students funded and 1,020 graduates at the BA/BS, MA, Ph. D. and MD levels.

Hector Neff [AB 1974]  
of the Pacific Littoral of Southern Chiapas, Mexico.

Terry Gerritsen [BA 1975]
Novelist and filmmaker. Using my Anthro degree in unexpected ways! Now filming a documentary about the centuries-old relationship between humans and pigs. (Title: “Pig.”) A bit different from my usual work as a novelist. My 28th novel, THE SHAPE OF NIGHT, will be published this fall.

Dorinne K Kondo [BA 1975]
Professor of American Studies and Anthropology, University of Southern California. My book, Worldmaking: Race, Performance and the Work of Creativity (Duke, 2018) was published at the end of 2018. Grounded in critical ethnographic work, it theorizes racialized labor, aesthetics, affect, genre, and structural inequality in contemporary theater. The text upends genre, interleaving analysis with vignettes and my full-length play Seamless. The book theorizes and performs the ways the arts can remake worlds, from theater worlds to inner, psychic worlds to worldmaking visions for social transformation.

Lindsay S Robbins [BA 1976]
Retired from veterinary medicine.

Susan B Timberlake [BA 1976]
Retired in 2014 as Chief, Human Rights and Law Division, Joint United Nations Programme on HIV/AIDS (UNAIDS). Though thoroughly enjoying the time, space, growth and peace of retirement from the United Nations, I am also working as a consultant to the Global Fund to Fight AIDS, TB and Malaria to help countries get funds for and implement programs to remove human rights-related barriers to HIV, TB and malaria health services in developing countries. These programs address stigma, discrimination, gender inequality and gender-based violence, and punitive laws, policies and practices by empowering civil society and service providers with human rights and legal tools and knowledge to improve behavior and attitudes to support health. Beyond health, these programs also help strengthen communities and civil society – threatened social realities in an age of fragmentation and repression.

Frederick Spielberg [BA 1978]
Emergency Coordinator, UNICEF-Colombia. Organized and managed UNICEF-Colombia’s humanitarian response in 2018 to the massive migratory influx from Venezuela, including coordination, fund-raising and programmatic oversight for activities in health, nutrition, water and sanitation, protection and education on behalf of some 50,000 girls, boys and adolescents in migrant and host communities across Colombia.

1980

Michael R Dove [PhD 1983]

David M Fetterman [PhD 1981]

Irena Stein [MA 1983]
Proprietor, Alma Cocina Latina and Azafrran, LLC.

Faye V Harrison [PhD 1982]
Professor of African American Studies and Anthropology, University of Illinois at Urbana-Champaign. In July 2018, at the closing of the 18th World Congress of the International Union of Anthropological and Ethnological Sciences in Florianopolis, Brazil, completed five-year term as IUAES President. At the 2018 AAA meeting was awarded a AAA Presidential Award for her contributions to the unification of global anthropology under the newly founded World Anthropological Union. At the 2018 AAA meeting was honored with a double session that marked the 10th year anniversary of the publication of her book, Outsider Within: Reworking Anthropology in the Global Age. Has been invited to deliver a keynote lecture, “Navigating Racialization’s Dangerous ‘Glocal’ Terrain: African Feminisms in Transnational Counter-publics,” at the international conference on “Racialisation and Publicness” at the University of Oxford, June 27-28, 2019. Has been invited to spend fall 2019 as Visiting Professor at Kyoto University’s Institute for Research in Humanities. While there she will collaborate with Professor Yasuko Takezawa on a co-authored publication that examines both transpacific and transatlantic perspectives on globalization and multiple modalities of racialization.

Helene E Hagan [MA 1983]

Terry Rowe [BA 1983]

Merry L Eilers [MA 1984]
Retired. Since 2008, at an annual event for the State Department’s select International Women of Courage, I have been a hostess to one of the ten chosen. They are brought by the DOS to Washington, DC and awarded in a Ceremony in the State Dept. on March 8 each year. That is International Women’s Day. My organization, American Women for International
Understanding, partners with DOS to give them a banquet while they are in the USA. This year: my IWOC is from Bangladesh, assisting the Rahinga women refugees from Burma.

Robin Greenberg [BA 1984]
Documentary film director & producer. Conflict resolution mediator & trainer. Director and producer of forthcoming documentary feature "MO TE IWI: Carving for the People" on the life of Maori master carver Rangi Hetet, which will celebrate its World Premiere at the New Zealand International Film Festival 2019 (www.moteiwi.com).

Monica G Brickwedel (Monica Garin) [AB 1985]
Educator/Granada High School in Livermore, CA. In my 34th year of teaching honors Physical and Cultural Geography!

Lucy Holmes [BA 1986]
Clinical Associate Professor of Pediatrics, University at Buffalo. I currently have a grant to conduct a health services trial to improve health outcomes in children with asthma and from communities that experience health disparities. Following the Chronic Care Mode as a framework, we are using a multifaceted intervention to integrate the delivery of health services through the use of school-based health centers.

Steve Sellers [BA 1986]
Strategic Consultant. I am currently working with three interesting organizations: NatureServe, a nonprofit that tracks species and works to provide the best information about biodiversity to decision-makers in the federal and state governments and businesses; The Relay Fund, an investment group focused solely on investing in black- and latinx-owned businesses; and Circular Systems, an innovative fiber company whose goal is to reduce both plant and chemical waste by using these materials to develop new materials for clothing, shoes and other items.

K Tsinaina Lomawaima [PhD 1987]
Professor, School of Social Transformation, Arizona State University; 2018-19 Senior Fellow at the Clements Center for Study of the Southwest, Southern Methodist University, Dallas, TX. Working on book manuscript, tentatively titled The Land of the Free, examining how early twentieth century debates over U.S. citizenship for American Indians deepen our understanding of the relations among American Indians and the U.S. settler state, as well as national understandings of American identity and nationalism.

Claudio Lomnitz [PhD 1987]
Professor of Anthropology. I published a book on my family’s history titled Nuestra América (Fondo de Cultura Económica, 2018). My second play, La Gran Familia, was produced by Mexico’s National Theater Company, and I edited a commemorative volume for 50 years since Mexico’s ’68 movement (1968-2018: Memoria colectiva de medio siglo. Mexico City: UNAM, 2018).

Aaron Neiman [BA 1987]
Professor and Chair, Department of Biochemistry and Cell Biology, Stony Brook University.

Kath Weston [PhD 1988]

Murphy Halliburton [BA 1988]

Stephanie Keith [BA 1988]
Freelance Photojournalist. Award of Excellence from the Pictures of the Year International photojournalism competition in Daily Life Singles for a photo of Lakota teenagers on the Cheyenne River Indian Reservation in Green Grass, South Dakota, U.S. while on assignment for Reuters.

Orin Starn [PhD 1989]
Professor of Cultural Anthropology, Duke University. My new book, The Shining Path: Love, Madness, and Revolution in the Andes, is being published by W. W. Norton. It’s co-authored by historian Miguel La Serna, and tells the story of the rise and fall of Peru’s brutal Maoist insurgent.

Bill N Bradford [BA 1989]
President, Smule, Inc, social music network based in San Francisco. Connecting the world through music by enabling Smule community members to sing virtual audio/video duets and group songs with each other across continents and cultures using mobile apps.

Janet R Elsbach [BA 1989]
I am a writer, and I teach writing for adults with special needs in an organization that works to reconnect isolated populations to the community at large using the arts as a common ground. I published a book recently about building community through food, and enjoyed exploring how comfort food is connected across cultures globally. Extra Helping: Recipes for Caring, Connecting and Building Community, One Dish at a Time (Roost, 2018)

Nico Holzapfel [BA 1989]
JP Morgan Chase. Head of Regulatory Operations, Commercial Banking. I started teaching this class this semester called “Preparing for Professional Life” at Fairleigh Dickinson University in New Jersey.

Danyelle M O’Hara [BA 1989]
Director, Sustainable Forestry and African American Land Retention Program, U.S. Endowment for Forestry and Communities.

1990

Kim G Moore [BA 1990]
Deputy Director, GRIP Training Institute and Insight-Out. Last fall I was invited to become the Deputy Director and eventual successor ED for an amazing restorative justice program called GRIP (Guiding Rage into Power) working with more than 500 incarcerated people in 5 state prisons. We are excited to grow the program to serve more of the 200,000 people on “Life Row” -- incarcerated with life sentences -- in the US, and be part of the growing movement to dismantle the unjust system of mass incarceration. You can watch a powerful trailer about our work at www.insight-out.org.

Hugh Gusterson [PhD 1991]

Deborah K Palmer [BA 1991]
Professor of Educational Equity and Cultural Diversity in the School of Education at the University of Colorado Boulder. My book titled Teacher leadership for social change in bilingual/bicultural education
Alumni Update
by Mun Wei M Chan [BA 1994]

After graduating from Stanford with a BA (Anthropology) and MA (Education) in 1994, I dutifully returned to Singapore to serve my scholarship bond with Singapore Airlines. It wasn’t my only job. Over the subsequent two and a half decades, I would take on different functional roles in private and government organizations. Variety has been my spice of life.

My last full-time position was as the Divisional Director of Corporate Planning at Sentosa Development Corporation, which is the government entity that looks after the leisure island of Sentosa. The work was eclectic and the best part was formulating and implementing the Sentosa Sustainability Plan. My team and I embarked on initiatives such as vermicomposting, installing a tidal turbine to generate renewable energy, improving energy efficiency across the business units and carrying out a biodiversity survey on the island. As I got more involved in sustainability matters, I realized that sustainability indeed matters. It’s intellectually challenging, meaningful and urgent too, bearing in mind the precarious state of the world’s ecology.

After nine and a half years at Sentosa, I returned my Islander Pass in August 2018 to transition to the gig economy. I’m now juggling consulting, training, writing, advocacy and investment — this includes working with a Singapore-based plastic manufacturing company to develop a circular economy business model, advocating for a greener world through the Sustainable SG Facebook page that I started, and advising a social enterprise bakery on how to grow its business (do well) so that it can employ more persons with disabilities (do good).

Increasingly, I realize that climate change, arguably the most critical sustainability issue, is not well-understood. While the adverse effects of an ever-increasing concentration of greenhouse gases are more visible globally, most companies and individuals do not see the connection between their daily routines and the harm done to the Earth. I hope to change that. Stanford taught me to look deep into the inter-relatedness of things. It is with this lens that I intend to unpack and explain climate change in a simple and persuasive manner, so as to nudge people to make ecologically responsible decisions. If there are like-minded fellow Anthro alums who are interested to collaborate, drop me an email at munwei.chan@alumni.stanford.edu ok?

Dee Espinoza [BA 1993]
CEO, Espinoza Consulting Services. My company, Espinoza Consulting Services, is in its 9th year in business with over 30 employees in a five-state region (http://www.ecs-arch.com). I am serving my second term both as an elected official (Trustee for the Town of La Jara) and as a Colorado governor-appointee to the Minority Business Advisory Board. I recently had an article published on my company in the Entrepreneur section of the Stanford Business Magazine (http://stanford.io/2RMyZVo). I am also serving as host for the 2019 San Luis Valley Economic Summit and am very active on the local level with economic development. Personally, I have a wonderful husband (Julian), six adult children, five grandchildren, and one large German Shepherd. Work keeps me busy, but in my spare time I like to fish, hang out with family, and paint.

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A welle of my wife Eunice and I at one of the public parks in Singapore. The city-state is very built up, yet there are pockets of green and tranquility scattered all over the 700 square kilometres of land. While there’s always the pressure to chop down trees in the name of development and progress, am glad that the pro-ecology advocates have been speaking up to conserve the island’s precious flora and fauna.

came out in August 2018. I also recently (June 2018) edited a special issue of the International Multilingual Research Journal (vol 12, #3) titled “Teacher agency and pedagogies of hope for bilingual learners (in a brave new world).” Other recent published work includes: “Maybe what we’ve done here in Antigua is just the thing to combat global inequity: Developing Teachers for Linguistically Diverse Classrooms through Study Abroad”, a co-authored chapter for a book on immersion-based teacher preparation, and “Speaking Educacion in Spanish: linguistic and professional development in a bilingual teacher education program in the US-Mexico borderlands,” a co-authored article in the International Journal of Bilingual Education and Bilingualism.

Matthew S Bandy [AB 1992]
SWCA Environmental Consultants. I was recently promoted to Vice President of Technology Solutions for SWCA. The company is the largest private employer of archaeologists in North America.

Nancy Marie Mithlo [PhD 1993] Professor, Department of Gender Studies and Affiliated Faculty, American Indian Studies Center and Interdepartmental Program 2017–2018. Visiting Scholar, University of California Los Angeles Institute of American Cultures, American Indian Studies Center, George A. and Eliza Gardner Howard Foundation Fellow, Brown University, Getty Research Institute Guest Researcher.

Patrick S Dote [BA 1993]
Director of Market Structure at Imperative Execution. Leading research team at startup dark pool focused on reducing implicit costs of trading through modeling.
Shana L Yansen [AB 1995]
Harvard Kennedy School of Government Executive Education. After serving in Peace Corps Honduras for 2 years, entered the field of global health, working primarily in India, Bangladesh, Pakistan and Indonesia through Johns Hopkins Center for Communication Programs. Later started a company to empower women through income-generating opportunities—sourcing eco-conscious and ethical apparel and accessories. Sold company, returned to global health at Harvard Global Health Institute and recently shifted into public policy and leadership training at Harvard’s Kennedy School Executive Education (enjoying greatly). Sending my deepest gratitude to the amazing faculty, students and experiences sparked through Stanford’s Anthropology Dept.

Julia Macias [AB 1997]
Assistant Dean, Office of Scholar Programs, Washington University in St. Louis.

Genevieve Bell [PhD 1998]

Shari Jacobson [PhD 1999]
Associate Prof. of Anthropology, Susquehanna University. I have become active in the gun violence prevention movement, and started a local group of Moms Demand Action for Gun Sense in America. We recently helped get passed Pennsylvania’s first gun safety legislation in over a decade, a bill that disarms domestic abusers. I would love to hear from other alumni using their training to work for social change. Over the next few years my department will be hosting an “activist” series, and I’d be delighted to bring in some Stanford alumni to speak about their work as activists.

Renya Ramirez [MA 1999]
Professor of Anthropology, UC Santa Cruz. I was promoted to full professor of Anthropology at UC Santa Cruz. I published my second single authored book, *Standing Up to Colonial Power: The Lives of Henry Roe and Elizabeth Bender Cloud* (University of Nebraska Press, 2018). I became co-PI of the one million UCOP Critical Mission Studies Grant in collaboration with the Amah Mutsun starting January 2019 and ending December 2020. I, with undergraduate and graduate students, postdocs and tribal members will develop projects and conduct research in collaboration with the Amah Mutsun about the missions and their ancestors who were prisoners of missions and other topics critical of the mission system.

Sonia Das [AB 1999]
Associate Professor, Department of Anthropology, New York University.

2000

Jean-Pierre Webb [BA 2000]
Partner - Mission Wine Merchants. Started a fine wine importation and distribution business in 2014. It was unexpected, but I must say my anthropology background is incredibly helpful in understanding the culture that surrounds the farmers, restaurateurs, collectors, and sommeliers that I deal with on a daily basis.

Charu Gupta [BA 2003]
Northshore University Health System

Sarah Pollet [BA 2003]
Senior Manager, UCSF Benioff Children’s Hospital San Francisco.

Regina R Richter Lagha [BA 2003]
Education research consultant. We welcomed the birth of our third child in 2017. Currently working as a research consultant to several organizations in southern California. Recent accomplishment: presenting what it means to be an archaeologist to 25 seven year-olds at my son’s career day.

Nicole Probst Fox [MA 2004]
Foreign Service Officer, US Department of State. In July 2019, I’ll have completed a two-year tour as the Chief of the Energy, Environment, Science, Technology, and Health Unit in the Economic Section at US Embassy Manila, where I’ve covered everything from ASEAN multilateral cooperation to domestic public health crises and from energy security to the US government’s Indo-Pacific Strategy. I’m headed back to Washington, DC to spend a year learning Thai before moving on to be the Press Attaché/Spokesperson at US Embassy Bangkok (starting in August 2020).

Julia K Nelson [BA 2005]
Head of Research, Moo Print Ltd. Completing a market segmentation project that will drive company strategy for the next 5 years.

Howard Chiou [MA 2006]
CDC Epidemic Intelligence Service Officer.

Mollie Chapman [BA 2006]
Postdoc, University of Zurich

Tracy N Hadnott [BA 2006]
Assistant Professor, Department of Obstetrics, Gynecology, and Reproductive Sciences, Division of Reproductive Endocrinology and Infertility, UC San Diego School of Medicine. Finishing postgraduate clinical training Reproductive Endocrinology and Infertility in June 2019, and beginning my first faculty position in July 2019. Recently married to fellow Stanford alum, Brandon Harrison (06’).

Scott D Walter [MA 2007]
Associate; Retina Consultants, PC Vice Chief; Ophthalmology Service, Hartford Hospital, Assistant Clinical Professor; University of Connecticut School of Medicine. In collaboration with the Hartford Healthcare Cancer Institute, Dr. Scott Walter established the first ocular oncology service in central Connecticut (recently featured on the Channel 3 Eyewitness News). Dr. Walter has treated more than 30 patients with ocular melanoma and other rare eye cancers. Last year, he partnered with the Melanoma and Skin Cancer Center on the annual Sullivan Oncology Symposium (“Advances in Melanoma”) and a community outreach event at Westfarms Mall (“Walk to Wellness”). In the past year, he has accepted invitations to speak at several national meetings (the American Society of Retinal Specialists, Association for Research in Vision and Ophthalmology, and Vit-Buckle Society) as well as local meetings including the Connecticut Society of Eye Physicians (CSEP). He is a member of the CSEP Executive Board and Education Committee, a member of the Connecticut State Medical Society, has testified before the state’s Public Health Committee, and was recruited to lobby on behalf of CT Eye Physicians at the 2019 Mid-Year Forum in Washington, DC.

Jerry C Zee [MA 2007]
Assistant professor, UC Santa Cruz Anthropology Department
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Avi Tuschman [PhD 2008]
CEO of Pinpoint Predictive. Pinpoint Predictive (www.pinpoint.ai) enables companies across a wide variety of industries to more effectively forecast and influence human behavior. Having brought to market the first privacy-safe Psychometric AI, Pinpoint’s Thinkalike® Engine allows organizations to better understand intentions, reduce risks, and persuade people to take positive actions.

Cora L Garcia [MA 2008]
Student, UCSF. Will complete a nurse practitioner degree from UCSF in Fall, 2019.

Stephanie Cruz [BA 2008]
Senior Fellow Trainee-UW SOD Dept of Oral Health Sciences. In April 2019, I defended my dissertation titled, Caring Bodies: Cadavers, Technicians, and Hidden Labor in U.S. Continuing Medical Education at the University of Washington. I am now a PhD in Anthropology!

Carolyn M Dupont [BA 2008]
Upstream Tech -- using satellite data and machine learning to monitor changes in natural resource usage (such as irrigation, water supplies, coastal flooding, wildfires, and deforestation)

Kathryn A Mariner [BA 2008]
Assistant Professor of Anthropology and Visual and Cultural Studies, University of Rochester, NY. My first book, Contingent Kinship: The Flows and Futures of Adoption in the United States, has been published with University of California Press (April 2019). Based on fieldwork at a small adoption agency in Chicago between 2009 and 2016, the book places the practice of domestic adoption within a temporal, economic, and affective framework in order to interrogate the social inequality and power dynamics that render adoption—and the families it produces—possible.

2010

Claire Menke [BA 2010]
Research Manager at Facebook. After spending nearly four years building out a user experience research team at Udemy, an online teaching and learning company, Claire transitioned to Facebook to get experience managing at a larger company. She currently manages a team of UX researchers that work on creative expression and sharing within the Facebook App.

Damian Satterthwaite-Phillips [PhD 2011]

Bryn Williams [PhD 2011]
Attorney, Keer, Van Nest & Peters.

Katrina Salas-Padilla [BA 2011]
Program Administration - Academic Scheduling and Registration at the University of San Francisco School of Nursing and Health Professions. I recently received an offer of re-admittance to the MFA program in Creative Writing under the Poetry Track at the University of San Francisco where I also work full time, thereby qualifying for full tuition subsidy. I intend to pursue two projects within the program along with course facilitation/professor assistantship; a thesis on the poetic of viral marketing and a book of poetry I will write in honor of the Yoga Sutras of Patanjali.

Brian F Codding [PhD 2012]
Associate Professor, University of Utah. Currently the principal investigator on an interdisciplinary project funded by the National Science Foundation examining the combined effects of climate change and firewood harvesting on woodland ecosystems to determine the conditions that promote healthy forests capable of sustaining wood fuel use by Navajo and Ute communities into the future (https://nsf.gov/awardsearch/showAward?AWD_ID=1714972).

Maura Finkelstein [PhD 2012]

Karen A Acevedo [BA 2012]
Pediatric Nurse Practitioner – Pulmonology. Recently graduated from UCSF School of Nursing in 2018 and moved to the Central Valley. I have been working in Pediatric Pulmonology for the last 6 months and learning more about chronic lung diseases and how to manage them. I also ran the Boston Marathon last year and continue to enjoy running in Fresno.

Susannah R Poland [BA 2012]
Researcher, Education Research Centre, The Royal Academy, Bhutan. In the fall of 2018 I moved to Bhutan to join a team that is developing a holistic secondary education system for the nation. My research focuses on curriculum and assessment of social, emotional and spiritual development. I work with faculty and teacher trainers to implement new systems at The Royal Academy, a high school for economically vulnerable Bhutanese children. I live on a beautiful, remote Himalayan mountainside, and I welcome contact from fellow alums who are in the region.

Misa Shikuma [BA 2012]
Misa is the pastry sous chef at Che Fico in San Francisco, whose ethos is if Northern California were a region in Italy. She also reviews films for the Seattle-based International Examiner, and recently covered the Sundance Film Festival.

Bruce O’Neill [PhD 2013]
Associate Professor, Department of Sociology and Anthropology, Saint Louis University. Bruce O’Neill was promoted to Associate Professor with tenure in the Department of Sociology and Anthropology at Saint Louis University.

Mica Esquenazi [BA 2013]
Resident Physician in the Department of Otolaryngology – Head and Neck Surgery at the Baylor College of Medicine. Graduation from the University of Rochester School of Medicine in 2017. Currently completing residency in the Department of Otolaryngology - Head and Neck Surgery at the Baylor College of Medicine.

Elizabeth J Rosen [BA 2013]
Executive Advisor, Public Diplomacy Division, NATO. In January, after five years of continuously moving back and forth across the Atlantic every 4-18 months, I finally felt settled enough to invest in a piano keyboard and some nice linens. It’s a big deal.

Yeon Jung Yu [PhD 2014]
Assistant Professor, Department of Anthropology, Western Washington University, Bellingham, WA.

Brianna N Kirby [BA 2014]
Early Childhood Educator at Bing Nursery School

Sumathaterrise C Lam [BA 2014]
Solutions Analyst at Box. In the last few years, 1) volunteered on two international service impact projects with Team4Tech in Costa Rica and Cambodia, focused on fostering STEM technology education within poor/remote communities; 2) led my office’s employee resource group (Box.org) focused on volunteering, nonprofits & community impact, organized office-wide volunteering sessions, led fundraisers and drove awareness for causes in the local community; and 3) helped launch an
internal voluntary coaching program within my company offering free tech coaching/advisory sessions to nonprofits. In 2018, I was a part of the Student Rising Above’s Alumni Advisory Board helping advise and plan programs and events for alums from the program

Anna Malaika G Ntiriwah-Asare-Tubbs [BA 2014] PhD Student University of Cambridge. Recently completed a fiction novel that I am in the process of editing! Am going to be pitching my dissertation for a book deal this year as well.

Helen Human [PhD 2015] Assistant Dean, College of Arts & Sciences, Washington University is St. Louis. This summer, she is also co-directing a responsive preservation project aimed at documenting eight late Byzantine Churches in Crete, Greece. This project is funded by Harvard University’s Dumbarton Oaks and the J.M. Kaplan Fund Responsive Preservation Initiative for Cultural Heritage Resources. Documenting frescoes from one of the earliest known named Byzantine painters, Ioannis Pagomenos, the project team aims to provide insight into the artistic transition from the medieval period to the early modern era in the Aegean.

Hantian Zhang [PhD 2015] Risk analytics manager, Charles Schwab
Annette Esquibel [MA 2015] Research Strategist. In the past couple years Annette has served in many roles as a sole researcher, including in her last position as the user experience research team lead at a social impact focused e-commerce startup. Annette has recently moved to Minneapolis, MN, to join a boutique research, strategy, and design firm and is slowly adjusting to the cold. She is the winner of the Qualitative Research Consultants Association’s Young Professionals Grant for 2019.

Lindsay Der [PhD 2016] Assistant Professor without Review, University of British Columbia. Lindsay Der is a Principal Investigator in the AMP Lab and the director of the Negative Heritage Project. The Negative Heritage Project is dedicated to documenting negative heritage sites from around the world with the goal of creating a comprehensive catalogue. The project maps and presents the “stories” of various negative heritage sites using narratives, images, and other sources of multimedia. The public platform allows information to be easily accessed by those looking to discover more about negative heritage, which has otherwise been erased from national imaginaries. With this project we encourage the public to recognize negative heritage, to critically engage with it and to reflect upon how it shapes and informs their lives in the present day.


Emily L Santhanam [BA 2016] Curator of Exhibitions & Education at the Chickasaw Cultural Center
Amrapali Maitra [PhD 2018] Resident Scholar, Chickasaw Cultural Center. Amrapali is completing a residency in Internal Medicine at Brigham and Women’s Hospital, affiliated with Harvard Medical School.

Continued from page 29 - In the name of Safety

were sometimes removed from the shelter for various reasons; in these cases, it was rare that the time was taken to prepare an exit care package. Detergent was also rationed. Every time a woman needed to do laundry, she would sign up for her laundry shift and request detergent that was given in small plastic containers. Even in abundance, there were restrictions of everyday household items. Oasis’ mandated rules prevented women from engaging their ‘personal’ self desires (giving to survivors all of the resources they had on hand) while abiding by the expectations of the ‘professional’ self (rationing out available resources in expectation of ‘future’ clients).

But nevertheless, there were instances when workers enacted deeply loving acts of personal care – like the time Dana, the child care aid, bathed a baby whose mom struggled with her hygiene and neglected to attend to his. Dana’s job was to care for babies when the moms had meetings with case managers or counseling appointments at the shelter. In some cases, case managers would petition for Dana to take care of a kid if they felt the mom needed some rest away from their child/children. The nursery was often full of kids needing child care, but there were instances where they only had one kid. In moments like these, removed from her job watching over many kids, she engaged in loving acts of care - not just for the baby, but the mom, too. Dana came to the CSC one afternoon to show off the little boy for whom she was caring. She shared how she had been told by her superiors that she should not bathe the baby. Yet she did it a second time, recalling that she had gotten to know the mom well when she picked up her baby from child care, and that she knew she wanted some help. When the mom exited her case management meeting, she passed by the client services desk and smiled when she saw her baby bathed and in clean clothes, sleeping calmly in the stroller.

From the organization’s perspective, bathing the baby was a violation of the ‘job’ – Dana had trespassed her job requirements. In other words, she had been too caring and coming closer to liability (read: danger from the organization’s perspective). But it’s in these moments that the full potential richness of hybrid subjectivities is displayed, as workers with professional knowledge and personal knowledge, as fellow survivors, women, and mothers, exhibit acts of care that are reflective of both their professional knowledge and their personal life histories.
**Student Achievements**

**Undergraduate Awards**

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

**Julia Pandolfo**

The Joseph H. Greenberg Prize for Undergraduate Academic Excellence

**Jade Arellano**

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

**Janet Diaz**

The Robert Bayard Textor Award for Outstanding Creativity in Anthropology

**Keith Nobbs**

Firestone Golden Medal for Excellence in Research - Dean's Pool

**Jade Arellano**

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

Mahima Krishnamoorthi

“The Reproductive Health Experience of Low Income Minority Women”

Sabrina Jiang

“C-sections by Maternal Request and the Co-production of Labor Pain in Urban China”

**Franz Boas Summer Scholars**

Madeleine (Elle) Ota

“Our Sea of Heritage: UNESCO’s Management and Valorization of World Heritage in the Pacific Islands”

**Ra Bacchus**

“Jonkonnu in VR: Using Virtual Media in Performance Ethnography”

**Hannah Zimmerman**

“From Fishing to Supervising Dog Sledding: An Ethnographic Study of Finnmork’s transition from a Fishing-Based to Tourism-Based Economy”

**Jasmine Liu**

“The Universal and the Particular: Making and Remaking European Identity Through Classical Music Festivals”

**Anthony Hackett**

“Beyond the Gayborhood: Gender, Sexuality, and Spatial Belonging in the Changing Castro District”

**Wint Thazin**

“Caregiving for Liver Cancer: Ethnography of Caregiving Kin in Myanmar”

**Graduate Awards**

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

**Alexa Russo**

The Robert Bayard Textor Award for Outstanding Creativity in Anthropology

**Jasmine Reid**

The Anthropology Prize for Academic Performance

**Dean Chahim**

The Anthropology Prize for Outstanding Graduate Research and Publication

**Tomonori Sugimoto**

The Annual Review Prize for Service to the Department

**Alisha Cherian**

The 2019 Centennial Teaching Assistant Award

**Alisha Cherian**

**Samuel Holley-Kline**

The Anthropology Prize for Academic Performance by a Masters Student

**Madeleine (Elle) Ota**

**New Job Placements**

**Kathryn Takabvirwa**

2018-2020 Provost’s Postdoctoral Fellow, U of Chicago

2020 - Assistant Professor of Anthropology, U of Chicago

**Lauren Yapp**

Postdoctoral Fellow, Brown University

**Tomo Sugimoto**

Postdoctoral Fellow, Yale University

**Samuel Holley-Kline**

Postdoctoral Fellow, Florida State University Tallahassee
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; Dr. Phil, Roskilde University, 1996) 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 (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) Paleoenthropology; 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 (Emeritus Associate Professor recalled to active duty; Ph.D. Michigan, 1978) Prehistoric archaeology and anthropology of band-level hunter-gatherers, stone tool studies, analytical methodology, animal domestication; Latin America, Southwest U.S.

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

Kabir Tambar (Assistant Professor; Ph.D. University of Chicago, 2005) Religion and secularism, pluralism and nationalism, the politics of affect, Islam, Middle East, Turkey.

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

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

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

EMERITI

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