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# Reports on Completed Research for 2011



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## REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2011. The reports are listed by subdiscipline and geographic area (where applicable), in alphabetical order. A Bibliography of Publications resulting from Foundation-supported research (as reported for the same period) follows, as well as an Index of Grantees Reporting Completed Research.

### ARCHAEOLOGY

#### Africa:

DR. ZELALEM ASSEFA, Smithsonian Institution, Washington, DC, and DR. DAVID PLEURDEAU, Institut de Paleontologie Humaine, Paris, France, were awarded an International Collaborative Research Grant in November 2010 to aid collaborative research on "Archaeological Investigations of the Middle/Later Stone Age Occupation at Goda Buticha, Southeastern Ethiopia." This ICRG-funded project was the systematic excavation of Goda Buticha, a cave site in southeastern Ethiopia discovered during an archaeological survey in 2007. A test excavation conducted in 2008 at this site revealed well-stratified deposits containing a diversity of Later Stone Age (LSA) and Middle Stone Age (MSA) material. A series of AMS and U-Th dates obtained in 2008 from charcoal and speleothem samples, respectively, provided dates ranging from mid-Holocene to 46 ka, but also indicated some complexities in the sedimentary and cultural sequence. The 2011 excavation at Goda Buticha clarified the sedimentary sequence and recovered a rich collection of archaeological materials using controlled excavation methods. Many LSA and MSA artifacts and faunal remains were recovered. Additional ostrich eggshell beads and isolated human skeletal remains were also found in the MSA levels. Sedimentological samples were collected for OSL dating and micro-morphological analysis. While thorough assessment of the significance of the site rests with the archaeological analysis and the chronometric dating that are in progress, the 2011 excavation has demonstrated the potential of Goda Buticha to provide insight into the late Middle Stone Age and later prehistory of the region.

DR. AMANUEL BEYIN, Stony Brook University, Stony Brook, New York, received funding in May 2010 to aid research on "Archaeological Exploration of Early Holocene Sites in West Lake Turkana, Northern Kenya." The fieldwork, which was carried out between October and November 2010, resulted in the discovery of ten sites on broad landscape contexts. The main cultural finds at the sites include lithic artifacts, pottery, and harpoon points. Faunal assemblages representing terrestrial and aquatic species (dominantly fish) were also found at the sites. Harpoon points and fish bones clearly suggest human consumption of aquatic resources. Out of the ten registered sites, two were test excavated. One of the excavated sites (Kokito) produced secured radiocarbon dates ranging 11,217-10,227 years before present. The discovery of sites dating to this time range from west Turkana suggests that the Turkana shorelines served as an important habitat for human survival in the early Holocene (12,000-7000 years ago). In documenting several new sites, the project has made an important contribution to the later prehistoric archaeology of the Turkana Basin, a region that had seen little prior research on this period. The Kokito date is the oldest secured radiometric date so far recorded for early Holocene sites in the entire Hasin.

DR. PAOLA VILLA, University of Colorado Museum, Boulder, Colorado, received a grant in October 2008 to aid research on “Experimental Replication and Functional Analysis of Still Bay Points from Blombos Cave (South Africa).” The main goal of the project was to understand the level of skill in manufacture and use of bifacial points recovered from the Middle Stone Age (c. 75 ka) Still Bay levels at Blombos Cave in South Africa. Experimental knapping and detailed observation of the technical features of the Blombos and experimental points and flakes, using a Leica Multifocus microscope, showed that the Blombos craftsmen used the pressure flaking technique during the final shaping of points made on heat-treated silcrete. Pressure flaking is a technique used by prehistoric knappers to shape stone artifacts by exerting a pressure with a pointed tool near the edge of a worked piece. Application of this innovative technique allowed for a high degree of control during the detachment of individual flakes resulting in thinner, narrower and sharper tips on bifacial points. The earliest previously recorded evidence of pressure flaking comes from the c. 20 ka Solutrean industry of Western Europe. The evidence from Blombos is 55 ka earlier. This is a very significant find. Bifacial technology based on intensive thinning and pressure retouch was a major innovation that allowed Still Bay craftsmen to produce thin and regular foliate points to be used as more effective spear heads for hunting. This technology may have been first invented and used sporadically in Africa before its later widespread adoption in other continents. The result of this work has been published in the journal, *Science*.

ERIN MARIE SHEPARD WILLIAMS, then a student at George Washington University, Washington, DC, was awarded funding in April 2009 to aid research on “Influences of Material Properties and Biomechanics on Stone Tool Production,” supervised by Dr. Alison S. Brooks. Later *Homo* possesses a derived thumb that is robust and long relative to the other digits, with enhanced musculature compared to extant apes and early hominins. Researchers have hypothesized that this anatomy was selected in part to withstand high forces acting on the thumb during stone tool production. Previous studies indirectly support this hypothesis; however, direct data on loads experienced during stone tool production and their distribution across the hand are lacking. Using a dynamic pressure sensor system and 3-D motion capture technology, manual forces and pressures were collected from six experienced knappers replicating Oldowan tools. Knappers used hammerstones requiring a 3-jaw chuck grip. Peak and strike forces and pressures and impulse and pressure-time integrals were consistently significantly greater on the 2nd and/or 3rd digits compared to the 1st across all subjects. Kinematics data revealed that this distribution pattern was not consistently present during up-swing, however it was established during the down-swing pre-strike phase and continued through swing termination. These results do not support the hypothesis that loads experienced during stone tool production are significantly higher on the thumb compared to the other digit, calling into question hypotheses linking modern human thumb anatomy specifically to stone tool production load resistance.

HELINA S. WOLDEKIRO, then a student at Washington University, St. Louis, Missouri, was awarded funding in May 2010, to aid research on “Archaeology of the Afar Salt Caravan Route of Northeastern Ethiopia,” supervised by Dr. Fiona Marshall. In Africa, social, political, and economic structures have been shaped by salt production, distribution, and long-distance trade, in areas where salt is a critical resource. In Ethiopia, emphasis has been placed on Aksumite control of the Red Sea Trade (150 C.E.-C.E 700) and the trade in ivory, gold, perfume, and slaves rather than on local and regional trade in consumable commodities. Furthermore, scholars understand more about the geographic distribution of key resources than they do about other aspects of the archaeological record of ancient commodity flow -- such as procurement and transfer costs, or the material correlates of

exchange activities -- that linked distribution centers. To address this issue, ethnoarchaeological research was carried out on the Afar salt caravan route in Northern Ethiopia, which focused on collection of information on the route and material traces of caravans to identify ancient use of the Afar trail. Major archaeological sites were identified on the salt route, and excavation of these sites revealed ancient bread-cooking stones similar to those characteristic of modern salt trader camps. Aksumite pottery and obsidian distinctive of the Afar were also identified, suggesting local or regional exchange in commodities from the Afar lowlands to the North Ethiopian plateau dating to as early as Aksumite (150 C.E.-C.E 700) period.

YIJIE ZHUANG, then a student at the University of Cambridge, Cambridge, United Kingdom, received funding in April 2011 to aid research on “Landscape Change and its Interaction with Prehistoric Human Activities: Geoarchaeological Investigation in North China,” supervised by Dr. Charles A.I. French. This study conducts geoarchaeological investigation on four early Neolithic sites in middle and lower Yellow River of North China. At the Cishan site—a new dating project that pushes the earliest millet remains at the site back to 10,000 BP, or 2000 years earlier than previously thought—has greatly stimulated archaeologists’ enthusiasm in the search for the origin of agriculture in North China. The ongoing geoarchaeology at the site has contributed to the debate by providing geochronological evidence and detailed information concerning how these early farmers managed the landscape. The other three contemporary sites are dated to 8000-7000 BP. Micromorphological examination and geo-physical analyses suggest a mixed pattern of land-use management at Guobei and Guantaoyuan in the middle Yellow River, which is also corroborated by a similar modern study in the same area using the same methods. Whereas at the lower Yellow River site (Yuezhuang) micromorphological and geo-physical analyses and settlement pattern study indicate that people were restricted to resource-rich environments, people were still frequently moving around in the landscapes and year-round occupation had not yet occurred. These conclusions chime with archaeobotanical and zooarchaeological studies that the establishment of agrarian landscapes in North China involves complicated processes.

#### **Asia and the Near East:**

ELIZABETH BAKER BRITE, then a student at the University of California, Los Angeles, California, received a grant in April 2009 to aid research on “The Reconstitution of Knowledge after Political Collapse: Evidence from the Production of Pottery in Ancient Khorezm, Uzbekistan,” supervised by Dr. Monica L. Smith. The oasis of Khorezm in modern Uzbekistan is subject to instability of two kinds. As a region dependent on an unstable water system in an arid desert, Khorezm has experienced continual environmental perturbations associated with unpredictable changes in local hydrology. Patterns of political consolidation and collapse are also well documented in the archaeological and historical records of Khorezm, and tend to correlate generally with these ecosystem dynamics over time. A pertinent question emerges as to how populations in this region have historically sustained these repeated instances of collapse, and managed to maintain a resilient economy in such volatile circumstances. To address this question, archaeological research was conducted at the site of Kara-tepe in northwestern Uzbekistan to examine a period of collapse in the 4th-7th centuries AD. The ceramic assemblage from Kara-tepe was analyzed and compared to materials from other sites to evaluate how the sharing of production knowledge changed throughout the crisis. This analysis was combined with new information

on subsistence and settlement gathered from the excavations at Kara-tepe, to provide a complex picture of adaptive processes after collapse. Preliminary findings suggest that potters maintained external communication links over time, in spite of dramatic changes in the political landscape. In addition, it appears that inhabitants at Kara-tepe made unexpected, potentially deleterious trade-offs in the subsistence regime in order to provide continued support to the craft goods economy.

JADE AZIZ D'ALPOIM, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in May 2010 to aid research on "Adaptation and Invention during the Spread and Intensification of Agriculture in the Chendu Plain," supervised by Dr. Rowan K. Flad. In order to examine the relationship between changes in agricultural management regimes and the development of complex society, the grantee carried out fieldwork in the Chengdu Plain, Sichuan Province, PRC. During this fieldwork, macro botanical remains and samples for ancient starch were collected to document change in agricultural strategies from the earliest implantation of settlers in the area until the complex societies of the Bronze Age. Analysis of samples show that a change in subsistence from the low investment crop of broomcorn millet to labor intensive rice agriculture occurred between the first colonization of the area and the late Neolithic Baodun period. This change in subsistence is associated with other developments that indicate that people were able to harness larger labor forces, such as the construction of large walls surrounding settlements. The development of social complexity appears to be accompanied by restructuring in labor investments at the agricultural base and is closely linked to the development of rice agriculture in this region. Analysis of samples from the Bronze Age is currently underway and these samples will be analyzed using crop processing models to document how labor organization was restructured during this period.

DR. ROWAN K. FLAD, Harvard University, Cambridge, Massachusetts, and DR. SHUICHENG LI, Peking University, Beijing, PRC, were awarded an International Collaborative Research Grant in May 2008 to aid collaborative research on "Changing Landscape and Settlement Patterns during the Rise of Complexity in the Chengdu Plain, Sichuan, China." During the 2008-10 field seasons, the Chengdu Plain Archaeological Survey conducted large-scale surface survey, systematic augering, geomorphological testing, and geophysical prospection in a 314 km-square area of the Chengdu Plain around the site of Gucheng, to investigate the changing patterns of settlement in this region during the Late Neolithic and Bronze Age periods. Large numbers of previously unknown sites were identified across the region. Throughout the time periods being investigated, sites are located consistently on landforms overlooking hydrological channels as reconstructed by the geomorphological work. Geophysical prospection identified archaeological features from different time periods, some of which were tested to extract archaeobotanical materials. The survey also identified broad changes in orientation of sites over time that suggest regional processes reorganized the pattern of human settlements—from one that was locally oriented to one that was partly tied into macro-regional processes—that involved the establishment of a major political center in the area of the modern city of Chengdu. The data are integrated using a digital GIS database, and a workshop on GIS development and analysis for Chinese archaeologists was also funded by the grant. Ongoing research will continue to analyze the data collected and explore these preliminary patterns.

MARY KATHRYN GROSSMAN, then a student at the University of Chicago, Chicago, Illinois, was awarded funding in November 2009 to aid research on "Recentering the Ninevite 5 Economy: Archaeological Investigations at Hamoukar, Syria," supervised by Dr.

Gil J. Stein. Recent archaeological studies of ancient urban societies have drawn attention to the new kinds of social, political, and economic relationships that came into existence as cities emerged and developed. This focus on the disjunction between pre-urban and urban societies, however, needs to be balanced by a recognition that the specific trajectory followed by each case of urbanization was largely determined by what came before. This research project investigated the foundations of the urbanization process in Early Bronze Age northern Mesopotamia, foregrounding the social context of food and craft production within a single site, rather than focusing on regional political economy. The project was built around excavations at Hamoukar, a major urban settlement in northeastern Syria with abundant evidence for both the Ninevite 5 period (c. 3000-2500 BC) and the better-known urban phase that followed (c. 2500-2200 BC). Excavations on the eastern and western sides of Hamoukar's lower town uncovered successive phases of well-preserved mudbrick architecture and a rich, *in situ* artifactual assemblage. Analysis of the architecture, ceramics, faunal remains, and administrative tools from these excavations has provided a wealth of new information about the roots of the urbanization process in northern Mesopotamia.

DR. PHILIP KOHL, Wellesley College, Wellesley, Massachusetts, and DR. RABADAN MAGOMEDOV, Daghestan Scientific Center, Makhachkala, Russia, were awarded an International Collaborative Research Grant in November 1999 to aid collaborative research on the excavation and analysis of materials from Velikent and Kabaz Kutan, Daghestan. This grant supported the continued excavations of the Early Bronze Age site of Velikent in summer 2000 and the initiation of excavations on the contemporaneous sites of Kabaz Kutan and Torpakh-kala in southeastern Daghestan (summer 2001). It also provided partial support for the investigation of Bronze Age sites in northern Azerbaijan during summer 2001. Previously known prehistoric sites in these areas were visited, and surface materials were collected, photographed, and drawn for the purpose of selecting sites for future excavations. This work led to the establishment of an ongoing field research program, involving archaeologists from the United States, Daghestan Russia, and Azerbaijan. The grant also provided support for the intensive analyses of the human skeletal, faunal, palaeobotanical, and palynological remains, and metal samples from Velikent. Reports on all these materials were prepared for the final publication. Drawings of maps, sections, and plans of the Velikent excavations and illustrations of thousands of ceramic vessels and metal ornaments, tools, and weapons were scanned into the computer and enhanced for the final publication.

DR. ROBERT J. LOSEY, University of Alberta, Edmonton, Canada, was awarded funding in April 2008 to aid research on "Animals among the Dead: Fauna in Middle Holocene Mortuary Contexts, Cis-Baikal, Siberia." Animal remains from two 7-8000 year old cemeteries near Siberia's Lake Baikal were analyzed to gain understanding about human-animal relationships among a group of ancient foragers. While such groups used animals as sources of food and tools, they undoubtedly understood and interacted with animals in many other ways. Historically, some animals were seen to have certain special abilities, and humans could acquire these by wearing parts of the animals on their bodies. Further, some animals were known to be thoughtful and watchful beings with souls very much like those of humans. Such beliefs and practices likely have a long history. At one of the cemeteries studied, the heads of brown bears were placed in graves that were sequentially used otherwise for burying humans. The bear heads appear to have been treated like human bodies upon death, receiving mortuary rites of their own, including burial in graves. Numerous other animals often were found on human skeletal remains within graves and likely were worn by the deceased during burial, perhaps as a means of acquiring the

animals' special abilities or effects. Other animal remains show unique patterning in their use, including being exclusive associated with human males or females.

LYNNE MARIE ROUSE, then a student at Washington University, St. Louis, Missouri, was awarded a grant in May 2010 to aid research on "The Ancient Murghab Archaeology Project: Perspectives on Bronze Age Interaction in Southern Turkmenistan," supervised by Dr. Michael Frachetti. Excavations and subsequent analyses of material from Site 1744 in the Murghab Delta of Turkmenistan provide the first direct evidence of the mobility and economic strategies of non-urban settlement there during the Bronze Age. Data suggests the inhabitants of these small sites were independent mobile pastoralists, moving regularly through the delta and subsisting primarily on animal products obtained from their herds. These were not isolated populations, however, and they seem to have had a direct, sustainable relationship with the urban agricultural communities also living in the delta at this time. Archaeo-botanical data shows mobile pastoralists clearly utilized agricultural fields post-harvest to graze their flocks, bringing them into close physical and probably socio-economic contact with urban populations. Excavation of a ceramic kiln reveals mobile pastoral groups possessed the technology necessary to produce the high-quality ceramics traditionally associated only with urban production, and possibly the imitation of urban ceramic forms. The archaeological evidence from Site 1744 affirms the presence of a distinct but not unrelated population alongside the more visible remains of Bronze Age urban populations, and is likely representative of a largely peaceful, productive, and mutually beneficial relationship between mobile pastoralists and sedentary farmers in Bronze Age southern Turkmenistan.

DR. ALEXIA SMITH, University of Connecticut, Storrs, Connecticut, was awarded a grant in June 2007 to aid research on "Examining Agriculture and Societal Collapse in Southwest Asia." This project used archaeobotanical data to observe agricultural practices dating to the end of the third millennium BC at Tell Leilan in northeastern Syria and Tell Qarqur in western Syria. Plant remains from Leilan highlight a specialized cereal economy dominated by barley and free-threshing wheats and heavy use of dung fuel. At Qarqur a more mixed cropping strategy combined with gathering of wetland plants is evident combined with more intensive wood fuel use. These data were combined with published archaeobotanical and zooarchaeological data from northern Syria using correspondence analysis to examine regional trends in food production. Distinct regional patterns in food production exist. These trends reflect different cultural choices made by farmers, but also reflect adaptations to the local environment. The combined plant and animal dataset shows that available moisture was the most significant limiting factor, as it is today. In the moister zones to the west, greater emphasis was placed on multi-cropping of barley, wheats, crop legumes, as well as pig production and turtle exploitation. Further east, a specialized cereal economy is more dominant, with lesser emphasis on crop legumes. Intensified sheep and goat rearing and intensified gazelle and hare hunting is also evident in drier regions.

DR. MINA WEINSTEIN-EVRON, University of Haifa, Haifa, Israel, was awarded a grant in October 2008 to aid research on "Reconstructing the Natufian Hamlet at el-Wad, Mount Carmel: Excavation, Radiometric Dating and Spatial Taphonomy." In spite of its pivotal place in Levantine prehistory, the Natufian Culture, on the threshold of agriculture, is poorly dated. None of the complex, continuous base-camps have delivered an adequate sequence of dates to delineate Natufian internal developments. Excavations focused on meticulously recording Late Early Natufian architecture and associated findings, mainly a long, curvilinear terrace wall enclosing stone-rich "living floors" and several partially preserved

stone structures, where several superimposed floors attest to repeated use. Contextual taphonomic analysis of the finds indicates no rigid spatial division of subsistence activities or systematic refuse disposal. Thirteen AMS radiocarbon dates (bone and charcoal) obtained from distinct proveniences covering a significant part of the Early Natufian, largely agree with the cultural affiliation (13-15 ka cal. BP). Two series of dates from within and outside structures show generally good agreement with stratigraphy. Dates derived from burials dug into previous habitation layers are among the youngest of the series, suggesting they belong to the later stages of the Early Natufian; no burials are linked with the major architectural phase of Early Natufian el-Wad. This research contributes to highlighting the interplay between chronology and the deposition of cultural remains in their architectural context, crucial to understanding Natufian site-occupation intensity and mode of social organization.

### **Europe:**

DR. DUSAN BORIC, University of Cardiff, Cardiff, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in October 2009 to aid research and writing on “Whirlpools’ Harvesters: Adaptations and Transformations of Mesolithic Foragers in the Danube Gorges.” This book project will be published by the Oxford University Press. The funding made possible the updating and synthesizing of various strands of archaeological evidence now available from the Mesolithic and Neolithic sites in the Danube Gorges of the north-central Balkans. This case study presents the best data for the understanding of Early Holocene adaptations of forager societies of temperate southeast Europe and provides an unprecedented example for the reconstruction of Mesolithic-Neolithic transformations in the whole of Old World Prehistory. Combining re-analyses of old collections and excavation archives, recent archaeometric analyses and evidence from new excavations, the author pieces together a complex picture of diachronic changes affecting these small-scale societies in this particular region of the Balkans over several millennia (c. 13,000-5500 BC). While of immediate relevance for Mesolithic and Neolithic studies in Europe, this research has a cross-cultural perspective in shedding light on the nature and mechanisms of culture changes in forager communities worldwide. It is intended that the resulting book will be published in 2012.

DR. ISABEL CACERES CUELLO DE ORO, Rovira I Virgili University, Tarragona, Spain, and DR. TANIA C. KING, Institute of Man, Yerevan, Armenia, were awarded an International Collaborative Research Grant in May 2010 to aid collaborative research on “Pleistocene to Holocene Occupation of Azokh Cave, Southern Caucasus.” The archaeological excavation project at Azokh Cave (Nagorno-Karabakh), southern Caucasus, aims to characterize the occupation of the Lesser Caucasus during the last two million years. This cave complex is located in a geographic corridor that may have provided access between Africa, Europe, and Asia for early human ancestors and other fauna, and fills a gap in the fossil record in the region. Excavation and exploration of sediments in two chambers—Azokh 1 and Azokh 5—was conducted. Over 2500 fossils, mainly cave bear, were discovered. Remains of deer, pigs, goats, rhinoceros, and small mammals, such as rodents and bats were also recovered. Some bones display cutmarks, made by stone tools during butchery—evidence of the activity of early human populations. Over 250 stone tools were discovered belonging to the Mousterian industry, which is associated mainly with Neanderthals. Information was gained about other parts of the sedimentary sequence, and dating samples obtained. This project has provided further evidence of the occupation of this

site and region by early human ancestors. It is also providing insight into the environment and behavior of early humans, and their co-existence and with cave bears.

BENJAMIN ROBERT COLLINS, then a student at McGill University, Montreal, Canada, was awarded funding in May 2010 to aid research on “Middle Stone Age Subsistence Strategies during the late MSA at Sibudu Cave, South Africa,” supervised by Dr. Andre Costopoulos. This research project was designed to collect data for a taphonomic analysis and a re-examination of the unidentifiable portion of the faunal assemblages from the late (~48,000 years ago) and final (~38,000 years ago) Middle Stone Age layers of Sibudu Cave, South Africa. These periods present a shift in the faunal assemblages through time that are the result of changes in human subsistence patterns. Understanding the nature of this shift is the focus of this research. The recently completed fieldwork portion of this study has generated data that can now be used to assess how the interplay of social, technological, and environmental factors contributed to changes in the range and abundance of fauna available, which fauna were hunted, changes in the climate and landscape, and changing demographic pressures. It is hypothesized that all of these factors would have all contributed to the observed changes in subsistence patterns. The data that has been collected will allow for an analysis of the extent to which each factor impacted the past foragers and affected cultural change. This research will therefore contribute to understanding the behavioral variability that characterizes the late Middle Stone Age and test the notion of a transition to the Later Stone Age.

DR. LIUBOV V. GOLOVANOVA, Laboratory of the Prehistory, St. Petersburg, Russia, was awarded funding in April 2011, to aid research on “The Study of Settlement Dynamics in the Middle/Upper Paleolithic in Northwestern Caucasus.” In general, this study clearly shows that the most crucial factors of Paleolithic human settlement in mountain environments are favorable climatic and environmental conditions. Also, the study demonstrates a high level of Neanderthal adaptations to severe mountain environments, moving across wide territories, and exploitation of large spectrum of natural resources. Baranakha 4 site is an example of late Neanderthal settlement in adverse mountain conditions. Steady contacts between western and eastern areas of Eastern Micoquian in the Northern Caucasus are confirmed by raw material studies. Flint workshops such as Besleneevskaya provided high quality flint artifacts to many Neanderthal occupations in the region. This research provides new data that the late Neanderthal ecology and subsistence were affected by a large volcanogenic catastrophic event resulted in Neanderthal extinction and reoccupation of the region by Upper Paleolithic modern humans. After the Last Glacial Maximum, favorable conditions of a climatic optimum (dated 17000-13200 14C yr BP), which was warmer than modern climate, promoted increase of occupations and growth of mobility of human groups. A high human mobility is confirmed by the fact that similar Epipaleolithic industries are found and the same obsidian sources are exploited in the Southern and Northern Caucasus.

DR. CRISTINA LEMORINI, University of Rome, Rome, Italy, and DR. NATALIA SKAKUN, Academy of Sciences, St. Petersburg, Russia, were awarded an International Collaborative Research Grant in May 2009 to aid collaborative research on “Developing a FTIR Spectra Collection for Interpreting Prehistoric Activities.” More than 200 archaeological tools made of lithic or hard animal materials showing, according to use-wear analysis, evidence of contact with vegetable tissues have been spectroscopically examined using an infrared microscope. The systematic non-invasive investigation aimed to verify the presence of micro-residues at the working edges of the items. In order to identify the nature

of the micro remains, a parallel analysis, in the same experimental conditions, was conducted on a set of suitable replicas (95 items) that worked a large variety of plants. In almost all cases cellulose and lignine could be individuated. Furthermore, a few significant sets of spectral data obtained both on archaeological and experimental items were also statistically analyzed. The theoretical treatment added precious details both to use-wear and spectroscopic analysis suggestions. For sake of completeness, residues extracted from lithic groundstones from Italian and Israeli sites were also spectroscopically analyzed. Comparison to spectral patterns of grains and stems of a great number of domestic and wild vegetable species evidenced a significant presence of proteins in grains only and provided a criterion to distinguish between fibers and grains processing. As for botanical analysis, only few remains of fibers and body silica (phytoliths) were detected on the archaeological tools.

DR. APOSTOLOS SARRIS, the Foundation of Research & Technology, Hellas, Greece, and DR. ATTILA GYUCHA, Field Service for Cultural Heritage, Szeged, Hungary, were awarded an International Collaborative Research Grant in November 2010 to aid collaborative research on “Early Village Social Dynamics: Prehistoric Settlement Nucleation on the Great Hungarian Plain.” This international, multi-disciplinary research project aimed to study the social dynamics of early agricultural villages on the Great Hungarian Plain. Funding allowed the researchers to carry out geophysical research to study the spatial organization at two large Neolithic settlements (Szeghalom-Kovacsshalom tell and site complex and Veszto-Magor tell) in the Hungarian Karas region. The magnetic techniques and the ground penetrating radar (GPR) covered large areas around these sites (the largest geophysical campaign to date in Hungary), making also possible the comparison of different survey techniques (surface collection, geophysical, satellite remote sensing, chemical analysis, etc.). Support allowed the project to expand the scope of research of the Karas Regional Archaeological Project and add a Greek-Hungarian component that focuses explicitly on geophysical aspects. Through an intensive training program and the collaboration with the American anthropologists and students, three Hungarian trainees were exposed to a number of surveying techniques and methodologies. Combined with excavations at the specific tells and flat sites, the results of the research will provide a unique opportunity to model how aggregated Neolithic settlements developed in space and over time, how these communities were organized, and how they interacted during this important period in Southeast European prehistory.

#### **Latin America and the Caribbean:**

DR. ELIZABETH N. ARKUSH, University of Virginia, Charlottesville, Virginia, was awarded a Hunt Postdoctoral Fellowship in April 2009 to aid research and writing on “War, Violent Spectacle, and Political Authority in the Pre-Hispanic Andes.” Over the course of millennia in the pre-Columbian Andes, leaders extended their power with both military victories and a panoply of warlike representations and performances: the display of human trophies, the mutilation and sacrifice of captives taken in combat, staged battles for an audience, weapons intended for display rather than use, warrior processions, the interment of elites presented as warriors, and militaristic iconography. These displays have conditioned longstanding discussions among archaeologists about the extent to which pre-Columbian Andean warfare was ritualized, comparable to “western kinds of war” or uniquely Andean. This book draws on information in the archaeological and ethnographic literature to disentangle evidence about the practice and intensity of war from spectacles and statements about war, examining how these phenomena informed each other and diverged

from each other over Andean prehistory. Skeletal trauma and defensive settlement patterns form reliable indicators for the level of violent threat Andean populations actually faced in different times and places. This evidence is compared with patterns of militaristic display to show how both warfare and violent spectacle were related to the changing nature of Andean political authority and the balance of constraint, coercion, and attraction in political interaction.

DR. TAMARA L. BRAY, Wayne State University, Detroit, Michigan, and JOSE ECHEVERRIA ALMEIDA, Fondo de Salvamento del Patrimonio Cultural, Canton Ibarra, Ecuador, were awarded an International Collaborative Research Grant in October 2008 to aid collaborative research on “Imperial Inca Statecraft and the Architecture of Power.” The focus of this project was the late imperial site of Inca-Caranqui located in the northern Ecuadorian highlands. Situated at the northernmost edge of the Inca Empire, this site is believed to constitute the last imperial construction episode prior to the Spanish invasion. The aim of the project was to explore the role of imperial architecture as a material strategy of Inca statecraft and reveal how such strategies evolved as a function of time and distance from the imperial capital of Cuzco. Using a combination of archaeological, ethnohistoric, and remote-sensing techniques, it was possible to precisely document the main architectural features at the site, create an architectural plan of the site layout, gain insight into the kinds of activities that occurred within the ceremonial core of the site, and establish the presence of a significant earlier Caranqui occupation at the site. These data provide the baseline for the comparative study with Inca installations closer to the heartland and from earlier phases of empire that offer insight into evolving state interests, local dynamics, and imperial innovation. The training component of the project, comprising a two-week seminar on archaeological site conservation, was conducted in collaboration with the INPC, well-attended, and resulted in a practical conservation plan for the site of Inca-Caranqui.

JAMES ALAN DOYLE, then a student at Brown University, Providence, Rhode Island, received funding in May 2010 to aid research on “Planned Monumentality and ‘Planted’ Settlements in the Preclassic Maya Lowlands,” supervised by Dr. Stephen D. Houston. In this dissertation project, the grantee investigated the origins of ancient Maya civilization at the site of El Palmar, Petén, Guatemala, located in the southern Lowlands of the Yucatan Peninsula. Grant funding provided support for one year of field and laboratory research. The dissertation explores the relationship between early monumental architecture, settlement growth, and abandonment in the Preclassic Maya Lowlands. The dissertation will add to the growing body of literature on the emergence of social complexity in the New World, as well as societal “collapses” and recovery in the Americas and in the global past.

LAURA LUCIA GAMEZ DIAZ, then a student at the University of Pittsburgh, Pittsburgh, Pennsylvania, received a grant in October 2009 to aid research on “Household Religiosity: Discerning Pluralism or Integration in Ancient Maya Society,” supervised by Dr. Olivier de Montmollin. This project conducted field research at the ancient Maya city of Yaxha, located in northern Guatemala. The primary focus of the investigation was the ancient Maya domestic ritual practices in this pre-Hispanic polity. It is suspected ancient social diversity involved differences and similarities between religious ideology and rituals from elites and nobles on the one hand (state religion), and commoners on the other (folk religion). The project sought to learn how these folk and state religions meshed together and how commoners might have participated in this state religion. Excavations were carried out in six different households at Yaxha’s residential zone, all differing in their superficial characteristics and location within that zone. Not only ample material samples from these

households were collected through the excavations, but also, it was possible to gather very useful information from the monumental central zone while on the site, setting an appropriate database for further analysis and comparisons.

DR. SCOTT R. HUTSON, University of Kentucky, Lexington, Kentucky, was awarded a grant in May 2010 to aid research on “The Uci-Cansahcab Regional Integration Project.” Funding permitted a clearer understanding of why a ballcourt appeared at the rural Maya village of Santa Teresa and the more general question of regional politics concerning Santa Teresa and the larger nearby ruin of Ucí, Yucatan, Mexico. The Mesoamerican ballgame was often played as part of political rituals. Ballcourts were also venues for feasts, social networking, and diplomatic meetings. Excavations and soil chemistry showed that the Santa Teresa ballcourt was no exception to this rule. Why, however, did Santa Teresa have a ballcourt but not other nearby sites? Chronological data recovered from the excavations helps answer this question. The nearby center of Ucí had many spaces for large ceremonies and political pageantry, but this center declined by about 500 AD. The ballcourt at Santa Teresa was built after 500 AD. This suggests that while Ucí was at its apex, large-scale political events were centralized and restricted to Ucí, the regional capital. This suggestion sheds light on the nature of inter-community integration: prior to 500 AD, Ucí linked itself to other communities by constructing causeways between sites. It now appears that the construction of causeways from Ucí to other sites can be explained as part of a political transformation.

DR. JOSE IRIARTE, University of Exeter, Exeter, United Kingdom; and DR. SILVIA M. COPE, Universidade Federal do Rio Grande do Sul, Porto Alegre, Brazil, were awarded an International Collaborative Research Grant in May 2010 to aid collaborative research on “Sacred Places and Funerary Rites: The Longue Durée of Southern Jê Monumental Landscapes.” With the aim of investigating the emergence and dynamics of Taquara/Itararé groups during the late Holocene in the southern Brazilian highlands, researchers carried out reconnaissance, topographical, and geophysical survey as well as small-scale excavations in funerary mound and enclosure complex called Posto Fiscal in Pinhal da Serra region, Rio Grande do Sul, Brazil. The data recovered during this project indicates that the late Holocene southern Jê groups in the region built a highly structured landscape revolving around complex mortuary monuments. These funerary structures appear to have been positioned in carefully chosen locations on hilltops bearing 360-degree view-sheds, are associated with domestic pit-house village sites, exhibit recurrent paired oppositions and most of them are aligned in SW-NE position where the larger ring is located to the West. The results obtained from this project document for the first time how southern Jê groups were organized at a regional level between around 950-1765 AD allowing researchers to assess their socio-political organization. The distinctiveness of southern Jê settlement types and ceremonial architecture, in relation to other Andean and Amazonian Formative processes, is an important contribution to the comparative study of the rise and dynamics of complex societies in lowland South America and elsewhere.

JOHN K. MILLHAUSER, then a student at Northwestern University, Evanston, Illinois, was awarded a grant in May 2010 to aid research on “Salt of the Earth: Craft and Community at Postclassic and Colonial San Bartolome Salinas, Mexico,” supervised by Dr. Elizabeth Brumfiel. This research asks how the changing demand for salt under the Aztec and Spanish empires stimulated, challenged, and sustained communities in the Basin of Mexico. This archaeological and ethnohistoric investigation of San Bartolome Salinas, a salt-making site occupied from about AD 1350 to 1650, explores how material patterns in

the organization, intensity, and scale of salt-making reflect the independence and interdependence of producers and the social, economic, and political integration of the community. Excavations of salt-making and domestic contexts revealed that Aztec-period salt-making anchored and supported groups larger and more complex than individual households. In fact, salt-making was the foundation of many contemporary communities, a finding documented through systematic surface collections at four nearby salt-making sites. The abandonment of these sites during the first centuries of Spanish control, at a time when the state sought to control the circulation of salt, reminds us that the political context of salt consumption was as fundamental to the nature and viability of these communities as was the scale and consistency of demand. More broadly, this research shows how work became an organizing principal for social groups—one that overlapped with kinship, gender, race, and class—in the context of pre-capitalist states and empires.

LISA MARIE OVERHOLTZER, then a student at Northwestern University, Evanston, Illinois, received funding in April 2009 to aid research on “Household Spaces and Everyday Practices at Postclassic Xaltocan, Mexico,” supervised by Dr. Elizabeth M. Brumfiel. This project investigates two successive imperial transitions—Aztec and Spanish—at Xaltocan, Mexico, through detailed contextual analysis at the micro-scale, by reconstructing the daily transformative decisions and practices of commoner agents in their new social landscape. Six months of horizontal excavations revealed the remains of five complete houses with associated domestic features. These remains represent two households rebuilt in the same place during the pre-Aztec (1200-1427 CE), imperial Aztec (1428-1519 CE), and colonial (1519-1650 CE) periods. Excavations also recovered 21 primary burials, all members of the households studied. Across the imperial transition, houses were reconstructed in the same locations using similar layouts, and burials were interred in the same areas, suggesting a substantial degree of continuity. These data suggest that ethnohistoric accounts of abandonment and population replacement are inaccurate, or perhaps reflect elite-only practices. Analyses of domestic materials recovered in sealed middens associated with the houses permit examination of continuities and transformations in household practices at the micro-scale. This project provides an account of empire derived from the material record that challenges the history recorded by colonial scribes.

DR. TIMOTHY WAYNE PUGH, City University of New York, Queens College, New York, New York, was awarded a grant in May 2010 to aid research on “The Colonial Process at Tayasal, Petén, Guatemala.” Funding supported a team of researchers from Guatemala and the United States to survey portions of the site of Tayasal in Petén, Guatemala. The goal of the survey by Proyecto Arqueológico Tayasal was to document Late Postclassic (AD 1400-1525), Contact (AD 1525-1697), and Colonial period (AD 1697-1821) buildings at the site as part of a larger investigation of the colonial process among the Itza Maya of Petén. The Itza were the last major Maya power to be subdued by the Spaniards and prior to their conquest in 1697, they had actually begun to expand their polity in competition with the Spaniards. The conquest brought about a period of missionization that struggled to bring the Maya populations under Spanish control. Proyecto Arqueológico Tayasal seeks to understand the Itza polity, particularly how they constructed power relations as they adapted to the Spaniards during their 172-year Contact and subsequent Colonial period. Since Late Postclassic through Contact period architecture tends to be low and difficult to discern, the project recorded the terrain with high resolution and revealed a large number of previously unrecorded buildings, some of which were excavated with support from other funding.

JACOB JAMES SAUER, then a student at Vanderbilt University, Nashville, Tennessee, received a grant in October 2008 to aid research on “The Creation of Araucanian Anti-Colonial Identity during the Contact Period, AD 1552-1602,” supervised by Dr. Thomas D. Dillehay. Unlike the majority of indigenous groups in the Americas, the Araucanians (today known as the Mapuche) of south-central Chile resisted and rejected Spanish attempts to colonize ancestral lands, managing to maintain social, political, and economic autonomy for more than 350 years. Archaeological excavations conducted at the Contact period (AD 1550-1602) site of Santa Sylvia, ethnographic research in the surrounding area of Pucón-Villarrica, and ethnohistoric investigation of primary source documents from the Colonial period indicate that the Araucanians in the region used pre-existing cultural patterns, systems, and practices that allowed them to defeat the Spanish and retain control of their territory. The Spanish were unable to inhabit the site for more than five years, and Araucanian material culture (ceramics, tools, etc.) show limited influence from the Spanish. The Araucanians adopted useful goods, such as horses, wheat, and barley, but rejected Spanish religious and political influence and experienced further cultural development, including expansion across the Andes into Argentina.

DIANNE MACKENZIE SCULLIN, then a student at Columbia University, New York, New York, was awarded a grant in May 2010 to aid research on “A Materiality of Sound: Musical Practices of the Moche of Peru,” supervised by Dr. Terence D'Altroy. The objectives of the project are to investigate the relationships between the material and the ephemeral and to evaluate the feasibility of researching sound in past societies utilizing archaeological techniques. The musical practices of the Moche of Peru, who flourished on the north coast of Peru from AD 100-800, provide the ideal case study for the investigation of sound in the past. The initial stage of this project involved the collection of data from a variety of sources. Over nine months, from November 2010 to August 2011, this project completed acoustic maps of three different Moche sites consisting of over 3,000 individual data points and created a database of Moche musical instruments containing 923 entries and 470 sound recordings. The data from the musical instruments and iconography provides information concerning the levels of cohesiveness of the Moche soundscape both geographically and temporally. The acoustic maps provide insight into the spatial arrangement and organization of sites, demonstrating the inclusiveness or exclusiveness of performance spaces. The techniques and methods utilized for this project demonstrate the feasibility of investigating sound in the past and provide low-impact solutions to investigating sound in any archaeological context.

#### **North America:**

KACY LEANNE HOLLENBACK, then a student at the University of Arizona, Tucson, Arizona, was awarded funding in October 2009 to aid research on “Disaster, Technology, and Community: Measuring Responses to Smallpox Epidemics in Historic Hidatsa Villages, North Dakota,” supervised by Dr. Maria Nieves Zedeno. Disasters are prevalent phenomena in the human experience, having played a formative role in shaping world cultures. The anthropology of disaster recognizes that these processes have the potential to affect every facet of human life, including biological, technological, ritual, political, social, and economic aspects of a society. How groups react to and cope with these processes dramatically shapes their cultural histories. Using theoretical assumptions from the anthropology of technology, this research explores the social impacts of disaster at the household and community levels by drawing on method, theory, and information from

across interdisciplinary boundaries to incorporate archaeological, ethnohistoric, and ethnographic datasets. Specifically, this research explores how Hidatsa potters located near the Knife River of North Dakota responded to the smallpox epidemics of the eighteenth and nineteenth centuries and how these women maintained or modified their daily practice in light of these catastrophic events. Research findings indicate complex and heterogeneous responses with lasting legacies among contemporary descendants. Significantly this research suggests that in order to fully understand disaster processes a broad temporal lens is necessary.

MATHEW ALLEN PEEPLES, then a student at Arizona State University, Tempe, Arizona, received funding in April 2009 to aid research on “Social Transformation and Regional Scales of Social Identity in the Cibola World (AD 1100-1325),” supervised by Dr. Keith W. Kintigh. This research is focused on the relationships between social transformations and collective social identification at broad geographic and demographic scales. Using archaeological data from the Cibola region of the North American Southwest across the Pueblo III to Pueblo IV transition (ca. AD 1100-1325), the grantee explores changes in the process of social identification across a major period of demographic and social upheaval. This period was marked by a massive shift in population as the inhabitants of thousands of small hamlets aggregated into a small number of clustered villages and, eventually, into a few dozen nucleated towns. The research assesses the role of interaction and social identification in this transformation using insights from theoretical models developed by sociologists and political scientists focused on the development of social movements, and focuses on three kinds of evidence: data relating to 1) settlement and community organization; 2) direct social interaction; and 3) the active expression of social identities through material culture. Initial results suggest that the Pueblo III to Pueblo IV transition represented a major expansion of the scale at which social identification was expressed. Newly developed social groups cross-cut patterns of frequent interaction among the inhabitants of the region established prior to the transformation.

DR. STEPHEN WALTER SILLIMAN, University of Massachusetts, Boston, Massachusetts, received a grant in October 2010 to aid research on “Beyond Change and Continuity: Native American Community Persistence in Colonial New England.” Funding supported an archaeological project on the impacts of colonialism on Native American communities in southern New England, specifically the Eastern Pequot’s reservation (established in 1683) in southeastern Connecticut. The project was oriented toward tackling a larger conceptual issue: the problem of discussing Native American societies in colonial periods as either changing or staying the same, rather than understanding how they did both (or neither) on trajectories of “persistence.” The project had two goals: 1) to search for elusive 17th-century sites from the founding decades of the reservation; and 2) to excavate a newly identified late 18th-century household to understand variations during that period. Despite intensive searching with shovel test-pits in a never-before-tested section of the reservation, no sites sought in the first objective were located. The second objective was met with great success. A late 18th-century Eastern Pequot house site was located, mapped, and excavated, producing approximately 4,500 artifacts, 3,500 animal bones, and 14 kg of shellfish remains associated with what was once a wooden house with window glass, nailed frames, rock chimney, cellar, and trash pits. Its results have contributed significantly to the interpretation of Native American reservation history and cultural persistence in the face of economic, material, and political pressures.

## PHYSICAL/BIOLOGICAL ANTHROPOLOGY

LYNN ERIN COPES, then a student at Arizona State University, Tempe, Arizona, received a grant in May 2010 to aid research on “Comparative and Experimental Investigations of Cranial Robusticity in Pleistocene Hominins,” supervised by Dr. William Kimbel. *Homo erectus* has skull bones four times thicker than the modern human average. This research investigated how cranial vault thickness (CVT) develops in modern mammals in order to test hypotheses about why some fossil ancestors had such thick vault bones. Both comparative and experimental studies were used to test hypotheses for increased CVT. Measures of CVT were correlated (in over 1100 primates) with several characteristics preserved in the cranium such as the size of chewing muscles and brain case shape. In the second phase of the project, the effects of artificially increased masticatory strain and variation in growth hormone levels on CVT were investigated in the laboratory mouse, *Mus musculus*. The research revealed that reducing the amount of chewing in mice (by providing them with soft food) decreased their chewing muscle size and resulted in thinner skulls. No amount of exercise had a measureable effect on growth hormone levels or on CVT in mice. However, the overall lack of variation in CVT across experimental groups indicates that the trait was affected less by the experiments than by the genetic background of the mice. Studies of the correlations between CVT and other morphological features in human and non-human primates are ongoing.

DR. DOUGLAS EARL CREWS, Ohio State University, Columbus, Ohio, was awarded a grant in May 2008 to aid research on “Frailty and Allostatic Load among Aging Japanese.” Residents of Sakiyama City were chosen for this study of how allostatic load and frailty are related to health and morbidity among elderly residents of a more traditional and isolated community. The study obtained sufficient data to examine allostatic load and frailty as correlates of morbidity, physiological function, fertility, and aging in elderly Japanese samples living more traditional and less traditional life styles within Sakiyama City. Detailing cross-cultural variation in allostatic load and frailty enhances our interpretations of how biological aspects of senescence may structure health at the latest ages of human life. Determining allostatic load and frailty in an age-stratified sample of Japanese elders also aids in resolving the female-male health paradox, wherein elderly women frequently report poorer health than same-aged men, while same-age men suffer higher mortality. These data allow us to determine whether fertility significantly burdens women’s health outcomes. By working directly with physicians engaged in providing health care to participants, the benefits of ongoing research on biomarkers of stress, function, and somatic abilities to clinical interventions and health maintenance setting is directly tested.

DR. CATHERINE CROCKFORD, St. Andrews University, St. Andrews, United Kingdom, received funding in April 2009 to aid research on “The Social Mind and Social Relationships of Wild Chimpanzees: An Experimental and Hormonal Approach.” Humans are special amongst animals for maintaining cooperative relationships with non-kin in non-reproductive contexts, a phenomenon posited as being the core of our species’ success. Such reciprocity is rare in other animals, possibly because they lack the cognitive capacities required. Chimpanzees, however, have cooperative relationships with non-kin in non-reproductive contexts. Here the grantee shows a physiological mechanism that may underlie reciprocal exchange, potentially providing an emotional short-cut for keeping track of many reciprocal exchanges over time. Oxytocin, a hormone that promotes parental attachment and pair bonding in mammals, also promotes trust and generosity between human strangers.

Examining urinary oxytocin (OT) from 33 wild chimpanzees, the study shows that OT was significantly higher after cooperation partners had groomed compared with non-cooperation partners or following no social interaction. Also OT was similarly high whether or not cooperation partners were close kin. Oxytocin levels depended on the relationship with the grooming partner and not on relatedness, grooming duration or direction. Likewise, the grantee examined OT after food-sharing, a controversial act in chimpanzees. Oxytocin was higher after sharing food compared with eating the same food without sharing. Results show that oxytocin is likely to be an important mediator of social bonds and cooperative acts between allies, whether they are kin or non-kin, and that the capacity to maintain close cooperative bonds with non-kin is not limited to humans.

LUCAS K. DELEZENE, then a student at Arizona State University, Tempe, Arizona, was awarded a grant in October 2008, to aid research on “Coevolutionary Models and the Hominin Canine Honing Complex,” supervised by Dr. William H. Kimbel. Pleiotropy (i.e., a single gene effects multiple phenotypic characters) is hypothesized to play a significant role in the production of adaptations for functionally linked characters. This study tested the following hypotheses; 1) pleiotropy between anterior (incisors and canines) and posterior teeth produces a negative correlation for their sizes; 2) pleiotropy is strong between the canines and incisors; 3) the pattern of pleiotropy differs between males and females for characters of the canine honing complex, which has caused the complexes to evolve differentially in males and females; 4) patterns of pleiotropy are stable among anthropoids (monkeys and apes); and 5) pleiotropy strongly biased primate dental diversification. This study found that patterns of pleiotropy are conserved among species, though subtle differences exist between taxa. Despite this shared pattern, dental diversification has frequently occurred in directions not predicted by pleiotropy. For the honing complex, the pleiotropic organization and coevolution of its components in males and females is the same, which undermines arguments that the complex is selectively important only in males. Finally, there is no evidence for strong or negative pleiotropy between any dental characters, which falsifies hypotheses that predict such relationships between incisors and postcanine teeth or between the canines and the postcanine teeth.

EVAN M. GAROFALO, then a student at Johns Hopkins University, Baltimore, Maryland, received funding in May 2010 to aid research on “Genetic and Environmental Effects on Skeletal Growth Variation,” supervised by Dr. Christopher Britton Ruff. Adult morphology and variation are the result of complex interactions between genetic and environmental effects during the growth process. Health, disease, and socio-economic status are important for the regulation of the growth trajectory, particularly during infancy and early childhood. However, genetic differences, increasing in prominence during adolescence, contribute significantly to growth profiles and the attainment of adult morphology. Thus, the primary goal of this project is to partition the relative importance of environmental and genetic influences on the timing and nature of the growth process. Multiple skeletal variables, each differentially sensitive to environmental and genetic influence, were examined to assess the skeletal growth of individuals from St. Peter’s Church (Barton-upon-Humber, UK)—a socially stratified and relatively genetically homogeneous population. In this study, there is no effect of socioeconomic status on long bone length, stature, body mass, or articular dimensions. However, long bone diaphyseal cross-sectional cortical and medullary areas (considered to be highly environmentally sensitive) show marked differences, primarily during infancy and early childhood, with reduced or no differences for young adults. Early results and palaeopathological observations suggest socioeconomic groups differences may

be related to sustaining more prolonged durations of metabolic distress in the higher socioeconomic sub-adult sample.

MATTHEW R. HEINTZ, then a student at the University of Chicago, Chicago, Illinois, was awarded a grant in May 2010 to aid research on “Immediate and Delayed Benefits of Play Behavior in Chimpanzees,” supervised by Dr. Elizabeth V. Lonsdorf. Play behavior is widespread among mammals and occurs at high frequency and complexity in primates. However, the benefits of play behavior and the evolution of play in humans remain relatively unknown. Chimpanzees are an ideal species to study play because chimpanzees play at high rates and have an extended period of development. Additionally, long-term behavioral datasets and additional behavioral endocrinology data from Gombe National Park, Tanzania, enables both immediate and long-term benefits of play to be examined. The research objectives of the current study are to determine: 1) how play influences development, stress, and health (immediate benefits); and 2) how levels of play during infancy correlate with stress later in life, and with dominance rank and mating success during adulthood (delayed benefits). The grantee collected behavioral data on immature chimpanzees and also collected fecal samples for stress and health analysis. Preliminary analysis has shown that play was positively correlated with cortisol, a stress hormone. In addition, play was positively correlated with fecal cortisol on the following day. Research results suggest that play may be a form of eustress, or positive stress, in wild immature chimpanzees. Future analysis will examine long-term benefits of play behavior.

AMELIA R. HUBBARD, then a student at the Ohio State University, Columbus, Ohio, was awarded funding in April 2009 to aid research on “A Re-Examination of Biodistance Analysis Using Dental and Genetic Data,” supervised by Dr. Debra J. Guatelli-Steinberg. Bioarchaeologists utilize biodistance analysis to better understand the nature of biological change through time. Population structure, a form of biodistance analysis that examines the relative contributions of gene flow and genetic drift to the biological “structure” of a population, has recently gained popularity because it allows researchers to explore the possible effects of cultural behaviors like migration and trade. Due to refinements in models for assessing population structure, bioarchaeologists have begun to use discrete dental traits to estimate population structure among archaeological populations. These studies are predicated on the assumption that dental trait frequencies reflect underlying genetic frequencies and can be used in place of DNA to assess population structure, though no research has been undertaken to formally test the agreement between such estimates using data from the same sites and same individuals. This project uses data from living populations occupying Kenya’s coastal province to test the concordance between estimates of population structure based on genetic and dental data. Because dental remains are the most commonly preserved skeletal element, do not remodel during an individual’s life, and are relatively cheap to analyze, the opportunity to make refinements to existing methods would provide an invaluable tool for researchers.

DR. ETTY INDRIATI, Gadjah Mada University, Jakarta, Indonesia, and DR. WILLIAM LEONARD, Northwestern University, Evanston, Illinois, were awarded an International Collaborative Research Grant in May 2008 to aid collaborative research on “Energetic Nutritional and Dental Health of Foragers Organ Rimba in the Sumatran Forest, Indonesia.” This research examined dietary consumption, energy expenditure, body size, and other health measures in 85 men and 115 women agriculturists from Ngilo-Ilo, East Java. The adults of this population are short and light (159.9 cm, 51.8kg for men; 147.7cm, 45.8kg for women), with little evidence of a secular trend when compared to data collected on other

rural Javanese populations in the 1960-70s. In contrast, urban Javanese today are significantly taller and heavier than their rural counterparts( 164.24 cm, 62 kg in males; 155.02cm, 52 kg in females; Indriati, 2002). BMIs are low in the Ngilo-Ilo population (20.3 kglm<sup>2</sup> for men; 20.5 kglm<sup>2</sup> for women). Despite high levels of growth stunting and low BMIs, body fatness in this population falls within normal ranges. These findings suggest that the standard WHO BMI cut-offs for obesity are not appropriate for small-bodied populations of Indonesia. Despite evidence of chronic energy stress, measured RMRs did not significantly differ from those predicted using WHO norms, suggesting no increased metabolic efficiency. In contrast, it appears that chronic health problems are on the rise in this population as 28% of the sample had elevated cholesterol, and one third was hypertensive.

DENISE K. LIBERTON, then a student at Pennsylvania State University, University Park, Pennsylvania, was awarded a grant in April 2009 to aid research on “Genetics of Normal Human Facial Variation,” supervised by Dr. Mark David Shriver. Although human facial variation has a substantial genetic component, many of the genes that influence variation in the human face remain unknown. While much work has been done investigating the causes of various cranio-facial diseases, less is known about the genes involved in normal-range, or non-disease related, facial variation. The aim of this project was to explore the effects of genes on normal facial variation in subjects with mixed European and West African genetic ancestry. Candidate genes, selected based on signatures of selection in genes with known associations to cranio-facial disorders, will be explored for their effects on normal-range variation. Full-surface summary measures of facial variation were made from 3D facial photographs and then tested against candidate genes, controlling for ancestry, to look for associations between genetic and morphological variation. The face plays an important role in social interactions and may have been subject to sexual selection. Some parts of the face, such as the nose, may also have been shaped by natural selection. The human face is therefore a good model for a trait that has been under selection in modern humans and the results of this work will provide insight into the evolution and history of human variation.

DOUGAS S. LONDON, then a student at Arizona State University, Tempe, Arizona, was awarded a grant in October 2009 to aid research on “Hunter-Gatherers and Dietary Double-Edged Swords: Food as Medicine among the Waorani Foragers of Amazonian Ecuador,” supervised by Dr. Takeyuki Tsuda. The study used an evolutionary health model to compare and evaluate the relationship between food systems and health across two Ecuadorian Amazon indigenous groups: the last true Waorani hunter-gatherer group in Ecuador, and the other a remote neighboring Kichwa indigenous community practicing subsistence agriculture in the same rain forest. Ancient ethnic food systems such as those of the Waorani forager population may not only be nutritionally but also pharmaceutically beneficial because of high dietary intake of varied plant defense secondary chemical compounds. An agricultural diet reducing these dietary plant defense antibodies below levels typical in human evolutionary history may leave humans vulnerable to diseases that were controlled through a foraging diet. Data included medical examinations, lab tests, anthropometric measurements, public health data, dietary surveys, food system surveys, and participant observation of the foods systems. There was an absence of many infectious diseases in the Waorani forager population common to the Kichwa and other neighboring isolated Amazonian indigenous subsistence agriculture populations. For instance, in the forager group there were no signs of infection in serious wounds (third-degree burns and spear wounds) and the foragers had a one degree Fahrenheit lower average body temperature than the Kichwa farmers.

SCOTT DAVID MADDUX, then a student at the University of Iowa, Iowa City, Iowa, was awarded funding in April 2009 to aid research on “Assessing the Reliability of Infraorbital Variables in Phylogenetic Analyses of Later *Homo*,” supervised by Dr. Robert Gary Franciscus. Infraorbital morphology is commonly included in discussions of phylogenetic relationships within *Homo*, factoring prominently in debates regarding the evolutionary distinctiveness of *H. sapiens* and *H. neanderthalensis*, and cited as a key diagnostic feature of the controversial taxon *H. antecessor*. However, methodological limitations in assessing infraorbital morphology have resulted in debate regarding the reliability of infraorbital characters in phylogenetic analyses. Consequently, there is currently a need to accurately quantify infraorbital morphology to permit detailed phylogenetic evaluation. Critical to this evaluation is the need to identify possible character intercorrelation and allometric scaling, as these factors are known to substantially reduce phylogenetic utility. This research provides accurate quantification of commonly cited infraorbital features (i.e., infraorbital surface topography, infraorbital orientation and zygomaticoalveolar crest curvature) in a large sample of Pleistocene (n=167) and Holocene (n=357) *Homo*, through the use of geometric morphometric methodologies specifically designed to quantify complex curvilinear anatomical structures. Preliminary results indicate statistically significant intercorrelations amongst infraorbital characters, and between these characters and facial size. These results indicate the infraorbital region is likely an integrated complex, whose morphology is, to some degree, influenced by overall facial size. Consequently, the use of these infraorbital features as independent phylogenetic traits is discouraged.

DR. FREDERICK KYALO MANTHI, National Museums of Kenya, Nairobi, Kenya, was awarded funding in October 2010 to aid research on “A Further Investigation of the Pleistocene Sediments of the Nariokotome Member, Nachukui Formation, Kenya.” Fossil remains provide the primary evidence for different life-forms that existed in ancient landscapes, as well as the environmental and ecological contexts in which these organisms lived. In Kenya, the sedimentary rocks in the Nachukui Formation of northwestern Kenya, which are radiometrically well-dated, are well-known for their vertebrate fossil remains including numerous hominins. Although palaeontological investigations have in the past been carried out in the Nachukui Formation, there has been minimal scrutiny of the sedimentary rocks within the Nariokotome Member (~1.3-0.7 Myr) of the Formation. There is thus a poor understanding of the faunal record during the time the Nariokotome Member formed, a phenomenon that is also evident in most African contemporaneous sites. In view of this, renewed investigations have been initiated in the Nariokotome Member in order to recover more faunal remains. Surface surveys were recently carried out in different sedimentary exposures within the Nariokotome Member, and these resulted in the recovery of over 250 vertebrate fossil remains, including four hominin specimens. The faunal material will provide a better understanding of the phylogenetic history of the taxa they represent, and the environmental contexts during the Pleistocene.

DR. CRYSTAL L. PATIL, University of Illinois, Chicago, Illinois, was awarded funding in April 2008 to aid research on “A Biocultural Examination of the Peripartum Period.” Fieldwork was carried out from May-August in 2009 and 2010, among subsistence agriculturalists living in north-central Tanzania. Using a mixed-methods ethnographically informed protocol, the project examined: 1) the patterning of the peripartum; and 2) nodes of decision-making around place of birth. The study compared narratives collected from women, traditional and biomedical health practitioners, health administrators and support staff, and community leaders, and observed births in the hospital. Sociopolitical, economic,

and environmental conditions were discussed and themes emerging from these interviews were integrated into a community-level survey. Three villages, at various distances from the hospital were included in the survey. Targeted follow-up interviews were conducted to better understand nodes in the pathway of decision-making in birth. In addition to publications, these results will be integrated into policy briefs and presented to the community for use in local policy-making in hopes of reducing maternal mortality.

BRENT RYAN PAV, then a student at the University of Michigan, Ann Arbor, Michigan, was awarded funding in October 2008 to aid research on “Social Relationships and Gestural Communication in Wild Chimpanzees,” supervised by Dr. John C. Mitani. Several theories exist about how, when, and why language evolved. One prominent theory suggests that the use of gestures played an important role in the evolution of language. Despite this hypothesis, few data exist regarding how our closest living relatives, chimpanzees, use gestures in their natural social and environmental settings. This project attempts to fill this gap in knowledge through a systematic study of wild chimpanzee gestural communication. Specifically, the kinds of gestures used by wild chimpanzees were documented, who used them, with whom, how frequently, and the responses that they elicited. A key component of this research is to test hypotheses designed to examine the effects of social relationships on gesturing behavior. Fieldwork was conducted at Ngogo, Kibale National Park, Uganda, where an unusually large community of chimpanzees resides. Focal animal sampling and *ad libitum* behavioral observations were used to obtain the requisite data. Results derived from this research provide some of the very first information about gestural communication by wild chimpanzees and furnish a basis for evaluating the gestural hypothesis of language origins.

DR. HERMAN PONTZER, Washington University, St. Louis, Missouri, was awarded a grant in April 2009 to aid research on “Metabolic Cost of Living in Bonobos.” The way in which a species uses energy tells us a lot about its ecology, physiology, and evolution. This study provided the first direct measures of daily energy expenditure in chimpanzees and gorillas. The chimpanzee sample (n=17) was drawn from adults and juveniles living at the Tchimpounga Chimpanzee Sanctuary in the Republic of Congo; the gorilla sample (n=6) was drawn from the population housed at the Lincoln Park Zoo in Chicago. Daily energy expenditure, measured as kilocalories per day, was measured over a two-week period using the doubly labeled water method. Results indicate that chimpanzees and gorillas use remarkably little energy for their body size. This low metabolic rate is similar to that recently reported for orangutans, and suggests that chimpanzees and gorillas have evolved a risk-minimizing strategy that reduces their food requirements and thereby lowers their risk of starvation in food-poor times. Further, the low rate of energy expenditure in chimpanzees and gorillas corresponds to their low rate of reproduction. These results also provide an evolutionary perspective on human metabolism. Human metabolic rates are considerably higher than those of apes, suggesting humans have evolved a high-throughput metabolic strategy to fuel our higher rate of reproduction and larger brains.

DR. DAVID ALLAN RAICHLEN, University of Arizona, Tucson, Arizona, was awarded a Hunt Postdoctoral Fellowship in April 2010 to aid research and writing on “Linking Brains and Brawn: Neurobiological Rewards, Cognition, and the Evolution of Endurance Running in Humans.” This two-part project explores the evolutionary connection between the mind and body, and develops a novel hypothesis that selection acting to improve endurance exercise performance in humans had a significant impact on human neurobiology. The first part examined the role of the “runner’s high” in motivating endurance exercise during

human evolution. The fellowship supported the writing of three articles showing that selection for endurance exercise linked neurobiological rewards with exercise and explains why exercise has a positive impact on mood in living humans. The second part of the project supported the writing of two manuscripts (one published at the time of fellowship completion) that details a new hypothesis linking the evolution of endurance exercise to the evolution of increased brain size in humans and other mammals. This hypothesis is based on a wide range of literature (both experimental and comparative) and links a proximate mechanism (exercise upregulates neurochemicals that promote the growth of new neurons) to an evolutionary event (selection acting on exercise capacity leads to increased signaling of these neurochemicals over time). In the end, this fellowship supported the write-up of five manuscripts that detail a new area of biological anthropology exploring mind-body connections in human evolution.

DR. HELENE ANNE-MARIE ROUGIER, Université Bordeaux 1, Talence, France, was awarded a grant in April 2008 to aid research on “Reassessment of the Paleoanthropological Collections from the ‘Troisième Caverne’ of Goyet (Gesves, Belgium).” Research conducted during 2008-2010 aimed at documenting the Middle and Upper Paleolithic occupations of the “Troisième caverne” of Goyet in Belgium by reassessing the collections recovered from the site during excavations at the end of the nineteenth and early twentieth century. The updated inventory of the partially published human remains from the cave was completed by sorting out of the paleontological collections in order to extract human remains that had been overlooked thus far. As a result, the anthropological collection from the “Troisième caverne” now consists of almost 200 bones/bone fragments and isolated teeth, however, they correspond to a mix of material from different periods. The preliminary morphometric study of the human specimens completed by radiocarbon dating and stable isotope analysis of the human sample shows that it contains some Upper Paleolithic specimens as well as an important although fragmentary series of Late Neandertal remains. When their study in the context of the Late Neandertal presence in Northern Europe is completed, it will provide important data about the regional affinities and behavior of this fossil group.

ELIZABETH JANE ROWE, then a student at Temple University, Philadelphia, Pennsylvania, was awarded a grant in May 2008 to aid research on “The Role of the Progesterone Receptor in the Menstrual Cycle,” supervised by Dr. L. Christie Rockwell. Much of the work in Physical Anthropology related to variation in women’s reproductive function has been heavily focused on evolutionary models to explain the responsiveness of ovarian steroid production to ecological conditions. Underlying functionally significant, genetic variation that also likely impacts reproductive phenotypes has seldom been investigated. This project addressed this problem by investigating the impact of a common, functionally significant variant of the progesterone receptor gene on uterine function and the menstrual cycle among women in the Philadelphia area. Women who carried the variant differed from women who did not with regard to menstrual cycle characteristics. Furthermore, the variant was found to modify the impact of life history and ecological variables on both uterine function and the menstrual cycle. These findings indicate that genetic variation should be considered in future models for women’s reproduction in Physical Anthropology. Additionally, uterine function and menstrual cycle characteristics did not reflect ovarian hormone levels, but instead were significantly predicted by ecological variables that indicated energetic status. These findings, coupled with results of other work, indicate that the uterus responds directly to environmental cues, and therefore suggest that it plays an active role in the maternal decision to commit resources to gestation.

RYAN NICHOLAS SCHACHT, then a student at the University of California, Davis, California, was awarded a grant in May 2010 to aid research on “Gender Roles, Mate Choice, and Adult Sex Ratios: A Comparison in the Rupununi, Guyana,” supervised by Dr. Monique Borgerhoff Mulder. This project examines factors, both social and environmental, that affect the formation of human gender roles. Human partner preference studies within evolutionary psychology have been overwhelmingly based on samples drawn from undergraduate populations and questionnaire responses. Consequently, this research has generated little understanding of how variation in gender-differentiated behavior arises from developmental factors and features of social structure and culture because of a virtual neglect of the broader social context. In order to understand the sources of variation in mate choice, studies of individual preferences, decisions, and behavior must be embedded within the demographic, economic, and cultural context that shapes every decision an individual makes. This project proposed an empirically based evolutionary analysis of gender differences in reproductive strategies, mate choosiness, parental investment, and conjugal bonds. Guyana, South America, provided an exciting laboratory for examining the factors associated with gender differences in mating and marriage patterns. The research seeks to analyze causes of variation in these gender differences by injecting social, economic, and demographic factors back into evolutionary psychology by testing hypotheses for how features of social arena—specifically the sex ratio of reproductive aged individuals in the community—affect reproductive behavior, mate choosiness, parental investment, and conjugal bonds across two communities.

DR. ROBERTS S SCOTT, Rutgers University, New Brunswick, New Jersey, and DR. TANJU KAYA, Ege University, Bornova-Izmir, Turkey (with collaborators Gildas Merceron, Serdar Mayda, and Dimitrios Kostopoulos) received an International Collaborative Research Grant in October 2008, to aid research on the paleoecology of hominids in West Eurasia. The aim of this research was to describe paleoecological links to local hominid extinctions and their possible replacement by cercopithecoids. Activities focused on three paleoenvironmental proxies from common mesoherbivore taxa (hipparions, ruminants): postcranial ecomorphology, dental microwear, and dental mesowear. Collections were studied in Turkey, Greece, Moldova, Ukraine, Switzerland, France (summer/fall 2009, 2011) and Spain (summer 2011). Postcrania were measured and teeth were molded for mesowear and microwear analyses. Results include the initial description of a bioprovince represented by Samos, Greece, and a new Turkish locality (Şerefköy-2) with conditions that appear hostile to cercopithecoids and hominids. These environments include a mosaic of habitats but fail to preserve early West Eurasian cercopithecoids. This bioprovince follows the local extinction of hominids in time and may be linked with changes hostile to hominids. The first analysis of the Kalfa, Moldova hominid site suggests a forested habitat less extreme than the well-studied, similarly aged site of Höwenegg, Germany.

DR. SILESHI SEMAW, Stone Age Institute, Gosport, Indiana, was awarded funding in November 2009 to aid the “Gona Palaeoanthropological Research Project.” The Gona Palaeoanthropological Research Project, Afar, Ethiopia, is known for yielding a large number of stone artifacts and associated fragmentary fossil bones dated to 2.6 Ma, which are the oldest well documented archaeological materials in the world. In part funded by the Wenner-Gren Foundation, the Gona archaeology team continued fieldwork in 2010 and discovered stone artifacts with extraordinary information from newly opened excavations at the site of OGS-7 (in the Ounda Gona South area). The newly excavated stone artifacts

include the first hammerstone to ever be found with the earliest archaeological materials dated to 2.6 Ma, more than a dozen cores (some radially-worked), a pick-like core, a large number of débitage (including whole flakes and angular fragments) and associated fragmentary fossil bones. The stone artifacts were recovered within fine-grained sediments and their condition was very fresh. Further, the Gona archaeology team conducted extended systematic surveys in the older deposits (dated between 2.6-3.0 Ma) to document the presence of any stones/bones modified as a result of hominid activities. The team collected several fossil fauna, but no modified stones/bones were encountered in these deposits. Based on the abundance of archaeological sites documented at 2.6 Ma at Gona and the superior knapping skills shown on the techniques of the manufacture of these artifacts, it is possible that the beginnings of the use of flaked stones may go back further in time, probably as early as 2.9 Ma. The last fossil evidence for *Australopithecus afarensis* is dated to 2.9 Ma, and it is likely that a new hominid species that evolved after the demise of *A. afarensis* could have begun manipulating stones, eventually discovering sharp cutting tools from stones probably used for activities related to animal butchery. Recently the Dikika Project (located south of the Gona study area) announced 3.4 Ma fossil bones that the team claims to have been intentionally modified by *A. afarensis*. However, this claim cannot be scientifically substantiated because it was based on two surface collected bones with no geological context, and with no evidence of a single stone artifact to back it up. In addition, the cutmark evidence from Dikika was challenged, and a number of experts in taphonomy believe that the modifications exhibited on the bones represent evidence that is typical of trampling. Therefore, currently Gona is the only site that has yielded scientifically proven stone artifacts and fossil bones that are the oldest documented in the world.

YUN YSI SIEW, then a student at the University of Cambridge, Cambridge, United Kingdom, was awarded funding in May 2010 to aid research on “Biological Changes, Health, and Labor Patterns in the Holocene China,” supervised by Dr. Jay Theodore Stock. The aim of this research is to investigate the impact of socio-political developments on skeletal morphology as well as sexual division of labor in Chinese populations in the Holocene. The human skeletal remains that were studied in this project consist of both ancient and modern human samples, spanning from circa 7000 BP to the present, and a total of 533 adult skeletons were examined from six archaeological sites and one ethnographical site on mainland China and Hong Kong, respectively. Three approaches were employed to elucidate the issues proposed including musculoskeletal stress markers (MSM), bone robusticity, and body growth. These approaches have a long history in tackling the temporal change of human biology and occupational roles, particularly during the shift of subsistence strategies. It is popularly believed that the robusticity of human bones has decreased over time as mechanical loadings reduced. Moreover, the occupational roles of females and males have altered to adapt to different subsistence activities. Nevertheless, it is also suggested that local factors may have been as important as general subsistence strategies on modifying skeletal morphology and division of labor. The partial findings of this project so far have supported both hypotheses.

DR. KAREN STEUDEL, University of Wisconsin, Madison, Wisconsin, received funding in April 2009 to aid research on “Walking Versus Running: Morphology and the Ability to Thermoregulate while Locomoting in a Hot Environment.” Some paleoanthropologists had suggested that endurance running for persistence hunting in hot environments might have been an important selective pressure shaping the evolution of the skeletal anatomy of early *Homo*. A conspicuous anatomical change that we see at this time is longer limbs as compared to *Australopithecus*. A hot environment was thought to be important so that the

superior thermoregulatory capacities of *Homo* would allow them to tolerate such an environment better than would the thermoregulatory system of ungulate prey. The project sought to inform this discussion by evaluating whether longer limbs actually do improve thermoregulatory performance in such an environment, using the increase in core temperature and water loss during running as indicators of performance. Findings showed that, as predicted, longer limbs (both arms and legs) led to lower core temperatures, though this required greater water loss. This result demonstrated yet another performance consequence of variation in limb length.

ANNE SU, then a student at Stony Brook University, Stony Brook, New York, received a grant in October 2008 to aid research on “The Functional Morphology of Subchondral and Trabecular Bone in the Hominid Hindfoot,” supervised by Dr. Brigitte Demes. Previous studies of the external morphology fossil hominin hindfoot bones have revealed unique mosaics of ape-like and human-like features that have complicated locomotor reconstruction of these extinct individuals. The goal of this study was to investigate whether the internal morphology (subchondral and trabecular bone) of these skeletal elements hold a diagnostic locomotor signal that may help to further characterize the nature of this mosaicism. Micro-computed tomography ( $\mu$ CT) images of associated hominoid hindfoot bones were obtained and morphological properties of the subchondral cortical and trabecular bone were quantified. Preliminary analyses indicate that in the human tibiotalar joint, the greatest subchondral cortical bone thickness and radio density, and trabecular bone volume and thickness were found in regions that agree with those that are in greatest compression during the push-off phase of the gait cycle, coinciding with the time of peak load. Furthermore, the regions within the joint exhibiting these relative indicators of bone strength differ among the hominoid species. The study of how these differences relate to habitual locomotor differences is ongoing, as well as investigation into patterns of the degree and direction of trabecular anisotropy and their relation to habitual ankle posture.

DR. LARISSA SWEDELL, City University of New York, Queens College, Flushing, New York, was awarded a grant in April 2009 to aid research on “Brothers in Arms or Rivals in Waiting? The Role of Follower Males in Hamadryas Society.” Hamadryas baboons have an unusually male-dominated multilevel social system in which “leader males” herd females into “one-male units” (OMUs). Hamadryas are also characterized by cooperative relationships among males and higher levels of male offspring care than most primates, making them especially suitable models for human social evolution. Within this system are two types of pre-reproductive males that converge on the leader male role: follower and solitary males. This project aims to elucidate behavioral, physiological, and genetic underpinnings of these alternative reproductive strategies and, in particular, the role of follower males in the hamadryas social system. So far, results have shown that followers, and particularly ex-followers, can acquire females in ways that solitary males cannot, and benefit from their follower status even after leaving that role. Despite this advantage enjoyed by ex-followers, both follower and solitary males are equally capable of acquiring females via multiple strategies and expanding their OMUs. Males may thus employ both multiple roles and multiple routes to achieve their ultimate goal of acquiring females and becoming an OMU leader. Results so far demonstrate the potential for multiple alternative strategies to co-exist within a complex social system in which all males converge on the same mating strategy.

DR. MATTHEW W. TOCHERI, Smithsonian Institution, Washington, DC, was awarded a grant in April 2008 to aid research on “The Tarsus of *Homo floresiensis*: Implications for Hominin Phylogeny and the Evolution of Bipedality.” The evolution of the human foot is

inextricably tied to our unusual bipedal locomotion, but the morphology of the tarsals (the bones of the ankle and midfoot) in early hominins (humans and our fossil relatives) shows a mosaic pattern of evolution. Because of this, the phylogenetic and functional significance of tarsal anatomy in fossil species has been difficult to assess. The foot anatomy of the so-called “hobbit” (*Homo floresiensis*) underscores this difficulty because of its intriguing combination of primitive and derived traits. Preliminary analyses from the current study (based on a large sample of three-dimensional laser scans of the tarsals) indicate that comparisons among closely related extant apes and humans offer important insights into the degree to which recently diverged species “fine tune” their morphology according to substrate use and locomotor differences (e.g., the degree of arboreality versus terrestriality). Such results have been especially striking in living gorillas, which demonstrate morphology predicted to track the frequencies of arboreality and terrestriality. Although analyses are ongoing, these data provide a critical means of interpreting anatomical variation in the foot across hominin species, and suggest that the locomotion of *H. floresiensis* was unlikely to have been exactly like that of modern humans.

DR. MARIA VARELA-SILVA, Loughborough University, Loughborough, Leicestershire, United Kingdom, and DR. FEDERICO DICKINSON-BANNACK, University of Merida, Merida, Mexico, were awarded an International Collaborative Research Grant in October 2009 to aid collaborative research on “Nutritional Status and Health Outcomes in a Dual-Burden Population of Maya in Yucatan.” Developing countries are currently facing a dual burden of chronic malnutrition (stunting) and overweight/obesity. The biocultural determinants of this phenomenon are rooted in the combined effects of socioeconomic change, metabolic impairments, intergenerational effects, and negative early-life outcomes. Energy expenditure levels likely play a role, but the extent is not known. This project focuses on an urban Maya community in Merida, Mexico. The aims of this project are to identify long- and short-term causes of the dual burden, and to identify intergenerational and early life biocultural factors that shape nutritional outcomes during childhood. Fifty-eight mother-child pairs were recruited. Anthropometry of mother-child pairs was conducted and a survey of household ecology was done. Questionnaires to assess food frequency, family sociodemographics, ante-natal events, birth outcomes, and post-natal life were also applied. Children’s energy expenditure was assessed for five days, under free-living conditions, with a combined heart-rate and accelerometer device (Actiheart®). This project also includes a training component focusing on: 1) energy expenditure assessment; 2) biocultural theory and application; and 3) ecological and anthropological research in Mexico. Four days of training sessions were open to graduate students and staff from the Centro de Investigación y Estudios Avanzados-Merida.

DR. ANDREA S. WILEY, Indiana University, Bloomington, Indiana, was awarded funding in October 2009 to aid research on “Milk Consumption and Child Growth in Pune, India: A Biocultural Investigation.” The relationship between milk intake (cow or water buffalo), growth, and levels of Insulin-like Growth Factor I (IGF-I) was investigated in a cohort of approximately 175 rural and urban children from Pune (Maharashtra) India. India is the world’s largest milk producer and consumption has increased with gains in income and domestic production. Results of previous studies of milk intake and growth have been inconsistent, and there are no longitudinal studies tracking milk consumption, IGF-I and growth across childhood. Milk contains IGF-I, serum IGF-I levels increase after milk consumption, and IGF-I has been positively correlated with both milk intake and height. The cohort has detailed maternal data on diet during pregnancy, and growth and dietary data from birth to 2 years and IGF-I at birth and at 2 years. In this study children were seen

twice at age 5-6 years, six months apart. At each visit a complete dietary and health questionnaire was administered, including detailed questions on milk and dairy intake. They were assessed anthropometrically and a blood sample was taken to measure IGF-I. Interviews with caretakers, Allopathic, and Ayurvedic practitioners, and reviews of popular media were undertaken to gain an understanding of perceived relationships between milk consumption and child growth/health.

VICTORIA E. WOBBER, then a student at Harvard University, Cambridge, Massachusetts, received funding in April 2009 to aid research on “Cognitive Development in Chimpanzees and Bonobos: Novel Perspectives on the Evolution of Human Cognition,” supervised by Dr. Richard W. Wrangham. Human cognition is central to our species’ uniqueness, determining our cultural sensibilities and facilitating our ability to use language. Understanding the developmental origins of cognitive abilities provides further insight into how human cognition differs from that of other animals. The development of numerous human traits has been altered relative to other primates, such as the advent of adolescent growth spurts in height and of menopause. However, little comparative work has determined how humans’ cognitive development is distinct. This project assessed cognitive development in humans’ two closest living relatives, bonobos (*Pan paniscus*) and chimpanzees (*Pan troglodytes*). Bonobos have been suggested to be paedomorphic, or “juvenilized,” in the development of their skeletal features in comparison to chimpanzees. This project tested the hypothesis that bonobos are also cognitively paedomorphic relative to chimpanzees. Bonobos were found to exhibit delayed development in their skills of physical cognition, or knowledge of the physical world, though their social cognitive skills developed comparably to those of chimpanzees. These results suggest that developmental patterns were under selection in recent ape evolution. Similar shifts in human development may have resulted from convergent selection pressures in bonobos and humans, for example in the reduction of aggression in both species.

BRANDI TENNILLE WREN, then a student at Purdue University, West Lafayette, Indiana, was awarded funding in May 2008 to aid research on “Behavioral Ecology of Primate-Parasite Interactions,” supervised by Dr. Melissa Jane Remis. The goal of this research is to better understand how primate social behavior and ecology influence parasite transmission. This study used behavioral observations and parasitological analyses of fecal samples from three groups of wild vervet monkeys (*Chlorocebus aethiops*) at Loskop Dam Nature Reserve, South Africa. Data on all social interactions were recorded (including grooming, direct contacts/touches, mating, fighting, and playing), including times and/or durations. Fecal samples were collected and are being analyzed for gastrointestinal parasites, using fecal flotation with centrifugation, fecal sedimentation, and immunofluorescent antibody detection. To date, 279 hours of behavioral data have been analyzed from 40 different study subjects, and 217 fecal samples have been analyzed for gastrointestinal parasites. The following species of gastrointestinal parasites were found: *Trichuris trichiura* (80%), *Necator sp.* (57.5%), *Oesophagostomum spp.* (77.5%), *Physaloptera* (52.5%), *Strongyloides* (10%), and *Entamoeba coli* (85%). No correlation was found between time spent grooming or number of grooming partners and infection with *E. coli*, the only parasite found with the potential to be transmitted through social contact. Further analyses are being conducted to test for additional parasites that may reveal more about the relationship between social contact and parasite transmission.

BONNIE N. YOUNG, then a student at the University of New Mexico, Albuquerque, New Mexico, received funding in October 2009 to aid research on “Effects of Genetic Ancestry

and Socio-Cultural Factors on Susceptibility to Tuberculosis in Mexico,” Supervised by Dr. Keith L. Hunley. Active tuberculosis (TB) varies substantially across regions and ethnic groups due to different genetic and environmental factors. Less TB among those with high European ancestry suggest better socioeconomic conditions and possibly innate resistance, although the impact of ancestry remains unresolved. This study assesses the effect of genetic ancestry on active TB, and the interactions between ancestry and contextual factors. Fieldwork occurred over six months at the UANL Hospital in Monterrey, Mexico. A case-control study was conducted among 189 individuals with active pulmonary TB (97 cases), and latent TB infection (92 controls). Data were collected from interviews, mouthwash samples, and medical chart reviews. Cases and controls were similar in distributions of sex, indigenous ethnicity, marital status, and prevalence of chronic conditions. Cases had a significantly lower socioeconomic status, despite recruitment from similar populations. Smoking was higher among cases than controls (13.8 vs. 3.9 average pack years;  $p=0.01$ ), as was diabetes (29.9% vs. 8.7%) and alcoholism (13.4% vs. 1.1%). Proportions of genetic ancestry (measured by ancestry informative markers) are pending, but will be added to final regression models, along with significant contextual factors. This project will elucidate the interactions of genetic and socio-cultural correlates of active TB in an urban Mexican population.

## LINGUISTICS

### **Africa:**

DR. RUDOLF PELL GAUDIO, Purchase College, Purchase, New York, was awarded a grant in April 2009 to aid research on “New Black City: Pidgin English and Modern Citizenship in Nigeria’s Capital.” In light of ethnographic and sociolinguistic data gathered in the central districts and satellite towns of Abuja, Nigeria, the hypothesis that Nigerian Pidgin (NP) is mediating the construction of a popular, working-class, pan-Nigerian identity needs to be revised. For migrants of virtually all classes from southern and central Nigeria, NP and English coexist in a diglossic relationship, serving complementary communicative functions. Among Hausa-speaking Muslims from northern Nigeria, it is the more educated who are exposed to and proficient in NP as well as English; working-class northerners typically use NP in a more limited set of domains (if at all). Many Hausa-speakers seem to understand NP more than they can speak it, and are unsure of the differences between NP and English. An unexpected finding is that many non-Hausa-speaking migrants in Abuja learn Hausa. Evidence of a sociolinguistic divide between Hausa-speaking northerners and Pidgin-speaking southerners is mitigated by the fact that many Abuja residents have at least some proficiency in both languages. Ethnographic findings point to the value of examining uses of NP, Hausa, and other languages in mass-mediated discourses, such as popular music and stand-up comedy, and to what Abuja residents say about life in their city.

### **Asia:**

ELIZABETH MARA GREEN, then a student at the University of California, Berkeley, California, was awarded funding in May 2009 to aid research on “Everyday Signs: Deaf Sociality and Communicative Practices in Rural Nepal,” supervised by Dr. William F.

Hanks. An estimated 5,000-15,000 deaf people in Nepal are Nepali Sign Language (NSL) users and participants in an urban-centered, national deaf community. In contrast, the majority of deaf Nepalis—some 190,000 according to one frequently quoted figure—never learn, or even encounter, NSL. Without access to a shared language, these deaf people, along with their hearing interlocutors, develop localized gestural systems to communicate. The researcher conducted ethnographic fieldwork in Kathmandu, the capital, and Maunabudhuk, a village in the east, with local signers. The findings suggest that local sign is both like and unlike communication that occurs when using a standard language; while both rely on conventions, the former has a much smaller and less stable repertoire, such that it is characterized not only by successes but also by frequent misunderstandings and a very tightly-bound relationship to social and interactional context. The dissertation will explore more fully how deaf local signers and their hearing family members, neighbors, and friends draw on shared personal experiences, tacit social knowledge, and the material landscape to produce meaningful signs and meaningful lives.

KATHERINE BOULDEN MARTINEAU, then a student at the University of Michigan, Ann Arbor, Michigan, was awarded a grant in May 2007 to aid research on “Valuing Language in a Free Press: Language Ideologies, Intellectual Properties, and Liberalism in Indian Newspapers,” supervised by Dr. Edward Webb Keane. This research explored relationships between understandings of language and economic value in print news media production in eastern-central India since economic liberalization. Through participant observation, interviews, and media analysis, the grantee looked at production practices across English- and Oriya-language media production sites. In thirteen months of research in the Indian city of Bhubaneswar, contrary to what was expected, the grantee found very little variation in ways of producing and talking about producing news texts across Indian-language and English-language news media production sites, despite strong local sentiments of Oriya’s distinctive capacities. It was discovered that both English and Oriya news production rely on the reproduction and circulation of generic textual components, which is reflected in the distribution of much writing labor across several individuals. The resulting dissertation explores the economic strategies, professional ideals, legal codes, political scandals, and social worlds that have wrought news production practices in contemporary Bhubaneswar, and how, like the news stories themselves, these linguistic practices have become a means for reckoning Bhubaneswar’s relationship with the rest of the world.

#### **North America:**

TERRA EDWARDS, then a student at the University of California, Berkeley, California, was awarded funding in May 2010 to aid research on “Language, Embodiment, and Sociality in a Tactile Life-World: Communication Practices in Everyday Life among Deaf-Blind People in Seattle, Washington,” supervised by Dr. William F. Hanks. This project investigates language and communication practices in a community in Seattle, Washington, whose members are born deaf and, due to a genetic condition, lose their vision slowly. Most members grew up using visual American Sign Language (ASL). Upon moving to Seattle, they transition to a tactile mode of reception of ASL. Until recently, this transition was treated as a compensatory strategy. Thus, a single interaction often occurred in two different modalities: a sighted or partially sighted person would use visual reception, while their blind interlocutor used tactile reception. Despite this variation, it remained normative to organize access to the immediate environment along visual lines. Therefore, the more a person moved away from visual practices and orientations, the more reliant on interpreters they became.

Then, in 2007, a “pro-tactile” social movement took hold, calling for the cultivation of tactile dispositions regardless of sensory capacity. Once everyone—blind, sighted, and partially sighted—“went tactile,” relations between linguistic forms and the social and physical environment were reconfigured and new grammatical sub-systems began to emerge. Ongoing research aims to understand how linguistic forms derived from visual ASL are calibrated to the contours of this emergent tactile world, yielding an emergent, tactile language.

### **Oceania:**

JAMES SLOTTA, then a student at the University of Chicago, Chicago, Illinois, received a grant in May 2007, to aid research on “Dialect, Register, & the Big-Man: Social Organization of Sporadic Linguistic Innovations in Yupno, Papua New Guinea,” supervised by Dr. Michael Silverstein. The research phase has resulted in the detailed documentation of five dialects of the previously undocumented Yopno language (Papua New Guinea). In addition to documenting the relatively stable features of the phonology and grammar, dozens of hours of recordings of natural speech were transcribed to provide access to the more variable and evanescent qualities of Yopno speech as well as to provide an indication of the textual and social emplacement of Yopno language material in various Yopno communities. The research highlights the far-reaching ways that social, cultural, and textual factors structure Yopno grammar and phonology, as well as the diversity of Yopno dialects. All Yopno speakers have some familiarity with several of the many dialects of the language and use words from other dialects in interactions to construct and maintain ties of relatedness to relatives outside of their patrilineal clans who live in other dialect areas. The tension between patrilineal relatedness as a basis for clan formation and cognatic relatedness as a basis for village and larger units of social organization and exchange gets played out interactionally through the use of linguistic variants. The organization of such multi-dialectalism is an important factor in constructing an adequate description of Yopno phonology.

## **SOCIAL/CULTURAL ANTHROPOLOGY**

### **Africa:**

DR. FUAMBAI SIA AHMADU, National Institutes of Health, Rockville, Maryland, was awarded a Hunt Postdoctoral Fellowship in April 2010 to aid research and writing on “Female Initiation and Excision: Cultural and Global Health Contexts of Mandinka Ritual.” This monograph provides a detailed description and analysis of female initiation/excision among Mandinka women in the Gambia and connects this rich and unique ethnographic data with broader cross-disciplinary discussions on this topic in feminist, human rights, and global health discourses. Part One builds on and advances anthropological theories of female circumcision. In particular, it demonstrates how ritual constructs sex, gender, and gendered ecological and political domains of power as well as heteronormativity. Importantly, Part Two of this book addresses one of the most vexing problems in contemporary debates in anthropology: whether and where anthropologists can draw the line of cultural relativism especially concerning the rights of vulnerable groups, usually women and children. This book has a practical applicability to global health policies that promote

the reproductive health and psychosexual well-being of girls and women. It offers constructive criticism and alternative approaches to zero-sum anti-FGM laws and policies as well as advances more evidence-based strategies that would preserve the cultural dignity and autonomy of affected girls and women. This book makes an important and long awaited contribution to multidisciplinary scholarship on female circumcision by providing a thorough insider as well as outsider perspective of the experiences of affected African women.

ADAM HOWELL BOYETTE, then a student at Washington State University, Vancouver, Washington, received a grant in October 2009 to aid research on “The Learning of Food Sharing Norms among Aka Foragers and Ngandu Farmers of the Central African Republic,” supervised by Dr. Barry Stephen Hewlett. The aim of this project was to characterize the cultural transmission of sharing among children from early through late childhood. Detailed observational methods were used to record the daily lives of 50 Aka hunter-gather children and 50 Ngandu farmer children in the Central African Republic. Settings, activities, and the identities of those in proximity to each child were systematically recorded, along with resource exchanges and learning or teaching involving the focal child. Ethnographic surveys of adults and children complemented these observational data by eliciting local perspectives on sharing and child development. These rich data will allow conclusions to be drawn about the social foundations of cooperation. By comparing the developmental trajectory of sharing and the contexts of learning in an egalitarian and a hierarchical culture questions of cultural differences in moral education and child development can be asked, and the roles of child culture and pedagogy in cultural transmission can be examined. In summary, it seems pedagogy has a minimal role in the transmission of sharing norms but cultural variation in patterns of negative reinforcement appears key. Child culture is rich in Aka and Ngandu communities and plays an important role in practice and the formation of habitus.

MARCO DI NUNZIO, then a student at the University of Oxford, Oxford, United Kingdom, was awarded funding in May 2010 to aid research on “Ethiopian Good Fellas: Unemployment, the Politics and Imagination of Addis Ababa’s Youth,” supervised by Dr. David Pratten. This research is an examination of the impact that the strategies of political mobilization of the ruling party, the Ethiopian People's Revolutionary Front (EPRDF), have had on the life of street youth over the last six years in the old city center of Addis Ababa (Ethiopia). By looking at the political success of the ruling party in the 2010 national elections from the perspective of the street youth, this study provides new insights into the way in which the state power produces marginality in urban Ethiopia. The design of micro-credit schemes and the establishment of cooperatives and small enterprises comprised the means that the ruling party employed to successfully mobilize “street unemployed youth.” This process, however, did not consist of taking the urban youth away from the street. Rather, it relied on keeping the “street actors” in the street while making them dependent on the government for their own survival. By studying these dynamics, this research argues that the making of marginality in Ethiopia consists of the emergence of a political delimitation of terrains of actions for the poor. In these terrains, street actors—while continuing to struggle to make a living—navigate and reproduce their condition of political subjects, and at the same time experience the margins and the limits of their social exclusion.

JATIN DUA, then a student at Duke University, Durham, North Carolina, was awarded funding in May 2010 to aid research on “Policing Sovereignty in the Western Indian Ocean,” supervised by Dr. Charles D. Piot. Since 2008, a number of high profile incidents of piracy off the coast of East Africa have resulted in increased global attention to this

region, including the deployment of a multi-national naval patrol and attempts to prosecute suspected pirates. Policy makers have attributed this phenomenon to the lack of a strong centralized government in Somalia and called for various forms of intervention on-shore to address piracy's root causes. However, this interpretation of the conflict obscures a longer history of regulation and transgression and piracy's long pedigree in the Western Indian Ocean. This research resituates piracy within histories of the Indian Ocean and longstanding attempts to redefine sovereignty and legality within this oceanic space. This work suggests that maritime piracy may be better understood as a form of capital-intensive armed entrepreneurship and an attempt to secure protection from global poaching, waste dumping, and from the surveillance of regulators. As such, piracy as a system of protection competes with a variety of state and non-state forms of protection in this area. This project investigates the encounters between these overlapping regimes of protection and regulation in the Western Indian Ocean.

SUSANNA FIORATTA, while a student at Yale University, New Haven, Connecticut, was awarded funding in April 2009 to aid research on "Clean Money for New Mosques: Remittances, Morality, and Contestation in the Republic of Guinea," supervised by Dr. Michael McGovern. The grantee conducted eighteen months of ethnographic research in two ethnic Fulbe Guinean villages and among Guinean Fulbe migrants in Dakar, Senegal, exploring the social contexts in which people send and receive money by focusing on the moral and religious controversies that arise around this money's use. Field research methods included interviews, personal life histories and migration narratives, oral histories of French colonialism and the pre-colonial Fouta Djallon theocracy, and extended participant observation among both rural village residents and urban migrants. Because the research took place during a politically volatile period in Guinea, much of the ethnographic material collected also relates to state electoral politics, military violence against civilians, inter-ethnic conflict, and fears of civil war. Within this broader context of hope, uncertainty, and near-crisis, the research examines changing expressions of Fulbe ethnicity in relation to contested ideas of proper Islamic practice, reshaped expectations surrounding remittance money and migrants' return, and intensified claims to state political power.

MARK ANTHONY GERAGHTY, then a student at the University of Chicago, Chicago, Illinois, was awarded funding in April 2009 to aid research on "Genocide Ideology, Nation-Building, Counter-Revolution: Spectres of the Rwandan State and Nation," supervised by Dr. Jean Comaroff. This dissertation research project investigated the Rwandan state's campaign against genocide ideology—ideas, revealed through acts, speech and writing, said to foster ethnic hatred, now officially constituted as the root cause of genocide. This campaign represents a key moment in the nation-building efforts of the post-genocide regime. The ethnographic task of this research project has involved investigating the quotidian operations of the Rwandan state's fight against genocide ideology—the contextually situated discourses, practices, and institutions that constitute it—to assess its differential impact on, implications for, and understandings by, various sections of the Rwandan population. Field research examined in unprecedented depth a number of institutions central to the campaign against genocide ideology, including the Gacaca courts, prisons and the conventional courts of law, the system of Ingando and Itorero "civic education" camps, and genocide memorialization and commemoration. Data gathering techniques involved a combination of careful observation, informal conversational interactions, both semi-structured and structured interviews, and the critical use of media sources and court archives and documents. The findings of this research bear upon the

success of reconciliation efforts and prospects of renewed violence in the wake of one of the deadliest bouts of ethnic massacres and genocide of the twentieth century.

DINAH REBECCA HANNAFORD, then a student at Emory University, Atlanta, Georgia, was awarded a grant in May 2010 to aid research on “Love in the Time of ‘Absentee Marriage.’ Transnational Migration, Class, and Gender in Urban Senegal,” supervised by Dr. Bruce M. Knauft. This multi-sited research project examined the phenomenon of Senegalese “absentee marriage,” or marriages between Senegalese men living and working abroad and women living in Senegal. Using detailed ethnographic methods, the grantee investigated how these transnational couples are adapting to and influencing current Senegalese ideologies about intimacy, consumption, and marital duties. Through extensive fieldwork in Senegal, as well among migrants in France and Italy, the grantee was able to develop important insights into the gendered, religious, economic, technological, and social realities that account for the prevalence of these marriages. In-depth interviews with partners both in Senegal and in Europe led to rich ethnographic data about how couples confront the challenges and reap the benefits of this kind of marital arrangement. The data collected during this research project will be used towards a dissertation that challenges received anthropological understandings about modern global trends in marriage and romantic partnerships, and contributes to developing theories of transnational migration.

ANITA HANNIG, then a student at the University of Chicago, Chicago, Illinois, received a grant in October 2009 to aid research on “Repair and Return? The Reintegration of Cured Fistula Patients into their Communities in Rural Ethiopia,” supervised by Dr. Jean Comaroff. From January 2010 until the end of December 2010, the grantee conducted ethnographic research in a comprehensive cultural study on obstetric fistula in Ethiopia. Obstetric fistula is a maternal birth injury that results in the urinary incontinence of the mother following the death of her baby. In Ethiopia, there are specialized foreign-run hospitals that repair these injuries and also seek to transform their patients in ways that exceed the surgical procedure. Rather than focusing on the reintegration of fistula patients into their communities post-surgery as originally planned, the majority of this research entailed an in-depth institutional ethnography of a fistula outreach center in Bahir Dar, Amhara Region. The research activities consisted of collecting patient life histories, leading focus group discussions, interviewing nursing staff (all of whom are ex-patients), attending patient classes, and observing daily hospital routines. The last quarter of the research was spent studying a small enclave of incurable fistula patients near Addis Ababa, which has recently been transformed into a training and rehabilitation center that is supposed to prepare them for an economically self-sufficient life outside this community.

ANNEETH KAUR HUNDLE, then a student at University of Michigan, Ann Arbor, Michigan, was awarded funding in May 2008 to aid research on “Uganda’s Asian Question: Violence, Gender, and Citizenship Struggles in Kampala,” supervised by Dr. Damani J. Partridge. Gender and domestic violence against Asian women in Uganda, when made visible and public, is linked to broader historical and contemporary debates and questions about the problems of citizenship for Asians in East Africa today. Ethnographic data has made it difficult to conclude that Afro-Asian gender politics are playing a significant role to establish citizenship for Asians in Uganda today. Nonetheless, publicized cases of violence against Asian women have created an opening for Ugandan African and Asian-Indian women to debate about the role of the new post-Expulsion migrant population of Asians to Uganda. They have also opened up additional questions for Ugandan Africans about social justice, who the Asians are, and why and how Asian migration is happening. The project has

helped to determine that Asian migration has increased as: 1) formerly expelled Ugandan Asians from Western diaspora communities are invited to re-invest and re-claim their private property in Uganda; 2) Asian capitalists from India and China seek private investment opportunities or government contracts; 3) traders and other migrant Asians from South Asia decide to live in East Africa given the relatively open borders and government receptivity towards Asians; and 4) as migrants are recruited to work for larger scale companies in an environment of renewed capitalist activity. This new demography of Asians in Uganda requires a reassessment of the ways in which citizenship has been traditionally applied to and utilized for Asians.

SARAH FLEMING IVES, then a student at Stanford University, Stanford, California, was awarded funding in October 2010 to aid research on “Rooibos and Redemption: Cultivating a Global Commodity in South African Tea Farming,” supervised by Dr. James Ferguson. Considerable social and semiotic work goes into conferring value upon niche commodities in a global capitalist system. The project’s goal is to contribute to an enhanced understanding of the ways in which production and transnational exchange cannot be separated from simultaneous struggles over subjectivity and value—both through products themselves and through the contested and politicized narratives that surround them. Through an examination of South African rooibos tea farming, the study combines a grounded political-economy approach with an anthropological semiotics in order to re-center discussions around value and the ways in which commodity value—both economic and affective—is indissociable from subjectivities. Based on more than twelve months of ethnographic research, this project explores how the rooibos community’s intensely personal social dramas are entangled with struggles over land, labor, indigeneity, and social belonging in post-apartheid South Africa and in an increasingly interconnected world. Advertisements alternately refer to rooibos as a globalized commodity, an authentic local product, and South Africa’s national beverage. Drawing on these competing narratives, this project examines how capitalism and value are discursively constituted through historically specific negotiations around commodities, natural resources, and political identities.

TIMOTHY ROBERT LANDRY, then a student at the University of Illinois, Urbana, Illinois, received funding in October 2009 to aid research on “Vodun on the Move: Positioning Cultural Traditions through Tourist Encounters in Bénin,” supervised by Dr. Alma Gottlieb. While African religions have moved about the globe for many centuries, popular thought generally focuses the transnational movement of African religions such as orisá worship and Vodun around the trans-Atlantic slave trade. Although the trans-Atlantic slave trade has left an indelible mark on the social landscape that bridges Africa and the African Americas, the flow of African religions did not halt with the abolition of the slave trade. Instead, African religions such as Vodun continue to move actively between Africa and the African Americas. Recently, tourism has played a significant role in transforming Vodun religious practice into a global phenomenon, while the religion retains its vitality at the local level. Tourists travel to Bénin in significant numbers to experience Vodun in a variety of ways—from capturing the “perfect” (often stereotypical) photograph to becoming initiated into the religion. While some religious secrets in southern Bénin are more restricted and insular than others, a traveler’s ability to gain at least superficial access to esoteric knowledge and experiences is often possible. This dissertation analyzes “contact zones” in which mutual exchange and social “friction” between international and local religious practitioners transforms Vodun religious practice into a global phenomenon.

LOUISA NICOLAYSEN LOMBARD, then a student at Duke University, Durham, North Carolina, received funding in May 2009 to aid research on “Raiding Sovereignty in Central African Borderlands,” supervised by Dr. Charles D. Piot. This project focuses on raiding and sovereignty in the northeastern borderlands of the Central African Republic (CAR), on the margins of Darfur. A number of overlapping forces, institutions, and interests patrol and regulate the area, but none maintains total sovereignty. Newly arrived NGOs and UN agencies collaborate with local leaders, but among these internationally supported enclaves, logics of raiding rule. This place has long produced bounty for militarized entrepreneurs and raiders from neighboring areas, who seek resources, land, and labor. But while seizing resources, raiders also govern space and people. These repeated external raids have shaped internal power and knowledge formations throughout CAR’s history. Today, raiding in CAR ties into global trade networks, and bumps up against, though also feeds off, transnational conflict prevention and humanitarian regimes. Theories of the state tend to sideline raiders’ roles, and the categories used by international agencies do not address them either. Through participant observation, interviews, and archival analysis, this research tracks the multiple forms of governance that operate in this borderland area and their implications for conceptions of sovereignty, the state, and international law. It will also contribute to interdisciplinary debates about conflict and its prevention.

DR. DIANE E. LYONS, University of Calgary, Calgary, Canada, was awarded a grant in October 2008 to aid research on “Edagahamus Potters and the Identity of Stigma.” In highland Ethiopia, and in many societies in sub-Saharan Africa, artisans are socially marginalized because they are believed to possess dangerous occult powers or because their craft diminishes their social worth. Despite the importance of these practices to the development of social complexity, the history of these practices in Africa is not well understood, partly because the material expression of stigmatized identities are not documented in ways that can be studied by archaeologists. This study investigates the material expressions of the stigmatized identities of female market potters in Tigray State near the market town of Edagahamus in highland Ethiopia. These women experience insults, violence, and discrimination at different levels of political decision-making even though their pots are essential for daily cooking on rural farms. These social practices of stigma are expressed spatially and materially at the household, community, and regional level. In addition, the study determined material ways to identify the Edagahamus pottery-making community from their production practices and from the analyses of material samples of pots, clay, and temper that will provide a physical and chemical “fingerprint” for archaeologists to study their history in the past.

SARAH R. OSTERHOUDT, then a student at Yale University, New Haven, Connecticut, was awarded funding in October 2009 to aid research on “Vanilla for the Ancestors: Landscapes, Trade, and the Cultivation of Place in Madagascar,” supervised by Dr. Michael R. Dove. The grantee is an environmental anthropologist working with small-scale vanilla, clove, rice, and coffee farmers in the Mananara Nord region of northeastern Madagascar. The project investigates the dynamic material, cultural, historical, and ideological layers of agrarian landscapes, especially as related to commodity production and trade. Research notes how the agroforestry fields of Malagasy farmers emerge as places of overlap where products, meanings, and knowledges are actively circulated. Individuals draw from their everyday interactions with managed fields to imagine and articulate their past histories, present conditions, and future aspirations. Whether it is using a clove tree to recount family lineages, experimenting with a new technique to plant vanilla vines, or harvesting leaves from a hasina plant to use in a traditional ceremony, farmers draw from their fields both

material and ideological resources. Focusing on agroforestry fields—as places where “natural” forests, managed forests, and agricultural activities intersect—also complicates the ethnographic divide between agriculture and forest environments and illustrates the mutually constitutive spaces of nature and culture.

DR. GEOFFREY ROSS OWENS, Wright State University, Dayton, Ohio, received funding in May 2010 to aid research on “Peri-Urban Farming and the Emergence of Socioeconomic Stratification in Dar es Salaam, Tanzania.” This study investigates peri-urban areas in Kinondoni District, on the edge of Dar es Salaam, Tanzania. Unlike most Western peri-urban settlements, Dar es Salaam’s peri-urban residents engage in a mixed economy, combining agriculture, fishing, and extraction of resources with wage labor and small businesses. This has given rise to two broad categories of residents: some control land and enjoy a modest level of economic prosperity, while others provide services to landholders but do not themselves control land. Using a mixed qualitative and quantitative methodology, this research investigated the social and economic relationships between residents of Kilongawima, Temboni, Kimara B, and Mbezi-Luisi, to confront the question of whether these wards—dominated by successful urban farmers and investors in improvements on land—represent arenas of emerging socioeconomic class distinctions in post-socialist Tanzania. Additionally, the project involved historical research, documenting the role played by Ujamaa villagization in the 1970s in transforming the character of peri-urban settlement. Today, more than half of the world’s people live in cities, and they increasingly find themselves in peri-urban or exurban settlements. Dar es Salaam is distinctive, but not necessarily unique, in that labor regimes are structured around emerging socio-economic elites controlling land in these peripheral districts.

KAREN EUGENIE RIGNALL, then a student at the University of Kentucky, Lexington, Kentucky, was awarded funding in October 2009 to aid research on “Expanding Cultivation, Land, and Livelihood Transformations in Southern Morocco,” supervised by Dr. Lisa Cliggett. The project explored the relationship between land use change, land tenure, and livelihood strategies in a pre-Saharan oasis valley of southern Morocco. Research in three communities in the Mgoun Valley revealed how changing land use practices become sites for contestations around livelihoods, political authority, and social hierarchies. In the past two decades, local residents have converted uncultivated steppe into agricultural land and housing settlements in unprecedented numbers. This conversion reflects shifts in land tenure systems resulting from transformations in livelihoods and social hierarchies in the region. The research explored these changes at a variety of scales—regional, community, and household—and used household case studies to address the centrality of land as a site of political and social contestation. Households with the resources to navigate customary tenure regimes in their favor use these institutions to facilitate their agricultural investments in the steppe. Rather than push for open land markets and individual tenure—as predicted by many accounts of neoliberalism and agrarian change—they invoke a discourse of communalism in support of customary regimes. In contrast, marginalized families without access to land resist communal tenure regimes, mobilizing to divide collective lands and secure individual tenure.

MANUEL STEFAN SCHWAB, then a student at Columbia University, New York, New York, was awarded funding in April 2009, to aid research on “Humanitarian Encounters: Social and Economic Transformations in Political and Merchant Groups Navigating Crisis in Sudan,” supervised by Dr. Mahmood Mamdani. Funding supported 21 months of fieldwork in Khartoum, Juba, Bentiu, and the three capitals of Darfur. The research concerns

the implications of humanitarian aid provided to people acutely affected by the different crises unfolding in Sudan. Interviews and participant observation in various locations in the country followed important dimensions of humanitarian crisis and the responses of aid professionals. The intention was to think about the ethical relationships people receiving aid developed towards the benefits they received; how their lives were concretely affected by the presence of large-scale aid economies; and how interdependency—which is always an important phenomenon associated with aid—is perceived and is restructured by aid. Among other phenomena, research focused on the life people live when they are dependant on precarious or failing networks for food and health. The grantee conducted interviews with people living in El Fasher and El Geneina that depend significantly on the World Food program for food security, as well as interviews and archival research on an early moment of health insecurity—the loss of significant anti-malarial medications in 1998. Interviews also focused on dynamics of debt in post-conflict generations, on microfinance, and associated aid endeavors.

DIANA SZANTO, then a student at the University of Pecs, Pecs, Hungary, was awarded funding in May 2010 to aid research on “Engaging with Disability: NGOs between Global and Local Forces in the Post-Conflict Reconsolidation of Sierra Leone,” supervised by Dr. Gabor Vargyas. This research project investigates the interplay between local and international NGOs in the context of the Sierra Leonean post-war reconstruction focusing specifically on the field of disability. The grantee employs the term “project society” to describe a particular type of governmentality produced by the strategic linking of “international development” with “civil society,” where both notions are to be understood as fallacies to be deconstructed. The overall objective of the research is to obtain a better understanding on how “project society” functions in Sierra Leone in general, and to describe how it affects the nascent disability movement, in particular. The project describes the strategies of different categories of actors within this framework as exposed in everyday performances, exploring the outcomes affecting the actors themselves as well as the movement. The grantee contends that the dynamics observed in the field of disability are part of a more wide-ranging transformation, that of the “normalization” of conflicting ideas about the nature of the desirable modernity to be achieved in Sierra Leone. Such a project can only be accomplished at the price of denying its internal contradictions.

BRENDAN RAND TUTTLE, then a student at Temple University, Philadelphia, Pennsylvania, received a grant in April 2009 to aid research on “Lives Apart: Diasporan Return, Youth, and Interfenerational Transformation in South Sudan,” supervised by Dr. Jessica R. Winegar. Setting out from the experiences of young returnees from North America, Europe, and Australia, to places they called “home” in Southern Sudan, this research explored endeavors to create networks of accountability among people living in multi-local (transnational and urban-rural) settings. This project began by exploring the particular dilemmas of returnees who, after long absences, struggled to create and activate localized ties to the places they considered home. It became a study of the particular ethical questions faced by a range of people considered partial outsiders—particularly, migrants, soldiers, the educated, young people—who were grappling with questions about their relations to their places of origin, what they owed to them, and what moral stakes were at play. During a period of relative calm in the region, the grantee conducted twelve months of ethnographic research in South Sudan, in Bor and the surrounding countryside, in order to understand the interrelations between contemporary ethical debates about authority and coercive power, migration, and the past.

STACEY LEIGH VANDERHURST, then a student at Brown University, Providence, Rhode Island, was awarded funding in May 2010 to aid research on “Victimizing Migration: Human Trafficking Prevention and Migration Management in Nigeria,” supervised by Dr. Daniel Jordan Smith. Over the past six years, the Nigerian government has implemented a number of policies and programs targeting the trafficking of many thousands of Nigerian women to Europe for sex work. Yet, a portion of these women do not identify as victims and are rescued against their will by both Nigerian and European authorities. This grant supported twelve months of ethnographic research to explore how these interventions play out at a federally run shelter center for human trafficking victims in Lagos, Nigeria, including how the rehabilitation program addresses migration and sex work. Participant observation at the shelter was supplemented by follow-up interviews with victims and other stakeholders as well. Ultimately, this data will be used to advance our understanding of the interconnections between migration and human trafficking, including the ways the two phenomena are constructed as humanitarian problems, regulated by states concerned about their consequences, and experienced by the people who move.

ANNALISE WECKESSER, then a student at the University of Warwick, Coventry, United Kingdom, received a grant in April 2008 to aid research on “‘Modalities of Care’ and the AIDS Epidemic: An Ethnography of Mozambican and South African Households,” supervised by Dr. Gillian Lewando Hundt. What “modalities of care” are arising in response to dramatically increasing numbers of children experiencing parental death due to AIDS and other catastrophic diseases (tuberculosis, malaria, etc.)? How are these patterns of caregiving gendered? How do material factors, such as access to food, health care and education, mediate children’s and their significant caregivers’ experiences? This project addresses these questions through a feminist ethnography of informal familial and formal community-based modes of care in Agincourt, a rural sub-district of South Africa. Journalistic, apolitical representations of the so-called “AIDS orphan crisis” are challenged through an examination of children’s and caregivers’ experiential knowledge, situating their subjectivities within social, political and economic systems of inequality. Participant observation was carried out with two non-profit organizations supporting “orphans and vulnerable children” (OVCs) and their caregivers from shared extended kin households. A range of participatory techniques (journals, photography projects, network maps) were carried out with children connected to these organizations. This research unites feminist and child-centred anthropology and contributes to new perspectives on kinship and relatedness. It examines how extended kin households are transformed, and children’s active roles in this transformation, during times of catastrophic illness and social survival.

DR. CLAIRE LEONE WENDLAND, University of Wisconsin, Madison, Wisconsin, was awarded a grant in October 2010 to aid research on “African Mothers’ Bodies and Expert Imaginations in Historical Perspective.” Malawi’s maternal death rate is anomalously high—even for a region that suffers some of the highest rates in the world. Epidemiologists estimate that one in eight women will ultimately die of a pregnancy-related complication. Yet deep uncertainties attend the data on maternity. This project began with ethnographic research in the dense slums around Blantyre, Malawi, and in the area’s clinics and hospitals between 2007-2011. In these settings, many different kinds of experts—from herbalists to nurses, midwives to traditional birth attendants, *asing’anga* (vernacular healers) to physicians, epidemiologists to the traditional counselors called *alangiza*—agreed that birth is dangerous. There was little agreement, however, on what lay at the root of the problem or what the best solution might be. When experts told stories of maternal deaths, they invoked variable etiological explanations and called for varying remedies, to be provided by various

collectives: the state, the village, women, transnational organizations. Wenner-Gren funding allowed a search through eight archives in Europe that hold significant collections of maternal-health material from Malawi (and colonial Nyasaland). The archived files provide an unusual opportunity to trace a history of explanatory narratives and prescriptions for remediation in reference to a single problem in a single place.

KATHERINE ANN WILEY, then a student at Indiana University, Bloomington, Indiana, was awarded funding in May 2010, to aid research on "From Slavery to Success: Gendered Economic Strategies in the Islamic Republic of Mauritania," supervised by Dr. Beth Anne Buggenhagen. This project examined women's market work and economic activities including their participation in exchange circuits in Kankossa, a town in southern Mauritania. In recent decades increasing numbers of Mauritanian women have been joining the workforce, a situation that has been exacerbated by the global economic crisis, male migration, and high divorce rates. Given that in people's memories historically women *ged* (sat, stayed) in their tents and did not work outside of the home, this project asked how their increasing participation "sitting and standing" (*nged wa nguum*, a term used for work) in the workplace is affecting what it means to be a woman and a man in Mauritania. It explored how women's increasing participation in work is shifting their roles in their families and society, examining how conceptions about gender and ethnicity are created, reinforced, and challenged through work in this context. It particularly focused on the Haratine (ex-slaves or descendants of slaves) to consider how increased access to work may be altering their social statuses. Ultimately, then, this project explored how women are made in Mauritania, particularly through the sphere of work.

#### **Asia:**

EMILY H. CHUA, then a student at the University of California, Berkeley, California, received a grant in April 2009 to aid research on "'Culture Can Solve Problems: Communitarian Media Ethics and the Cultural Ambitions of Television Production in China,'" supervised by Dr. Aihwa Ong. As economic reform transforms China's mass media from a formidable Party-propaganda apparatus into a teeming culture industry, how are state-employed media producers responding to the changing political and economic conditions of their work? In the early twentieth century, Chinese journalists saw themselves as intellectual-activists who gave voice to the conscience of society and guided the country towards self-improvement. During the Mao era, the Communist Party's claim to exclusive ideological leadership turned the mass media into a mouthpiece of the Party-state. The end of Mao's revolutionary project and the rise of Deng's market-based approach have left China's media producers struggling to redefine the nature of their work. On the one hand, commercialization depoliticizes the media, allowing it to operate more like a forum of society than an instrument of the state. On the other hand, media producers are themselves now at the mercy of commercial forces. In the struggle for economic survival, they cannot afford to play the social critic they aspire to be. Political propaganda comes to be replaced by consumer entertainment instead, and society's conscience remains in need of a voice. From this situation spring the many new and difficult ethical problems with which China's idealistic and energetic young media producers now grapple.

TATIANA CHUDAKOVA, then a student at the University of Chicago, Chicago, Illinois, received a grant in October 2008 to aid research on "The Institutionalization of Tibetan Medicine in Post-Soviet Buryatia," supervised by Dr. Judith B. Farquhar. This research

focused on efforts to institutionalize, scientize, and commercialize the practices of Tibetan medicine in Ulan-Ude, the capital of Buryatia, an autonomous republic of the Russian Federation located in southeastern Siberia. In so doing, it interrogates the emergence in Russia's state-sponsored and private health care institutions of what appears to be a kind of "biocosmopolitan" imaginary—a set of rhetorics and practices that attempt to combine and blend together disparate therapeutic cosmologies, diagnostic techniques, and possible ways of managing bodies and subjectivities under a single logic of "optimizing" and "revitalizing" health through the "integration" (*integratzia*) of "Eastern" and "Western" medical knowledge. This project looks at the ways in which Tibetan medicine in Buryatia has been closely entangled with local scientific and biomedical practices, entanglements that both predate strictly post-Soviet logics of cultural and religious revival, and give rise to new kinds of knowledge practices, forms of expertise, and modes of care and health management. In this sense, this research focuses on the ways in which Tibetan medicine in Buryatia is both transformative of the efforts to "rationalize" it, and constantly informed by them.

DR. TIMOTHY P. DANIELS, Hofstra University, Hempstead, New York, received funding in May 2010 to aid research on "Local 'Shariah' Regulations and Contested Implementation" in Malaysia. This project examined the ways people talk and think about shariah and human rights from both pro-shariah and contra-shariah perspectives based on ethnographic research in contemporary Malaysian society. It explored the discourse and thought of predominantly Malay Muslim political parties (UMNO and PAS) and Muslim and non-Muslim NGOs. The researcher interviewed shariah court officials, judges, and lawyers, and collected shariah regulations, court records, and observed hearings in six states—three under the ruling coalition, and three under the opposition. The pro-shariah discourses indicate both "moderate" and "strong" pro-shariah stances, advocating a gradual and partial implementation of shariah within the dominant "secular" format, or full implementation of shariah (including the controversial Islamic penal code). Similarly, there was variation amongst contra-shariah stances, including several "secular" NGOs but only one "Islamic" human rights organization. This fact together with the results of a mass survey on shariah indicated the growing strength of the pro-shariah position. Nevertheless, the interpenetrations of shariah and human rights discourses suggest continued reforms within a shariah-perspective in the direction of finding convergences with international human rights ideas.

DAISY FAYE DEOMAMPO, then a student at the City University of New York Graduate Center, New York, New York, was awarded funding in October 2009 to aid research on "The New Global 'Division of Labor:' Reproductive Tourism in Mumbai, India," supervised by Dr. Leith Mullings. This research examines the social, cultural, and policy implications of "reproductive tourism," briefly defined as the movement of people across national borders for assisted reproductive technologies (ARTs). In recent years, India has emerged as a global "hub" for this kind of medical travel, in part because of lower costs but also due to minimal regulatory frameworks for the provision of ARTs. This research considers medical travel for reproductive health care as a critical case study for understanding the procreative process in transnational contexts, as human reproduction increasingly involves collaborating actors in the lab, clinic, travel agency, and courtroom. At the same time, grounded in Mumbai, this project provides an important opportunity to examine how policy and legislation relate to the increasing numbers of couples—from the United States and around the world—traveling to India for ARTs. By studying "on-the-ground" the diverse motivations and experiences of key actors involved in reproductive

tourism, research findings reveal how the practice of transnational surrogacy both challenges and reinforces notions of kinship, family, and parenthood in both Indian and Western contexts. In so doing, it offers an important empirical contribution to our understanding of assisted reproduction law and policy from a social science perspective.

DR. JUDITH B. FARQUHAR, then at the University of North Carolina, Chapel Hill, North Carolina, and DR. QICHENG ZHANG, Beijing University, Beijing, China, were awarded an International Collaborative Research Grant in July 2002 to aid collaborative research on “Practices of Cultivating Life: Yangsheng and Everyday Life in Beijing.” *Yangsheng*, or nurturing life, is a rubric that in China today incorporates medical self-care, nutrition, exercise, daily habits, hobbies, and healthful dispositions. Yangsheng offers a vision of a good society rooted in wholesome lives, combining notions of life, the person, and the social world. This project has been an anthropological investigation of this complex indigenous category and social theory. An American anthropologist and a Chinese philosopher have here collaborated to understand how contemporary Beijingers configure lives in ways indebted both to cultural tradition and Maoist mobilization, both idiomatically Chinese and modernistically global. The research looked at unique modern Chinese values and proclivities at work: 1) an emphasis on life nurturance as pure enjoyment; 2) an emphasis on everyday life activism; 3) a de-politicized but quiet politics, visible in the ways large groups occupy public space to nurture their lives; 4) resonances among official health propaganda, informants' common sense, and esoteric Chinese philosophies. Theoretical questions also arose: the nature of the political, the charging of urban space in practice, the “life” of “tradition,” the constitution of meaning in the practice of the everyday. Publications have appeared from this project, notably three articles by Judith Farquhar and several mass market books by Qicheng Zhang. A co-authored English-language monograph from the study is in press with Zone Books.

GAERRANG, then a student at the University of Colorado, Boulder, Colorado, received funding in April 2008 to aid research on “Alternative (to) Development on the Tibetan Plateau: The Case of the Anti-Slaughter Campaign,” supervised by Dr. Emily T. Yeh. In the 1990s, seeing an increasing slaughter rate of livestock from Tibetan households and the suffering of livestock in transportation to Chinese markets, the influential Tibetan Buddhist teacher, Khenpo Jigme Phuntsok (1933-2004), began the anti-slaughter movement. Tibetan pastoralists across the Tibetan Plateau, including those in the study site of Rakhor Village, Hongyuan County, Sichuan, took multiple-year pledges to stop selling livestock to markets. This took place at the same time as the Chinese state was seeking to intensify its economic development agenda in Tibet, trying to shape its citizens to become rational market actors who prioritize commodity production, which included encouraging pastoralists to sell more livestock. This resulted in the negotiation by herders of two very different views of what constitutes development. The grantee conducted ethnographic fieldwork on lamas' motivations and herders' decision-making about the campaign, in order to shed light on the culturally specific, religious idioms through which development is negotiated, and the relationship between markets, subjectivity, and religious revival.

SWARGAJYOTI GOHAIN, then a student at Emory University, Atlanta, Georgia, was awarded funding in October 2009 to aid research on “Contested Boundaries: Region, Religion and Development in the Borderlands of Northeast India,” supervised by Dr. Bruce M. Knauft. This project conducted fieldwork in western Arunachal Pradesh in Northeast India—more specifically, Tawang and West Kameng districts—between January and November 2010, which constituted the second phase of research. The project concerns

spatial discourses among the Monpas of Arunachal Pradesh, a Tibetan Buddhist community who live in the border areas of India, Tibet, and Bhutan. It examines the narratives around the contemporary Monpa demand for autonomy and language politics—as well as past and present narratives of origin, marriage, and migration—to show how familiar geographies are contested and alternative geographies imagined. The transnational as well as pan-regional elements reflected in these disparate-yet-linked narratives chart an imagined geography that does not map onto existing territorial divisions, and problematizes the normative geography of national spaces. This project hopes to contribute to theories of reterritorialization, as well as provide critical sub-texts on the refugee-citizen dichotomy and state-border relations.

KATHRYN E. GOLDFARB, then a student at the University of Chicago, Chicago, Illinois, received a grant in April 2009 to aid research on “National-Cultural Ideologies and Medical-Legal Practices: Infertility, Adoption, and Japanese Public Policy,” supervised by Dr. Judith Brooke Farquhar. Only 9% of the 40,000 children in Japanese state care live with foster parents, and there are less than 500 annual adoptions in which an adult adopts an unrelated and unknown child. Many people claim that fostering and adoption will never be common practices because Japanese people prioritize blood relationships in families. This research is an effort to separate ideologies surrounding blood relationships from factors within the child welfare system that shape family practices, and to understand, on a systemic level, the relationships among people, institutions, and legal structures that shape contemporary family practices in situations where “family” cannot be taken for granted. This project is a multi-sited ethnographic study based on participant observation and interviews with people involved in three distinct constructions of family: couples that pursue infertility treatment; families with adopted or foster children; and people involved in institutional care and these care recipients. The grantee argues that cultural ideologies valorizing blood relationships are institutionalized within the child welfare system itself, particularly in the ways that notions of “parental rights” effectively prevent children’s placement in foster or adoptive care. Rather than solidifying kinship, it is posited that blood relationships can be a very real source of danger and dissolution.

JENNA M. GRANT, then a student at the University of Iowa, Iowa City, Iowa, received funding in October 2009 to aid research on “Seeing and Believing: The Cultural Politics of Medical Imaging in Cambodia,” supervised by Dr. Erica Stephanie Prussing. This research project examined the cultural politics of ultrasound in Phnom Penh, Cambodia. Wenner-Gren Foundation supported the second year of research, from January to October 2010. Fieldwork in diagnostic imaging wards and non-clinical settings sought to understand how ultrasound is valued by different actors, as well as economic, aesthetic, and social contexts of its use. Archival research in Phnom Penh and France examined histories of imaging technologies and modes of visualizing medical knowledge in late colonial and postcolonial times. As a visualizing technology, ultrasound appeals to notions of medical expertise—within both biomedicine and traditional Cambodian medicine—as the ability to “see clearly.” In contemporary practice, ultrasound materializes a range of struggles: patients hoping to find modern, trustworthy care encountered doctors trying to make more money; doctors trying to provide skilled care encountered patients wanting a particular kind of clear and pleasing image; family members used ultrasound images to critique a pregnant woman’s self-care; hospital administrators lobbied health ministers and foreign corporations for donations of imaging equipment; monks identified wronged ancestors as the reason a scan failed to reveal a problem. As a prominent clinical commodity in a pluralistic and privatizing health system, ultrasound is retracing and redefining social relations of medicine in Phnom Penh.

BASCOM GUFFIN, then a student at the University of California, Davis, California, was granted funding in October 2009 to aid research on “Space and Identity Formation among Programmers in Hyderabad’s Urbanizing Periphery,” supervised by Dr. Smriti Srinivas. The grantee conducted fieldwork with infotech professionals living and working in the western periphery of Hyderabad. The grantee stayed in a gated community to track how rituals and celebrations, daily interactions, and an active email list helped to create a strong sense of community. Visiting informants’ apartments and workplaces, research documented how new spaces of work built by multinational and Indian IT companies have created a new sense of comfortable living. The grantee participated in dance and aerobics classes, played soccer, and went to nightclubs, examining the gender dynamics inherent in the body cultures of each space. Traveling in the city and talking with commuters provided a sense of traffic culture in Hyderabad where order is maintained chiefly by concrete constraints like speed bumps, medians, and the relative size and speed of oncoming vehicles. The grantee also accompanied informants to view under-construction apartments and saw how their aspirations were placed in negotiation with the concrete realities of these spaces-in-formation. Preliminary findings reveal that a new kind of society is rising in this periphery, one that valorizes individual socioeconomic and geographic mobility and affirms individual aspirations in part through the construction and use of new concrete spaces.

SOHINI KAR, then a student at Brown University, Providence, Rhode Island, was awarded funding in May 2010 to aid research on “Creditable Lives: Microfinance, Development, and Financial Risk in India,” supervised by Dr. Lina Fruzzetti. In 2008, Indian banking regulators celebrated the country's limited exposure to the global financial crisis. Yet, in 2010, India experienced its own “subprime” crisis due to lending in microfinance. The growing for-profit microfinance sector in India has extended credit to the poorest populations under a “financial inclusion” policy. As the crisis unfolded, microfinance institutions (MFIs) faced a sudden credit crunch, revealing the wide-reaching effects of tethering the poor to financial markets. While banks and MFIs sought to manage these “risky” portfolios, loan officers and borrowers who interact regularly negotiated, often-divergent ethics of financial sustainability, and the locally constituted obligations. Drawing on twelve months of ethnographic fieldwork in Kolkata, India, this dissertation takes credit as a site of encounter between global finance, state and institutional regulations, and the everyday practices of borrowers and lenders. The project is based on ethnographic data collected through participant observation at MFI branch offices and group meetings, interviews with borrowers, MFI staff, policymakers and bankers, as well as media and textual analysis. It situates microfinance within the history of banking and moneylending practices in India, while tracing the ways in which new financial technologies—intersecting with local ethics of kinship, community, and gender—reshapes everyday life.

TIMOTHY KARIS, then a student at the University of California, San Diego, La Jolla, California, received funding in October 2009 to aid research on “Home and Hanoi: Migration, Native-Place, and Urban Citizenship in the Red River Delta, Vietnam” supervised by Dr. Suzanne A. Brenner. This research aimed to explore the economic, social, and symbolic connections maintained by Hanoians to native-places (*que huong*) in the Red River Delta, targeting: 1) the roles of native-place networks in supporting urban migration among citizens lacking legal rights in the city; 2) the operations of “hometown associations” (*hoi dong huong*) currently proliferating in Hanoi; and 3) practices of “returning home” to native villages for events, holidays, and ceremonies. Based on formal and informal interviews and travels between city and countryside, findings demonstrate the

substantial and ongoing importance of native-places among both “unofficial” urban migrants trying to access the necessities of urban life (work, housing, education) absent state support, as well as long-term residents of Hanoi interested in maintaining ancestral identities. Findings also show how native-place relationships change over time: recent migrants reported more material interdependence with rural villages and networks of kin and friends in Hanoi, while established urbanites reported more symbolic relationships based on ritual obligations and organized forms of benefaction.

DOLLY KIKON, then a student at Stanford University, Stanford, California, was awarded a grant in October 2009 to aid research on “Blurred Borders: Unsettling the Hill/Valley Divide in Northeast India,” supervised by Dr. James G. Ferguson. Hill and valley occupy a critical place in the development of anthropological theory of societies in the eastern Himalayan region. Constructions of social histories and political identities have followed colonially created categories of hill and valley since the nineteenth century, and differences between the topographic locations have been the basis of organizing territorial borders in the region. This is most pronounced in Northeast India, where federal units often have internal borders that mime practices of international borders and where postcolonial legislation has been grafted onto colonial systems of governance. The research objective is to study how hill/valley spatial categories continue to influence and sustain historically contentious borders, laws, and citizenship regimes in Nagaland and Assam in Northeast India.

NEENA MAHADEV, then a student at Johns Hopkins University, Baltimore, Maryland, was awarded funding in October 2008 to aid research on “Buddhist and Christian Ethical Endeavors: Charitable Works, Conversions, and Unstable Religious Commitments in Post-Tsunami Sri Lanka,” supervised by Dr. Veena Das. The rise in global Pentecostal Christianity has begun to affect Sri Lanka over recent decades, inciting Buddhist nationalists to revive their efforts to protect against the possibility that Christianity will supplant Buddhism as the majority religion of the country. This research attended to the discourses and practices involved in protecting Theravada Buddhism, as well as to new practices of evangelism and charismatic Christianity in Sri Lanka. The fieldwork considered sub/urban religious landscapes where conversions to charismatic Christianity have been relatively concentrated within certain socio-economic demographic groups, in contrast to predominantly Buddhist tsunami-affected areas where conversions have been gradual, limited, and dispersed across southern districts. In the crosscut between Buddhist nationalism and Pentecostal evangelism in Sri Lanka, this project took up the following ethnographic tasks: 1) to study the events that have caused a resurgence of exclusivist religious doctrines and practices, exacerbating Buddhist-Christian discord in Sri Lanka; 2) to study the impacts of heightened tensions on Buddhist and Christian institutions and individuals; 3) to gain knowledge about the workings of both harmonious and discordant inter-religious relationships; and 4) to understand how experiences of belonging within families and within village communities did or did not match ideologies of exclusivity promoted by religious authorities.

DR. ANAND SANKAR PANDIAN, Johns Hopkins University, Baltimore, Maryland, was awarded a grant in October 2008 to aid research on “Framing Feelings: Landscape and the Production of Affect in South Indian Cinema.” The project was anchored in an ethnography of filmmaking practices, working with diverse film technicians on location in studio sets and outdoor environments, as well as in production offices, post-production studios, and other settings of cinematic production. With the support of the Wenner-Gren Foundation, the grantee was able to lay the groundwork for this ethnographic work, to focus closely on the

process of releasing one Tamil popular film in 2010, and to work closely with leading industry figures in the fields of editing, composing, art direction, and visual effects. Investigating the influence of cultural dispositions and commercial pressures, the aesthetic visions and imaginations of individual filmmakers, and the productive techniques by means of which places and other material elements are imbued with feeling, the project has revealed affective expression in this milieu as a matter of unforeseen emergence, concerning not only the subjective intuitions of Indian filmmakers but also the vitality of the worldly environments in which their images arise.

NATHAN TABOR, then a student at the University of Texas, Austin, Texas, was awarded a grant in May 2008 to aid research on “The Politics and Patronage of Urdu Poetry in the Contemporary Indian Public Sphere,” supervised by Dr. Kamran Asdar Ali. The project seeks to understand relationships among minority language aesthetics, civil society, and the state by examining the political relevance of poetic texts and the ways in which communities are built around literary circulation and consumption. The grantee examines these themes in the context of Urdu language poetry symposia (*mushairah*) within North Indian agro-industrial towns. The *mushairah* is an Indo-Persian recitational space for the circulation and enjoyment of literary and ethical knowledges. In the years following India’s partition and the communalization of Urdu as a Muslim language, the *mushairah* has become a constituent institution of vernacular mass media that target lettered and unlettered Muslim minorities. Based on participant observation, interviews, and literary historiography, Tabor’s project analyzes the importance of public Urdu poetry recitational gatherings in the circulation and enjoyment of populist Muslim politics, showing how ethical and aesthetic concerns simultaneously undergird minority publics within India’s plural democracy.

#### **Europe:**

CHRISTINE B. ANDERSON, then a student at the University of Massachusetts, Amherst, Massachusetts, was awarded funding in October 2010, to aid research on “Uncovering and Recovering Cleared Galloway: The Lowland Clearances and Improvement in Scotland,” supervised by Dr. H. Martin Wobst. The concept that clearing the tenant and cottar classes off the land in Galloway, Scotland, during the eighteenth and early nineteenth centuries was constructed in tandem with the more popular account of the Highland clearances and the ideology of improvement framed this research project. This concept made the tenant and cottar classes who experienced clearing invisible while also whitewashing the underlying violence and oppression. The goal of this research project was to understand how clearance was manifest in the “improvement strategies” used by landowners and, more broadly, how the creation, maintenance, and subversion of power were carried out within developing agrarian capitalism. Archival evidence and results from the landscape survey support that strategic choices made by landowners to agriculturally improve their estates resulted in the clearing of tenants and cottars. Written leases and other documentation outlined changes to be carried out on the landscape that drastically altered tenant lifeways. Physical evidence on the ground correlated with the written documentation and is archaeologically significant. The research to date asserts that the practice of clearing in the Lowlands was more nuanced than its Highland counterpart; the ideological and physical processes that constituted agricultural improvement were processes of clearing.

SARAH AALTJE BAKKER, then a student at the University of California, Santa Cruz, California, received a grant in May 2009 to aid research on “Ancient Moderns: Claiming

Middle Eastern Christian Identity in the Netherlands,” supervised by Dr. Melissa L. Caldwell. This dissertation research examines debates among Syriac Orthodox Christians living in the Netherlands about how to be religiously, culturally, and ethnically distinct despite the narrative binary of Christian Europe and the Muslim Middle East that dominates the secular discourse of Dutch multiculturalism. This ethnographically based project focuses on Dutch-Syriac efforts to cultivate a distinct moral identity that encompasses both their religious commitment to an ancient, sacred past—as well as their political aspirations to achieve recognition as an indigenous ethnic group in the Middle East—through international diasporic activism. This identity is crafted and contested through the practice of liturgical song (the focal point of Syriac religious observance and cultural performance), and then deployed via political advocacy and activism in a broader global field. In this study, musical expression and moral identity emerge as distinct yet entangled threads from Syriac Orthodox Christian engagements with the Dutch multiculturalism debates and with international geopolitical conversations about secularism, political identity, and religious identity. Even as they negotiate persistent marginalization and misrecognition, Middle Eastern Christians unsettle the racial and religious categories undergirding the popular narrative of Judeo-Christian secular Europe, defining new conceptions of religious difference within a plural Europe.

ALEXANDRE BELIAEV, then a student at the University of California, Berkeley, California, was awarded a grant in April 2009 to aid research on “Specters of Soviet Affinity: Political Participation among Latvian Noncitizens,” supervised by Dr. Lawrence M. Cohen. Latvia’s “noncitizens” are mostly ethnic Russians who settled in Latvia during the Soviet period. Following the restoration of Latvian independence, they did not commit to undergoing Latvian naturalization process. This research investigated: 1) how noncitizenship has come to be seen as enabling of certain political practices; and 2) how this set of practices has facilitated a polity that, while being coincident and maintained by the nation-state, has not been subsumed by it. This investigation yielded three conclusions. First, the pursuit of minority rights—among them, the right to citizenship without undergoing naturalization—is increasingly seen as non-political. Second, the notion of “culture” implicit in the discourse on “national minorities” does not correspond to the notion of “cultured life,” which is seen as necessary for politics. Third, politics is increasingly understood in the idiom of “coalition” rather than “contestation.” The emergence of “coalition” as a central political idiom is not a consequence of lessening of ethnic tensions, but rather a consequence of a new demarcation of private/public spheres.

HEIDI COLLERAN, then a student at University College London, London, United Kingdom, was awarded a grant in May 2010 to aid research on “Kin and Social Influences on Reproductive Norms and Decision-Making in Rural Poland,” supervised by Dr. Ruth Mace. Women reproduce within complex socio-economic and cultural contexts; as a result reproductive outcomes are influenced both by the people we rely on for social support and wider societal norms. Explaining the “demographic transition” from high to low fertility—a common population-level feature across the developed world—is problematic for evolutionists, who must explain how “evolved psychologies” can lead to such apparently maladaptive behavior. Using qualitative and quantitative methods, this project tested two evolutionary theories proposed to explain the transition to low fertility in an area of rural Poland where fertility and contraceptive use are strikingly varied, and where the traditions of small-scale subsistence farming are being eroded by “modernization.” By examining both group- and individual-level variation in a wide variety of dimensions, this project explores how mechanisms for fertility control are learned and diffused among individuals, and

ultimately whether reproduction is strategic or influenced. The grantee evaluates whether kin or non-kin disproportionately influence reproductive outcomes, and whether changes in social networks or socioeconomic factors provide the impetus for fertility change. The project builds on theoretical and empirical research on reproductive decision-making by both evolutionary and socio-cultural anthropologists, incorporating the work of other social scientists in demography, sociology, social psychology and economics.

DR. PAMELA L. FELDMAN-SAVELSBERG, Carleton College, Northfield, Minnesota, was awarded funding in May 2010 to aid research on “Birth and Belonging in a New African Diaspora: Global Webs and Local Exclusion.” This grant supported fieldwork in Berlin, Germany, between August 2010 and July 2011, which advanced research investigating how Cameroonian transnational migrants to Berlin incorporate childbearing into their negotiation of marginality on the basis of gender, ethnicity, and nationality. Focusing on women belonging to two Cameroonian minority groups—Bamiléké and Anglophone Grassfielders—the research analyzed two intersections: 1) the links between domestic and transnational diaspora studies; and 2) the links between the politics of belonging and the politics of reproduction. In both instances, these areas of research are most often treated separately, and yet their interaction is crucial to understanding women’s experiences with birth and belonging. Their overlap reveals Bamiléké and Grassfields women’s triple marginality—as women within their kin groups and community organizations, as socio-politically marginalized minorities in Cameroon, and as visibly recognizable non-citizens in Germany. Cameroonian women’s experiences with transnational family formation are crucial to broader understandings of immigration, xenophobia, demographic change, and health care reform in both sending and receiving communities.

SAYGUN GOKARIKSEL, then a student at City University of New York Graduate Center, New York, New York, was awarded a grant in April 2009 to aid research on “Of Truths, Secrets, and Loyalties: Politics of Purification of the State in Postsocialist Poland,” supervised by Dr. Katherine Verdery. The recent opening of Communist security service archives in Eastern Europe has ignited contentious questions concerning the secrets of the Second World War and the Cold War, of resistance and collaboration, as well as a radical interrogation of the loyalties, values, and practices acquired under state socialism. This research explores the judicial uses of the security files compiled by the Communist security service in Poland. Through archival and ethnographic research it examines lustration—a screening process implemented throughout Eastern Europe, which uses these files to ban security service officers and civilian collaborators from holding public office. It investigates how this judicial process reorganizes the state apparatus, redefines the relationship between the new state and the citizen-subject by reinterpreting and disqualifying loyalties and practices acquired under state socialism, and produces a new normative framework through which the socialist past is reevaluated and individual life trajectories retrospectively given form. The research focuses on the contentious questions that lustration raises, which interrogate the limits of liberal notions of public and private (sector) accountability, state secrecy and transparency, national sovereignty and international human rights, collective and individual responsibility, and freedom of speech and individual privacy.

DONG JU KIM, then a student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in April 2008 to aid research on “‘True Modern Scientific Agriculture:’ Interactive Knowledge of Soil Nutrients among Farmers and Scientists in Post-Socialist Poland,” supervised by Dr. Gillian Feeley-Harnik. This project examined the impact of EU

agricultural policy in Poland and its implications for ecologically sustainable management of state-owned and private farmlands. The grantee expected that the new policy and environmental standards, although designed to sustain small farmers and the environment, would be better observed and more effective in former state farms with state-owned lands. It was discovered that corporate farm managers often criticized the European Union because they believed direct subsidies enabled small farmers to survive, thus keeping Polish agriculture from developing towards modern European standards. Private farmers, on the other hand, contended that taking good care of the soil and practicing environmentally responsible agriculture could only happen with thorough care and knowledge of owned land. The barriers corporate farms faced in practicing sustainability were declining profitability and the fact that employees did not care as much about the soil and environmental consequences. In contrast, small farmers did care for the soil but learned changes slowly, and had to deal with lower profits and more uncertainty with limited crops. However, small farmers and corporate farm managers agreed that continued distribution of information about proper dosages of chemical fertilizer and herbicide is essential for profitable and sustainable cultivation.

INSA LEE KOCH, then a student at the University of Oxford, Oxford, United Kingdom, was awarded funding in October 2009 to aid research on “‘Anti-Social Behavior:’ Law and Order in the British Working Class,” supervised by Dr. David Gellner. This research investigated the role of the state in the life of white working class people on a post-industrial council estate in England. As geographically demarcated areas of government-built housing, often characterized by a strong involvement of state authorities and high degrees of welfare dependency, council estates can be seen as primary instances of state-building projects. Based upon ethnographic fieldwork conducted on one of Britain’s largest council estates, this research investigated how its local people come to imagine and make use of the state in their everyday lives. It found that people often treat the state as a personalized resource to rely upon to upset, modify, and generate intimate social relationships that otherwise exist beyond the domain of official state intervention. In a context characterized by intra-community divisions and enmities, an array of state actors—such as the police, social services and council officers—then become potential allies to mobilize in one’s pursuit of reputation, recognition, and justice. Looking at the state, not as a distinct entity on its own, but as an intimate extension of people’s social lives, this research offered insights into the sociality of British working-class communities, as well as into broader anthropological discussions of the state, citizenship, and democratic politics.

ANNA KRUGLOVA, then a student at the University of Toronto, Scarborough, Canada, was awarded a grant in May 2010 to aid research on “The Unhip Risk Society: Imagination and Uncertainty in a Russian City,” supervised by Dr. Michael Joshua Lambek. The project addresses everyday epistemologies of the postsocialist condition among middle-class contemporaries in Russia, with a focus on how and why perceived limits, limitations, and voids of knowledge are constructed. The grantee conducted fieldwork in an “average” Russian city, documenting encounters with people in their 30s, who are seen, and see themselves, as equally “average” in terms of wealth and success in life. The everyday world of Russian “authoritarian capitalism” is perceived, paradoxically, as both stagnant and consistently unknowable. Conversations and ethnographic observation illustrate how the rhetoric of uncertainty, surprise, mystery, danger, and revelation pervades all aspects of life. The project argues that at least among the so-called “generation of perestroika,” and despite authoritarianism and propaganda, the Russian state failed to instill any semblance of hegemonic consensus. The few sites where the norms seem to be agreed upon and the

transgressions are actively contested—for instance, the culture of car ownership and driving—are explored to highlight by contrast the theme of uncertainty. All too often, all sorts of lines—between work and leisure, public and private, sobriety and alcoholism, personal and collective responsibility, fidelity and infidelity, assault and defence, modernity and obsolescence—remain unclear. When few answers are available, uncertainty becomes an ethical stance: questioning, pointing to danger or deferring a choice brings a dimension of morality where it is otherwise lacking. Although such orientations preclude a sense of futurity, positive reassurance comes from the physical and psychological borders, a belief in “nature” and the present moment, and the old stock of collective ideals.

DR. JESSACA LEINAWEAVER, Brown University, Providence, Rhode Island, received funding in December 2010 to aid research on “From Peru to Spain: Transnational Adoption and Migration.” This research, based in Madrid, compared those young Peruvians who were adopted by Spanish parents and are growing up in an increasingly multicultural setting, to those young Peruvians who migrated alongside their Peruvian parents seeking economic opportunities. The grantee conducted extensive interviews and observation among both populations and with professionals and scholars involved in both adoption and migration. The study found that although there are important differences between adoption and migration, there is also great value in comparing them. Migration and adoption overlap in time, often share the same points of origin and arrival, and are driven by some of the same broader forces. Despite the differences in their form of arrival to a Madrid that is suddenly and rapidly becoming racially diverse, young people of Peruvian origin share several experiences in common. The grantee is writing a book based on these findings, tentatively entitled “Transnational Children: What Adoption and Migration Mean for a Global World,” which unites the objects of study, approaches, and theoretical frames of both kinship and migration literatures.

RIMA PRASPALIAUSKIENE, then a student at the University of California, Davis, California, was awarded a grant in May 2010 to aid research on “Thank You, Doctor: Informed Patients, Healthcare, and Ethics in Post-Socialist Lithuania,” supervised by Dr. Joseph Dumit. This project explored how in informal economy illness is experienced and how health is managed. By examining one of the components of health practice—informal payments—this project looks at the configuration of the concept of health itself, as it currently emerges at the historical intersection of socialist state practices and liberal technologies of government. And it asks: How did the socialist state provision of health—its practices and technologies—contribute to a definition of health during its heyday? How is this definition of health being rearticulated by the neo-liberal state and how do informal payments interfere with it? What is it like to be a patient or a healthcare provider at these historical crossroads? This research approaches the narratives coalescing illness and told by patients, their relatives, and doctors as “envelope narratives.” The envelope here is not solely a metaphor for a monetary transaction that comes up in the narratives, but a metaphor and a concept that encapsulates the linkages between notion of health, belief, hope, and political economy in contemporary Lithuania. Findings suggest that the interconnectedness of both therapeutic systems and social networks is rendered in the envelope narratives, where illness, hope, and social networks are bundled

JOSHUA SAMUELS, a student at Stanford University, Stanford, California, received funding in May 2010 to aid research on “Reclamation: The Archaeology of Agricultural Reform in Fascist Sicily,” supervised by Dr. Lynn Meskell. This project explored how Sicilian farmers negotiated Fascist land reforms and building programs of the 1930s and

early 1940s. By asking whether farmers' compliance with the government was voluntary or coerced, and if they were the targets of a manipulative social re-education, the study questioned the extent to which Sicily can be considered an internal colony within the Fascist empire. Through a regional archaeological survey of Fascist-period farmhouses in western Sicily, ethnographic interviews with their former residents, and archival research into their planning, construction, and ownership, the project tied changes in domestic and agricultural practice to patterns of translocation across Sicily's agricultural landscape. As attention shifts away from the politicians, planners, and architects who engineer Fascist regimes, this three-pronged approach presented a fresh opportunity to understand the active contestations, compromises, and selective appropriations that people make, at the level of everyday practice, in their encounters with totalitarian hegemony.

EDIT SZENASSY, then a student at Charles University, Prague, Czech Republic, was awarded a grant in October 2009, to aid research on "Governing Romani Women's Bodies: Between Everyday Reproductive Decisions and Population Politics in Slovakia," supervised by Dr. Jaroslav Skupnik. High fertility rates of Romani/Gypsy women are portrayed by some public actors in Slovakia as a burden on society or welfare system. Facing diverse forms of discrimination and violence including impeded access to healthcare, Romani women's wombs have historically been of grave concern to state power, and continue being regarded as a "time bomb" bound to explode as presently Romani births outnumber those of the Slovak majority. Between 1977 and 1991, special benefits were granted in return for Romani women's voluntary sterilization, however, recent scandals indicate that many of the operations during this period were neither voluntary, nor performed with due consent. The results of this fieldwork research indicate that the coerced sterilization of Romani women continued into the mid-2000s. This project examined Romani women's reproductive decision-making and its tensions with Slovak population politics. Its central focus was an ethnographic research based on participant observation into current reproductive practices among Romani women in a poor segregated Roma slum in East Slovakia. It explored the intricate positions women, their kinship networks, health professionals, and authorities take, with the aim of revealing and understanding their potentially conflicting interests. The ethnographer was situated in a politically and ethically loaded field, as she attempted to analyze the ramifications intertwining the state, nationalism, and the politics and poetics of reproduction.

DR. MATTHIJS VAN DEN BOS, Birkbeck College, University of London, London, United Kingdom, was awarded funding in May 2007 to aid research on "European Shiism: Peripheral Networks and Religious Renewal." The research has explored networks and religiosity of Shiites in Europe to answer the question of what comprises European Shiism. It was hypothesized that Shiism in Europe occupies a peripheral position, enhancing autonomous "European (Shiite) Islam" through context sensitive lay religious exegeses and the adoption of reformist thought that decenters clerical jurisprudence. These issues were investigated through a database of approximately 300 Dutch and British organizations, and key French and German organizations, which listed their board members and ethnic affiliations; approximately thirty interviews with representative Shiites in Britain, the Netherlands and Iran; exploring Shiite publications; and observing Shiite communal life in Britain. Core findings refuted the premises. Many key organizations were related to global Shiite authority; Shiites' formal organizational life in Europe did not cohere cross-ethnically and transnationally, but was nationally and ethnically fragmented. Thus, European Shiism did not constitute a particular, peripheral space. The research identified both indicators of European Shiism—lay readings and decentering jurisprudence—but did not find them to

define European Shiism. Ideational lines in major lay organizations derived from clerical statements; a non-jurisprudential focus was experimented with at relatively low levels in a hierarchy of knowledge where provision at Iranian (and Iraqi) seminaries ranked supreme.

JAMES PETER VERINIS, then a student at Binghamton University, Binghamton, New York, was granted funding in October 2009, to aid research on “New Immigrant Farmers and the Globalization of the Greek Countryside,” supervised by Dr. Thomas M. Wilson. Though Greek agriculture has served as the picture of rural underdevelopment in Europe, rural Greece is undergoing significant transformations. Immigrants play a diversity of socio-economic roles in farming communities experiencing a new global migratory context. They help define what agricultural [dis]incentives, environmental stewardship, social fabric, and territorial occupation mean in the countryside. With locals they co-manage tensions stemming from European rural development programs and global commodity markets. Scholarship largely reifies the conclusion that immigrants are merely transient, exploited laborers. In conjunction with macroeconomic analyses of rural “stagnation,” such characterizations misrepresent current realities and undermine alternative potential forms of rural development in Greece. Fieldwork in rural villages in Laconia Prefecture of the Peloponnese, primarily in communities of olive growers, has served to undermine such misrepresentations. Participatory farming amongst Greek and non-Greek agriculturalists, in conjunction with related forms of ethnographic data gathered from various stakeholders, sheds light on a context allowing for immigrant integration and rural development as well as for xenophobia and “resistance” to global capitalism. Contemporary globalized countrysides along the borders of Europe beg such fieldwork in order to evaluate current and potential paths based on new conceptual frameworks set by their new range of residents.

DR. MARGARET E. WILLSON, University of Washington, Seattle, Washington, was awarded funding in May 2010 to aid research on “Turning the Tide: Gender, Seafaring, and Notions of Risk in Iceland.” This project explored male and female notions of risk in Iceland, particularly as related to fishing practice. One aim was to learn how these notions of risk might have contributed to Iceland’s economic collapse. The investigator found that although Icelandic notions of risk vary between men and women as regards concepts of investment, they do not vary dramatically as regards their relationship to hazards of the land, sea, and weather. An emergent focus of the research was on sea women. The traditional way Iceland gendered work is described as that women worked on land while the men worked at sea. However, this research found that a small but significant number of women have worked at sea from the earliest times to the present. These women also hold, and have held, positions at all levels of the fishing industry and, it appears, in all areas of the country. Thus, these women represent a thin slice of experience and knowledge that runs through the entire industry. This research will change the literature regarding women and fishing in Iceland. It also gained insight into how notions of risk are gendered and explored new ways of considering gendered models of development and access to power.

#### **Latin America and the Caribbean:**

CHRISTINE M. BEITL, then a student at the University of Georgia, Athens, Georgia, was awarded a grant in April 2009 to aid research on “Mangroves and Movements: Collective Action, Institutions, and Social-Ecological Resilience on the Ecuadorian Coast,” supervised by Dr. Bram Tucker. Recent scholarship on social-ecological linkages has drawn attention to the role of collective action in studies of common pool resource management and human

adaptation to various forms of environmental change. This research investigates the historical processes that have produced vulnerable conditions on the Ecuadorian coast, how communities have collectively reorganized themselves around new management institutions, and whether these new forms of organizing contribute to social-ecological resilience and sustainability within mangrove-dependent communities. To varying degrees of success, grassroots social movements in defense of livelihoods and the environment have consolidated into new civil society organizations in charge of mangrove reforestation, fishery management and monitoring, sometimes in collaboration with government agencies. Through the unique triangulation of ethnographic and ecological data focusing on the fishery for the mangrove cockle, the study examines the explicit link between social and ecological systems at different levels, determining how collective action is reflected in broader patterns of landscape change and differentially reflected in participation and the fishing effort of individuals. Using an exploratory framework for social-ecological resilience and building on common property and collective action theories, the results will address theoretical and methodological gaps in sustainability science and potentially inform policies for the management and conservation of coastal resources.

PAOLA CANOVA, then a student at University of Arizona, Tucson, Arizona, was awarded a grant in April 2009 to aid research on “Rewriting Ethics on Female Bodies: Ayoreo Sex Work and Christianity in the Paraguayan Chaco,” supervised by Dr. James B. Greenberg. Since shortly after “first contact” in the 1960s, women of the Ayoreo indigenous group have engaged in “sex work” in the urbanizing Mennonite Colonies in the Paraguayan Chaco. The nature of their interactions with clients (which don’t always involve monetary transactions), their conspicuous consumption of “fashionable” clothes and makeup, and their own discourses of “sex work” as “play” or “kinship,” upend conventional theoretical frames for analyzing the relationships between collective agency, “sexual labor,” and indigenous personhood in lowland South America. Based on extensive fieldwork, this research addresses the ways in which young Ayoreo women make sexuality a central mode for producing and resignifying indigenous epistemologies of gender and sexuality in relation to the Christian moral values imported by American missionaries and the exchange values of an expanding market economy, the two major forces shaping the socio-political landscape of today’s contemporary Chaco. By doing so, this research reveals how seemingly contradictory ethical systems simultaneously shape the cultural production of gender, indigeneity, and agency. This project provides the first ethnographic analysis of how sex work becomes a central and counterintuitive site for negotiating the terms in which meaningful performances of personhood are co-constructed in the rapidly industrializing Paraguayan Gran Chaco.

DR. DONNA LYNN CHOLLETT, University of Minnesota, Morris, Minnesota, was awarded funding in April 2011, to aid research on “Theorizing the Intrinsic Virtuosity of a Grassroots Social Movement.” The objective of the research was to understand the internal dynamics of a failed social movement in Latin America. Social movement scholars often interpret grassroots movements as morally noble given their claims to social justice. The grantee argues that a more critical analysis is indispensable. Building on previous research of the illegal seizure of a closed sugar mill, its operation as a cooperative, and declaration of bankruptcy in 2009, the grantee conducted in-depth interviews with participants and leaders of the social movement. Interviews focused on objectives, resources, mill management, organization, and leadership. All interviewees reported corruption in the leadership of three successive administrative councils whose leaders they attribute with seeking personal benefits. Economic losses can be attributed to handful of individuals. Interviews revealed

that many activists have withdrawn from participation. The community is divided into contending groups, to the point that trust is non-existent. Nonetheless, people unanimously held to a common desire to maintain the sugar mill and generate employment for the community. In 2010, a new president was elected and is in the process of attempting to create a system of transparency. The future depends largely on his petition to the federal government for financial support in reopening the sugar refinery.

SUSAN HELEN ELLISON, then a student at Brown University, Providence, Rhode Island, was awarded a grant in May 2010 to aid research on “Mediating Democracy in El Alto: The Politics of ‘Alternative Dispute Resolution’ in Bolivia,” supervised by Dr. Kay B. Warren. Foreign aid programs have long targeted Bolivia for reforming institutional democratic channels and the formal legal system—two separate but related projects aiming to bolster Bolivian democracy and foster economic development. In the wake of a 2003 uprising in the city of El Alto, however, donor institutions shifted their attention to fostering deliberative democratic habits and interpersonal conflict resolution. These programs, part of a larger trend promoting mediation and conciliation as alternatives to the formal legal system, have tended to focus on skill-set building aimed at de-escalating social conflicts and transforming individual behavior. Many of these programs have shown a special concern for neighborhoods in the city of El Alto that aid institutions and local non-profit organizations have argued are particularly conflict-oriented. What do these programs reveal about globally circulating aid ideologies regarding governance and the kinds of citizen-person they seek to produce? How do these transnational political and economic agendas intersect with local reform efforts and modes of conflict, conciliation, and political engagement—and with what consequences? This dissertation project examines the politics and practices of foreign aid programs that have targeted El Alto for political and juridical renewal through the promotion of Alternative Dispute Resolution (ADR).

CHRISTINE FOLCH, then a student at City University of New York Graduate Center, New York, New York, was awarded funding in April 2008 to aid research on “Territory Matters in the Triple Frontera: Geographic Imaginary, Identity, and the Paraguayan State,” supervised by Dr. Marc Edelman. Leftist former Bishop Fernando Lugo was able to topple the ruling Colorado Party in Paraguay in April 2008 by channeling discontent over unfulfilled promises, linking these grievances to one issue: Paraguay’s hydroelectric dam shared with Brazil, Itaipú Binacional. Criticism of corruption and capitulation to foreign interests in the dam existed from the 1960s, but were dismissed as the complaints of a marginalized left. Four decades later, with the unexpected election of Lugo, these have become the chief diplomatic target of a government—an issue supported by the left and the right. These changes portend a redefinition in the obligation of “state” to “nation” as stitched together in territory and development. “Territory Matters” traces the course of this transformation and its outcomes—high-level renegotiations with Brazil, the redirection of millions of dollars in Paraguay—to show that what can be seen in the struggles over Itaipú is the reconfiguration of the Paraguayan nation-state. This historical ethnography is drawn from ethnographic data from unparalleled access to leaders in Lugo’s government (as they negotiated with Brazil and administered the dam) and observation with popular social movements as they mobilized for “hydroelectric sovereignty,” as well as rich archival evidence from the Stroessner-era secret police found in the Archives of Terror in Asunción.

DAVID RICARDO GARCIA, then a student at the University of Florida, Gainesville, Florida, was awarded funding in May 2009 to aid research on “Disputing Land Rights, Contesting the Community: Reconfiguration of Social Structures in Rural Guatemala,”

supervised by Dr. Allan F. Burns. Neoliberal land policies and local beliefs and practices regarding land transform not only the landscape but also the social relations in communities of small-holders. Through a mixed-methods approach the research examined how the contentions and cooperation over land ownership reconfigure the social ordering of rural communities, shift social support patterns, and shape beliefs and practices regarding land. The project was undertaken in Chisec, Alta Verapaz, Guatemala, where differently positioned households within the social structure of Q'eqchi'-Maya communities both contest and conform to the legal procedures set forth by state-driven programs and policies. The study also engaged broader social practices by inquiring how lacunae in the state's legal procedures of land titling enable households, state officials, and other actors to reinterpret, resist, and reproduce desires, norms, and regimes of land tenure. Social network data was gathered in two communities and probed the effects of distinct levels of land privatization on their social structures and social support. Through ethnographic interviewing and participant observation in the aforementioned communities and in the town of Chisec, different processes were captured *inter alia* land inheritance, individual land titling, and the application of technologies on land and community planning.

ELINA INKERI HARTIKAINEN, then a student at the University of Chicago, Chicago, Illinois, was awarded funding in May 2008 to aid research on "From the Public Sphere to Spirit Speech: Negotiating Discourses of Africanness in Brazilian Candomblé," supervised by Dr. Michael Silverstein. This project examines how Candomblé practitioners in Salvador, Brazil, come together as self-reflexive religious publics around particular discursive configurations of African religiosity, religious intolerance, and race. The study traces how the hierarchical social settings of the Candomblé religion and Brazilian society order the construction, uptake, and negotiation of public discourses on race and religion among Afro-Brazilian adherents of Candomblé. Closely examining public conferences and marches organized by religious practitioners, the everyday and ritual practices of Candomblé temples, and media portrayals of the religion (mainstream as well as alternative media produced by practitioners), the project explores how Candomblé adherents imagine and perform a religious public in addressing public discourses on their religion, Africanness, and race. Significantly, the grantee demonstrates how the formation of Candomblé publics relies not only on a shared orientation towards specific texts, but also particular religious dispositions towards discourse circulation. Thus, rather than an egalitarian public where discourse flows freely, Candomblé practitioners envision themselves participating in and contributing to Brazilian society and politics according to the "African" principles of Candomblé; most importantly, a rigid ritual hierarchy that determines who can say what, when, and to whom, and a reliance on personalized oral communications over text and other broadcast media forms.

ADAM PETERS HENNE, then a student at the University of Georgia, Athens, Georgia, received a grant in April 2006 to aid research on "The Social Life of Wood: Nature, Knowledge, and Commodity Fetishism in Chilean Forest Certification," supervised by Dr. Peter Brosius. The Forest Stewardship Council provides the green seal of approval for "good wood," indicating a wood product that the conscientious consumer can feel good about buying. Like Fair Trade or organic food, FSC certification depends on a market premium on sustainably produced wood to push producers toward more sustainable practices. This dependency implies global connections between Northern consumers, Chilean producers, and the physical landscape of Chile itself. The value-based standards that attempt to constrain those global connections are the product of political contests not visible in the wood products at the end of the commodity chain. This project attempts to make these

politics visible by documenting the process by which standards for good forestry are negotiated and defined. Standards and certification are particularly good objects for cultural study because they bring together in one site so many fields of contestation: techno-science and international trade; indigenous and environmental movements; consumers and ethical practice. By studying how the FSC and its knowledge practices work together to produce new subjectivities while re-inscribing existing structures of inequality, this project aims to raise some valuable questions about the role of forest certification and other ethical trade initiatives in creating sustainable, survivable global futures.

CHRISTOPHER ERIK HEWLETT, then a student at the University of St. Andrews, St. Andrews, United Kingdom, was awarded a grant in October 2009 to aid research on “Mobility, Sociality, and Perceptions of Time among the Amahuaca of Lowland Peru,” supervised by Dr. Peter Gow. This project focuses on how movement produces particular forms of social life and informs perceptions of time among the Amahuaca of lowland Peru. Prior to the establishment of large permanent communities, Amahuaca lived in small mobile clusters comprised of closely related family members spread out along small rivers. Thus, Amahuaca kinship and how it relates to changing socio-political forms are central to research aims. Research findings indicate that social and spatial distance from centers of state or centralized power is related to how kinship relations are understood and realized. This relation is not, however, a simple matter of acculturation. The influence or idea of centralized power as one social force is at odds with Amahuaca notions of personal autonomy and close kinship. Amahuaca view socio-political cohesion as necessary for “advancing,” but deny the centralization of power out of fear of its potential to threaten their autonomy. The varying understandings of kinship, social life, and mobility currently found among the Amahuaca are primarily a result of the struggle to reconcile these dichotomous forms of power. Furthermore, both forms of power have their own rhythms and create different temporal realities. These temporal forms crosscut one another in complex and sometimes contradictory ways.

MARIYA P. IVANCHEVA, then a student at the Central European University, Budapest, Hungary, was awarded a grant in May 2010 to aid research on “A Revolutionary University? Intellectuals, Reform, and State Power in the Bolivarian Republic of Venezuela,” supervised by Dr. Aleksandra Kowalski. What role have the Venezuelan socialist intellectuals played in the higher education reforms of the government of Hugo Chavez? This question was researched through ethnographic field study at the main campus of the Bolivarian University of Venezuela (UBV) in Caracas. Established in 2003 by radical intellectuals and former student activists, UBV has become the vanguard institution of the higher education reform in the Bolivarian Republic. As a main degree-granting agent of the mass higher education program Mision Sucre, the university provides higher education placements to hundreds of thousands of poor Venezuelans. It has also sought to promote alternative pedagogy and knowledge production, a decentralized model of the university governance, and “alter-globalization” academic alliances within the Global South. Yet, paradoxically, UBV has been critiqued by both the Left and the Right as reproducing the traditional university model. Why is that? Radical intellectuals in Venezuela face a paradoxical challenge. They need to turn a “modern” and Western institutional form as the university, situated in a global field of higher education, into a viable framework for radical social reform. They also need to reconcile their past as anti-authoritarian student activists with their present as agents of authority and decision-making power in a nation state.

CARWIL R. JAMES, then a student at the City University of New York Graduate Center, New York, New York, was awarded funding in May 2010 to aid research on “Claiming Space, Redefining Politics: Urban Protest and Grassroots Power in Bolivia,” supervised by Dr. Marc Edelman. This dissertation analyzes the role of space-claiming protests by primarily indigenous-identified social movements in Bolivia’s current political transformation. Participatory fieldwork, oral history taking, and documentary research undergird a rich historical examination of the politics of urban spaces in Sucre and Cochabamba, two politically active, multiracial cities with contrasting histories of indigenous-mestizo relations. Space claiming includes protests that physically control or symbolically claim urban space through occupations of plazas and roads, sit-ins, and blockades, as well as the use, re-appropriation, and redesigning of state spaces as authorized by the post-2006 government. This dissertation argues that social movements’ appropriation of Bolivia’s central physical, political, and symbolic spaces both justifies and embodies the political changes they demand. In particular, indigenous movements have sought to claim the right to enter and direct politics from the central urban spaces that once excluded them, provoking literal and figurative battles over ownership of the city and its streets. The research shows that space-claiming practices function as: 1) a tool for achieving political change in Bolivia; 2) a model for the relationship between state and society; and 3) a central element in ongoing political conflicts.

AARON E. KAPPELER, then a student at the University of Toronto, Toronto, Canada, was awarded a grant in April 2009 to aid research on “Sowing the State: Land Reform and Hegemony in Rural Venezuela,” supervised by Dr. Tania Murray Li. This research provides an ethnographic account of the restructuring of agriculture and nation-state in the Bolivarian Revolution. Since 2001, the populist government of Hugo Chavez has embarked on an ambitious agrarian reform program aimed at establishing food sovereignty. With the highest import dependency of any Latin American country, the government aims to increase domestic production and ensure affordable access to food for the Venezuelan population. Recent investigations of the state and the dynamics of its formation have tended to concentrate on urban areas as the basis of their findings, but in a society heavily dependent on the sale of petroleum and food imports, control over land and its uses becomes central to the politics of state, making the countryside a highly contested site. This project investigates the transformation of land tenure relationships and productive activity in light of the challenges faced by reformers after decades of neoliberal policy. Based on eighteen months of fieldwork in El Centro Tecnico Productivo Socialista Florentino (an agricultural enterprise located in Barinas in the central plains), the account centers on the enterprise, its operation, and the openings created for subaltern actors in its relations with producer communities and the wider context of state formation.

COURTNEY ANNE LEE, then a student at the University of Colorado, Denver, Colorado, was awarded a grant in April 2009 to aid research on “The Impact of Medical Tourism on Health Care in Costa Rica,” supervised by Dr. Stephen Koester. Based on a year of ethnographic fieldwork, this research explores the development of Costa Rica as a medical tourist destination for Americans seeking low cost, high quality medical care. This dissertation project seeks to understand the social, political, economic, and moral implications that the growth of medical tourism—as a manifestation of larger neoliberal changes in Latin America—has for the existing socialized health care system in Costa Rica, and the ways in which medical tourism affects how Costa Ricans think about health care delivery and state responsibility for health care. The global medical tourism industry represents a fundamental shift in the way we think about health care provision, and yet its

impacts on local health care access remain virtually unexamined. This research addresses the ideological tensions and contradictions that surround medical tourism as the lines between conceptions of health care as local and global, socialist and capitalist, public and private blur to accommodate this emerging industry. This study is one of the first to take seriously local perceptions, understandings, and engagements with medical tourism. Grounded in the experiences of Costa Rican health care providers, educators, policy makers and locals, this paper tells the story of a system in flux.

MARY THERESA FRANCES LEIGHTON, then a student at the University of Chicago, Chicago, Illinois, received funding in October 2008 to aid research on “Making Authoritative Knowledge in the Field: The Epistemic Culture of South American Archaeological Research Projects,” supervised by Dr. Shannon L. Dawdy. This dissertation project explores the nature of expert knowledge within field sciences, aiming to understand how such knowledge is constructed, circulated, and delineated in field sciences in contrast to laboratory sciences. Specifically, it uses the example of South American archaeology to explore the practice and structure of a disciplinary community that crosses international boundaries, while being intimately situated in national contexts and produced in local landscapes. Funding supported nine months of research studying the practice of archaeology in Chile, which involved interviews and participant observations in key field sites—excavations, universities, and conferences. Starting from the concept that field sciences rely on the embodied expertise of the scientist to bring-into-being its objects of study, particular attention was paid to the ways in which expert archaeologists are created through formal and informal educational practices, and subsequently how expertise is communicated and recognized by both non-archaeologists (including indigenous stakeholders) and fellow archaeologists. Attention was paid to the differences in epistemic and disciplinary culture among archaeologists from different countries, and attempts made to trace people, practices, and concepts as they moved between local, national, and international spheres.

AMY LYNN MORAN-THOMAS, then a student at Princeton University, Princeton, New Jersey, was awarded funding in April 2009 to aid research on “An Anthropological Study of the Experience of Parasitic Infection and Diabetes in Belize,” supervised by Dr. Joao Guilherme Biehl. Diabetes is the leading cause of all deaths in Belize—so why does the international health aid circulating in this Central American country instead emphasize infectious disease interventions? This dissertation explores the difficult paradox of living with a popularly imagined “disease of affluence” in contexts of poverty and transition, where care for chronic illnesses remains in sight, but often moves in and out of reach. Rather than providing the sole possibility of growth and health, new patterns of consumption (including both foods and medicines) that spread from the developed world are deeply implicated in the tangled webs of poverty and disease. Through intimate everyday choices, Belizeans are left to negotiate their own care as they tack between fractional drug regimes and older rituals of healing—each embedded with its own moral codes and implicit values. Based on a year of fieldwork in Belize, this project examines the way policy narratives and medical technologies are being translated into the local tissue of common sense. It ultimately charts the unexpected ways that emerging symptoms of diabetes are being treated, as well as what it means for diabetes itself to be a key symptom of radical social changes in an unevenly globalized world.

CAROLINE ELIZABETH SCHUSTER, then a student at the University of Chicago, Chicago, Illinois, was awarded funding in October 2009 to aid research on “Making Good Money: Microcredit, Commercial Financing, and Social Regulation in Paraguay’s Tri-

Border Area,” supervised by Dr. John Comaroff. This ethnographic dissertation research examines the challenges and possibilities of “Living on Credit” in Ciudad del Este, a booming commercial center on Paraguay’s triple-frontier with Argentina and Brazil. Paraguay’s economic landscape is configured by extreme poverty and economic inequality as well as extensive economic liberalization. Microcredit-based development projects—small group-based loans collateralized through joint liability—sit at the intersection of free-market orthodoxies and social concerns for poverty and financial exclusion: twin tendencies that mark the contours of Ciudad del Este’s commercial economy. The research finds that, even in a minimally regulated free trade zone, economic relationships are highly regulated in social practice through the exigencies of development aid, the logics and accountabilities of financial instruments, ideologies of gender and women’s economic participation, and the economic priorities of people enmeshed in a dense web of obligations and redistributive networks. Through eighteen months of fieldwork at a Paraguayan microcredit non-government organization (2009-2010), the grantee tracked the cultural forms and theories of value that anchor the accounting practices and financial instruments of microfinance. The research highlights the fundamental dilemma of banking on social relationships while constantly managing and containing the unstable “social unit” that threatens to exceed the narrow terms of the loan.

DR. GLENN H. SHEPARD, JR., Goeldi Museum, Belem, Brazil, was awarded a Hunt Postdoctoral Fellowship in April 2009, to aid research and writing on “The Forest of Senses: Explorations of Nature, Culture, and Sensation in the Peruvian Amazon.” *Sorcery of the Senses* examines the role of sensory perception in shamanism, traditional medicine and world view among two indigenous groups of the Peruvian Amazon: the Matsigenka and Nahua (Yora). Initial field research focused on the sensory properties of medicinal plants used by these two neighboring but distinctive peoples, mortal enemies until 1985. Explorations of sensory perception in botany, medicine, and shamanism opened doorways of understanding into the two groups’ richly patterned and sensuous engagement with the environment and the cosmos, while highlighting differences in culture and ethos. This research distinguishes itself from most work in sensory anthropology by engaging productively with the field of psychophysics (sensory science), approaching sensation as rooted in physiology and environmental experience and yet also constructed through culture and personal history. By comparing sensory vocabulary, traditional medicine, and appropriations of Western medicines by the two groups, the book shows how environment, physiology and culture interact in constructing complex notions about agency. Drawing on the work of sensory and environmental anthropologists as well as on the philosophy of Maurice Merleau-Ponty and the writings of environmentalist David Abram, the book reflects on how sensory perception mediates people’s relationships with the social, natural, and supernatural worlds.

KRISTIN SKRABUT, then a student at Brown University, Providence, Rhode Island, received funding in January 2010 to aid research on “Only the ‘Truly Needy’ Need Apply: Exploring Formal/Focal Intersections in Peru’s Fight Against Poverty,” supervised by Dr. Kay Warren. This research examines the design, implementation, and lived effects of antipoverty policies in urban Peru. Peru’s rapidly declining poverty rate has sparked local controversies about the reality of statistical representations and whether the “truly needy” benefit from social programs. Using a multi-sited and comparative research design, this study analyzed key social programs (housing, identity card distribution, and food assistance) to understand what considerations govern designations of “need” across social sectors. During the six-month funding period, the grantee conducted 40 interviews with policy

designers, implementers, and aspiring beneficiaries, attended community meetings, planning sessions, and public demonstrations, and collected photographic and archival evidence to discern how people interact with antipoverty programs at different points along the distribution chain. Research revealed that despite the particularities of communities and bureaucratic agencies, both an aesthetic of poverty and a mistrust of these appearances were held in common across social sectors. Research also illuminates a “domestication” of poverty as family form was both an indicator of “need” and a site of critique about “immoral” families and the reproduction of poverty. Finally, this research demonstrates how the success of antipoverty policies depends upon maintaining a discursive distinction between political and domestic spheres, even as they collapse these distinctions in practice.

JENNIFER L.S. TOOKES, then a student at Emory University, Atlanta, Georgia, was awarded funding in April 2009 to aid research on “Rice and Peas in the Diaspora: Nutrition and Food Choice among Barbadian Immigrants in Atlanta,” supervised by Dr. Peter J. Brown. Dissertation research investigated how quantities and types of foods consumed, emic meanings of these choices, perceptions of physical activity, body image and body compositions differ between native-English-speaking populations in Barbados and migrant Barbadians in the United States. This research ties ethnographic analysis of cultural meaning of food and food change in migration to quantitative research on the physical impacts of that shift, while challenging popular notions of acculturation to American lifestyles in a non-Latino migrant group. This project included the use of extensive participant observation in both the Atlanta area and the island of Barbados, semi- and unstructured interviews with Barbadians in the US and abroad, collection of cultural consensus and consonance data, along with food journals and anthropometric measurements. Ultimately, the data collected during the year’s research in both Atlanta and Barbados will provide extensive information on how the topics of food, activity, and body image interact to shape people’s opinions and behaviors relating to food choice and health across migration.

DR. CATHERINE TUCKER, Indiana University in Bloomington, Indiana, was awarded a grant in October 2007 to aid research on “Cultural, Institutional, and Environmental Dimensions of Conservation in Honduran Lenca Communities: the Montaña Camapara Reserve.” This project explored the creation and management of a strictly protected, communal reserve on a cloud forest in Honduras. Formation of the reserve seemed improbable; the three communities that share the forest had border disputes and tensions, and coffee growers were clearing the forest. How did three communities, at odds with each other, achieve a strictly protected area in circumstances that have compelled deforestation elsewhere? The research encompassed interviews, archival research, surveys, biological assessments in the reserve, and mapping. It found that the primary motivation to create the reserve initiated with the 24 villages that draw water from the cloud forest. A decade of negotiation among local authorities, village water committees, and farmers on the mountain eventually succeeded in demarcating the reserve and relocating 19 farmers. Opposing factions coalesced around shared need for water and ideals of shared responsibility, which had roots in communal values, traditional beliefs, and a history of local governance. Some farmers refused to leave the mountain, but stopped clearing. Biological assessments found that the reserve’s cloud forest compares favorably with others, and is expanding with forest regrowth. Common property theory has viewed strictly protected reserves skeptically, because they often fail. In this case, the decision to impose strict protection represented a merging of western environmentalism with traditional beliefs. It protected water sources and facilitated monitoring and enforcement by local forest guards. The research shows that water scarcity can be a powerful incentive for joint resource management, but the circumstances

raise questions for theories of common property and institutional analysis of common-pool resource management.

SIMON URIBE, then a student at the London School of Economics and Political Science, London, United Kingdom, was awarded a grant in October 2009 to aid research on “The State at the Frontier: A Historical Ethnography of a Road in the Putumayo Region of Colombia,” supervised by Dr. Sharad Chari. This research seeks to explore the everyday life discourses and practices around the development of a road linking the Andean and Amazon regions in the Department of Putumayo, Colombia. This road, part of a wider regional transportation scheme whose main purpose is to connect the Atlantic and Pacific oceans through Brazil and Colombia, comprises the improvement of the existing road and the construction of a new 47km section. The latter, aimed to replace a hazardous unpaved road locally known as “el trampolín de la muerte”—the springboard of death—due to the dozens of people who die in car accidents each year, has become the center of heated debate. The passage of the new road through an area of biodiversity-rich forests has been a point of contention on environmental and social grounds. However, public demonstrations throughout the region fiercely supporting a new road, have revealed another dimension largely neglected within the current debate. Putumayenses have invested this single infrastructure project with a moral content in which enduring feelings and memories of marginality and abandonment from the state converge. The new road, simultaneously, incarnates long-standing dreams of “progress,” “modernity,” and “development.” Combining multi-sited ethnography and historical analysis, this research aims to examine those usually overlooked ways in which people engage with infrastructure projects in frontier regions. Paying particular attention to discourses concerning the actual and future roads, as well as the ongoing practices associated with the project, the grantee looks specifically at how the state is both physically and imaginarily encountered, challenged, and subverted through the road and the social and spatial practices it embodies.

ANALIA VILLAGRA, then a student at City University of New York, Queens College, Flushing, New York, was awarded funding in October 2009 to aid research on “*Cadê o Mico?* (Where is the Tamarin?): Locating Monkeys in the Politics of Land and Conservation in Rio de Janeiro, Brazil,” supervised by Dr. John Francis Collin. The project sought to explore the intersection between land rights and conservation politics in the Brazilian Atlantic Forest region of southeastern Brazil. Inspired by classic work in ecological anthropology and recent studies of scientific practice, the research is interested in how people understand and emplace themselves in a world configured as natural, as well as with how these understandings impact global politics today. More specifically, the project analyzes how a burgeoning concern with conservation alters contemporary struggles over rights to land and land use. The investigation is organized around the efforts to save the Golden Lion Tamarin (GLT), a monkey species endemic to the state of Rio de Janeiro.

#### **Middle East:**

HIBA BOU AKAR, then a student at the University of California, Berkeley, California, received a grant in May 2009 to aid research on “Rebuilding the Center, Expanding the Frontier: Reconstructing Post-War(s) Beirut, Lebanon,” supervised by Dr. Teresa Caldeira. The project investigates the articulation of planning practices with militarization, war, and political difference in shaping the everyday geographies of Beirut, Lebanon. The project positions religious-political actors as central to the restructuring of cities, particularly those

in conflict by studying the roles such organizations have had in the production of urban space in three peripheral neighborhoods in Beirut, and the implications of such practices on the everyday spatiality of war and violence. With fifteen months of observations, interviews, and archival research, the project examined the role that religious-political organizations have played in shaping urban planning and zoning schemes, building laws, housing and land markets, and the planning of infrastructure projects, as they intersect with the spatiality of the everyday “talk of war.” Emerging from this project as well is a study of how geographies of warfare have been intertwined with the history of planning in Lebanon, along with a reflection on the methodological problematic of doing ethnographic research in volatile areas.

DR. SAMERA ESMEIR, University of California, Berkeley, California, was awarded a Hunt Postdoctoral Fellowship in October 2008 to aid research and writing on “Losing the Human: The Rise of Juridical Humanity in Colonial Egypt.” The book traces a peculiar rise that marked the colonization of Egypt. This was the rise of the “human” as inscribed in modern positive law. In colonial Egypt, the human rose as the teleology of modern secular law, the absence of which, law asserted, indicated dehumanization or a state of inhumanity. The human was to be *constituted* by the rule of the law, and risked disappearance if the body of the law broke down. The law monopolized the making of humanity. *Losing the Human* traces and theorizes the rise of this “juridical human,” its colonial efficacy, the secular sensibilities of humanness that it engendered, the “universal humanity” it enabled, as well as the ethical meanings and political operations of the newly awakened human in relation to history, violence, and nature. Colonialism is investigated as a constellation of secular modern powers aimed at humanizing Egyptians through their inclusion in the sphere protected by the rule of law. In Egypt, where positive law replaced the *shari'a* (which was once a comprehensive legal system), a new association between the human and the law emerged, and that this association would prove to be the cornerstone of Egypt’s colonization.

OZLEM GONER, then a student at the University of Massachusetts, Amherst, Massachusetts, received a grant in May 2010 to aid research on “History in the Present: Historical Consciousness and the Construction of Otherness in Turkey,” supervised by Dr. Joy Misra. This study mobilizes archival and ethnographic methods to interrogate the relationships among history, power, place, movements, and everyday identity formation at the margins of the Turkish state. It focuses on the relationships between historical and everyday state-formation and the making and remaking of the people, geography, and nature of Dersim, as insider-outsiders of the Turkish nation. It analyzes how relations of power and struggle—as well experiences and identities of people—unfold through memories and social movements, and shift in time with three historical periods: the construction and consolidation of the Turkish state explored through 1938, the massacre, and the following forced migration the Turkish state imposed on Dersim during the 1930s; the rise of social movements and accompanying state violence starting with the 1960s, which intensified with the rise of the Kurdish Worker’s Party in the 1990s; and the most recent decade where identity and geography of Dersim have been central to various social and political organizations, through the public recognitions of 1938 and a still growing anti-dam politics. Looking at how outsider populations remember, imagine, and act upon historical consciousness(es) of different events in the everyday, this research contributes to an ethnographic understanding of historicity, state, nationalism, and difference.

MURAT KASIM GUNEY, then a student at Columbia University, New York, New York, received funding in May 2010 to aid research on “In the Intersection of Neo-Liberal Market and Islamic Government: The Internally Displaced Kurds of Turkey,” supervised by Dr. Elizabeth A. Povinelli. This project examines the side effects of the neoliberal development and fast economic growth in Turkey on the everyday life of the Turkish and Kurdish internal migrants and working classes. The ethnographic site of the study is the Tuzla Shipyards Zone of Istanbul, the major ship production site of Turkey that is inhabited by the internal migrants from rural regions of Turkey. In Tuzla, the migrant laborers work for subcontractor firms in temporary jobs without having social security, payment guarantee, and required equipment for work safety. Consequently, since 1992 in Tuzla shipyards 143 workers died because of “accidents” at work. Tuzla is a salient example about the mode of the economic development in Turkey. Turkey has neither a significant investment in technological research and development nor a company with a high brand-value. Instead, in order to compete with other developing countries Turkey’s only offer is the cheap labor force. That is to say, the economic growth in Turkey is sustained through the presence of the cheap labor that requires persistent government oppression over the working classes. Under these severe conditions this research asks: “What are the mechanisms that reproduce exploitation of the shipyard workers’ bodies and labor and endure their sufferings?”

SIBYLLE LUSTENBERGER, then a student at the University of Berne, Bern, Switzerland, was awarded funding in October 2009 to aid research on “Kinship and Homosexuality in the Age of Reproductive Technologies: A Perspective on Jewish Israeli Society,” supervised by Dr. Edouard Conte. It is argued that kinship relationships define a newborn child’s place in society and reproduce collective identities and social relations. But how static are conceptions of kinship and what happens when gays and lesbians claim access to family rights? This research examines the obstacles same-sex couples overcome when becoming parents, and explores how they challenge the structure of Jewish Israeli society. In Judaism, kinship and religion are tightly interwoven, and religious status is transmitted through birth. This is also true in Israel, where family law is informed by Jewish approaches to kinship, and Orthodox authorities control conversion, marriage, and divorce. While Orthodox rabbis oppose same-sex parenthood, gays and lesbians have won partial access to reproductive technologies and recognition for their families in civil courts. Additionally, they bypass domestic restrictions, taking advantage of less restrictive regulations abroad. Against a background of legal incoherence, same-sex couples invest considerable energy to protect their family relations through legal means. Furthermore, they manifest their families’ belonging to Jewish Israeli society when converting children born to non-Jewish mothers, and circumcising the boys. By promoting their own conceptions of kinship as legitimately Jewish, this research argues that they undermine the hegemony of Orthodox Judaism in Israel.

CEREN OZGUL, then a student at the City University of New York Graduate Center, New York, New York, was awarded a grant in April 2009 to aid research on “From Muslim Citizen to Christian Minority: Legal and Political Implications of ‘Double-Conversion’ in Turkey,” supervised by Dr. Talal Asad. In the last fifteen years, hundreds of Muslim citizens, claiming Armenian descent, have sought the arbitration of secular legal authorities and the Armenian Patriarchate in Turkey to convert back to Christianity. Six months of research was conducted to study discourses of tolerance and religious freedom in Turkey in the context of their “double conversion,” that marks both conversion from Islam to Christianity and conversion from a majority status to that of a religious minority. The research followed the process of these return conversions around the secular courts, the

Armenian Patriarchate, several Armenian churches in Istanbul, and the bureaucratic institutions of the state. The researcher detailed the courts' activities—combining observations with minute analysis of selected cases—and analyzed the records around the questions of how arbitrations are argued and rationalized in the court, and which legal concepts are referred to and how. Semi-structured interviews were conducted to obtain a more comprehensive, contextual, and personal account of decisions to convert back to the religion of their grandparents. The researcher also interviewed the Armenian clergy, whose perspective is vital for the project, since the converts first apply to the Armenian Patriarchate in Istanbul to start the conversion process.

KAREEM MOHAMED RABIE, then a student at the City University of New York Graduate Center, New York, New York, was awarded a grant in October 2009 to aid research on “An Occupied Economy: Development, the Private Sector, Statelessness, and State Formation in the West Bank,” supervised by Dr. Neil Smith. This project examines the current push for privatization and state-building in the West Bank as articulated within one of the region's marquee mega-developments: the creation of Rawabi, a new city north of Ramallah. Through ethnographic research among developers, representatives of financial capital, PA bureaucrats, ordinary Palestinians, and Israelis opposing Rawabi's development, the project analyzes the material processes and affective qualities of the state-building project for Palestinians. That state-building project explicitly imagines a Palestine tied to global markets as a way to minimize the structural effects of the Israeli occupation of the West Bank. Palestinian class aspiration and desire for normalcy and stability contributes to success and consensus around the state-building project.

MICHAL SOFFER RAUCHER, then a student at Northwestern University, Evanston, Illinois, received funding in May 2010 to aid research on “A Womb of One's Own? How Jewish Women Know What to Expect When They Are Expecting,” supervised by Dr. Helen B. Schwartzman. This research was based on the hypothesis that given the prominent cultural and religious rejection of fetal personhood by Haredi (ultra-Orthodox Jewish) women in Jerusalem, anthropological theories on the effect of fetal ultrasound on personification did not apply. This project sets out to unravel the relationship between medicine, religion, and the individual in Israeli prenatal care. The phase of research supported by Wenner-Gren resulted in the collection of interviews with doctors, nurses, midwives, and *doulas* (labor-coaches) who work with Haredi women in Jerusalem. This phase also included extensive observations in a Haredi prenatal clinic and in the fetal ultrasound department of a major hospital in Jerusalem. Furthermore, the researcher spent a year observing the daily operations at the Jewish pro-life organization in Jerusalem. Findings from this phase of research highlight the ways in which doctors and rabbis act in concert in order to control the prenatal experiences of Haredi women; however, bolstered by their embodied experiences of pregnancy and the value given to their reproductive capabilities by the religious culture, Haredi women manipulate this system of control in order to conform to their requests and desires regarding prenatal medical care.

ZOHAR ROTEM, then a student at the New School for Social Research, New York, New York, was awarded a grant in April 2009 to aid research on “Becoming Jews and Arabs: Children and the Making of Ethno-National Distinctions in Israel,” supervised by Dr. Lawrence A. Hirschfeld. This ethnography of a bilingual (Hebrew-Arabic) school in Israel analyzes the formation of ethno-national and ethno-linguistic difference in a country dedicated to values of equality and inclusion under the rule of law, but where a large population of Arabic-speaking Palestinians is nevertheless marginalized. Using an analytic

double lens, it alternately takes a broad view at the school's successes and failings, and then narrows in to examine the lives of young children as they make sense of the categorical distinction—between “Jews” and “Arabs”—that they are called on to inhabit. Adults' fears of assimilation and desires for upward mobility make visible the societal that maintain de-facto segregation in a country that is legally democratic and explicitly liberal. And the young children—who are left to make sense of their ethno-linguistic identities based on piecemeal information in their environment and an innate commitment to essentialism—see language as the primary determinant of difference, and demand that a bilingual person (speaking both Arabic and Hebrew) should be deemed both Jewish and Arab. The erasure of this possibility by adults (and to some extent by children themselves) illuminates adults' commitment to difference as much as the essentialist structure of the child's mind.

SOPHIA STAMATOPOULOU-ROBBINS, then a student at Columbia University, New York, New York, received funding in May 2009 to aid research on “West Bank Waste: Governance and Garbage in Two Post-Oslo Municipalities,” supervised by Dr. Lila Abu-Lughod. This project investigates the politics of waste management in the West Bank. By exploring a spectrum of waste sites and circulations—from land-filling to cross-boundary sewage flows and the growing Palestinian-Israeli trade in used clothes and scrap metal—it analyzes the effects of geographical separation, “state-building” efforts, and continued occupation in the absence of a Palestinian state. Waste is inseparable from the question of value. It also plays on the movement between visible and invisible. To historicize and to observe its routes of circulation, the discourses to which it gives rise and the management practices to which it is subject is therefore crucial to understanding shifts in value, visibility, and the emergence of categories through which people live their lives. With the early 1990s began an era of separation between West Bank Palestinians and Israeli citizens that is now an organizing principle of life in the area. Among the effects of this separation were two major, linked developments: 1) The division between an “Israeli market” and, in the West Bank, a “Palestinian market;” and 2) The treatment of Israel and the West Bank as two distinct “environments,” the protection of which the Israeli government and the Palestinian Authority (PA), respectively, are held responsible. Through twelve months of participant observation, interviews, and archival research, this project examines the makeover of sewage from a public health issue to a natural resource, of household waste from fertilizer to source of public debt, and the emergence of spaces within the “Palestinian market” for the trade in what Israelis discard across the Green Line. These transformations of value intersect with the emergence of important categories such as the “shared environment” and the “responsible citizen,” while at times rendering invisible processes such as colonization and the growing differentiation between responsibility and authority. This study thus aims to intervene, among other things, in debates about the implications of separation and the post-1994 “transfer of authority” to the PA, over parts of the occupied territories, for Palestinians' everyday lives.

ROSE EDITH WELLMAN, then a student at the University of Virginia, Charlottesville, Virginia, was awarded funding in May 2010 to aid research on “Blood, Food, and Sociality in Iran,” supervised by Dr. Susan McKinnon. This research investigates kinship and nation-making in post-revolutionary Iran. Drawing on ten months of ethnographic research in a small Iranian town and two months of popular media and archival research, it explores how Iranian kinship is created through the dynamic interaction of inheritable substances such as blood, acts of feeding and cooking, and Shi'i Islamic blessing—here described as “kindred Islamic spirit.” In addition, this research suggests that an understanding of Iranian kinship is critical to comprehending Iranian ideas about national sociality, which is similarly organized

by the interaction of inheritable substance (e.g., martyr's blood), public and pious food sharing, and Islamic blessing. The researcher further addresses the hierarchical relationship of blood and food and the unique ability of each to channel blessing and shape moral kin and citizens. This research builds on recent theoretical and ethnographic work on the interrelationship between kinship and nation, and it provides a much-needed portrait of contemporary post-Revolutionary Iranian sociality.

DR. LIVIA CELINE WICK, American University of Beirut, Beirut, Lebanon, was awarded a grant in November 2009 to aid research on "War Based Mental Health and the Construction of Subjects: An Ethnographic Study of Psycho-Social Interventions in Lebanon and Palestine." This project explores the role of psycho-social interventions in shaping people's conceptions of pain and memory among Palestinians in Lebanon and Palestine. It combines the collection of oral histories of mental health professionals and patients as well as participant observation in psycho-social projects. It focuses on the ways in which financial assistance from governmental and non-governmental donors and popular theories of war and mental health interact with the experimental production of a new type of medical and social knowledge underlying policy initiatives that has been called "psychiatric humanitarianism." Psycho-social interventions as well as psychiatric interventions implemented in humanitarian projects shape and redefine ways in which people remember, are ill and in pain, and conceive of treatment and recovery. The study of psychiatric humanitarianism contributes to cultural anthropology and science studies by documenting the production and competition over theories of war and mental health, by tracing the changes in the nature of medical objects and professions, and by borrowing from anthropological categories of personhood and illness, to propose how people's identities are changing along with the social meanings that medical and humanitarian institutions attach to the treatment of victims of violence.

ELENA WALID YEHIA, then a student at the University of North Carolina, Chapel Hill, North Carolina, was awarded funding in October 2009 to aid research on "Sectarian Difference beyond Sectarianism: The Mediating Labors of "Alternative" Media in Beirut," supervised by Dr. Arturo Escobar. This fieldwork research explored ethnographically the alternative forms through which difference, especially sectarian difference, is being articulated in Lebanon today by the journalists of the daily Al-Akhbar opposition newspaper. The topic is of particular relevance in Lebanon, and today across the region, as sectarian differences are increasingly mobilized in hegemonic, oppressive, and antagonistic ways. Following the historic uprisings that sparked in Tunisia, this research expanded to examine how the Lebanese "Campaign to Bring Down the Sectarian Regime" was formulating and framing its objectives; in addition to examining the daily practices through which its participants seek to achieve these goals. The research findings to date suggest that the alternatives investigated are emergent, quite multiple, non-coherent (if not plain contradictory sometimes), and are unfolding in relational and situated ways, whether within the newspaper or in its surrounding fervent social and geo-political context. While they are significantly shaped by the wider constraints within which they operate, this research also noted that their seeming ambiguities is actually also contributing towards making the these sites fertile grounds for encounters, transgressions, and new possibilities for cultivating alternative subjectivities and imaginaries that strive to enact other ways of engaging across sectarian, political, and other forms of difference.

## **North America:**

LINH MY AN, then a student at the University of California, Los Angeles, California, was awarded a grant in May 2010 to aid research on “Mental Illness among Chinese Immigrant Families in New York City,” supervised by Dr. Douglas Wood Hollan. This study investigated the responses to mental illness in Chinese immigrant families in New York City. More specifically, it examined how cultural notions of self, emotional experience, behavioral rules, mental illness, kinship structure, and morality of caring interact with economic and social processes to influence the way females caregivers deal with relatives who are schizophrenic. The overwhelming majority of previous studies of families and mental illnesses focus only on negative aspects of caregiving or the subjective experience of the patient. This previous work has underemphasized and underexplored how families interact to construct shared perspectives of mental illness, normalcy, and recovery. In contrast, this research utilized ethnographic observations and interviews to understand how meaning is constructed in everyday family interactions. It is hoped that study results will complement and extend current understanding of mental illness among immigrant groups who experienced renegotiation of familial and gender roles in the US and elsewhere.

ALEXANDER D. BLANCHETTE, then a student at the University of Chicago, Chicago, Illinois, received funding in October 2009 to aid research on “Factory Hog Farming, Capitalist Natures, and the New American Rural Frontier,” supervised by Dr. Joseph Masco. The aim of this ethnographic research project was to clarify the cultural and historical meaning of the “factory” within a cluster of the world’s largest factory hog farms on the American Plains. The grantee tracked the ways that vertical integration—ostensibly just the merging of distinct agricultural operations such as raising, feeding, or slaughtering pigs—is actually a philosophy for re-imagining and seeing hidden value within the industrial hog’s life-course. As such, this dissertation research queries the forms of management and labor-based culture that animate and emerge from this novel experiment in mass-producing living nature. To this end, the grantee engaged in interviews and management shadowing at almost every work phase of corporate hog production from (pre-)life to (post-)death, participated in post-WWII Japanese manufacturing theory classes as they were applied onto the farming process, conducted over 100 interviews with regional workers and planners, and worked as a laborer on an industrialized sow farm. As a whole, this dissertation project promises to contribute to our understanding of the cultural underpinnings of industrialization in the so-called “post-industrial” United States, while vivifying new ways of seeing nature, life, and labor in a rural America undergoing transformation.

JASON CATO, then a student at the University of Texas, Austin, Texas, received a grant in October 2008 to aid research on “Rethinking Militarization: An Ethnography of Social Governance on the US-Mexico Boundary,” supervised by Dr. Shannon E. Speed. Through a critical assessment of the changing forms of border and immigration enforcement in relation to local publics, the comparative ethnographic research examined how different communities experienced, contested, and negotiated state practices of surveillance, detention, and deportation. An initial focus on differences in actual enforcement strategies of the Border Patrol (BP) logically developed into a critical, ethnographic analysis of an entirely new, and little understood, program known as Secure Communities (S-Comm), a new interior enforcement project that uses biometric technology and local police collaboration to identify, detain, and deport unauthorized immigrants. The project first sought to examine how the Border Patrol (BP) negotiated its stated goal of protection of national security through deterrence of illegal drugs and immigration, but quickly evolved

through unexpected findings to concentrate upon the Immigration and Custom Enforcement's (ICE) new form of militarization: S-Comm, which has rescaled federal immigration policing through the cultivation of local police as front-line triggers of immigrant detention and deportation. By examining a hitherto unexamined form of militarization, this research project provides important new theoretical and empirical insights into social processes of border and immigration enforcement, and for several areas of anthropology, including US-Mexico borderlands studies, the anthropology of the state, and debates on culture and power.

ROBIN HELENE CONLEY, then a student at University of California, Los Angeles, California, received a grant in April 2009 to aid research on "Discourses of Death: Language, Juries, and 'Future Danger' in Texas Death Penalty Trials," supervised by Dr. Alessandro Duranti. This research, conducted from 2009-2010, investigates how Texas death penalty defendants are constructed as "dangerous" through jurors' and other legal actors' linguistic, cultural, and legal language practices. The fieldwork consisted primarily of observation of and participation in death penalty trials in multiple Texas counties, post-verdict interviews with jurors who served on these and other death penalty trials, interviews with other state actors involved in the death penalty process, and the collection of a variety of legal documents, such as jury instructions and trial transcripts. The analysis demonstrates how interaction in capital murder trials shapes the construction of defendants and in turn jurors' decision-making trajectories. The dissertation analyzes these encounters against the backdrop of trial participants' ideologies about who capital defendants are and how they should be judged, which are rooted in widely circulating and regionally distinct discourses of justice, crime, and morality. Interactional aspects of the trials—such as emotional encounters between defendants and witnesses, and eye-contact between jurors and defendants—often put jurors in intense conflict with these deeply seated ideologies. Comparatively analyzing interactional detail in death penalty trials with post-verdict juror interviews allows an examination of the development of these conflicts and their consequences for death penalty decisions.

ABIGAIL A. DUMES, then a student at Yale University, New Haven, Connecticut, was awarded a grant in January 2011 to aid research on "The U.S. Lyme Disease Controversy: Medical Knowledge, Biopolitics, and the Environment," supervised by Dr. Marcia C. Inhorn. This project examined the controversy that surrounds the diagnosis and treatment of Lyme disease in the United States. In particular, it investigated why, in a new era of "evidence-based medicine" (i.e., the paradigmatic shift toward the scientific standardization of biomedical practice), there are two emergent "standards of care" for Lyme disease and, more critically, how these standards of care are intimately linked to understandings of political power and the natural environment. Through ethnographic fieldwork conducted among Lyme disease patients, physicians, and scientists throughout the Northeast, the researcher explored: 1) the relationship between evidence-based medicine and the production and practice of biomedical knowledge; 2) attitudes toward the political regulation of Lyme diagnosis and treatment; and 3) changing understandings of the natural environment, as they affect and are affected by understandings of Lyme disease. The findings of this research suggest that, although intended to standardize medical practice, evidence-based medicine amplifies differences in opinion by creating a formula for reproducible legitimacy. In the case of Lyme disease, it also produces a platform for political legibility and the manageability of environmental risk.

DR. KAREN FJELSTAD, San Jose State University, Scotts Valley, California, and DR. HIEN THI NGUYEN, Institute of Culture & Information Studies, Hanoi, Vietnam, were awarded an International Collaborative Research Grant in October 2007, to aid collaborative research on “Len Dong: A Transnational Ritual.” The len dong spirit possession ritual traveled to the U.S. with Vietnamese refugees during the 1980s, but spirit mediums on both sides of the Pacific were prohibited from meeting with each other until after 1986. Recently, a number of US mediums have initiated ritual relations with their Vietnamese counterparts, resulting in the formation of transnational ties. This research traced an emerging relationship between mediums at two temples, one in northern California and the other in northern Vietnam. Transnational ritual relations were stressful and problematic because the mediums were former “enemies” during the American-Vietnam war and they had significant cultural, linguistic, and ritual differences. However, they overcame difference by focusing on a shared spirituality, recounting narratives of transformation, and relying on help from certain youthful spirits who could easily cross social and cultural borders. The initial transnational event centered on initiation rituals involving the massive exchange of information and goods, but these flows subsided over time. Whereas some of the US mediums wanted to maintain long-term relations with their Vietnamese master, others wanted to focus on developing their own “American” style. However, rituals in both the US and Vietnam temple were ultimately changed as a consequence of these interactions.

LEAH PEARCE GOGEL, then a student at Teachers College, New York, New York, was awarded funding in May 2010 to aid research on “Diagnosis Postponed: Ethnographic Perspectives on the Mental Health of Female Youth in Court-Placed Residential Treatment,” supervised by Dr. Charles Harrington. This ethnographic study provides an analysis of how psychiatric diagnoses, including Disruptive Behavior Disorders and Bipolar Disorder, are located in a residential treatment center for female youth in the juvenile justice system. Fieldwork was conducted for twelve months with residents and staff at a facility in New York State. In particular, the project sought to explore how juvenile justice gatekeepers, youth, and other members of the residential community invoke, embrace, and/or challenge diagnostic categories. Data generated from participant observation and interviews suggests that there are meaningful contradictions in how psychiatric diagnoses operate in this environment. On the one hand, mental health concerns remain relatively muted in the daily lives of residents, who face myriad challenges related to histories of child abuse, domestic violence, sexual coercion, and school failure. On the other hand, the assignment of a psychiatric disorder to specific individuals, whether by self-labeling or by consensus among peers or staff, functions both to forgive and discredit; youth who acknowledge diagnoses can purchase leniency from peers and adults but only at the cost of being perceived as somehow broken. Ethnographic data is integrated with literature on the historical transformation of adolescent psychiatric disorders in order to examine how diagnoses like Conduct Disorder and Bipolar Disorder become a currency of value for various actors with different end goals.

BRIDGET MARIE HAAS, then a student at the University of California, San Diego, La Jolla, California, was awarded a grant in October 2009 to aid research on “Producing Subjects in the U.S. Political Asylum Process,” supervised by Dr. Janis H. Jenkins. This research investigated the U.S. political asylum process, focusing on the experiences of Cameroonian asylum seekers in the urban Midwest. Recent changes in immigration law and policies have made the asylum process more challenging and asylum claimants often find themselves in protracted situations of uncertainty. The contemporary climate surrounding immigration has provided the grantee an important opportunity to ethnographically examine

how discourses of human rights and trauma, on the one hand, and discourses of national security, on the other, come to be enacted on a local level and impact individual lives. Data collection included unstructured, open-ended interviews with asylum claimants; semi-structured interviews with staff members of a human-rights NGO that assists asylum seekers; semi-structured interviews with asylum officers and immigration attorneys; participant observation among asylum seekers within their daily lives; and observation in various institutional settings (immigration offices, immigration court). By collecting data in both institutional and social contexts, the grantee documented: 1) the discourses and practices that institutional bodies (NGO workers, immigration attorneys, and officials) draw upon to render the asylum seeker a knowable subject; and 2) asylum claimants' responses to institutionally produced identities and the salience of alternate identities and subjectivities.

CATHERINE KOEHLER, then a student at Cornell University, received funding in October 2009 to aid research on “‘Death By a Thousand Cuts:’ Union Corporate Campaigns, RICO Litigation, and the Struggle to Define Economic Rights in the United States,” supervised by Dr. Vilma Santiago-Irizarry. This research sought to ethnographically situate unfolding, disputed, and sometimes conflicting struggles to define collective economic rights in the United States, asking: How are collective economic rights variably constituted? What are the meaningful divergences in these constitutions? And, finally, what are the consequences of these divergences? This was contextualized within the reformulation of rights under neoliberalism, where class-based rights claims are both structurally and ideologically foreclosed. Towards these ends, the grantee conducted extensive participant observation with both unionized corrections workers and incarcerated men at a maximum security prison in Central New York. This primary research was augmented by archival research, ethnographic interviews, and collected material sources (media, legal decisions, legislative documents, union memoranda, etc.). Preliminary findings suggest that a central tension emerges from the doubling of the prison as both a worksite (for corrections workers and the incarcerated, who are paid for their labor within the facility) and a site of confinement. Economic rights, then, were constituted in moments of dissonance and discord between corrections staff and the incarcerated over the relations of work performed within a carceral context. Moreover, this dissonance was articulated through highly racialized idioms, where “honest work” against criminality intersects with “slave labor” for the state. Ultimately, this divergent constitution of rights served to de/legitimize confinement as a mechanism of both punishment and reform.

MOLLY SUE MALONE, then a student at the University of British Columbia, Vancouver, Canada, was awarded a grant in October 2009 to aid research on “Living on the Skagit River: Native American Historical Consciousness and Relationships with the Aquatic Environment,” supervised by Dr. Bruce Granville Miller. This research examines Upper Skagit Indian Tribe members' historical consciousness of their families' settlement patterns and fishing practices in the Skagit River watershed over the past two hundred years, and asks what this consciousness reveals about how contemporary Native American relationships to land and water are shaped by colonial processes of land alienation and subsequent struggles for tribal recognition and access to aboriginal territory. Data was collected over a twelve-month period using three overlapping methods of inquiry: the collection of oral narratives with contemporary Upper Skagit people, participant observation within the Upper Skagit community, and archival work with documents pertaining to the post-contact history of the Skagit River valley as well as field notes and oral narrative transcriptions collected by earlier anthropologists working among the Upper Skagit throughout the 20th century. The data is compiled into family settlement narratives and an

overall tribal narrative for the purpose of evaluating the various levels of historical consciousness pertaining to colonial impacts on the watershed.

DR. SHAYLIH R. MUEHLMANN, University of California, Berkeley, California, received funding in May 2010 to aid research on “Emergent Indigeneities and Environmental Conflict on the Colorado River.” In the first phases of research for this project, the grantee examined the recent emergence of an explicitly indigenous activism among the Cucapa people of northwest Mexico. For the past several decades, many Cucapa people have been in conflict with the Mexican government over their rights to fish in a protected area at the end of the Colorado River. Their claims have been repeatedly rejected on the grounds that they use untraditional and unsustainable fishing practices. While most Cucapa people no longer speak their native language, and until recently did not identify as indigenous in the manner prescribed by dominant discourses on indigenous rights, in the last year local leaders have begun specifically re-framing their demands as an “indigenous struggle.” They have done so by drawing on the recent support provided by the Zapatista movement and by incorporating internationally recognized discourses on indigeneity and ethnic rights into their legal claims. This research began to trace the re-articulation of Cucapa activist discourses with those more widely recognized in the indigenous rights movement in Mexico and beyond. In particular, analysis was focused on the impact of the recent Zapatista support of the political strategies of residents Cucapa activists and the way in which new indigenous identities have been mobilized by the ongoing fishing dispute with the Mexican government.

ELIZABETH H. NICKRENZ, then a student at the University of Chicago, Chicago, Illinois, received a grant in April 2008 to aid research on “Drawing the Autism Spectrum: A Multi-Method Ethnography of Neurodiversity in North America,” supervised by Dr. Richard Taub. The new diagnostic category of Autism Spectrum Disorders (ASDs) has risen to extraordinary prominence over the past thirty years—and with it, new forms of neurological identities and identity politics. This study documents how individuals diagnosed with ADSs, their families, and the professionals who work with them, draw upon ideas about culture, identity, and medicine to build new meanings for autism spectrum disorders. During 2008 and 2009, participant observation and semi-structured interviews were conducted in a number of sites where the definition of Asperger's Syndrome—a controversial ASD diagnosis—are negotiated and put into practice, including public and private school classrooms, a psychiatric clinic, a research center, and support groups. As individuals affected by ADSs weave together narratives from medicine, bioscience, clinical psychology, science fiction, and contemporary civil rights movements, they challenge and transform divisions between self and other, between nature and artifice, and between the biological and social sciences. Yet, as this research shows, it is the conflicting demands within ideals of American selfhood—to be both highly specific and highly flexible, both authentically spontaneous and socially appropriate—that continue to drive deep divisions within the autism community.

LINDA HO PECHE, then a student at the University of Texas, Austin, Texas, was awarded funding in May 2010 to aid research on “Constructing Self and Spirit: Home Altars and the Articulation of Vietnamese American Subjectivities,” supervised by Dr. Pauline Turner Strong. This project is about spiritual connection—how the “spiritual” is accessed, experienced and/or transformed in the materiality of everyday life for Vietnamese Americans. The context is a community envisioning itself emerging from war and refugee flight as well as grounding itself as truly American. Specifically, this project examines Vietnamese American home altars and shrines as social spaces where cultural, religious, and political ideologies are experienced and expressed. It seeks to explore how religious

experiences inform and are produced by a kind of “spirit” of a community, addressed not through some static notion of “identity” but, instead, as constituted (and continually re-constituted) through expressive practices. With this approach, the “spirit” and “spiritualities” of Vietnamese America are fulfilled through experience rather than revealed in a holistic sense. What emerges is a shifting and negotiated spectrum of belief and practice, navigated both through an exploration of different spiritual/spatial landscapes and collective diasporic imaginaries.

BICAN POLAT, then a student at John Hopkins University, Baltimore, Maryland, was awarded a grant in October 2009, to aid research on “Assessing Attachment: An Anthropological Analysis of the Changing Scientific Practices of Infant Attachment,” supervised by Dr. Veena Das. This project explored the emergence and development of scientific conceptions, technologies, and practices used to study mother-infant relationship in early years of infancy. The research objective was to provide data and insight into the contextual character of scientific knowledge practices in attachment research, with an aim to laying bare the inbuilt frameworks and criteria upon which scientific judgments acquire traction. Through in-depth ethnographic research conducted over a year period, the grantee investigated the ways in which scientific ideas on infant attachment are operationalized in distinct scientific communities allowing their cross-disciplinary, cross-regional, and cross-species dissemination. The project followed the varied instantiations of the attachment construct through distinct field sites such as two neurobiology laboratories in New York City, which studied the biological determinants of attachment through animal models, and a psychology laboratory in Ankara, Turkey, which conducted research on cross-cultural variations of infant attachment. The ethnographic fieldwork considered the daily practices of scientists and researchers as they develop measures and protocols, conduct experiments, and generate criteria on aspects of what they defined as “attachment.”

MARK D. ROBINSON, then a student at Princeton University, Princeton, New Jersey, was awarded funding in May 2010 to aid research on “Brains in Translation: A Study of Neuroscience Translation Sites in the United States,” supervised by Dr. João Guilherme Biehl. This ethnographic and comparative study examines and compares several distinct translational neuroscience sites including university-based translation centers, neurotechnology industry conferences, and biotechnology investing events. The project includes more open-ended interviews with neurologists, psychiatrists, university administrators, bioentrepreneurs, neurosurgeons, and neuroscientists. The grantee also conducted observation at conferences, symposia, university-based translational neuroscience centers, and laboratories in northern California. This project also maps patients dealing with brain illnesses as well as patient advocates and users of neurotechnologies. The project also includes an analysis of market data. The grantee maps: 1) how patient constitutions of value are often disconnected from the stated aims of translational neuroscience initiatives; 2) the challenges involved in translational neuroscience at the level of the laboratory; 3) the ineluctable role of markets in translational medicine and science; 4) the temporality problem of translation more broadly; and 5) how translation gets constituted as a means of producing value even without evidence of this capacity. Thus, this project reveals how particular ideas and presumptions regarding value in health emerge in a specific context. Lastly, this project responds to questions about the ethics and efficacy of public-private partnerships in the name of health and innovation.

SAHAR SADI, then a student at Columbia University, New York, New York, was awarded funding in October 2009 to aid research on “Psychiatry and Global Dis-ordering of

Gender in Childhood,” supervised by Dr. Carole Susan Vance. The project studies the construction and medical practice of the psychiatric category of Gender Identity Disorder in Children (GIDC), and the development of treatments for gender variant/transgender children, particularly the medically and ethically controversial “puberty suppression” treatment. This interdisciplinary study explores the complex arrangement of gender, sexuality, body, identity, childhood, puberty, and mental disorder that constructs, and is produced by these medical practices. This eighteen-month, multi-sited ethnography was conducted in two specialized clinics, one mainly psychiatric and one endocrine (Boston and Washington, DC), as well as with the Diagnostic and Statistical Manual (DSM) 5 committee of American Psychiatric Association (currently revising the diagnostic category), and in multiple local and international professional meetings and conferences. This project seeks to link the production of global expert knowledge to the unfolding of events in local clinics. It builds on the existing literature on the convergence of identity and medical diagnosis, and the intellectual heritage of anthropology in conceiving childhood as historically and culturally bound. It investigates the epistemic and technological trends that drive the search for bodily foundations of identity, as well as bodily solutions to problematic identities (as with hormones to delay and possibly transform the bodily experience of puberty).

REBECCA SOPHIE STATZEL, then a student at the City University of New York Graduate Center, New York, New York, was awarded a grant in October 2009 to aid research on “Paths to Godliness: The Political Ethics of Intimacy in Contemporary American Evangelicalism,” supervised by Dr. Leith Mullings. Why did the predominantly evangelical conservative movement that formed in the 1970s in the United States focus on the family instead of around other forms of Biblical values such as moral obligations to the poor? This dissertation answers this question through an historical and ethnographic study of the rise of the religious right. Through fourteen months of ethnographic research on evangelical church-based small groups in Colorado Springs and archival research on the emergence of the religious right, this dissertation argues that this rise in a politics of the family is: 1) informed by a gendered ethics of intimacy in evangelical Christianity; 2) this gendered ethics is a product of the suburban and racially segregated context the evangelical sub-culture was formed in; 3) the language of “faith, family, and freedom” tie evangelical ethical life to a nationalist narrative that frames the possibility of individual freedom as dependent on a morally self-regulating populace.

MATTHEW D. WALLS, then a student at the University of Toronto, Toronto, Canada, was awarded funding in April 2011 to aid research on “Frozen Landscapes, Fluid Technologies: Inuit Kayak Hunting and the Perception of the Environment in Greenland,” supervised by Dr. Max Friesen. This project explores how technologies can characterize the manner through which people experience and come to perceive their environment. The fieldwork is an ethnoarchaeological project in Greenland where the skills of seal-skin kayak hunting are practiced as a means of engaging Inuit heritage. Kayaks are a technology that involves a high degree of developed ability; hunting involves special types of physical fitness, technical ability, social relationships, and requires extensive environmental knowledge. Modern kayakers assert that the physical process of building kayaks and becoming skilled in their use is educative of intangible cultural heritage, which cannot be acquired through any other means than practice. Through a combination of participant observation and interviews, this project documents how the process of learning kayak hunting is a unique way of encountering a complex environment. It takes many years of training to participate in hunting, and enskilment develops special types of embodied knowledge that can only be refined through a type of learning that is kinaesthetically situated. Hunters must be able to

intuitively work as a team, recognize and react instantly to subtle environmental cues, and depend on instinctive physical capabilities that are committed to muscle memory. This project provides an important case-study for archaeological theory directed at the vibrancy of artefacts by demonstrating an important distinction between enskilment in technology and material agency.

### **Oceania and the Pacific:**

JACOB HIRAM CULBERTSON, then a student at University of California, Davis, California, was awarded a grant in May 2010 to aid research on “Assembling Maori Architecture: Indigenous Knowledge and Expert Collaboration in an Emerging Science,” supervised by Dr. Alan M. Klima. From October 2010 to October 2011, research was conducted in the field of Maori architecture. The study focused on how traditional Maori building practices and global architectural movements influence this field and the scientific and non-scientific techniques that Maori architects use when these diverse influences are not readily compatible. The research was conducted in two periods, in Opotiki—a rural, predominantly Maori town—and Auckland, New Zealand. The first period centered on apprenticing with a group of Maori woodcarvers, participating in a series of projects using traditional technologies and facilitated in part by government job-creation schemes, and interviewing local Maori elders about the construction and use of meetinghouses. The Auckland component focused on the institutionalized aspects of Maori architecture, including: interviews with Maori and non-Maori architects and urban planners; archival research on the participation of Maori voices and concepts in drafting resource management laws and in planning Auckland’s public spaces; and conferences on indigenous environmental planning. Research findings indicate that Maori architects distinguish their field from others by highlighting the importance of relationships, both through collaborative design processes and in using the resultant narratives to situate their buildings in local histories and landscapes.

DR. YEW-FOONG HUI, Institute of Southeast Asian Studies, Singapore, was awarded a Hunt Postdoctoral Fellowship in October 2009 to aid research and writing on “Strangers at Home: History, Mobility, and Subjectivity among the Chinese Communities of West Kalimantan, Indonesia.” This is a book project based on an anthropological-historical study of Chinese communities from West Kalimantan, Indonesia. While most studies of the Chinese diaspora take China as the point of origin and departure for Chinese overseas, this study looks at the migratory trajectories of Chinese communities by situating West Kalimantan as the starting point. From this perspective, the book examines events such as the departure of Chinese for Communist China in the 1950s to participate in the socialist construction of the homeland, the mass exodus of Chinese during 1959-1961 as a result of economic nationalism and ethnic discrimination in Indonesia, and the eviction of Chinese from the West Kalimantan hinterland due to ethnic violence in 1967. Whether such trajectories are inspired by desire for a mythical homeland, or actuated through symbolic or real violence, they demonstrate the impact of history and mobility on the Chinese subject. Through such historical events, the notions of “stranger” and “home”—and what they imply for the Chinese subject—is examined. In turn, this book argues for the centrality of history and mobility in the production of subjectivity among the Chinese overseas, particularly in the context of the emergence of post-colonial nation-states.

MARK W. LOVE, then a student at the University of Queensland, Brisbane, Australia, received a grant in October 2008 to aid research on “The Hubris of Conservation and Development in Vanuatu and Beyond,” supervised by Dr. Wolfram H. Dressler. Primary fieldwork was conducted in southwest Malekula and northwest Efate, Vanuatu, over a twelve-month period. Using multiple research methods, fieldwork activities were designed to elucidate the historical and contemporary contingencies affecting human-environment relations and marine resource use, governance, and change in each location. Main topical case-studies include a community Marine Protected Area (MPA) and eco-tourism project, customary tabu-areas and marine tenure arrangements, a turtle monitoring program, and a large donor-funded, co-managed marine livelihood and resource management project. These varied approaches offer an instructive lens into debates about “local” and “extra-local” methodologies of protected area conservation. The differing perspectives held by variously situated actors and organizations regarding what constitutes “proper” management also provide insights into local-level responses to development and change more widely. Preliminary results highlight the saliency of what’s been called the “shifting baseline syndrome” and the many vexed issues associated with the codification and (re)institutionalization of customary processes. The notion of “self-reliance” reveals itself to be a powerful local discourse which, like *kastom*, is a highly reified and mutable concept. Whether it is in support of tabu areas, *kastom ekonomi*, or something else, the subtle re-articulation of self-reliance through time reflects changing—external and internal—social referents.

## CONFERENCES & WORKSHOPS

### **“Medical Migrations: The Global Quest for Beauty, Health, and Life”**

*March 26-29, 2009, Westerbeke Ranch, Pescadero, California*

**Organizers: Elizabeth F.S. Roberts (U. Michigan) and Christopher Roebuck (U. California-Berkeley)**

Organizers of this workshop brought together twelve scholars—anthropologists, sociologists, science & technology studies scholars—to discuss contemporary medical migrations. Throughout the workshop participants discussed the concept of “medical migrations” as an analytic tool for critically thinking about what have been termed medical tourists and medical refuges in both the popular and scholarly literature. Participants also addressed what is distinctive about contemporary medical migrations, delineating new kinds of biopolitical actors who are made possible by current assemblages of capital, labor, mobility, borders, pharmaceuticals and pathogens. Through acute ethnographic attention to the material and political contexts of specific medical migrations, the papers critically engaged theories and concepts, which are commonly cited in social scientific literature, such as bio-sociality, bio-value, or biological citizenship. Participants offered a refinement of these concepts and suggested new ways of thinking about contemporary configurations of medicine, economics, socialities, and corporealities. When published in the journal *Body and Society*, these papers will move the discussion of medical migration beyond a narrow focus on medical tourism, and turn attention to what transnational movements on behalf of beauty, health, and life reveal about the contemporary condition of being human and what is at stake, and for whom, within the global politics of health and biology today.

### **“International Symposium on Paleoanthropology in Commemoration of the 80th Anniversary of the Discovery of the First Skull of Peking Man”**

*October 19-23, 2009, Beijing, PRC*

**Organizers: Christopher J. Bae (U. Hawaii) and Gao Xing (Chinese Academy of Sciences)**

The conference brought to together a multi-disciplinary group of more than 240 paleoanthropologists from 20 countries, to discuss topics in human evolutionary studies. The meetings spurred participant interaction with over four days of presentations, free discussions, posters, and a mid-symposium excursion to Zhoukoudian Site and Museum. Keynote addresses were given by eleven well-known scholars, on topics including: recent discovers at the Zhoukoudian excavations; new thoughts on human evolution in China; the Middle to Upper Paleolithic transition and formation of *Homo sapiens sapiens* in Eastern, Central and Northern Asia; a review of recent work in Multiregional Evolution; *Homo heidelbergensis* in Africa and China; associations between diagnostic hominid species and Acheulean handaxes from Africa, Europe and Asia; and the latest research achievements on related subjects. The conference then split into three parallel sessions—origin and evolution of humans; early human behaviors and cultures; and changes in geological environment and human activities in Asia—where over 100 presentations were made on projects and issues related to these themes.

**“Future Past: Cultural Heritage and Collaborative Ethnographic Film Work”**

*May 15-18, 2010, Göttingen, Germany*

**Organizers: Beate Engelbrecht (U. Gottingen) and Peter Crawford (Intervention Press)**

In the context of Cultural Heritage research and preservation, academics collaborate often with local specialists, and local practitioners seek the cooperation with external academics. Several academics and their local collaborators—both working with film in one way or the other—were invited to present their projects. They came from all over the world. The academics gave insight into their work, methods, experiences, and findings. They discovered that they had a quite diverse understanding of what cultural heritage might be and what collaboration might mean. Little by little they discovered the great variety of work being done and methods applied. The presenters mostly did not refer to the UNESCO cultural heritage discourse. The topic of “cultural heritage” or “custom” was the departure point to discuss problems of identity in a quickly changing world, of remembering when going in a new direction, of educating and communicating when growing together in a state and in the world. It became obvious that with film (video, etc.) one can make very good records of cultural practices to educate and remember. A publication is planned with Intervention Press in Denmark.

**“The Remaking of Politics: Anthropological Engagements with Indigenous-Popular Mobilizations in Latin America”**

*June 28-July 2, 2010, Bogota, Colombia*

**Organizers: Arturo Escobar (U. North Carolina) and Mario Blaser (Memorial U. of Newfoundland)**

The meeting was designed to explore the reconfiguration of politics that is currently going on in Latin America. Visibly articulated by indigenous-popular social mobilizations, the new grassroots politics implements relational notions of humans and non-humans that eschew modern distinctions between nature and culture to the point of even inscribing such notions in State Constitutions, as in the case of Ecuador and Bolivia. Emerging at the crossroads of the crises of coloniality and neo-liberalism, this political reconfiguration may also constitute a conceptual epochal moment as it exceeds theoretical tool kits so far used in political analyses, even ethnographic ones. The workshop convened Latin American scholars to explore the conceptual and political possibilities opened by indigenous political practices that exceed multiculturalism and aim at pluralizing politics. Of particular interest were practices that rather than proposing inclusion on the grounds of gender, culture, race or sexuality, implemented an ethics of life different from current bio-political notions of improvement that, not infrequently, disregard humans and non-humans alike. Articulated around the notion of “relational ontologies” the conference developed two thematic axes: 1) the articulation between indigenous-popular mobilizations and local notions of political ecology; and 2) the dynamics between non-representational and representational politics implicit in these mobilizations.

**“Divergent Trajectories towards Social Complexity: Formative Transformations in the Equatorial Andes”**

*July 1-17, 2010, Ecuador and Peru (multiple locations)*

**Organizers: Jerry D. Moore (California State U., Dominguez Hills) and Francisco Valdez (Institute de Recherche pour la Développement, Orleans, France)**

This workshop brought together Peruvian and Ecuadorian archaeologists investigating the prehistoric origins of social complexity and settled village life in the equatorial Andes of southern Ecuador and northern Peru. These Formative societies apparently were broadly contemporary (circa 3000–1000 BCE), independent yet interacting, resulting in a complex mosaic of archaeological patterns on both sides of the international border between Peru and Ecuador. Rather than a conventional conference, this seminar occurred at multi-sited venues over 2500 km—archaeological sites, museums, research labs and field stations—where archaeologists could examine and discuss artifactual materials and sites first-hand. In addition, a series of events were held in La Libertad and Cuenca, Ecuador, and in Tumbes and Piura, Peru. These four seminars were open to the public, and were attended by more than 300 people. The workshops also established the ground-work for future, binational collaborative archaeological research and heritage management programs such as field investigations, publications, and the establishment of a moderated Web page to support the continued exchange of scientific information between Peruvian and Ecuadorian archaeologists.

**“Crisis and Imagination: The 11<sup>th</sup> EASA Biennial Conference”**

*August 24-27, 2010, National University of Ireland (Maynooth, Ireland)*

**Organizer: Abdullahi Osmon El-Tom (National U. of Ireland)**

The 11<sup>th</sup> Biennial Conference of the European Association of Social Anthropologists (EASA), held under the theme “Crisis and Imagination,” attracted a record number of 1200 delegates and debated over 1000 papers divided into just over 400 workshops and plenary sessions. With the current problems facing the world, the theme of the conference could never have been more appropriate. It allowed delegates to reflect, theorize, and debate strategies pertaining to some of the colossal problems facing the world in the first decade of this century. In line with the wide breadth of the anthropology discipline, issues discussed included problems related to health, environment, democratization, human rights, technology, societal and global harmony, terrorism and current and future contribution of anthropology to the creation of a better world. Funding from Wenner-Gren enabled the EASA to widen its participation and include delegates from low-income countries of Asia, Africa and Eastern Europe.

**“Aggression and Peacemaking: Archaeology, Primatology, Nomadic Forager Studies and Behavioral Ecology”**

*October 18-22, 2010, The Lorentz Center, Leiden, The Netherlands*

**Organizers: Douglas P. Fry (Abo Akademi U.) and Johan van der Dennen (Leiden U.)**

The goal of the workshop was to include perspectives from archaeology, primatology, nomadic forager studies, human behavioral ecology, and related fields to examine aggression and conflict management within an evolutionary framework. The exchange of knowledge among scholars from these different disciplines contributed to a more complete

picture of these phenomena. Main topics considered included: the archaeological evidence for war and peace; the earliest evidence for war; war and social organization; the utility of evolutionary and ecological models; sexual dimorphism and sex differences and their relation to aggressiveness and restraint; the use of nomadic forager models for gaining insights about the past and human nature; controversies regarding chimpanzee raiding; the aggressive and peaceful patterns of interaction among wild bonobos; conflict resolution in nonhuman primates; the types of aggression and conflict management that are typical of nomadic forager societies; and current controversies related to aggression and peacefulness. Participants found the topics and interdisciplinary nature of the workshop very beneficial. As an outcome of the workshop, a proposal for an edited book has been submitted for review. The book will build upon the interaction and knowledge-exchange begun during the workshop and create a tangible product that can be shared with a broader scientific audience.

**“Preserving African Cultural Heritage”**

*November 1-7, 2010, U. Cheikh Anta Diop, Dakar, Senegal*

**Organizer: Ibrahima Thiaw (U. Cheikh Anta Diop)**

A joint congress of the Pan African Archaeological Association (PAA) and the Society of Africanist Archaeologists (SAfA), over 300 participants from around the world attended the meeting and presented their research on African archaeology and related disciplines. The overarching theme of the Congress was “The Preservation of African Cultural Heritage”. This was in response to the growing demands on archaeologists and heritage managers who work on the continent to define the social and economic benefits of their work to the wider populace and to conduct their research so as to produce ‘useable’ pasts. Fifty-nine parallel sessions, each including six to eight presentations, were organized throughout the congress. Topics discussed in the different sessions were organized around three major themes: 1) “The Archaeological Record of the Continent from Early Hominins to the Recent Past;” 2) “Method, Theory, Practices, Challenges and Opportunities in the 21<sup>st</sup> Century;” and 3) “Heritage Management in Africa.” Both PAA and SAfA held their business meetings at the end of the congress and voted on important resolutions. A Women’s Africanist Archaeologists network was also created. At the end of the conference, excursions were organized to allow participants to discover and appreciate Senegal’s rich and diverse archaeological and cultural heritage. The congress was a moment for retrospection, where participants looked back at 50 years of archaeological practice in independent Africa, but they also considered the prospects of African archaeology in the 21<sup>st</sup> century and beyond.

**“Repositioning Indigeneity in Latin America”**

*November 4-6, 2010, Johns Hopkins University, Baltimore, Maryland*

**Organizer: Emma Cervone (Johns Hopkins U.)**

The Program in Latin American Studies at Johns Hopkins University hosted this workshop, which was divided into three panels that discussed the challenges facing indigenous movements today in Bolivia, Ecuador, Colombia, Guatemala, and Peru. The purpose of this workshop was to explore the shifting conceptualizations of indigeneity, sovereignty, and political subjectivity articulated in recent years by indigenous movements and organizations in Latin America and the challenges that these new conceptualizations present to culturalist framings of “indigeneity” as an artifact of colonialism and the liberal nation-state. Leading

thinkers around these concerns explored what new theoretical approaches to identity and politics emerge from the strategies of engagement and contestation deployed in recent years by Latin American indigenous movements and the contribution made by anthropology in the understanding of these new indigenous movements. The discussions around those topics were animated by the participation of both scholars from the US and Latin America whose work focuses on Latin American indigenous politics and by indigenous activists from different organizations in the region.

**“Cancer Narratives in Global Perspective”**

*November 15-16, 2010, New Orleans, Louisiana*

**Organizers: Jeannine Coreil (U. South Florida) and Holly Mathews (East Carolina U.)**

Sponsored by the Society for Medical Anthropology, this two-day workshop’s objective was to provide a forum for exchange of research findings and develop a theoretical framework for anthropological approaches to cancer in global perspective. This was the first international gathering of anthropologists currently involved in cancer research. Twelve anthropologists from ten countries and five continents participated in the meeting, which was held in a small hotel in the French Quarter. The workshop was organized into four broad topics: 1) narratives of meaning and identity; 2) narratives of treatment and recovery; 3) body politics and health disparities; and 4) social support and advocacy. The workshop generated a rich exchange of ideas, lively discussion, and a high level of enthusiasm for continuing collaboration among participants. For many participants, this workshop provided a rare opportunity to talk about their work with other anthropologists because in their own countries they were the only ones researching these topics. Important insights emerged from the workshop regarding the cultural construction of meaning for the cancer experience in different societies, as well as variation in collective responses to this life event. Plans are underway to bring together these insights into a publication for scholarly dissemination.

**The V International Symposium on “Early Man in America”**

*November 22-30, 2010, University of La Plata, Argentina*

**Organizers: Laura L. Miotti (Museo de la Plata) and Monica Cira Salemme (Austral Center for Scientific Research, Tierra del Fuego)**

The topic of this year’s meeting was “A Hundred Years from the Ameghino-Hrdlicka Debate (1910-2010).” The organizers were delighted with the quality of the oral and poster presentations (119), the exhibits of archaeological materials, and the participation of colleagues and students in the field excursion to northern Patagonia (15 participants). The main objective of the meeting was the discussion of the earliest human settlements in the Americas from an interdisciplinary point of view, integrating natural and social sciences. Archaeological analyses, data from bioanthropological and molecular anthropology, theoretical global and regional colonization models, palaeoenvironmental and palaeoecological studies, and new archaeological sites were discussed and examined. The first five days were dedicated to academic sessions held at the La Plata Museum and in the Cultural Center of Seguros Rivadavia, Inc. The following four days involved a field excursion to Rio Negro province. The participants were able to gain firsthand exposure to new discoveries about significant sites in Argentine Patagonia, for understanding the problems of early peopling—the way of human dispersal, mobility, subsistence systems,

communications networks, and evolution of the Pleistocene/Holocene landscapes in the different environments of both continents.

**“The Other Side of Sacrifice”**

***January 13-14, 2011, University of Edinburgh, Edinburgh, United Kingdom***

**Organizer: Maya Mayblin (U. Edinburgh)**

The meeting brought together leading anthropologists working in a number of different regions to focus on a long neglected but important topic within the discipline of anthropology: sacrifice. Traditionally viewed as a minor sub-topic within the anthropology of religion, the workshop aimed to extend the ways in which sacrifice might be understood beyond this narrow context, and in times of rapid social, cultural, and political transformation. It provided a significant, collaborative opportunity for anthropologists to explore the peculiar transposability of sacrificial tropes across a variety of different contexts and in a variety of ethnographic settings, and to thereby rethink its validity as an analytical category within contemporary social theory.

**“Illicit Excavation, Archaeology, Communities and Museums: Complex Relationships and Future Perspectives”**

***January 27-29, 2011, Universidad de los Andes, Bogota, Columbia***

**Organizers: Les Field (U. New Mexico) and Cristóbal Gnecco (U. del Cauca)**

This international workshop, held at the Universidad de los Andes and the Museo del Oro in Bogota, Colombia, focused upon innovative analysis of the relationships among archaeology, illicit excavation, museums and communities both internationally and in Colombia specifically. The workshop brought together renowned scholars with relevant work from eight countries to discuss theoretical and practical aspects of these issues, using case studies from their own and other countries. Participants focused upon how labeling of licit or illicit is historical, situated, and culturally specific. Any consideration of what to deem illicit in archaeological terms, our discussions made clear, cannot ignore what archaeology is, what it has done, and how it has related to institutions and cosmologies. Protecting the archaeological heritage from illicit or immoral behaviors sounds fair and relevant, but such goals are always already framed in contemporary geopolitics and market rhetoric. As our discussions progressed we asked: What if instead of coming together to protect the archaeological heritage we instead discuss the meaning of heritage, archaeology, protection, what illicit is and means? We contested what is being protected, the cosmology and temporality of heritage, how it can be re-defined from the base up, and how to fight for an expanded conception of it that highlights life not things.

**The 10th SIEF Conference on “People Make Places: Ways of Feeling the World”**

***April 17-21, 2011, Universidade Nova de Lisboa, Lisbon, Portugal***

**Organizers: Maria Clara Saraiva (CRIA) and Maria Lima (CRIA)**

The 10th International SIEF (International Society for Ethnology and Folklore) Congress, under the theme “People Make Places: Ways of World Feeling the World,” was hosted and locally organized by CRIA (Center for Research in Anthropology) and took place at the Universidade Nova de Lisboa. With almost 1000 delegates coming from all the various

fields of the social sciences—anthropology, ethnology, folklore, literature and other—the program included seven keynote addresses; 86 parallel panels; an ethnographic film festival; a book fair and book lunches as well as various additional social events. The keynote addresses—related to the three Congress sub-themes: “Shaping Lives,” “Creativity and Emotions,” and “Ecology and Ethics”—were delivered by renowned scholars in the field of ethnology, anthropology and the social sciences: Bjarne Rogan (Oslo University, Norway), Saskia Sassen (Columbia University, USA), Peter Aronsson (Linköpings Universitet, Sweden), Catherine Lutz (Brown University, USA) Valdis Muktupāvels (Latvijas Universitāte, Latvia), Amélia Frazão-Moreira (Universidade Nova de Lisboa), Mauro Almeida (Universidade Estadual de Campinas, São Paulo, Brazil) and Charles Briggs (University of California, Berkeley, USA).

**“Bell-Beaker International Conference: From Atlantic to Ural”**

*May 5-9, 2011, Poio, Pontevedra (Galicia, Spain)*

**Organizers: Maria Prieto-Martínez (University of Santiago de Compostela) and Laure Salanova (CNRS - France)**

The conference focused on the second and third millennia BC in Europe, with a special emphasis on the Bell-Beaker Culture, which extended over much of Europe and North Africa. Due to the complexity of these societies, each year an innovative theme of international relevance is selected. In 2011, the themes under debate were connected with all of the aspects in relation to the mobility of populations during the transition between the Neolithic and the Bronze Age, a period marked by profound changes in the economic, social and religious spheres. Participants sought a balance between the different elements of material culture that are indicators of mobility and circulation, and so the thematic coverage was extended to flint and pottery productions, archaeometallurgy, and craftsmanship in precious metals and amber. A central point was methodological innovation in the discipline with respect to the application of archaeometry. As a result new information on aspects of chronology, recent analyses of materials to discover the technology, origin and circulation of objects, and studies of paleoenvironmental or paleo-diet analyses raised important questions during the conference. Finally, at the organizational level expectations were far exceeded, where 36 oral presentations and 20 posters were given, with 103 participants from seventeen different countries in attendance.

**“Rethinking Intimate Labor through Inter-Asian Migrations”**

*June 6-10, 2011, TheBellagio Center, Bellagio, Italy*

**Organizers: Sara Friedman (Indiana U.) and Pardis Mahdavi (Pomona College)**

Over the past quarter century, women and men have migrated across Asia to engage in different forms of intimate labor as spouses, domestic workers, caregivers, and sex workers. This workshop, held at the Rockefeller Foundation’s Bellagio Center, questioned received categories for understanding these forms of migration by examining how they fundamentally reshape dominant models of family, citizenship, labor, gender, and sexuality in diverse Asian contexts. The workshop brought together an international group of researchers and NGO practitioners to explore convergences across modes of intimate labor migration that span East, Southeast, and South Asia, as well as the Gulf countries, and to interrogate the consequences of conflicts between policy and migrants’ lived experiences. Conference presentations combined detailed ethnographic analysis reflecting the diversity of

intimate labor migration experiences with theoretical and policy debates that complicate existing narratives about “Asian migration” and challenge artificial distinctions between forced and voluntary movement, formal and informal migration and labor, and legitimate and illegitimate statuses in host and receiving countries. Workshop outcomes will include an edited volume to be published by an academic press, special issues of migration journals, and a series of policy briefs on migration and labor in Asia.

**“Indigenous People and Museums: Unraveling the Tensions”**

*June 25-27, 2011, Indianapolis, Indiana*

**Organizer: Larry J. Zimmerman (Indiana-Purdue U., Indianapolis)**

An Inter-Congress of the World Archaeological Congress (WAC), “Indigenous Peoples and Museums: Unraveling the Tensions” was designed to explore concerns expressed by Indigenous peoples that museums regularly misrepresent their cultures, lives, and heritage. A key goal of the Inter-Congress was to discuss a wide range of divisive issues such as repatriation, control over intellectual property, and the lack of Indigenous voice in museum representations. The Inter-Congress also examined ways to reduce the problems, exploring several evidence-based, acceptable practices. In all, the Inter-Congress included 61 presentations in a wide range of formats. With slightly more than 100 registered attendees, there were 78 presenters from 11 countries and 17 Indigenous nations. The Eiteljorg Museum of American Indians and Western Art hosted an opening reception and provided admission to the Eiteljorg Indian Market and Festival where delegates got to meet nearly 140 artists, their families, and many attendees. As the third largest Indian Market in the United States, the market provided an excellent example of how Indigenous people can represent themselves in museum programming. At the closing plenary, delegates raised a number of important museum issues for possible consideration by the WAC Executive, referring them to the Inter-Congress organizers and the WAC Northern America region representatives to frame.

**“Biennial Meeting of the Association of Southern African Professional Archaeologists”**

*July 1-3, 2011, Waterford Kamhlaba United World College of Southern Africa, Mbabane, Swaziland*

**Organizer: Natalie Swanepoel (U. South Africa)**

The 2011 meeting of the Association of Southern African Professional Archaeologists (ASAPA) brought together professional archaeologists and students in southern Africa, as well as other international scholars whose research interests are centered on the sub-region. The conference provided an opportunity to discuss new finds and trends in the discipline with sessions focusing on the full chronological range of southern African archaeology—Early Stone Age through to the last 500 years, as well as sessions on identity and material culture, new developments in rock art studies and heritage management. The conference allowed for 65 paper and 40 poster presentations, as well as two round-table sessions on collections management in museums and Cultural Resource Management archaeology. A plenary session highlighted issues facing the practice of archaeology in southern Africa and the Biennial General Meeting allowed members to make decisions about the future of the Association. The 2013 conference will be hosted by the University of Botswana in Gaborone, Botswana.

**“Knowledge and Value in a Globalizing World: Disentangling Dichotomies, Querying Unities”**

*July 5-8, 2011, University of Western Australia, Perth, Australia*

**Organizers: Nicholas D. Harney and Gregory Acciaioli (U. Western Australia)**

The conference served as the first joint gathering of the International Union of Anthropological and Ethnological Sciences (IUAES), the Australian Anthropological Society (AAS), and the Association of Social Anthropologists of Aotearoa/New Zealand (ASAANZ). The event functioned both as a regular annual meeting for each association and as a unified conference, and it highlighted how contemporary epistemological and ethical debates have shaped recent developments within the discipline and informed popular discourses about the globalizing world. The critical examination and re-evaluation of anthropology’s basic categories of understanding and engagement was the subject of keynotes, plenary sessions and 59 panels, and ranged across many concerns. They included anthropology’s role in poverty alleviation, constructions and understandings of the Global North/South divide, migration, the ethical dimensions of the predominantly Euro-American domination of the discipline globally, education, anthropologists’ engagement with Indigenous populations, new directions in psychological anthropology, the popularization of anthropology, the problematic use of our signature concepts by other disciplines, legal, medical and environmental issues, creativity, religion, and art. Several panels addressed the conference subtheme of deconstructing dichotomies and unities conventionally deployed in anthropological theory. A film festival organized with the support of the Royal Anthropological Institute provided cinematic exemplifications of these themes.

**“Cultures, Encounters and Inequalities”**

*July 10-13, 2011, Federal University of Paraná, Brazil*

**Organizer: Cimea Barbatto Bevilaqua (Federal U. of Paraná)**

This conference was the ninth of the Reunión de Antropología del Mercosur (Anthropology Conference of the Mercosul—RAM) was attended by 1,746 registered participants from seventeen countries. Up to 1,500 papers were presented in workshops and round tables by professional researchers and graduate students from more than one hundred academic institutions. Participants at the conference were also treated to two engaging and thought-provoking speeches by specially invited guests: Dr. Verena Stolcke, senior professor at the Universidad Autónoma de Barcelona (Spain); and Dr. Esther Jean Langdon, senior professor at the Federal University of Santa Catarina (Brazil). The conference is an international biannual event that brings together anthropologists to debate ongoing research, as well as theoretical and political challenges faced by the discipline in South America. One of its main goals is the consolidation of a transnational network of anthropologists in the Mercosul region. “Cultures, Encounters, and Inequalities” highlighted the contemporary social contexts of plurality, transnationality, and identity processes, in their germinating capacity and in their potential of conflict. The quality of the papers and general discussions were testament to the growing strength of the RAM conference and the depth of anthropological research in the continent.

**“The Grammar of Knowledge Asymmetries: Conjunct/Disjunct Marking in Cross-Linguistic Perspective”**

*July 13-14, 2011, University of Colorado, Boulder, Colorado*

**Organizers: Simeon Floyd, Lila San Roque, and Elisabeth Norcliffe (Max Planck Institute)**

The purpose of this workshop was to bring together researchers with expertise on languages featuring a fascinating grammatical pattern historically known as a “conjunct/disjunct system.” As these terms are not entirely appropriate, participants arrived at a consensus to use the better term “egophoric system” instead. Egophoricity is a poorly understood typological phenomenon in which verbs are marked as “ego” (or “conjunct”) in first person statements and second person questions, and as “non-ego” (or “disjunct”) in other situations. This feature of shifting epistemic perspective between speakers and addressees has important implications for questions of social cognition and intersubjectivity. Wenner-Gren support made it possible to gather a unique group from institutions spanning five different countries and field sites representing all four major world areas where egophoric systems are attested: the Himalayas, the Caucasus, Papua New Guinea, and the Andes. Held at the Linguistic Society of America’s biennial Summer Institute, Day One was open to public attendance and Day Two featured closed discussions on a series of topics. The major result was the finding that, since egophoric systems are remarkably similar across unrelated languages, the pattern must reflect a widespread and recurrent cultural-cognitive tendency that had not until now been identified as such. Plans are underway to make the workshop results public in an edited volume.

**“The 2<sup>nd</sup> Human Evolution Workshop for Kenya Educators, 2011”**

*July 31-August 2, 2011, National Museums of Kenya, Nairobi, Kenya*

**Organizer: Frederick Kyalo Manthi (National Museums of Kenya)**

The Foundation provided funding through its Initiatives Program to the National Museums of Kenya, Nairobi, Kenya, to support a Human Evolution Workshop for Kenya’s high school teachers/educators. This is the second such workshop supported by the Foundation, the first was held in 2007. The Kenyan National Museums curate one of the largest collections of human fossils anywhere. These workshops are particularly important initiatives because of pressures from fundamentalist sectors in Kenya to remove human evolution from public display at the museum and from school curricula.

**“Anthropology Otherwise: Rethinking Approaches to Fieldwork in Different Anthropological Traditions”**

*September 1-5, 2011, Petnica Science Center, Valjevo, Serbia*

**Organizers: Andrew Hodges (U. Manchester) and Marina Simic (U. Belgrade)**

“Anthropology Otherwise” aimed to generate a dialogue between anthropology researchers involved in projects based in the former Yugoslav region and Eastern Europe, who work in different ethnographic traditions. This included those who use different models for ethnographic research, namely “immersion” (long-term fieldwork, often in one location) and “back and forth” (repeated short visits to a field site) models of ethnographic research. The aim was to discuss epistemological possibilities opened and closed by each of these models, and to examine how they complement one other. The conference was divided into four

sessions based around prominent themes: 1) thinking through the particularities of the different research methods; 2) rethinking the contributions of old ethnographies from the region; 3) exploring problems researchers conducting fieldwork in the region often come across; and 4) examining the place of sensory media in ethnographic research. The conference was unusual in its mode of organization. In recognition of the fact that participants would have strong commitments to different research traditions, we used a consensus-based decision making process in order to find common ground between different methodologies rather than having an oppositional debate. The use of consensus-based decision making was designed to understand in what ways the workshop process and experiences of participants have an effect on the knowledge produced, in particular, how organizational forms are key to understanding knowledge production.

**“Population in the Human Sciences: Concepts, Methods, Evidence”**

*September 7-9, 2011, Oxford University, Oxford, United Kingdom*

**Organizers: Philip Kreager (Oxford U.) and Stanley Ulijaszek (Oxford U.)**

The meeting was designed to bring together geneticists, anthropologists, demographers, epidemiologists, and others whose research reflects the growing convergence of disciplinary approaches to problems of population heterogeneity. A central focus was the concept of population itself: the principal historical forms this concept has taken; their relationships; and especially the ways in which new developments in scientific and historical research have changed what we understand to be populations and their combined social and biological nature. A powerful motor behind work presented at the meeting is recognition that a combination of methodologies is necessary to resolving major problems now faced by human populations. Instances addressed include AIDS, population aging, environmental impacts, stalled mortality transitions, the continuity of very low or high fertility, and problems facing interventions to improve health and the environment. Dissatisfaction with the fragmented state of population theory and analysis (which has for some time characterized many demographers, anthropologists, and population biologists) has in this way found empirical problems and modeling opportunities with which to rethink the status quo.

**“The 17th Annual Meeting of the European Association of Archaeologists (EAA)”**

*September 14-18, 2011, Oslo, Norway*

**Organizers: Egil Mikkelsen (Museum of Cultural History) and Friedrich Lüth (German Archaeological Institute)**

The 835 archaeologists who attended the EAA meeting in Oslo, Norway, came from 38 different countries within Europe and outside. Altogether 490 papers were collected and presented in 59 sessions, along with 90 posters. Sessions and round tables were divided into six thematic areas: “Interpreting the Archaeological Record” (24 sessions); “Cultural Heritage and the Formation and Articulation of Identities” (6 sessions); “Landscape and the Relationship between Society and Landscape” (10 sessions); “Harbour in Prehistoric and Historic Times” (1 session); “Perspective on Archaeology in the Modern World” (6 sessions); and “Archaeological Heritage Resource Management” (6 sessions). Chronologically, the contributions ranged from early Palaeolithic to the modernity and included current matters related with archaeology in Europe. The electronic and printed program contained abstracts of all the papers and posters, the same as a directory of the

participants. 39 archaeologists from Eastern and Central Europe were awarded the grant and were able to attend the meeting thanks to the Wenner-Gren Foundation. The grants covered mainly travel and accommodation expenses and to a lesser degree conference registration fee. This year's academic sessions and roundtable discussions were complemented by a variety of conference-sponsored social events and excursions to archaeological sites as well as by an exhibition of archaeological literature.

**“Developing International Geoarchaeology (DIG)”**

*September 20-24, 2011, University of Tennessee, Knoxville, Tennessee*

**Organizers: Calla McNamee and Boyce Driskell (U. Tennessee)**

This was the fifth periodic conference for Developing International Geoarchaeology (DIG). As the only conference series dedicated to the promotion of international collegiality within the field of Geoarchaeology, DIG provides a venue for international researchers to present and discuss a broad range of geoarchaeological topics. Through the application of geomorphology, soil sciences, sedimentology, petrography and archaeometry, geoarchaeologists address questions pertaining to land use practices, human-environmental interactions, landscape reconstruction, site formation processes, and trade and exchange. Although the methodologies within the earth sciences are theoretically universal, their applications vary depending upon local geomorphic, environmental, and archaeological contexts. By pulling together researchers from multiple regions, DIG promotes dialogue on new and alternative approaches to geoarchaeological problems. The specific goals of the fifth DIG were to: 1) explore current and innovative geoarchaeological methods and techniques; 2) discuss the challenges in applying these techniques to various geographic and archaeological settings; and 3) examine the application of earth science methodologies to broad anthropological questions. With the help of the Wenner-Gren Foundation, the conference was able to bring together participants from the United States, Canada, the United Kingdom, Germany, Russia, Greece, Mexico, the Philippines, Japan, Brazil, the Ukraine, and Vietnam.

**“Rice and Language across Asia: Crops, Movement, and Social Change”**

*September 22-25, 2011, Cornell University, Ithaca, New York*

**Organizers: N. Magnus G. Fiskesjo (Cornell U.) and John B. Whitman (Cornell U.)**

This workshop examined the beginnings and spread of rice agriculture in early Asia in light of the recent rapid advances in human genetics on human migrations; linguistic studies of language diversification; plant genetics; and archaeological research on agricultural beginnings in the region. It focused on the complex relationship between crops, language and sociocultural developments in early South, Southeast, and East Asia, which have not previously been discussed together on this scale but must be treated together not least because of how rice varieties in these different regions strongly suggest ancient contacts across Asia. While keenly aware of the important role of other food plants, not least contextually, our special attention was focused on understanding the emergent role of rice as a highly significant, dominant crop in early agricultural transformations and expansions across Asia, which in turn became a significant impetus for human population growth and for social and ecological changes resulting from the development of rice farming. Previous collaborative work by the workshop organizers having revealed significant crossdisciplinary differences, the workshop also considered the conceptual foundations for further

interdisciplinary communications and comparative discussion between the different scholarly fields involved, including anthropology, archaeology, linguistics, and genetics.

**“Locating Alternative Voices of Anthropology”**

***November 19-23, 2011, Ramakrishna Mission Institute of Culture, Kolkata, India***

**Organizers: Ajith Danda (Indian Anthropological Society) and Rajat Kanti Das (Vidyasagar U.)**

The Indian Anthropological Society organized this international symposium, which was co-sponsored by the Ramakrishna Mission Institute of Culture in Kolkata. The Anthropological Survey of India extended some logistic support toward smooth implementation of the program. The primary objective of the meetings, as the title of the symposium suggests, was to locate what could be the possible sources for identification of alternative voices of Anthropology. In addition, the symposium was planned to have some assessment of, and exposure to, the degree and nature of plurality of Anthropology as an academic discipline. Accordingly, attempts were made: 1) to explore whether there were any country-specific trends in defining the scope of the discipline; 2) to examine whether there were reflections of Anthropology as a body of knowledge in classical literature; 3) to decipher if there were any attempts toward anthropological analyses and interpretations in the works of “makers of the modern world,” as well as in the epics; and 4) to make an assessment of the extant of plurality of voices, as could be observed in theories and methodologies of Anthropology. Altogether 25 substantive papers were presented and discussed in the symposium.

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