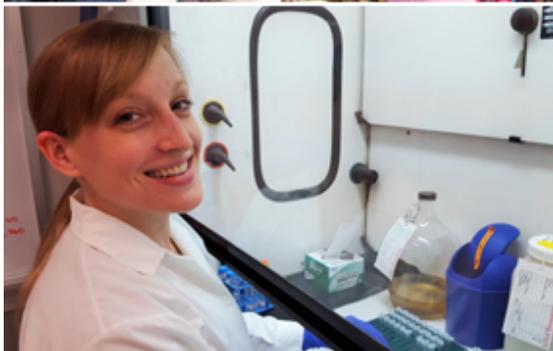




Wenner-Gren Foundation
supporting anthropology for **75** years

Reports on Completed Research for 2016



*“Supporting worldwide research
in all branches of Anthropology”*

REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2016. The reports are listed by subdiscipline, then geographic area (where applicable) and in alphabetical order. A Bibliography of Publications resulting from Foundation-supported research (reported over the same period) follows, along with an Index of Grantees Reporting Completed Research.

ARCHAEOLOGY

Africa:

DR. YONATAN CHEMERE, University of California, Berkeley, California, received funding in October 2014 to aid research on “A Closer Investigation of Early Complex Projectile Technologies at Porc-Epic Cave and Aduma, Ethiopia.” This study investigated lithic assemblages from two Late Pleistocene sites (namely, Porc-Epic Cave, and Aduma) in the Afar Rift of Ethiopia. Specifically, the study assessed previous suggestions that pointed artifacts in these assemblages represent some of the earliest instances of complex projectiles (i.e., mechanical propelled) use. The present study employed several independent analytical approaches to shed light on the beginning of such technology with decisive adaptive advantages. The study has identified several lines of evidence that strongly support previous inferences about indications of complex projectile technology at Porc-Epic, and Aduma. More importantly, it has laid the foundation for assemblage-level, site-specific, and regional trajectories of complex projectile and other technologies. The making and use complex projectiles is considered to have crucial cognitive and adaptive implications. Results of the present study enhance our understanding of the beginning and distribution of decisive technologies as well as complex behaviors.

DR. CARLA E. KLEHM, Washington University, St. Louis, Missouri, was awarded a grant in April 2015 to aid research on “Does Monumentality Hinge on Inequality?: Mortuary Bead Analysis at Megalithic Pillar Sites in Kenya 5000BP.” Megalithic architecture appeared suddenly in northwest Kenya 5000 years ago in tandem with animal domestication. As Lake Turkana’s levels dropped, pastoralists built “pillar sites”—massive feats of labor and coordination that represent one of the earliest instances of monumentality in Africa. Pillar site burials are highly ornamented, with thousands of beads made from stone, bone, and ostrich eggshell that would have been brilliant when worn: soft pinks, bright blues, forest greens, shiny blacks, and light purples. This phenomenon of material elaboration was brief, as monuments ceased to be built after a few hundred years. As the first comprehensive analysis of the bead assemblages excavated by the Later Prehistory of West Turkana Project, this research illuminates specific economic and social changes as herding took hold. Beads play a role in individual expression and shared social bonds within and between groups, and this analysis considers variables such as age, sex, and status. As an era of climate instability and economic innovation took hold, people felt compelled to procure a wide variety of minerals, gather together thousands of beads, and place them with their dead, suggesting a radical reconceptualization of self and society, and in the worlds of the living and the dead.

DR. DIANE E. LYONS, University of Calgary, Calgary, Canada, received a grant in October 2014 to aid research on “Slehleka Pottery Project.” Many societies in sub-Saharan Africa stigmatize practitioners of certain crafts. The antiquity of these practices is unknown. These practices are of interest to archaeologists because they contribute to social inequality across the continent. Ethnoarchaeological studies can provide greater understanding of the material and social practices associated with this phenomenon today. This project studied the material practices and history of the Slehleka (*Selekeleka*) female market potters in Tigray State in northern highland Ethiopia. These potters are referred to by other Tigrayans as Kayla, the local name for the Beta Israel, a Jewish sub-group that was removed from Ethiopia to Israel during the civil war (1974-1993). The study found that over the past century or longer, Beta Israel potters, who settled near Selekeleka, taught poor Christian neighbors how to make pots. The current Selekeleka technological style (*chaine operateire*) was documented and will be compared with those of potters in eastern and central Tigray to show their relationships. Ultimately the study will provide a regional perspective of Tigray’s contemporary pottery traditions, the material means to investigate marginalized craft history in Ethiopia and elsewhere, and it contributes to our understanding of how marginalized identities and social inequities are materially constituted in peasant communities.

DR. DARYL STUMP, University of York, York, United Kingdom, received a grant in November 2010 to aid research on “The Long-term History of Indigenous Agriculture and Conservation Practices in Konso, Ethiopia.” Although the majority of this grant was repaid due a major European Research Council award that covers the geoarchaeological component, this project examining the long-term history of terraced and irrigated agriculture at the World Heritage Site of Konso, Ethiopia, undertook a review of archives at the Frobenius Institute, Frankfurt, which holds the records of three anthropological expeditions to Konso carried out between 1934 and 1955, and the reports of three others undertaken between 1967–1974. These include the legacies of expedition participants, including unpublished notes, reports, sketches and photographs. These are highly significant data to address the assumption that this and other examples of so-called “indigenous” agriculture are necessarily sustainable on the basis of their apparent longevity. The Frobenius data, for example, records population changes, incidences of the abandonment of terraces, as well as changes in diet and cropping strategies. Crucially, however, the Frobenius expeditions understandably did not record pivotal processes of landscape formation that necessarily form part of an archaeological approach. These include significant differences in how fields are constructed, and that severe soil erosion denuded slopes prior to the construction of some terraces. Combining these data sources produces important insights that help assess the long-term sustainability of this agricultural landscape.

Asia and the Near East:

DR. KEVIN GIBBS, University of Nevada, Las Vegas, Nevada, was awarded a grant in October 2012 to aid research on “The Origins of Pottery in Japan: Production, Use and Environment.” The world’s earliest pottery was made in East Asia during the last Ice Age. Archaeological excavations in Japan have recovered pottery dating to as early as 16,000 years ago. Unlike in some other areas of the world, such as the Middle East where pottery was first made by farmers living in sedentary villages, in East Asia early pottery was made by hunter-gatherers. This project examined how early pottery in Japan was made and used, particularly during periods of changing environments as the glacial conditions of the Ice Age gave way to the warmer conditions of the Holocene. Pottery samples were collected

from a number of sites across Japan and examined using two approaches. Organic residue analysis methods were used to identify traces of foods that were processed or cooked in the pots. The collected samples show evidence for the use of aquatic species, indicating a close relationship between early pottery in Japan and marine and riverine resources, such as salmon. Other pottery samples were turned into slide-mounted thin sections to be analyzed under the microscope. This ongoing research will provide evidence for how the pots were made and whether they were exchanged between regions.

DR. MINGHAO LIN, University of Cambridge, Cambridge, United Kingdom, was awarded funding in August 2015 to aid engaged activities on “The Early History of Cattle Traction in North China.” The use of cattle labor was a milestone event in human history. After proposing cattle traction was successfully exploited in the Chinese Bronze Age in a doctoral dissertation, the aim of this project was to publicize its results. Such dissemination was carried out among cities across China (Jinan, Xi’an, Chengdu, Beijing, etc.) by means of giving lectures, organizing discussions, and visiting local museums. It turns out this kind of event provided a good platform for knowledge transfer among diverse audiences (academics and the public). Meanwhile, the role of zooarchaeology in understanding ancient civilizations has also given greater exposure in China.

SMITI N. STAUDT, then a graduate student at New York University, New York, New York, was awarded a grant in October 2015 to aid research on “Ingenuity in the Oasis: An Examination of Early Bronze Age Agricultural Communities in Oman,” supervised by Dr. Rita Wright. This project will investigate the socio-economic foundations of oasis communities during the Early Bronze Age (EBA, ca. 3100BCE – 2000BCE) in southeastern Arabia. These relatively small-scale communities demonstrate strategic organizational and subsistence choices in extreme environments and climates that led to the establishment of widespread oasis agriculture communities across the landscape. This project will operate as a contextualized study of settlement patterning and plant cultivation and usage amongst EBA oasis communities in southeastern Arabia through the integration of geospatial, ethnoarchaeological, and archaeobotanical analyses. Decision-making strategies of EBA inhabitants will be contextualized and analyzed using niche construction frameworks that focus on humans as agents of cultural change. This project will examine how EBA communities organized themselves, practiced plant cultivation, strategized decision-making, and, thus, contributed to the maintenance and spread of oasis agriculture communities, which provided the socio-economic foundations for development of complexity in southeastern Arabia.

Europe:

ADRIENNE C. FRIE, then a graduate student at University of Wisconsin, Milwaukee, Wisconsin, received a grant in April 2015 to aid research on “Cultural Constructions of Nature: Animal Representation and Use in Early Iron Age Southeastern Slovenia,” supervised by Dr. Bettina Arnold. This dissertation develops a holistic approach to investigate the place of animals in the cultural world of the Early Iron Age Dolenjska Hallstatt culture of southeastern Slovenia by engaging with both artifacts depicting animals and faunal remains in archaeological contexts. Conceptions of the animal world are examined using quantitative and qualitative analyses of animal iconography, which appears on non-perishable media including ceramics, glass, amber, and metals. Analysis of the zoomorphic dataset is the primary focus of this study and provides new insight into

conceptions of animals and the role of representational practices in this period. This animal imagery is compared to patterns of animal use reflected in faunal remains to more fully contextualize the importance of animals in everyday life. Drawing on multiple lines of evidence illuminates previously overlooked patterns linking cultural behaviors and ideologies, allowing a more nuanced interpretation of how the “natural world” was culturally constructed in the Slovenian Early Iron Age. The project contributes to a cross-disciplinary literature on how animals are embedded in preindustrial culture conceptually as well as physically.

LARA A. GHISLENI, then a graduate student at University of Wisconsin, Milwaukee, Wisconsin, was awarded funding in October 2014 to aid research on “Shifting Ground: Landscape and Mobility in Late Iron Age and Early Roman Southern England,” supervised by Dr. Bettina Arnold. This research engages with intercultural interaction, culture change and continuity, and the intersubjective constitution of identity, exploring how moving through the landscape creates the contexts for community formation and transformation. The specific focus is production, mobility, and land use during the Late Iron Age (100BCE–CE43) and Early Roman (CE43–CE150) periods in Dorset, southwest England, and the Middle Thames Valley, southeast England. The project investigates how activities and spatial configurations at seven case study settlements in each region articulate with the wider landscape, tracing synchronic and diachronic patterns of landscape utilization and inter-connection. The type, intensity, and distribution of activities will be examined in relation to spatial contexts for interaction, manifested in settlements, field systems, enclosures, trackways, and roads. GIS spatial analysis will explore and model potential routes connecting, and possibly disrupting, settlements and communities over time. The narrative is framed by a multilineal approach that engages with the heterogeneous processes of transformation and persistence within and across community and cultural boundaries, exploring how movement activates the contexts through which social networks and land use practices are articulated.

JEFFREY F. LEON, then a graduate student at Cornell University, Ithaca, New York, was awarded funding in October 2011 to aid research on “Not Just ‘Counting Sheep:’ Isotopic Approaches to the Minoan Political Economy,” supervised by Dr. Stuart Manning. An administrative archive from the Late Bronze Age complex at Knossos indicates that a substantial wool-production industry of at least 85,000 sheep, and several hundred shepherds existed on Minoan Crete. A smaller, but still substantial shepherding economy likely also existed on Late Bronze Age Cyprus. In both cases, a research focus on centralized settlements has led to a limited understanding of animal management practices and exploitation. This dissertation fieldwork grant provided support to perform isotopic analyses of strontium, oxygen, carbon, and nitrogen in sheep and goat remains from Late Bronze Age settlements in order to track flock mobility and shepherding strategies. These data help characterize the supply economies in the hinterlands of growing settlements. Over 300 samples were analyzed, and a biologically available strontium database was created for future work. Strontium and oxygen isotopes were most instructive and identified two primary shepherding strategies: a localized production strategy in which shepherds remained close to centralized sites, and a more prevalent longer-distance strategy in which shepherds maintained their sheep up to 50km from the major settlement where the animals were consumed. Oxygen isotopes provided seasonality data, indicating that most animals were born in the early spring, matching one modern Mediterranean birthing strategy.

JOHN O'HARA, then a graduate student at New York University, New York, New York, received a grant in October 2014 to aid research on "The Social Geographies of Personal Ornamentation in Late Glacial Franco-Cantabria," supervised by Dr. Randall White. This project will attempt to advance our understanding of the social behavior and inter-relationships of the hunter-gatherer groups which recolonized Northern Europe towards the end of the last Ice Age. At the peak of the last glacial period c. 20,000 years ago, most of Europe was depopulated save for sheltered parts of southern Europe known as refugia, where the sheltered local environment made survival possible. The subsequent 10,000 years witness the expansion of human populations, with large swathes of Europe recolonized by a cultural complex known as the Magdalenian. This project will examine the personal ornaments recovered from this period to access social geographies, exchange networks and mobility strategies of these hunter gatherers in the Franco-Cantabrian source region prior to and during the period of recolonization. This project will construct a typological and technological database of all ornaments recovered from Magdalenian sites in Franco-Cantabria, with the resulting database interrogated for regional or chronological patterning in ornament preference. Analysis of source of a number of decorative perforated teeth will be undertaken using stable isotope geochemistry, which will allow the identification of the geographic origin of these objects, and thus human mobility and exchange patterns.

Latin America and the Caribbean:

DR. DOUGLAS ARMSTRONG, Syracuse University, Syracuse, New York, received funding in February 2014 to aid engaged activities on "Archaeology of the Shift to Sugar and Slavery in Barbados: Public Interpretation." Findings from archaeological explorations of Trents Plantation have been presented to the Barbadian public through an exhibit organized with funding from the Wenner-Gren Foundation and support of the Barbados Museum and Historical Society. The exhibit, *Landscapes of Power and Resistance*, has been installed at the Barbados Museum and Historical Society as part of Barbados's celebration of the 50th anniversary of independence. The exhibit is has been linked with, titled "Freedom We Must Fight for It," commemorates the 200th anniversary of the 1816 slave rebellion in Barbados. The archaeological exhibit featuring findings from Trents Plantation had a formal opening in June 2016. The exhibit presents findings associated with three distinct and important archaeological contexts recovered from Trents Plantation. The exhibit explains how the site was rediscovered and it includes an interpretation of data recovered from the early settlement at Trents Plantation, a site associated with the initial English Colonial settlement of Barbados and materials related to the shift to sugar and slavery (Locus 1). The exhibit explains the significance of the shift to sugar and slavery beginning in the 1640s and presents data from Trents related to the emergence of a sugar plantation including data from the mansion house (Locus 1) and the enslaved laborer settlement (Locus 2). Finally, the exhibit includes preliminary data from a newly discovered archaeological context—Trents Cave (Locus 3), a site containing evidence of 18th century African Barbadian ritual practice and resistance. The formal opening of the *Landscapes of Power and Resistance* exhibit of findings from Trents Plantation included lectures and site tours open to the public.

ANCIRA E. BACA MARROQUIN, then a graduate student at University of Illinois, Chicago, Illinois, was awarded a grant in April 2014 to aid research on "Provincial Economy in Chinchaysuyo: Imperial and Local Ceramic Distribution and Consumption, Asia Valley, Central-Coast, Peru," supervised by Dr. Partick Williams. This doctoral

research project investigated the multidirectional core-periphery interplay with focus on theories of expanding empires and provincial economy. More specifically, it examined the differing economic participation that intermediate elites and commoners of a non-state coastal society engaged with the Inca Empire, the largest ancient economic system ever recorded in the Americas. To examine economic participation, this research focused on ceramic distribution and consumption patterns of intermediate elites and commoners in the Asia Valley, Peru. For three months in 2015, a team of experienced Peruvian archaeologists led by the grantee excavated five units inside three household types (elite, local elite, and commoner). Data recovered from these excavated households suggests that these social groups participated of complex distribution networks and consumption patterns that allowed them to have a varied access to Inca regional and local ceramics differing in quantity and quality. Only certain elite houses had access to Inca materials but not access to regional ceramics. In contrast, the local elite houses have access to regional ceramics, but did not have access to imported Inca wares. These groups established multiple distribution networks and consumption patterns that varied not only by social group but also by site and by architectural space during the Late Horizon (AD1400–1532) in the Asia Valley. During the Late Horizon, households in the Asia Valley participated of the imperial economy as Inca, regional, and local ceramics were distributed and consumed following a multi-directional pattern differing from a more hierarchical relation previously defined for economic interactions during the Late Horizon.

PEIYU CHEN, then a graduate student at University of Pittsburgh, Pittsburgh, Pennsylvania, received funding in April 2015 to aid research on “Household Practice and Early Social Inequality: Huaca Negra, Viru Valley, Peru,” supervised by Dr. Elizabeth Arkush. Huaca Negra is a preceramic site located in the north coast of Peru. Current projects have redefined the site as a Late Preceramic artificial mound, which contains both domestic and communal activities. Four occupation phases are identified based on archaeological stratigraphy and Carbon-14 dating results: 1) 5000–4600BP: intermittent human activity; 2) 4600–4100BP: beginning of sedentary life; 3) 4100–3600BP: construction and use of mound; 4) 3600–3100BP: post-mound, Initial Period occupation. Unearthed materials from Huaca Negra can be categorized into three kinds of economic activities: subsistence economy, craft production and exchange, which will be compared between phases for further investigating and for discerning developmental trajectory of early social inequality and complexity. Bourdieu’s idea of interchangeable forms of capitals will be taken as a framework to interpret observed changing pattern through time. Although most artifacts are still under analysis, the change of subsistence activities and increasing interregional exchange through time can be suggested. The excavation shows that this mound is a result of the accumulation of long-term occupation, which implies that, while social heterarchy did exist in Huaca Negra, social hierarchy in this community might not be as significant as other contemporaneous sites in north coast of Peru.

DR. ROBYN E. CUTRIGHT, Centre College, Danville, Kentucky, received funding in April 2015 to aid research on “Local Identity, State Strategies, and Borderland Politics in the Middle Jequetepeque Valley, Peru.” This project investigated domestic life in the multiethnic frontier community of Ventanillas in northern Peru from 1100–1400AD. It focused on how households at the ceremonial and political middle valley center of Ventanillas were articulated with adjacent coastal and highland states, and how local ethnic identity was informed by broader regional interactions. Fieldwork conducted in 2016 documented public architecture and investigated hillside terraces, which had been hypothesized to represent a lower class residential neighborhood. However, excavations

suggest they were actually inhabited by residents with broad access to high status goods in a coastal tradition but a diet more focused on local middle valley resources. Excavations supported the hypothesis that Ventanillas was not subject to tight administrative control by coastal states. Rather, it seemed to exert local autonomy in negotiated coastal politics, while incorporating elements of coastal and highland material culture and practice into a local, multiethnic middle valley tradition.

DR. JONAS GREGORIO DE SOUZA, University of Exeter, Exeter, United Kingdom, was awarded funding in April 2015 to aid research on “House Architecture and Community Organization: Exploring Alternative Pathways to Complexity in the Southern Brazilian Highlands,” supervised by Dr. José Iriarte. The aim of the project was to understand the function of large-scale domestic architecture in pit house villages of the Taquara/Itarare Tradition, Southern Brazilian Highlands, and their role in the emergence of complex societies in the region. The excavations at site Valmor Baggio—a large, dense and well-planned pit house settlement—revealed significant differences between structures of distinct sizes, as well as between different sectors of the site. The inner precinct, located on a hilltop, exhibits formal architecture revolving around the oversized House 1, with 16m diameter and an original depth of 4m. The results of the excavations show that House 1 differs from other structures not only in its size and privileged location, but also in the presence of fine ceramics, rites of cyclical conflagration and entombment, and a long, uninterrupted occupation spanning three centuries. Dwellers of oversized House 1 consolidated the structure as a permanent reference in the community, periodically raising new floors on top of old ones, providing links with the history of the house and past generations. The results of the project show an interplay of corporate and aggrandizing strategies in the origin of complex societies in the Southern Brazilian Highlands.

DR. SARAH E. JACKSON, University of Cincinnati, Cincinnati, Ohio, received funding in October 2014 to aid research on “Classic Maya Material Worlds: Using Cultural Models to Transform Archaeological Practice and Interpretation.” This project investigated how Classic Maya individuals understood the objects that archaeologists characterize as “artifacts,” and applied this Maya material perspective to modern archaeological practices in order to transform how we interpret excavations at Classic Maya sites. To accomplish this, the project focused on three activities: reconstructing elements of a Classic Maya perspective on the material world (including characteristics that Maya people used to describe objects, indicators of special objects exhibiting elements of personhood, and examination of what “counts” as an artifact); building a digital recording system that accommodates standard archaeological documentation of excavation and documentation that reflected Maya understandings of objects; and using this recording system during an excavation season at the site of Say Kah, Belize. Using this system facilitated examination of different characterizations of artifacts (impacting recognition of spatial distributions and activity areas), prepared project members to interpret materials differently (e.g., recognizing certain artifacts as ritually important, but also as candidates for personhood), and prompted excavators to discuss and record information about object contexts in a more inclusive fashion. The contributions of the project were both theoretical, yielding new insight into a particular culture’s ideas about the material world, and applied, impacting how artifacts are interpreted.

DR. J. CAMERON MONROE, University of California, Santa Cruz, California, was awarded funding in April 2015 to aid research on “Architecture and State Formation in the Atlantic World: Geophysical Survey and Testing at Sans Souci, Haiti.” The Milot

Archaeological Project (MAP) examines an example of state formation from the early modern Atlantic World: the short-lived Kingdom of Haiti (1811–1820), which emerged in the years following the Haitian Revolution. The MAP is a partnership between researchers in the Institut de Sauvegarde du Patrimoine National, the Université Nationale du Haïti, the University of California, Santa Cruz, and the University of Arkansas. It examines the royal palace site of Sans-Souci and its environs, in Haiti's Parc National Historique du Nord. Sans-Souci was a central place in the creation of royal power in the Kingdom of Haiti, providing a unique window onto the material landscape of state building in the past. The project seeks to answer two essential questions: 1) did the Kingdom of Haiti represent a sharp break with, or rather did it draw from earlier forms of power in the region; and 2) did the Kingdom of Haiti restructure and routinize the social lives of its citizenry, or rather was it focused largely on public spectacles that sat suspended above everyday social life? To address these questions, the researchers deployed architectural methods to determine whether the complex at Sans-Souci evolved organically out of colonial era plantation architecture, representing either the symbolic cooption of pre-revolutionary political authority, or rather broke with local traditions, materializing new forms of political authority within this nascent Caribbean state. In 2015, with support from the Wenner-Gren Foundation for Anthropological Research, the Committee on Research at UCSC, and the Center for Advanced Spatial Technologies at University of Arkansas, the team of researchers launched a topographic and geophysical survey that included archaeological excavations in targeted areas of the royal complex. This season of fieldwork identified tantalizing evidence for possible features predating the structures visible on the site today, some of which proved to date to the colonial era. This evidence supports our initial hypothesis that Sans-Souci may represent architectural continuities with the colonial period.

LIZETTE A. MUNOZ, then a graduate student at University of Pittsburgh, Pittsburgh, Pennsylvania, received a grant in April 2014 to aid research on “Cuisine and the Conquest: Contrasting Two 16th Century Native Populations of the Viceroyalty of Peru,” supervised by Dr. Marc Bermann. This project contrasts indigenous foodways at two Early Colonial (AD1540–1570) sites in the Viceroyalty of Peru. Unlike in other regions of Spanish America, in the Andes research on foodways has been slow to develop and has focused on Spanish (peninsular or criollo) rather than native households, and on meat rather than plant consumption. Research at the sites of Malata, Peru, and Porco, Bolivia, provides a comparative window onto foodways in two contemporaneous, but very different, populations: a doctrina village, and a community of industrial workers, respectively. The results of the Malata soil sample analysis have generated: 1) new insights into native experience in the Pre-Toledan era, a period about which relatively little is known from either archaeological or written sources; 2) better understanding of early Colonial dietary patterns in the Andes; and 3) more nuanced and alternative approaches to study of culture contact and ethnogenesis by incorporating multiple lines of evidence relating to everyday practices. This project offered learning opportunities to local archaeology students that aimed at solidifying the idea that archaeobotany is actually an accessible, rich, and still largely untapped, line of evidence.

DR. TATSUYA MURAKAMI, Tulane University, New Orleans, Louisiana, was awarded funding in April 2014 to aid research on “Pathways to Urbanism in Formative Central Mexico: Tlalancaleca Mapping Project.” Tlalancaleca was one of the largest settlements before the rise of Teotihuacan in Central Mexico and likely provided cultural and historical settings for the creation of Central Mexican urban traditions during later periods. This study combined full-coverage ground survey, surface collection, manual auger probe, test

excavations, artifact analysis, and examined diachronic changes in socio-spatial organization. The results demonstrate that the settlement started from a series of dispersed residential groups around 800BC and the eastern part of the site was transformed into an arena for major civic-ceremonial activities sometime during the Middle Formative period (ca. 650–500BC). The spatial extent, population size, and the scale of monumental construction increased through time coupled with some reorganization of neighborhoods, changes in the central axis of the site, and the diversification of social integrative facilities during the Late Formative period (ca. 500–100BC). The Terminal Formative period (ca. 100BC–AD200) probably represents the apex of Tlalancaleca as seen in the enlargement of monumental structures. A substantial settlement shift in residential areas suggests a changing position of Tlalancaleca in the larger network of sociopolitical and economic relations in Central Mexico, which is likely associated with state formation at Teotihuacan.

North America:

LEE BLOCH, then a graduate student at University of Virginia, Charlottesville, Virginia, was awarded funding in April 2015 to aid research on “Collaborative Archaeology, Muskogee History Making, and Living Mound Landscapes,” supervised by Dr. Jeffrey Hantman. Between August 2015 and July 2016, the grantee undertook research with membership of an eastern Muskogee (Creek) tribal town, referred to via the pseudonym, Talwa. This research investigated Talwa people’s relationships with ancestral places and materialities, framed as a collaborative archaeology of Indigenous knowledge and history-making practices within vital landscapes inclusive of animals, plants, insects, and ethereal beings. Over the course of research, thirty-four ancestral sites and five quarry sites were visited with community members representing chronological periods ranging from the Middle Archaic into the recent past and present. During these site visits or pilgrimages, focus was placed on how people moved through the landscape and created meaning via encounters and exchanges with spirits and ecologies. In addition, the grantee recorded oral traditions, participated in the ceremonial cycle, studied Talwa cosmology under the ceremonial leadership, and learned about stone, copper, and shell crafts that reproduce archaeologically known designs. This research facilitates greater understanding of Muskogee historical perspectives and cosmologies, the materiality of spiritualities, and the production of the past in contested landscapes.

DR. LYNN GAMBLE, University of California, Santa Barbara, California, received a grant in April 2014 to aid research on “Shell Mounds, Landscape, and Social Memory among Hunter/Gatherers: El Montón, Santa Cruz Island, California.” Although recent investigations of shell mounds associated with hunter-gatherers are generating new interpretations about the meaning of mounds, these issues have not been a focus of research in southern California. With its 45 house depressions, other features, and mortuary data, El Montón on Santa Cruz Island, California, served as an ideal site to investigate the meaning of mounds, the intentionality of their construction, and their symbolism. Archaeological and geophysical methods were successfully used with funds from Wenner Gren to address the occupational history of El Montón, its formation, and its meaning. Ground Penetrating Radar (GPR), augering, and detailed stratigraphic excavations delineated the original landform of the mound and up to the three meters of cultural material overlaying it. These same methods determined that the red abalone features were not continuous across the site but occurred instead in patches, suggesting that they may have been remains of feasting events. The AMS dates, intact nature of the shells, and rare faunal and floral remains in the

abalone features support the idea that these were probably the remains of feasting and not just quotidian activities. This project has provided strong evidence that the mound at El Montón was not just an accumulation of refuse but was a socially constructed landscape where people lived in houses, buried their dead, and performed ceremonies.

NATALIE G. MUELLER, then a graduate student at Washington University, St. Louis, Missouri, received a grant in April 2014 to aid research on “A Case Study in Agricultural Practice and Domestication: Knotweed in Eastern North America,” supervised by Dr. Gayle J. Fritz. Erect knotweed (*Polygonum erectum* L.) is a lost crop that was cultivated by the indigenous people of eastern North America for over a millennium. It is an annual herbaceous plant that produces edible, starchy seeds similar to those of buckwheat. By c. 900BP, erect knotweed had been domesticated. Domesticated assemblages of knotweed achenes from sites in Illinois and Arkansas differ from modern achenes in that they are larger, fruit dimorphism is absent, and their fruit coats are thinner and more permeable. Recovering ancient DNA (aDNA) from domesticated erect knotweed could help explain how agricultural practice led to these changes, but aDNA analysis could not proceed because genetic variation within genus *Polygonum* in eastern North America was poorly understood. The goals of this research were to screen plastid DNA from *P. erectum* and closely related species for phylogeographic markers and to generate whole genome sequence data to develop a reference genome. Plastid genome variation was found to be extremely low and is not suitable for addressing questions of phylogeography or domestication. Assembly of a reference genome is underway, and summary statistics are provided. Preliminary analysis indicates that this resource will provide enough information to design an ancient DNA capture experiment, as proposed. Two uncarbonized assemblages of erect knotweed preserved in dry rockshelters were radiocarbon dated in anticipation of aDNA extraction in the next phase of this project. One of the dates obtained (Cold Oak rockshelter site, cal. 1733–1224BCE) is among the earliest known for cultivated erect knotweed.

BRADLEY D. PHILLIPPI, then a student at Northwestern University, Evanston, Illinois, received funding in April 2014 to aid research on “A Diachronic Investigation of Labor Relations on a Plural Farmstead, Long Island, 1700–1885,” supervised by Dr. Mark W. Hauser. This project examines the transition from enslaved to free labor and how new relations between those imposing labor and those implementing it unfolded in daily practice at the household level. The context is an eighteenth- and nineteenth-century plural farmstead in Setauket on Long Island, New York, and known locally as the Thompson House. Research for this project was primarily field-based and included intensive excavations to recover archaeological evidence—macro and micro artifacts, soil chemical, and activity areas and features—to comparatively measure change overtime in the organization and use of domestic space. Results indicate that significant changes to the built environment and use of yard space accompanied the transition to wage labor in New York State. Overtime, free nonwhite workers became less visible in the domestic landscape than were their enslaved predecessors, as new spaces of labor inside and outside the home either relocated or concealed their work. Moreover, the evidence illustrates how free nonwhite workers coped with their new conditions of existence. Overall, this project reveals the utility of a labor perspective in locating marginalized groups from acutely plural sites, where diverse people engaged in intensive interaction, intimately shared objects, and inhabited similar spaces.

General and Comparative

DR. BRIAN LARKIN, Barnard College, New York, New York, received funding in April 2013 to aid research on “The Media System of Empire.” This project examines the protocols, circulatory forms, and storage mechanisms by which information was moved and stored at different points in British imperial history. Empire is the projection of political power across space and difference (be it ethnic, racial, linguistic, or religious). The movement of information is central to the command and control structure of Empire but this movement relies upon a material base of files, memos, dispatches, and other documents that organize and delimit how it is that transmission takes place. This base has often been the unexamined, taken-for-granted infrastructure that allows Empire to operate. Drawing upon archival research at the Colonial Office and India Office, UK, and the National Archives of Nigeria and Sri Lanka, this project charts the emergence, fashioning, and transformation of the file as a communications technology of Empire. It examines in detail the standardization and routinization of the colonial office and its information infrastructure and how these changed over time.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

BRIAN J. ADDISON, then a graduate student at Harvard University, Cambridge, Massachusetts, received a grant in October 2012 to aid research on “Coping with Collisions: Calcaneal Trabecular Bone Structure, Impact Resistance and the Evolution of Bipedalism,” supervised by Dr. Daniel E. Lieberman. This study investigated how humans evolved to resist repetitive impact forces to the heel by studying patterns of variation and the mechanical function of trabecular bone, frequently cited as a “shock- absorber,” from the hominoid calcaneus. A comparative study used microCT to test whether *H. sapiens* calcaneal trabecular bone volume fraction (BVF) differed from chimpanzees and gorillas and if calcaneal trabecular BVF varied between *H. sapiens* populations. An experimental study tested whether there was a trade-off between the work-to-failure (or toughness) of trabecular bone and the energy dissipation of trabecular bone based on trabecular BVF. Data from the comparative study was then used in conjunction with the experimental data to determine how the human calcaneus resists repetitive impacts. The results indicate that there is a trade-off between work-to-failure and energy dissipation based on BVF, and that human calcaneal trabecular bone favors toughness over energy dissipation. The results also suggest significant declines in human calcaneal trabecular BVF after the Pleistocene. These results indicate that human trabecular bone in the calcaneus resists impacts by being tough rather than acting as an energy dissipater, and that the toughness of trabecular bone in human calcaneus may have changed significantly since the Pleistocene.

CHRISTINA BERGEY, then a graduate student at New York University, New York, New York, received a grant in April 2013 to aid research on “The Effects of Interspecific Hybridization on MHC Diversity in Wild Baboons,” supervised by Dr. Todd Disotell. The grantee undertook a population genomic study of anubis (*Papio anubis*) and hamadryas (*P. hamadryas*) baboons and their naturally occurring hybrids in Awash, Ethiopia. The study used new genomic sequencing technology to provide insight into the primates’ evolution as well as the dynamics of the contact zone between the two species. Using genome-wide data generated from samples collected since the 1980s, the study was able to identify regions of their genomes that exhibit outlier patterns of divergence and introgression. The work found that neuroactive genes have had a large role in the evolution of the two species, which differ in social structure and mating strategy. Further investigation of the hybrid animals’ genomes identified other neuroactive genes that were preferentially pulled or blocked from passing through the hybrid zone. The project is among the first to use the power of comparative genome-wide data from wild populations to uncover the genetic underpinnings of behavior in natural settings. Furthermore, as a hybrid zone between socially complex primates, the focus of the work serves as a model for the admixture that occurred in our own lineage with archaic hominins such as Neandertals.

DR. LAURA BIDNER, University of California, Davis, California, received funding in February 2016 to aid engaged activities on “Clever Prey and Wary Predators: Using Monkey–leopard Dynamics to Communicate Local Ecological Connections.” This Engaged Anthropology project not only successfully conveyed to the local Kenyan community important results about the dynamic relationship between two clever primate species, baboons and vervet monkeys, and their most significant predator, the leopard, but it also fostered a sense of excitement and unbridled fun around learning and discovery. The grantee spent six weeks visiting conservation clubs at schools around Mpala Research Centre in Laikipia, Kenya. At these meetings, the grantee led activities that included mimicking the alarm calls of baboons and vervets, playing predator-prey games, and

viewing camera trap photos of the games, and using footprint guides to identify animal tracks around school grounds. At the annual Community Conservation Day in Laikipia, one club even passed on what they learned about leopard-primate interactions to the entire community. The enthusiasm exhibited by students and educators to continue the activities after the grantee's departure gives hope that her project will have a lasting impact on the future of anthropologically-based inquiry and conservation in Kenya.

KATELYN BOLHOFNER, then a graduate student at Arizona State University, Tempe, Arizona, received funding in October 2015 to aid research on "Conquest and Conversion in Islamic Iberia (AD711–1492): A Bioarchaeological Approach," supervised by Dr. Jane E. Buikstra. Contact between distinctive ethnic and religious groups often results in tense social boundary negotiations, persecution, and even genocide and war. Major religious groups in modern conflicts have a deep history of tense cultural negotiations, and close study of past social interactions provides crucial new perspective. The 8th century conquest of Iberia by Muslim Arab and Berber forces from North Africa, and the subsequent 800-year period of political and social change, offers an ideal context for such research. The dynamics of the "Islamization" of Iberia remain contested. Migration once was invoked as the primary vehicle of Islamic influence, but conversion increasingly is regarded as a key component of change. This project proposes that conversion altered social group affiliations among those living in southern Iberia, and that resultant patterns of intermarriage are recognizable by means of altered biological patterns of phenotypic variation. Through the examination of over 1,000 Iberian and North African individuals, this research employs biodistance analysis, mortuary analyses, and historical sources to investigate the degree to which conversion contributed to the spread of Islam in southern Iberia.

DR. JESSICA F. BRINKWORTH, University of Montreal, Montreal, Canada, received a grant in April 2013 to aid research on "The Evolutionary Impact of Plague on Human Immune System Function." The geographic distribution of a primate population can strongly influence immune system evolution. *Yersinia pestis*, the causative bacterium of the Black Death, has been proposed to be on the strongest agents of pathogen-mediated selection in human history. Until approximately 100 years ago, *Y. pestis* was primarily encountered by Eurasian populations. During the 14th century outbreaks, *Y. pestis* is thought to have killed almost 50 percent of the European population. As such it has been implicated in the selection of immune loci in European populations. To date, however, there has never been a functional study to examine how European vs recently exposed populations (i.e. West African) to support these assertions of *Y. pestis*-mediated selection. This study challenged a target host cell of *Y. pestis*, derived from people of European and African ancestry with lysate from *Y. pestis*. These populations appear to mount different genomic responses to *Y. pestis*, perturbing genetic pathways and orchestrating immune gene co-expression differently.

DR. KELSEY N. DANCAUSE, University of Quebec, Montreal, Canada, received a grant in April 2015 to aid research on "Effects of Prenatal Psychosocial Stress on Birth Outcomes in Developing Countries: Filling the Knowledge Gap Using Validated Surveys in Vanuatu." Psychosocial stress during pregnancy affects not only the mother, but also her child. For example, both acute distress (such as following a highly stressful event) and chronic or long-term psychosocial stress have been associated with low birthweight. Unfortunately, most studies of prenatal stress are in industrialized nations. We need more studies from low- and middle-income countries. This project's objective was to address this knowledge gap in Vanuatu, a lower-middle income country in the South Pacific. Researchers collected data on

acute distress among 961 women following a cyclone in 2015, and chronic stress and depression from approximately 1300 women in 2016. Birth records were collected to compare maternal patterns with infants' characteristics at birth. Results demonstrated high levels of acute distress following the cyclone. Patterns were similar among pregnant and non-pregnant women. Major risk factors included greater number of children and low dietary diversity following the cyclone. Acute distress levels remained high one year after the cyclone. Researchers are currently analyzing patterns between these measures and infant birthweight, which will guide more detailed assessments of child development among families at risk and protective factors that might buffer women from the effects of stress during pregnancy.

KELSEY M. ELLIS, then a graduate student at University of Texas, Austin, Texas, was awarded a grant in April 2015 to aid research on "Grouping Dynamics of Woolly Monkeys (*Lagothrix poeppigii*) in Amazonian Ecuador," supervised by Dr. Anthony Di Fiore. This project examines the within and between group association patterns of woolly monkeys at the Tiputini Biodiversity Station, Ecuador, with emphasis on evaluating the hierarchical and flexible nature of woolly monkey societies. Utilizing an analytical framework, called social network analysis, this study will determine if woolly monkeys form predictable grouping levels consistent with other multilevel societies such as geladas, hamadryas baboons, and some colobines. During the research phase, six months of data were collected on range use and social interactions among woolly monkeys in four neighboring groups. In addition to observational data, over 175 fecal samples were collected to assess genetic relatedness among focal individuals. Microsatellite genotyping is nearly complete and will be combined with observational data to investigate how kinship, reproductive status, and attraction to others of the same age and/or sex class influence observed grouping patterns. As one of the first investigations of the social dynamics of a New World primate from an explicitly multilevel perspective, the results from this work may bring new and important perspectives to the understanding of sociality in human and non-human primates as well as provide a critical comparative dataset in which to examine the importance of genetic relatedness in maintaining affiliative relationships within and across units of a modular society.

PEDRO FERNANDEZ, then a graduate student at Stony Brook University, Stony Brook, New York, received a grant in October 2014 to aid research on "The Functional Morphology and Quantification of Metatarsophalangeal Joint Shape and Congruence in Anthropoids," supervised by Dr. William Jungers. In the broadest sense, Anthropology is the study of humans, past and present. Arguably, the transition to our uniquely human gait—terrestrial bipedalism—is the hallmark of our lineage separating us from the other primates. Because of its direct contact with the substrate, the foot must adapt to changing locomotor repertoires over time. To better understand forefoot evolution, a detailed morphometric analysis using modern 3D shape analyses was conducted on extant anthropoid and fossil hominin forefoot elements in order to discern functional signals within the metatarsophalangeal joints (MTPJs). Shape analysis results showed that hypothesized functional forefoot morphologies were well captured, and although some signals of general terrestriality are present in MTPJ form, the total morphological pattern seen in the human condition is unique and likely reflective of bipedalism. Fossil hominins tended to fall more closely to humans in their MT head morphology, and this is especially true in the lateral digits, suggesting an earlier evolutionary re-organization of the non-hallucal metatarsals for bipedalism while maintaining a grasping hallux for arboreality. Phalangeal base morphology was less derived than MT head morphology in fossil hominins, perhaps due to the dual

functional roles the pedal phalanges play in arboreal pedal grasping and terrestrial bipedalism.

DANIEL R. GREEN, then a graduate student at Harvard University, Cambridge, Massachusetts, was awarded funding in April 2104 to aid research on “Experimental Reconstruction of Seasonal Rainfall for Paleoclimate Research,” supervised by Dr. Tanya Smith. Multiple theories of human evolution propose that seasonal climates influenced the emergence of unique human behaviors. These theories are difficult to test due to the challenges of reconstructing past seasonal environments. Fossil and archaeological teeth can help resolve these difficulties because teeth contain important information about past seasonal climates, animal behavior, development and evolution. This project used techniques including cutting-edge x-ray microtomography, Markov Chain Monte Carlo and optimization methods to build a comprehensive model of enamel mineralization in sheep molars. With the support of Wenner-Gren funds, researchers tested this model and its relevance to climate reconstruction by measuring oxygen isotopes (atomic variants) in sheep subject to an experimental water switch. Tooth isotopic spatial patterns revealed multiple mineralization waves that accurately reflect drinking water history, and support new theories of enamel biomineralization involving mineral phase transitions. With optimization this new mineralization model can reconstruct precipitation histories from small samples of tooth enamel with striking fidelity. These results will advance paleoclimate reconstructions and help illuminate the complex relationships between climate, behavior and human evolution with greater precision.

DR. CHERYL KNOTT, Boston University, Boston, Massachusetts, received a grant in February 2014 to aid engaged activities on “Gunung Palung Orangutan Project: 20 Years of Research and Conservation.” In August 2015, Engaged Anthropology funding supported a two-day symposium to celebrate over 20 years of research and conservation at the Cabang Panti Research Station, in Gunung Palung National Park, Borneo, Indonesia. Attendees included over 100 Indonesian government officials, local leaders, students and faculty from the local universities, and current and former scientists and research assistants. Fifteen invited speakers shared their results covering the station’s history, orangutan and ecological research, and conservation issues and actions. A free outdoor evening event was held for several hundred community members and included musical performances by local traditional groups and a slideshow by National Geographic Photographer and researcher, Dr. Tim Laman, highlighting the amazing biodiversity of the park. The symposium concluded with a field trip to the Gunung Palung Orangutan Conservation Program’s Bentangor Environmental Education Center, where participants learned about education and conservation activities, watched local artisans making handicrafts and walked the nature trail. This was followed by an optional one-week trip to the Research Station. The symposium was a huge success, educating and inspiring Indonesian and Western scientists and the local community, solidifying and building relationships, and ensuring continued support and collaborative research in the years to come.

MELISSA ANN LIEBERT, then a graduate student at University of Oregon, Eugene, Oregon, was awarded a grant in October 2013 to aid research on “Psychosocial Stress and Culture Change among Indigenous Amazonian Shuar: Integrating Developmental, Biological, and Cognitive Perspectives,” supervised by Dr. Lawrence S. Sugiyama. Studies among indigenous populations suggest that psychosocial stress is an important pathway through which sociocultural changes associated with market integration (MI) shape human biology; however, few studies have examined how MI influences children’s perceptions of

the shifting cultural milieu and how these experiences become biologically embodied to impact stress and health. To address these issues, this project integrated methods from biological and cognitive anthropology to elucidate how MI affects the psychosocial stress response of indigenous Shuar children from Amazonian Ecuador. This study examined these relationships among 195 children experiencing varying degrees of MI by measuring two biomarker indices of stress (diurnal cortisol profiles and allostatic load including measures of cortisol, Epstein-Barr virus antibodies, C-reactive protein, and growth), cultural models of lifestyle success, and lifestyle data indicative of MI exposure. Findings suggest that children living in households with more modern features and consumer-based goods display higher cortisol levels upon waking. Moreover, children residing in more market-integrated communities maintain beliefs, behaviors, and item ownership that more closely align with the regional model of lifestyle success, potentially due to increased access to specific resources. This project illuminates how MI influences children's experiences of culture change and, in turn, their stress and health.

DR. FREDRICK MANTHI, National Museums of Kenya, Nairobi, Kenya, received funding in October 2015 to aid research on "A Renewed Investigation of the Pliocene Sediments at Lomekwi, Nachukui Formation, Kenya." The sedimentary rocks in the Omo-Turkana Basin in northern Kenya and southern Ethiopia are well-known for their vertebrate fossil remains, which include numerous hominins. Deposited mainly between 4.2–0.7Ma, the sediments have contributed significantly to understanding of human ancestry. So far as is known, the fossil record from sediments dated between 3.9–3.0Ma is generally poor in Kenya. This time period bears information critical to understanding the evolutionary history of Pliocene hominins, and key questions such as: how hominin taxa such as *Australopithecus anamensis*, *Australopithecus afarensis*, *Kenyanthropus platyops* and early *Homo* related to one another. With support from the Wenner-Gren Foundation, a West Turkana Palaeo Project (WTPP) team recently investigated sites at Lomekwi in northern Kenya, dated at between 3.5–3.3Ma. The investigations aimed at recovering hominin remains and other fauna in order to provide insights into the faunal record around 3.4 Ma, and to inform on the environmental conditions at the time. Lomekwi is the type locality of *Kenyanthropus platyops*, a taxon named from a nearly complete cranium and another maxilla. This fossil represents a lineage distinct from that of the contemporaneous *A. afarensis*. The flat face of *K. platyops* has been compared to that of *Homo habilis*, hinting at a possible phylogenetic link between these taxa.

ERIN E. MASTERSON, then a graduate student at University of Washington, Seattle, Washington, received funding in October 2014 to aid research on "Putting Teeth into the Developmental Origins Hypothesis: Early Childhood Ecology, Enamel Defects and Adolescent Growth," supervised by Dr. Daniel Eisenberg. Like a window into the past, adult teeth may reflect early childhood ecology. Dental enamel on the permanent maxillary incisors calcifies incrementally during early childhood (1–4 years of age), is highly sensitive to biological stress, and doesn't repair over the life course. Bioarcheological findings have indicated an association between enamel hypoplasia (EH) in the permanent dentition and early mortality among skeletal remains, suggesting dental enamel may be a retrospective marker of early childhood ecology. This project assessed whether EH is a marker of early childhood ecology and predictor of adolescent anthropometrics in a contemporary population. Researchers conducted analyses using data from 349 Tsimane' adolescents in Amazonian Bolivia, collected between 2002–2010 and in 2015. The study investigated associations between malnutrition-related childhood exposures and EH in the permanent central maxillary incisors. It also evaluated EH (as a marker of early childhood experience)

in relation to anthropometrics in adolescence. Researchers observed an EH pattern that was nearly ubiquitous in the study sample, but did not fit the typical linear/grooved pattern described in the malnutrition literature. Our findings indicate relationships between EH and early childhood growth stunting, immune activation, and helminth infection as well as with shorter height and lower weight in adolescence.

JAIME MATA-MIGUEZ, then a graduate student at University of Texas, Austin, Texas, received a grant in October 2013 to aid research on “Assessing the Genetic Impact of Aztec and Spanish Imperialism in Mesoamerica,” supervised by Dr. Deborah A. Bolnick. Historical and archaeological evidence indicate that pre-Hispanic and Spanish imperialism had a profound demographic impact on Mesoamerica. The emergence of successive city-states in the Basin of Mexico prompted political rearrangements and changing patterns of migration, while the Spanish conquest in the 16th century led to new patterns of migration/gene flow between Mesoamerican populations and with Europeans. Even though these events may have drastically changed the genetic composition of Mesoamerican populations, their genetic effects are largely unknown. To clarify these effects, the grantee analyzed genome-wide markers in DNA from ancient and present-day residents of Xaltocan, a polity in the Basin of Mexico that was conquered by the Tepanec state in 1395, incorporated into the Aztec empire in 1428, and conquered by Spaniards in 1521. Research identified genetic discontinuities over time at Xaltocan that were associated with the Tepanec and Aztec conquests, demonstrating that these events had important demographic and genetic consequences. This project also found very low levels of European admixture and showed that changes in genetic diversity during the colonial period were largely due to immigration from other native populations. Thus, this project illustrates how anthropologists can gain important insights about human history by integrating archaeological, historical, and genetic evidence.

ALEXANDER MIELKE, then a graduate student at Max Planck Institute, Leipzig, Germany, received a grant in April 2015 to aid research on “Social and Cognitive Complexity in Chimpanzees and Sooty Mangabeys,” supervised by Dr. Roman Wittig. Humans have evolved advanced socio-cognitive skills to facilitate cooperation, which we use in many contexts. Amongst others, humans possess abilities to monitor and manipulate their own and others’ social relationships to flexibly adapt to changing social realities. We also monitor the behavior of our cooperators to adapt our own behavior to theirs and maximize the benefit of the cooperation. Non-human primates also form cooperative relationships, and act towards common goals in a coordinated fashion, but species differ in their cognitive abilities. To understand which factors of the social system of a species drives these differences, sooty mangabey and Western chimpanzees were studied in Taï Forest, Côte D’Ivoire, as they represent different social systems common in old-world primates. Results showed that in mangabeys, the ability to influence bonding attempts of others by intervening into grooming bouts was restricted to dominant individuals, while rank played a small role in chimpanzees, increasing the latter’s flexibility in bond manipulation. Both species incorporated knowledge of their own and others’ social relationships when intervening. Field experiments using snake models were conducted to test the level of coordination and social awareness found in mangabey predator encounters, and will be compared to previous chimpanzee experiments.

MELANIE JAYNE MILLER, then a graduate student at the University of California, Berkeley, California was awarded a grant in April 2015 to aid research on “Social Inequality and the Body: A Multiple Method Approach in a Prehistoric Colombian Population,”

supervised by Dr. Sabrina Agarwal. This doctoral research investigated the ways that dietary practices and physical activity/labor are intertwined with aspects of social identity and social inequality. The Muisca culture is often described as a complex chiefdom, with much research devoted to understanding social inequality related to status and rank. This study used a multiple-method approach to analyze human skeletal remains from the archaeological site of Tibanica (Soacha, Colombia). Sixteen radiocarbon dates place the site's occupation from about 1000–1400AD, with abandonment prior to Spanish arrival in 1536-7. For this research, the variables of sex, age, and social status were examined in relation to three areas where inequality may be expressed and evidenced in the body: diet, activity, and skeletal health. Analysis of human food consumption patterns revealed significant differences in diets between males and females, particularly related to greater maize (corn) access for males. Activity patterns indicate a gendered-division of labor, with men's work emphasizing lower body strength and also favoring right-hand dominated activities (possibly related to agriculture) while females show significant upper body strength and symmetry (likely related to food preparation). The results of this research indicate that while social status may have been one important aspect of social inequality, another salient aspect of everyday life for the Tibanica peoples was inequality between the sexes.

DR. NANCY MOINDE, National Museums of Kenya, Nairobi, Kenya, was awarded a grant to aid engaged activities on "The Human-baboon Interface: Implications for Wildlife Conservation and Management in Laikipia County, Kenya." Dissemination of research findings is central for promoting continual research and implementing innovative approaches to management and conservation of wildlife. The grantee's dissertation research tested socio-ecological and Wildlife Value Orientation theory to examine adaptive social behavior in olive baboons in response to different anthropogenically modified land use systems and how they shape patterns of human-baboon interactions and symbiosis in Laikipia County, Kenya. This study used various dissemination strategies to inform communities, wildlife managers/guides, researchers and wildlife management institutions using different educational channels, such as, wildlife management training forums, academic field school lectures, wildlife conservation institutional newsletters, research symposium and scientific conferences to promote values that alleviate tolerance and affiliative interactions towards baboons and potentially other wildlife. This study aimed at exemplifying on the value of applying integrated theoretical approaches with the aim of formulating informed practical solutions that foster human-wildlife coexistence and guide wildlife management policy.

CORINNA A. MOST, then a graduate student at University of California, San Diego, California, received a grant in October 2014 to aid research on "Effects of Maternal Responsiveness and Secondary Attachments on the Social Development of Olive Baboons," supervised by Dr. Shirley C. Strum. This project investigated the process through which initially socially naïve olive baboon infants (*P. anubis*) become socially skilled adults, able to navigate large and complex relationship networks. In particular, it focused on two specific factors that might influence individual variation in the development of these social abilities: maternal responsiveness and presence of alternative (or "secondary") attachments. Over the course of twelve months, behavioral data was collected on the interactions between mother and infants and between infants and other animals in two distinct troops. These troops differed in the amount of time they had been exposed to an invasive plant species, which has become a consistent source of calories and has speeded up the reproductive parameters of females in the troop exposed to it the longest. Analysis of mother-infant proximity revealed that infants in this latter troop spent significantly less time on the nipple or being carried by

their mothers, and that they started to travel independently of her earlier than infants in the other troop. Further analysis of the data will indicate whether this is due to decreased maternal responsiveness (e.g. earlier rejection), and what consequences it has on the infants' social development and on the development of alternative attachments.

OLIVER PAINE, then a graduate student at University of Colorado, Boulder, Colorado, received a grant in October 2014 to aid research on "Investigating the Nutritional and Mechanical Properties of Potential Hominin Plant Foods in African Savanna Microhabitats," supervised by Dr. Matthew Sponheimer. Analyses of carbon stable isotopes recovered from hominin dental enamel reveal that plants using the C₄ photosynthetic pathway (chiefly tropical grasses and some sedges) were significant components of australopith diet. Surprisingly, approximately 75 percent of the diet of the hyper-robust species, *Paranthropus boisei*, consisted of C₄ foods requiring paleoanthropologists to reassess the dietary pressures that likely influenced selection for the robust craniodental features exhibited by australopiths. Unfortunately, our understanding of how C₄ plants may have functioned as hominin dietary resources is hindered by a lack of data. This study begins to fill that gap by quantifying the mechanical and nutritional properties of wild plants (both C₄ and non-C₄) from South African savanna microhabitats. Plants were collected over four field seasons (two wet seasons and two dry seasons) and were separated into their constituent plant organs (e.g., leaf, stem, root) for mechanical and nutritional analyses. Mechanical analyses were performed in the field using a Lucas portable mechanical tester and nutritional analyses were conducted at the University of Colorado Boulder. The data produced reveal that plant physiochemical properties vary across microhabitat, season, and species and exhibit a complexity that must be accounted for in order to construct informative models of hominin dietary behavior.

DR. MICHAEL PANTE, Colorado State University, Fort Collins, Colorado, received funding in April 2016 to aid research on "The Paleo Diet: Carnivory and Human Evolution." This project tracks the carnivorous diet of the genus *Homo* at Olduvai Gorge, Tanzania through the analysis of fossil animal bones that preserve traces of hominin and carnivore feeding in the form of carnivore tooth and stone tool butchery marks. The focus of this study was on the Oldowan/Acheulean transition, which is marked by the appearance of a new species of human ancestor, *Homo erectus*. Three fossil assemblages (HWKEE, MNK Main, and FC) excavated by the Olduvai Geochronology and Archaeology Project (OGAP) were studied for traces of hominin feeding behavior and their ecological interactions with carnivores. Preliminary results show that hominins at the sites exploited a diverse range of fauna ranging from small antelopes to elephants. They accessed both flesh and marrow from carcasses and were competing with the carnivorous animals at the sites including both mammalian carnivores and crocodiles. Further analyses hope to reveal the relative timing of hominin and carnivore access to carcasses, the specific mammalian carnivores that hominins were competing with and the tool types they were using to butcher animals. Data will be compared between these sites to examine behavioral and ecological shifts associated with the appearance of *Homo erectus* and its more advanced Acheulean technology.

DAVID BURCH PATTERSON, then a graduate student at George Washington University, Washington, DC, was awarded funding in October 2014 to aid research on "Ecological Niche Evolution in *Homo* and *Paranthropus* at East Turkana, Northern Kenya," supervised by Dr. Rene Bobe. Placing early Pleistocene hominin evolution within well-defined ecological framework has been a longstanding goal of paleoanthropology. Understanding the relationship between ecosystem dynamics and hominin biology during this period is

critical to testing hypotheses that seek to explain the influence of the environment on the morphological and behavioral adaptations of our ancestors. This study contributes to the body of literature focusing on understanding this relationship in the East Turkana paleoecosystem between 2.0–1.4Ma, an interval that documents many important morphological and behavioral changes in the hominin clade. By integrating stable isotope geochemistry with other proxies of paleoecosystem structure, this project found that: 1) among ecologically diverse large-bodied mammals in the East Turkana ecosystem, only *Homo* shows a significant dietary change; 2) the East Turkana paleoecosystem was heterogeneous across space, which was potentially related to distance from ancient water resources; and 3) hominins were a small component of the East Turkana large mammal community and persisted through intervals that witnessed dramatic shifts in abundance within contemporaneous mammalian lineages.

KATHLEEN S. PAUL, then a graduate student at Arizona State University, Tempe, Arizona, received funding in October 2015 to aid research on “Developing an Infrastructure for Biodistance Analysis Using Deciduous Dental Phenotypes,” supervised by Dr. Christopher Stojanowski. Bioarchaeologists often employ heritable dental data and spatial analysis of cemeteries to infer biological/social group composition in prehistoric societies. Yet, few studies have verified the accuracy of these methods for recognizing *child* relatives using *deciduous (baby)* teeth. The funded dissertation research addresses this issue by developing an infrastructure for incorporating deciduous teeth into biodistance research; this involves analyzing the developmental program underlying deciduous dental characters and evaluating the performance of deciduous (versus permanent) trait sets for accurately reconstructing genealogies. Crown size and shape data were collected from dental casts representing approximately 720 individuals of documented genetic relation. Biological distances generated from deciduous data were compared to known genetic distances between individuals to determine how traits can be used to accurately reconstruct genealogies. These distances were then compared to those generated from permanent characters as well as “environmental distances” generated from health history data to identify potential developmental/environmental factors that influence crown form. Finally, approximately 3,000 heritability estimates were generated for observable dental characters—these represent baseline data impacting several academic disciplines, including dentistry and forensic odontology. Project results empirically ground-truth several untested assumptions that form the basis of biological distance analysis and explore the effects of environmental/developmental factors on tooth crown form.

SHELBY STACKHOUSE PUTT, then a graduate student at University of Iowa, Iowa City, Iowa, received a grant in October 2014 to aid research on “Experimental Investigation of the Co-evolution of Language and Toolmaking in the Brain: A fNIRS Study,” supervised by Dr. Robert G. Franciscus. One of the biggest mysteries of human evolution is why we have such large brains and how our ancestors acquired such exceptional intelligence. Our extreme reliance on technology has set us humans and our ancestors apart from other primates for more than three million years. It is no coincidence then that tools from the distant past may hold the clues to solving this mystery because they represent all that is left of ancient minds at work. This study used neuroimaging technology to determine which areas of the brain of modern-day humans become most active as they make two types of tools from the past: one from as early as 2.6 million years ago (Ma) known as the Oldowan industry, and the other from 1.75Ma known as the Acheulian industry. The analysis of the brain imaging data revealed that Acheulian toolmaking requires higher-order cognition than Oldowan toolmaking. Selection for individuals who could store and manipulate more information and

therefore make the most productive Acheulian tools may have been a prime driver for the evolution of large brain size in humans.

DR. ELLEN E. QUILLEN, Texas Biomedical Research Institute, San Antonio, Texas, was awarded funding in October 2012 to aid research on “Persistent Tanning as a Novel Adaptation to Ultraviolet Radiation in Indigenous Americans.” The evolutionary history of human skin pigmentation has been studied extensively but the role of evolution in shaping tanning, a major response to UV exposure, has not. This research tested the hypothesis that increased tanning capacity and—most importantly—persistence of acquired pigmentation has evolved in Indigenous Americans. Protection from future damage due to persistence of acquired pigmentation over an extended period would offset the initial UV damage caused by the tanning response. In this study, 129 participants with self-reported European and Indigenous-American ancestries were exposed to safe, controlled doses of UV radiation on 10mm patches of their lower backs. The reddening of the skin was measured after 24 hours while the tanning response was measured after seven days. After 28 days, the persistence of the tanning response was measured. 600,000 genetic variants were genotyped for each individual and used to determine genetic ancestry, which was compared to the persistence of the tanning response. Proportion of Indigenous-American genetic ancestry was found to be negatively correlated with persistence of tanning. Analysis is ongoing to identify specific genes contributing to this variation in tanning persistence.

DR. GIANCARLO SCARDIA, Universidade Estadual Paulista, Rio Claro, Brazil, received a grant in October 2014 to aid research on “Chronology of the Early Paleolithic in the Wadi Zarqa, Jordan.” Funding supported a geologic and archeological study in the Zarqa Valley (Jordan), where several large clusters of Early Paleolithic tools were discovered in early 1980s and late 1990s by previous archeologic expeditions. The aim of the project was to provide a reliable age for the Early Paleolithic tools and to improve knowledge about the tempo and mode of the first migration of *Homo* out of Africa. The study included a field trip in Jordan to collect samples for laboratory analyses and to find new archeologic evidence. During the field work several hundred new artifacts were discovered. They consist of choppers, cores, flakes, and retouched pieces, and they are ascribable to a full Oldowan technology. The sediments where the Early Paleolithic tools were found and some volcanic rocks exposed all around in the area were sampled for paleomagnetic and radiometric ($^{40}\text{Ar}/^{39}\text{Ar}$) analyses. The laboratory results documented a quite old age for the Oldowan tools, ranging from ca. 2.5 million years to almost 1 million years, suggesting an earlier age for the first human migration out of Africa.

DARSHANA FAY SHAPIRO, then a graduate student at Rutgers University, New Brunswick, New Jersey, was awarded a grant in April 2014 to aid research on “The Functional Anatomy of Travecular Bone in the Iliac of Living and Fossil Primates,” supervised by Dr. Robert S. Scott. The goals of this project were to determine whether the internal architecture of the primate ilium (a bone of the pelvis) is diagnostic of locomotor mode and what locomotor behaviors cause specific spongy bone patterns. To accomplish this, six species (humans, baboons, macaques, chimpanzees, orangutans, and siamangs) were selected to represent the locomotor regimes of living Old World primates (bipedalism, terrestrial quadrupedalism, arboreal quadrupedalism, knuckle-walking, quadrumanous clambering, and brachiation). Twenty-four complete hips of adult, wild-shot individuals of both sexes of the non-human primates were selected from museum collections, with human skeletal material coming from the Texas Archaeological Research Laboratory, for CT scanning at UT-Austin's High Resolution X-Ray CT Facility. Analysis of the scan data was

carried out using image analysis software. Some extremely preliminary findings from the baboon and siamang scans suggest that baboons tend to have higher bone volume fractions (a measure of relative bone density) than siamangs do. This seems to support one of the more specific hypotheses of this project: that forelimb-dominated locomotor modes (like brachiation) result in less dense spongy bone in the lower ilium, because brachiating primates do not habitually place the kinds of loads on their ilia that terrestrial quadrupeds like the baboon do.

GABRIELA M. SHEETS, then a graduate student at Emory University, Atlanta, Georgia, received funding in April 2014 to aid research on “Intimate Microbes, Global Bodies: The Social Production of Infant Health in El Salvador,” supervised by Dr. Carol Worthman. This study investigated how the micro ecology of the human gut and macro politics of gender, labor, food and biomedicine intersect to shape the biology of infants from a semi-rural village in El Salvador. Within the first year of life infants acquire a dynamic community of microbes called the intestinal microbiome. It is believed that a rich and diverse microbial ecology is important for current and future health. Although researchers have suggested that selective factors for microbial diversity are embedded in the ecologies of early childhood, a paucity of research has qualitatively explored these factors. Support from this grant allowed the grantee to conduct a longitudinal, biocultural investigation examining how distal transformations in social, political, and economic systems defined new patterns of family life, household dynamics and childcare, shaping the most proximal inner-life of the infant intestinal tract. Extensive participant observation in study households revealed new mediators of microbial exposure and clear indications that early childhood ecologies significantly impact the developing microbiome. This work contributes to anthropological scholarship by illustrating a novel way that individuals come to embody and biologically express socially and politically formed conditions.

DR. ANNE STONE, Arizona State University, Tempe, Arizona, was awarded a grant in October 2014 to aid research on “Next-Generation Genetic Analyses of Tuberculosis in Ancient Native Alaskans.” DNA was extracted from thirteen Alaskan individuals with diagnostic lesions of skeletal tuberculosis (TB) to investigate two hypotheses. The first hypothesis was whether prehistoric TB in Alaska was caused by TB strains that are most closely related to strains found in southern hemisphere seals and also recovered from ancient South American human populations. The second hypothesis was whether new strains that were most closely related to those prevalent today in Europe were introduced into Alaska soon after European contact. After preliminary testing, four samples were selected for target enrichment and TB genome sequencing. This resulted in recovery of more than 80% of the TB genomes from three samples. Radiocarbon dating indicates are that these samples are from individuals who died post-contact. Initial data analyses show that the three Alaskan strains are closely related to modern *M. tuberculosis* Lineage 4 (L4) strains, which is the lineage that is commonly found in Europe and the Americas today. Continuing analyses will assess how these strains are related to the L4 subgroups distributed around the world today.

JESSICA STONE, a graduate student at the University of Oregon, Eugene, Oregon, received a grant in April 2015 to aid research on “Investigating Population Origins and Dispersals in a Remote Oceanic Archipelago through aDNA and Isotopic Analyses,” supervised by Dr. Scott Fitzpatrick. This project sought to research prehistoric population movements in Remote Oceania using genetic, isotopic, and archaeological lines of evidence. Currently, the direction and origins of initial human settlement are somewhat unclear for

Micronesia, including Palau in the northwestern tropical Pacific. The Chelechol ra Orrak site in Palau is the oldest cemetery in the region, and has great potential to fill a number of gaps in our existing knowledge of early population dispersal into Remote Oceania. This study uses a transdisciplinary approach combining ancient DNA and isotopic analysis of human skeletal material with archaeological fieldwork to investigate the origins and subsequent mobility of prehistoric settlers within the archipelago. Archaeological fieldwork has expanded the number of burials excavated from Chelechol ra Orrak, while radiocarbon dates from Ucheliungs Cave, where additional fieldwork took place, date to the earliest known range of occupation for the archipelago. Preliminary aDNA findings indicate shared haplogroups with Island Southeast Asia, while isotopic analyses have identified possible individuals of non-local origin. This research contributes significantly to our understanding of population dispersal and mobility in prehistoric island environments.

DR. DAVID STRAIT, Washington University, St. Louis, Missouri, received a grant in April 2015 to aid research on “The Phylogenetic Relationships of *Australopithecus sediba*.” This species exhibits an unexpected mosaic of primitive and derived traits that have suggested to some researchers that it lies near the ancestry of the genus *Homo* (the genus to which modern humans belong). If true, then interpretations of its behavior, ecology, diet, and locomotion may provide valuable insights as to why the earliest members of our genus diverged from australopiths (a diverse group of fossil humans living in Africa between 4.2 and 1.4 million years ago that almost certainly includes the ancestor of *Homo*). However, the phylogenetic relationships of this species have not yet been firmly established. The project undertook an independent assessment of the phylogenetic relationships of *A. sediba* by adding its character data to an existing database of early hominin cladistic characters. The research team traveled to South Africa to view the original fossils of this species, as well as those of other early hominins. The resulting cladistic analysis revealed that *A. sediba* is nested within a clade (group) of species corresponding to the members of the genus *Homo*. This finding corroborates the hypothesis that *A. sediba* may have special relevance to understanding our ancestry.

DR. MARTIN SURBECK, Max Planck Institute, Leipzig, Germany, was awarded funding in May 2014 to aid research on “Intersexual Relationships in Bonobos (*Pan paniscus*), a Multi-male Multi-female Society with Male-female Co-dominance.” This research project was set up to study the nature and the reproductive relevance of long-term relationships between the sexes in one of humanity’s closest living relatives, the bonobo (*Pan paniscus*). Bonobo society is characterized by co-dominance between males and females and by only mild levels of contest competition among the males for access to fertile females. A comparison of long-term datasets from five chimpanzee and two bonobo communities reveal species difference in sex-specific association patterns. Whereas all chimpanzee communities are sexually segregated, no such segregation is found in bonobos indicating a potential reproductive relevance of intersexual relationships. However, an analysis of the paternities at LuiKotale bonobo study site reveals a higher reproductive skew among bonobo males than in all published chimpanzee datasets. The increase in female control over mating and a better confusion of ovulation seems to increase male reproductive skew, which is the opposite of what is often assumed in models of human evolution. Furthermore, unlike in chimpanzees, the presence of a mother in the community increases the chances of her son to sire offspring. So unlike intersexual relationships between unrelated individuals, the relationships between mothers and sons have an impact on male reproductive success in bonobos.

DR. LARISSA SWEDELL, City University of New York, Queens College, New York, New York, received a grant in October 2012 to aid research on “The Adaptive Value of Social Bonds in a Multi-Level Primate Society.” Baboons have long been recognized as important for understanding human evolution. Hamadryas baboons are particularly instructive as they share many aspects of their sociality with humans, including strong male bonds, long-term mating bonds, and a multilevel society. In particular, parallels can be drawn between the evolution of hamadryas baboons and human evolution in the late Pliocene or early Pleistocene. The higher costs of reproduction faced by Plio-Pleistocene females are commonly thought to have been alleviated by a strengthening of male-female bonds (a “sex contract”) or by the assistance of post-reproductive females (the “grandmother hypothesis”). Both of these social arrangements could have been present simultaneously in our ancestors if they developed a multilevel society such as that characterizing hamadryas baboons. Key to this scenario is the ability for multiple types of social and reproductive bonds to operate at different levels of society, whereby each level serves a different reproductive or ecological function. In this study, the likelihood of this scenario is tested by investigating the fitness benefits of social bonds in hamadryas baboons as an analog for similar processes during human evolution. This study is still ongoing and we are continuing to collect data in order to address these questions.

CATALINA VILLAMIL, then a graduate student at New York University, New York, New York, was awarded funding in April 2015 to aid research on “The Evolution of Cranial Diversity in Hominins: The Interactions between Cranial and Postcranial Change,” supervised by Dr. Susan C. Anton. Hominins, the group that includes humans and our ancestors, are characterized early on by a shift from quadrupedalism to bipedalism—from walking on four legs to walking on two legs. Genus *Homo* is further characterized by the evolution of a large brain and small jaws but early hominins, and especially early *Homo*, display a diverse set of traits in the skull. Becoming bipedal fundamentally altered the relationships between the skull and the rest of the skeleton, potentially influencing evolutionary change in the head. This project addresses whether the shift to bipedalism resulted in changes to the anatomy and relationships of the head and the neck to determine whether becoming bipedal made the evolution of hominin cranial variation easier. The grantee used three-dimensional renderings as well as linear data of a sample of mammals ranging from koalas to lorises to humans. Preliminary results indicate that there is no influence of locomotion on skull evolution, but that many aspects of anatomy that do change in hominins, such as brain size and size of the face, may have interacted to create a “snowball” effect that increasingly favored diversity and variation, ultimately resulting in the evolution of modern human facial form.

DR. LAURA S. WEYRICH, University of Adelaide, Adelaide, Australia, was awarded funding in October 2014 to aid research on “Discovering Past Health Impacts in South America: A Perspective from Ancient Dental Calculus.” The microorganisms within the human body (or “microbiota”) perform essential functions for human health. Alterations to microbiota are linked to systemic diseases, including obesity, diabetes, heart disease, cancer, arthritis, and mental health. Several studies have shown that “Westernized” human microbiota linked to disease are drastically different from non Western hunter-gatherers. The modern microbiome responds rapidly to changes in diet and disease, but the historic events that led to different types of human microbiota remain unknown. The recent discovery that ancient dental calculus (calcified plaque) contains a detailed fossil record of microbiota provides a unique opportunity to identify past events and factors that shaped these diverse bacterial communities. Here, this project sequences 162 ancient calculus

samples from South America to investigate how cultural, environmental, and dietary changes shaped human microbiota, and determine how bacterial communities were altered when Europeans arrived on the continent. This in-depth analysis serves as a keystone study to understand how significant changes in culture and diet, especially those introduced by human admixture and invasion, can impact microbiota and the long-term human health.

LINGUISTICS

DARIA BOLTOKOVA, then a graduate student at University of British Columbia, Vancouver, Canada, was awarded a grant in October 2014 to aid research on “Betwixt and Between: Studying Processes of Language Hybridization among Sakha Youth,” supervised by Dr. Patrick Moore. This dissertation examines generational processes of language change and hybridization in multilingual indigenous communities. How aware of language change are different generations of speakers, and how does this awareness affect generational attitudes towards hybrid forms of language-use? Based on a year-long ethnographic study of the linguistic practices of indigenous Sakha youth in the Russian Far East, this research theorizes how language hybridization emerges and evolves over time, and documents its effects on the attitudes, identities, and ideologies of younger generations of Sakha speakers. Sakha youth creatively appropriate Sakha and Russian linguistic expressions in response to pressures to conform to standard styles of speaking by adults. This research identifies key factors driving language hybridization in the Sakha community, and suggests areas where accommodating hybrid language practices may help to reduce feelings of alienation, marginalization, and disaffection endemic among youth in multilingual indigenous communities in Russia, and around the world.

CHRISTA BURDICK, then a graduate student at University of Massachusetts, Amherst, Massachusetts, received funding in October 2014 to aid research on “Imagining a New Alsace: The Branding of Place and the Production of Ethnolinguistic Identity,” supervised by Dr. Jacqueline L. Urla. This project investigated the mobilization and production of cultural and linguistic difference as economic added-value in the development of a place-branding campaign in Alsace, France. In the context of globalized capitalism, countries, cities, and regions often seek to reframe local heritage as attractive to international markets. Alsace presented a particularly complex example of place branding for its historical and still contentious cultural and linguistic diversity. With the adoption and implementation of the 2016 French regional reform, which reorganized France’s 22 regions into 13, fusing the recently branded Alsace with two neighboring regions, branding Alsace became all the more complex. This research sought to track the forms of “Alsatianness”—particularly those marked as linguistic—produced through branded representations of the region and its inhabitants, as well as the ways such narratives are circulated, ignored, or reconfigured by the population they are intended to represent. Employing methods of semi-structured and unstructured interviews, participant observation, and linguistic landscapes, research findings show that brand identities produced by a regional elite were often repurposed, ignored, or reinterpreted to fit local contexts, often regardless of the original intent of the brand.

DR. PAJA FAUDREE, Brown University, Providence, Rhode Island, received a grant in October 2012 to aid research on “Magic Mint: A Linguistic Ethnography of the Global Salvia Trade.” This research explored how interconnections among people, words, and things collectively shaped global trade in salvia, one of the world’s newest “drugs.” Though the mint genus has many species, one – *Salvia divinorum*—is hallucinogenic. Traditionally used by indigenous Mexicans during religious curing and divinatory rituals, salvia has—over the past decade—become a global commodity, sold worldwide by cyber and other vendors. During this period, a range of people began competing to determine the plant’s value, including pharmaceutical researchers, who see in its unique biochemical properties the promise of groundbreaking drugs; politicians seeking to ban the plant, who link its usage to diverse social ills; and users, who celebrate the plant’s benefits and “advertise” them in online videos documenting their experiences. This project studied the contested field

surrounding salvia by jointly analyzing the political economies and semiotic ecologies that envelop the plant. Taking the salvia case as a “natural experiment” whose recent origins and contained scope can shed light on other cases, the study argues that understanding the mechanisms by which formally local products “go global” requires integrated attention to both symbolic and material practices, as only then can scholars grapple with value in the fullest sense.

JESSICA POUCHET, then a graduate student at Northwestern University, Evanston, Illinois, was awarded a grant in October 2014 to aid research on “Conservation and Conversation: Language and the Politics of Participatory Forest Management in Tanzania,” supervised by Dr. Shalini Shankar. This project ethnographically examined participatory conservation governance in the protected rainforests of Tanzania’s East Usambara Mountains with an innovative approach that uniquely bridges linguistic anthropology with political ecology. Despite the claims of democratic participation and equal partnership underlying participatory arrangements, the extent to which marginalized residents of protected areas can influence the process is heavily circumscribed. In such political-ecological pursuits to shift land use, value, and tenure, language and communication occupy a central role. Yet scholars of such arrangements have yet to explicitly focus on language. The grantee therefore used the tools of linguistic anthropology developed specifically to address questions of hierarchy, agency, and participation to investigate the communicative mechanisms through which social inequality and ecological degradation emerge in participatory conservation models, as well as the linguistic strategies through which marginalized residents of protected areas attempt to have their voices heard. Drawing on ethnographies of speaking, studies of language ideology, and semiotic theorizations of value, this research reveals how, within a broader context of material and spatial asymmetries, linguistic practice mediates relationships among people, political economy, and their ecological surroundings; and that it is a crucial, but understudied, aspect of conservation governance.

DR. NA’AMAH, RAZON, University of California, San Francisco, California, received an award in August 2015 to aid engaged activities on “The Impact of Military Rule and Language on Healthcare Provision in Southern Israel.” In 1994, Israel instituted a national health policy for all residents. Research conducted between 2011–2012 on the role of healthcare providers in translating this policy into practice revealed two critical aspects that create tension between the healthcare system and the Bedouin community. First, healthcare providers largely lacked knowledge of the extensive military rule in the region and how it impacts the way they relate to their Bedouin patients. Second, the absence of translators in the hospital posed a significant challenge for Arabic-speaking Bedouins when trying to navigate the medical system. This Engaged Anthropology Project addressed these two issues. The grantee helped develop a workshop for healthcare practitioners and local academics to facilitate a conversation surrounding the impact of the military rule in the region and its legacy for the Bedouin community. Second, information was disseminated to the healthcare professionals and policy makers the grantee worked with regarding the results of research on communication, translation, and language within the hospital setting.

NIKOLAS SWEET, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2014 to aid research on “Joking Relationships and Typification: Language of Belonging in a Senegalese Borderland,” supervised by Dr. Judith Irvine. This project examined practices of conversational joking, respectful talk, and other forms of negotiation in southeastern Senegal through extensive audio and video recordings.

Beginning with the driving question of conventionalized joking relationships, this project explored how individuals actually mobilize such verbal genres in practice rather than simply relying on general, normative analyses, which has characterized much research to date. However, the investigator found that it was impossible to study this single genre in isolation, and rather that understanding the practices of joking relationships necessitated an understanding of other genres of teasing, respect, and insult. It would also not suffice to study these genres in a rural village, but the investigator followed research participants to and from an urban center, and examined ways in which these verbal genres provided resources that allowed individuals to build relationships, strengthen ties of cooperation, and evaluate their position in a vibrant gold mining economy. In examining the preliminary data for the case of joking relationships, the investigator found that rather than fulfilling a single function such as conflict resolution, looking at actual instances in conversation reveal a more creative, flexible tool for interlocutors to further a number of interactional goals.

MIRANDA WEINBERG, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funding in October 2014 to aid research on “Schooling Languages: Indigeneity and Language Policy in Jhapa District, Nepal,” supervised by Dr. Asif Agha. This dissertation research investigated what happens when a language is allowed into school for the first time. In Nepal, a country with substantial cultural, religious, ethnic, and linguistic diversity, recent political changes have guaranteed all communities the right to basic education in their mother tongues. Implementation of this bold provision has been a site of political struggle, shaped by relations of power and inequality between languages and their speakers. One result of these relations is that speakers of minoritized languages increasingly demand schooling in English for their children, and have in many cases shifted to using Nepali in their daily lives. Through twelve months of ethnographic research, with methods including classroom observation, participant-observation, interviews, surveys and document collection, the researcher investigated language policies at various levels of scale, from national-level decisions about schooling to family practices that teach children which languages to learn, or not learn.

HALLIE WELLS, then a graduate student at University of California, Berkeley, California, was awarded a grant in May 2014 to aid research on “Moving Words: Malagasy Slam Poetry at the Intersection of Performance, Politics, and Transnational Circulation,” supervised by Dr. Charles Briggs. Initial findings suggest that recent developments in who can speak and what can be said in *kabary* (Malagasy oratory) show that the form does not, as has been suggested, solely serve to rigidify social hierarchies; it is also a means of reflecting and improving current realities. Nonetheless, a critical component of *kabary* remains substantiating one’s claims by referring to the *razana* (ancestors) through the use of codified *ohabolana* (proverbs) and *hainteny* (short poems), the avoidance of the first person singular, and other mechanisms by which the speaker indicates that she does not speak for herself alone. This notion of speaking with and for others is similarly salient in Malagasy slam poetry, despite its many divergences with *kabary* in form, origin, and setting. In Malagasy slam, unlike in much of American slam, poets rarely refer to personal experiences of difficulty or discrimination when addressing political and social issues. However, in a context of political instability where regional and linguistic affiliations have significant impacts on economic livelihoods, Malagasy slam poetry is a key site where young people express their individual viewpoints on these issues at the same time as they seek to speak with and for the people.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa:

SOPHIA BALAKIAN, then a graduate student at University of Illinois, Urbana, Illinois, was given a grant in October 2013 to aid research on “The Fraudulent Family: Kinship, Knowledge, and Uncertainty in Refugee Resettlement from Nairobi,” supervised by Dr. Alma Gottlieb. Based on research beginning in Nairobi, Kenya, then spanning Columbus, Ohio and Edmonton, Canada, this project examines ways in which Somali and Congolese refugees navigate the bureaucratic uncertainties of refugee resettlement and family reunification systems. Conducting fieldwork located between Nairobi’s refugee neighborhoods, the upscale offices of the UNHCR and refugee-serving NGOs, a local Ohio resettlement agency, and Columbus’s refugee neighborhoods, the grantee examines the converging forces in which transnational refugee families emerge. Research in these spaces has led the study to pinpoint an unsynchronized transnational bureaucratic system that is simultaneously structured by the humanitarian aim of protecting refugees, and by the security-based aim of protecting institutions and nation-states. Examining “local” notions in the transnational refugee resettlement world such as “fraud,” this research attends to the resettlement system’s competing claims, and how refugees imagine and negotiate them.

DR. LESLEY N. BRAUN, Forum Transregionale Studien, Berlin, Germany, was awarded funding in April 2016 to aid research on “Braving Borders: Congo's Transnational Trader Women and the Gendered Politics of Social Change.” In Kinshasa, capital of Democratic Republic of Congo (DRC), a new middle class is emerging with women at the forefront of this social transformation. Among these women are a group referred to as *femmes commerçantes*, or trader women who embark on international buying expeditions to purchase goods to re-sell in DRC. Currently, China is a common destination, as it offers affordable products, especially electronic goods, ones which yield a good profit margin in Kinshasa. These transnational trader women are not only an important part of a changing economic landscape, but are also representative of changing gender dynamics in Kinshasa and further abroad. As more women are working in the public sphere—in this case, transnational entrepreneurial activities—new questions arise about their social position, and about womanhood in general. The research proposed here constitutes an ethnographic study of trader women who form an important part of a changing economic landscape, one that is increasingly connected to China. This study explores how experiences and perceptions of trader women are indicative of the ways in which economic independence, female virtue, and marginality are intertwined.

CHRISTIAN DOLL, then a graduate student at University of California, Davis California, received a grant in October 2014 to aid research on “South Sudan Emerging from ‘Ground Zero:’ State-Making amidst Precarity in the World’s Newest Nation,” supervised by Dr. James H. Smith. Even before it became independent in July 2011, the new nation of South Sudan was thought to have failed, and the new conflict that began in December 2013 seemed to prove such predictions right. But this economic and political uncertainty has led many South Sudanese to instead see opportunity and a chance to enact their own notions of the South Sudanese state and its future. Using the crowded and contested capital city of Juba as a vantage point, this project followed divergent experiences of imagining, experiencing, and making the South Sudanese state among South Sudanese from all over the country and foreigners from all over the world. Specifically, the grantee looked at state performances and their reception, perceptions of humanitarian intervention, state-driven plans to relocate

the capital city, locally driven economic schemes and investments, ethnically tinged land disputes, life in displacement camps within the city, public debates on law and the structure of government, and work in recently reopened public universities. Taken together, these activities and discourses offer a complex, dynamic picture of South Sudanese state-making that refutes the “failed state” paradigm and other oversimple understandings while demonstrating the centrality of futurity in a precarious context.

DR. ANITA HANNIG, Brandeis University, Waltham, Massachusetts, received a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Surgery and Salvation: Women, Religion, and Bodily Injury at an Ethiopian Fistula Hospital.” Funding from the Hunt Postdoctoral Fellowship supported the completion of the author’s first book manuscript, *Beyond Surgery: Women, Healing, and Religion at an Ethiopian Hospital*. Based on over fourteen months of ethnographic research at two fistula repair and rehabilitation centers in Ethiopia, the book examines processes of injury and treatment for women with obstetric fistula, a maternal childbirth injury that leads to chronic incontinence. The book takes Ethiopian women’s encounters with fistula and their hospitalization as an occasion to delve into reflections on the intimate and collective experience of bodily affliction, the role of hospitals as spaces of both healing and reform, and the equivocal role of biomedicine as a technological imaginary. The book’s core contention is that both processes of injury and projects of healing are entangled in a range of social, moral, and religious agendas that exceed a focus on the biophysical body. This study enhances key debates in medical and cultural anthropology in relation to scholarship on structural violence; health, illness, and suffering; care and belonging; and the anthropology of religion. In doing so, the book makes the case for the continued relevance of anthropological inquiry in assessing global biomedical interventions.

MINGWEI HUANG, then a graduate student at University of Minnesota, Minneapolis, Minnesota, was awarded a grant in October 2014 to aid research on “The Political Economy of Friendship after Bandung: Mapping Sino-Afro Contemporaries in South Africa,” supervised by Dr. Karen Ho. While Sino-African relations have emerged as one of the foremost important geopolitical phenomenon of the present, the “China in Africa” story has often been framed in extremes as south-south cooperation or empire. *Who* benefits from the increased economic connections is at stake in this story. Taking the Johannesburg “China Mall” (a retail and wholesale mall selling imported goods from China) as a microcosm of Sino-African relations, the flows of people, goods, and capital and interactions between them are far messier, exceeding the limits of what “empire” and “south-south,” as we understand them, mean. Inspired by the ubiquity of the plastic commodity and plastic’s associations with transformation, toxicity, fakery, and flexibility, “plastic empire” names these contemporary structures of south-south global inequality in which uneven power relations are produced through flexible informal practices that draw on formal/informal, official/unofficial, and legal/illegal forms. This dissertation charts its existence at the mall in the hierarchical, extractive nature of Sino-African labor relations, uneven capital accumulation from the trade in differently valued goods, and the outflow of money from South Africa to China, which all rely on a repertoire of everyday practices situated on the edge of official, licit, and legal channels.

DR. NIDHI MAHAJAN, Cornell University, Ithaca, New York, received a grant in March 2016 to aid engaged activities on “Illegality and Maritime Trade in Coastal Kenya: A Public Dialogue on Economic Transformation.” The coast of Kenya has recently become a flashpoint for national and international security. Ever since 9/11, media and government

have assumed that people and weapons are illegally smuggled between the coast and the Indian Ocean beyond. As a result, the predominantly Muslim merchants and sailors of the coast with longstanding commercial and social ties across East Africa, the Middle East, and South Asia have become objects of suspicion as government and media assume their trade networks are entangled with militant groups. However, these assumptions occlude the complexities of the Kenyan coast's long history of trade in the Indian Ocean, simply viewing these trade circuits as smuggling networks. Based on Wenner-Gren funded research, this engagement project complicated understandings of illegality and insecurity on the coast of Kenya by examining how legal, quotidian trades have come to be viewed as illegal based on relations of power, ultimately leading to increased insecurity on the coast for governments and coastal residents. This engagement project addressed this gap in knowledge through: 1) a photo-based museum display; and 2) public lectures. This project as a whole, therefore contributes toward rethinking maritime commerce and regulation in East Africa and the western Indian Ocean.

LAURA A. MEEK, then a graduate student at University of California, Davis, California, received funding in October 2013 to aid research on "Curing Drugs: Pharmaceutical Capacities in the Context of Radical Uncertainty in Tanzania," supervised by Dr. James H. Smith. Funding was used to conduct ethnographic research on the uses and meanings of antibiotics in Tanzania. The grantee found that pharmaceuticals are modified in various ways, such that their ingredients, potency, packaging, and/or labelling is altered at various points from manufacture to sale. This situation has led to the development of strategies used by consumers to "test" the composition and efficacy of such drugs. Such methods rely upon deep knowledge of the sensory and aesthetic quality of drugs, such as their color, viscosity, texture, dissolvability, smell, and taste. In part due to these concerns, patients and healers both also approach the use of antibiotics as a process of medically pluralistic trial and error. Finally, this research reveals that counterfeit antibiotics are just one among many products and practices in the region that are referred to in colloquial Swahili as '*chakachua*' or manipulated/altere. Concerns over *chakachua* antibiotics are therefore deeply connected to broader social anxieties over the degree to which everyday life has become plagued by a sense of generalized uncertainty, and the strategies for dealing with the unreliability of antibiotics in Tanzania form part of broader attempts to gain control and transparency in daily life.

DR. SARAH OSTERHOUDT, Indiana University, Bloomington, Indiana, was awarded funding in March 2015 to aid engaged activities on "Engaging Landscapes: Cultural Meanings, Community Management, and Agro-Biodiversity in Madagascar Vanilla Gardens." This engagement project supported the grantee's return to the field site in Northeastern Madagascar, to share the results from the dissertation, *The Forest in the Field: The Cultural Dimensions of Agroforestry Landscapes in Madagascar*. The grantee discussed with the community the findings from the economic botany portion of this doctoral research, in which she partnered with local farmers to conduct field surveys of vanilla agroforestry gardens. The results showed a high degree of tree diversity in the managed forests, including many native species. The engaged activities included holding a formal ceremony recognizing the contributions of research partners; went over the study results in detail with community members; discussed how the results could assist the community in communicating with conservation and development groups; and conducted a "walking workshop" with farmers in their fields to identify new paths of collaborative research. The grantee also presented the research results to other interested groups in Madagascar across the spheres of government, conservation and development.

DR. KATHLEEN RICE, University of Toronto, Toronto, Canada, received funding in August 2015 to aid engaged activities on “In My Youth We Cared about Each Other: An Oral History Film of Xhosa Elders.” This engagement project took the form of a film composed of ten oral-history interviews with rural Xhosa elders. These interviews were collected by a young local man and the grantee during her doctoral fieldwork in the South African village where these elders reside. The impetus to collect these interviews came from community leaders, who felt that it was imperative to preserve local memories. The doctoral research broadly focused on the gendered and generational politics of social reproduction, and on how people of various gendered and generational subject positions navigate domestic and intimate relations in a time of economic precarity and rapid social change. The grantee was asked to facilitate the interviews because influential elders felt that the researcher’s expressed interest in elders’ lives reflected the spirit of the project. This engagement project completed the envisioned film by editing the interviews into a subtitled documentary film. In March 2016, excerpts were shown in the village library. Following the showing, the grantee used content for the film as a reference point for a discussion of the findings and implications of her doctoral research. A copy of the film and transcripts of the interviews are accessible in the community library.

JOEVA ROCK, then a graduate student at American University, Washington, DC, to aid research on “Our Stomachs are Being Colonized! Constructions and Practices of Food Sovereignty in Ghana,” supervised by Dr. William Leap. This research asks how food sovereignty organizations negotiate between government discourses and the meanings and uses of food in the communities within which they work. Recent economic and climatic shifts have placed incredible pressure on Ghana’s foodways and farmers. To address such challenges, Ghanaian activists and organizations have advocated for food sovereignty, a framework that concerns people’s rights to produce, consume and market healthy, “culturally appropriate” foods. Over the course of eleven months, the grantee conducted participant observation, interviews, document analysis and oral histories in the capital of Accra and northern Ghana to understand how food sovereignty activists are negotiating changing agricultural and development landscapes. In particular, research focused on food sovereignty efforts in response to the introduction of “improved” seeds (in this case, hybrid and genetically modified) vis-à-vis the African Green Revolution—an amalgamation of bilateral donors, private foundations and businesses that seek to transform African agriculture from a “subsistence” activity to a “business.” The African Green Revolution is restructuring the categories of “farmer” and “agriculture” from socio-cultural undertakings to technical ones, and this project investigated how food sovereignty organizations navigated this discursive, ideological, and programmatic shift.

VICTORIA SHELDON, then a graduate student at University of Toronto, Toronto, Canada, was awarded funding in October 2014 to aid research on “The ‘Natural’ is Political: Transforming Cancer, Temporality, and Ethical Relations through ‘Nature Cure’ in Kerala,” supervised by Dr. Michael Lambek. This project examines how alternative therapeutic expressions of the body and ecology transform in relation to moral-political imaginaries in Kerala, south India. Despite having a rich history of holistic therapy, the last fifteen years has seen a dramatic rise in “Nature Cure” (*prakriti chikitsa*). In opposition to the state “Medical Mafia,” “natural” therapies have been increasingly used to manage Kerala’s perceived crisis of “lifestyle” diseases, including cancer, cardiovascular diseases, and depression. At educational “cure camps” throughout India’s “cancer capital,” patients practice a diverse set of non-invasive therapies, linked through common idioms of being “natural” and “scientific,” with explicit reference to Gandhian virtues of nonviolence

(*ahimsa*) and self-rule (*swaraj*). Counter to biomedical technologies and categorizations of disease, patients transform into liberated self-healers. “Detoxified” from “Western” lifestyle illnesses with strengthened immunity or “vital power” (*jeevashakti*), they challenge modern social-environmental illnesses, including pesticides, pollutants, and forced vaccinations. The largely urban, middle-class practitioners renegotiate relationships to Development-related changes in kinship, authority and belonging, while also nationalistically revalorizing “local” ecology. Binding this “divine science” is the collective narrative that curing involves eschewing modern opulence and returning to traditional abundance, based upon following the laws of Nature discovered by Gandhian ideology, Sanskritic “science,” and environmental stewardship.

DEREK SHERIDAN, then a graduate student at Brown University, Providence, Rhode Island, was awarded funding in April 2014 to aid research on “The Ambivalence of Ascendance: Chinese Migrant Entrepreneurs and the Production of Trust and Value in Dar es Salaam,” supervised by Dr. Catherine Lutz. The project explored the relationship between the “rise of China” in Africa and the negotiation of interpersonal ethics between Chinese migrant entrepreneurs and their Tanzanian associates in Dar-es-Salaam, Tanzania. The researcher conducted fifteen months of ethnographic fieldwork among Chinese wholesale traders and their Tanzanian associates, investors in manufacturing, mining and grocery retail, and expatriates pursuing other forms of cultural production and exchange. Close attention was paid to how everyday interpersonal experiences and encounters are interpreted according to broader generalizations about how “Chinese” and “Africans” conduct themselves in the world. The everyday situations include such questions as the pragmatics of whether to greet strangers in public, the possibilities and limits of friendship between Chinese and Tanzanians, the negotiation of responsibility for encounters with corrupt officials, and the question of who is responsible for the presence of low-quality or “fake” Chinese goods in Tanzania. The research reveals that shifts in geopolitics and global economy can be productively explored through interpersonal relationships. The relationships between people brought together by expanding forms of South-South economic exchange pose the question of what kind of “friendship,” as official discourses have posited it, is possible between people unequally situated in the global economy.

BRIAN C. SMITHSON, then a graduate student at Duke University, Durham, North Carolina, received a grant in April 2014 to aid research on “Piety in Progress: Video Filmmaking and Religious Encounter in Bénin,” supervised by Dr. James Lorand Matony. This research explores collaborative media production in Bénin as religious encounter between Yorùbá-speaking Béninois and Nigerian video filmmakers. During the period of fieldwork covered by the grant, the grantee joined a local filmmakers’ collective, acted in several movie productions, learned filmmaking techniques at a production studio, and participated in a wide array of religious events. The grantee found that Bénin’s Yorùbá-speaking media professionals see their filmmaking as a strategy to preserve local traditions and history. These filmmakers celebrate indigenous Yorùbá religion and downplay Christian–Muslim differences in the community—an attitude reflected in their films’ aesthetic and narrative attention to “tradition.” In this way, they differ from their Nigerian counterparts, who are more likely to view indigenous religions as diabolical and thus to depict them as evil on screen. Meanwhile, the small-scale and open nature of Béninois film production practices allow the producers’ ecumenical attitudes to spill over into the larger community. This research thus sheds light on how national identity, religious affiliation, and professional prestige affect negotiations over religious attitudes and conceptions of

community. It also shows how the production of religious media can serve as a forum to debate and establish norms of community and religious practice.

DR. DIANA SZANTO, University of Pécs, Budapest, Hungary, received funding in March 2015 to aid engaged activities on “From Disabled Rights to Right to the City.” Funding was provided to share the results of the grantee’s dissertation research with disabled people living in Sierra Leone, members of the disability elite as well as NGO staff working in the field of disability. To meet these different publics, four types of actions were organized. The grantee had a short intervention in front of state officials and leaders of the disability movement, organized a two-day workshop on disability activism for active members of disabled organizations, and facilitated a discussion with the joint participation of NGO workers and disability activists. Finally, the grantee visited the different collective homes managed by polio-disabled people that had been the sites of the grantee’s research. The objective of these activities was to construct a learning environment for people with disabilities and for NGO workers working with disabled people allowing them to reflect on their own practices and to discover together alternatives. Rather than a chapter-by-chapter presentation, the grantee used the topics of the dissertation to generate ideas and debates. The long and tedious preparation of the different actions as well as the actual realization of the program can be considered as an extension of the fieldwork testing the conclusions of the dissertation. The mission took place at a moment when the disability movement was undergoing transformation and the opportunity for self-reflection was welcomed and well used by the participants.

KATHRYN TAKABVIRWA, then a graduate student at Stanford University, Stanford, California, received a grant in April 2014 to aid research on “Rite of Passage: Roadblocks and Encounters with State Officials in Zimbabwe,” supervised by Dr. James Ferguson. This project examines policing in Zimbabwe, in the wake of staggering economic and sociopolitical crisis. It does this by examining encounters at roadblocks, and through those, the broader experiences of mobility and policing in Zimbabwe. In so doing, it seeks to advance understandings of governance in the wake of economic crisis, as well as how citizenship is configured, re-negotiated, and contested in such contexts. To get at these questions, the grantee conducted fifteen months of ethnographic fieldwork in Zimbabwe. Research was focused on the roadblocks and road networks in the city, and along the highways. Hundreds of hours were spent on the road, in private and public transport vehicles, at bus stations and taxi ranks, government offices, and driving schools. In addition to time spent at roadblocks, the grantee conducted participant observation in the myriad of places in which life unfolds such as hair salons, grocery stores, lining up to fetch water, at cooking fires during power cuts. Drivers, commuters, police officers, non-uniformed civil servants, local government officials, and street vendors were interviewed while the grantee completed mapping exercises and a survey, and collected materials pertinent to understanding the complex within which the policing of movement occurs in Zimbabwe.

ERIN TORKELSON, then a graduate student at University of California, Berkeley, California, received a grant in April 2015 to aid research on “The Black Tax: Gender Generation and Youth Politics in South Africa,” supervised by Dr. Gillian Hart. This dissertation research explores the ongoing relationship between the Eastern and Western Cape, with a particular focus on the ways amaXhosa South Africans strive to build two homes in an era of extreme economic insecurity. Colonialism and apartheid spatially bifurcated South African life through mass dispossession and incarceration of black South Africans in rural homelands and forced labor migration to mining compounds and urban

industrial centers. The present-day migratory condition of South Africans is often understood as a mere legacy of racist apartheid structures, but 22 years after democracy, amaXhosa people continue to transform and intensify rural-urban connections. Much literature either denigrates migration as the primary cause of the “breakdown” of the South African family or celebrates migration as a form of resistance through the upkeep of “tradition.” Contrary to these portrayals, this research engages the complex life worlds of amaXhosa families and their material, spatial and embodied journeys between homes. Work shows how movements across the Eastern and Western Capes are gendered and generational struggles over power and belonging in amaXhosa communities. Through the trans-Cape circulation of children, houses, ceremonies, grants, violence, and other things, Xhosa families struggle over relations and mitigate against dispossessions suffered in the past and present.

DR. JOSHUA WALKER, University of Witwatersrand, Johannesburg, South Africa, received a grant in March 2015 to aid engaged activities on “Post-Extractive Futures: Living Without and Beyond Diamonds.” Funding went principally toward organizing an interdisciplinary conference in Mbuji-Mayi, Democratic Republic of Congo (DRC), surrounding the themes of his dissertation. The conference took place between October 21–23, 2015, at the University of Mbuji-Mayi, and sought to bring together academics and public intellectuals in order to meditate on the past, present, and future of the extractive industry in Mbuji-Mayi, how it has shaped the city, and how the city can, in effect, begin to diversify and reconstitute itself beyond simply an identification with and dependence on the diamond commodity. In addition to the conference, an extended interview (in French and Cilubà) about the conference themes and dissertation was played on local radio stations, and a report from the conference (including the papers presented) has been produced and distributed to provincial and local government, academic institutions, and local non-governmental organizations.

ARIELLE WRIGHT, then a graduate student at Washington University, St. Louis, Missouri, was awarded a grant in April 2014 to aid research on “We Do It for Love: The Politics of Care in Botswana’s Community Home Based Care Program,” supervised by Dr. Rebecca Lester. Botswana has been profoundly affected by the HIV epidemic over the past two decades. In response to the overwhelming demand for care, Botswana introduced the Community Home Based Care (CHBC) program in 1998, which trained local volunteers to assist families with the care of HIV patients at home. This dissertation project uses CHBC as a lens to examine the definition of care within this setting and negotiations of responsibility for the sick between kin, community and government. During fourteen months of fieldwork, the project combined survey interviews, semi-structured interviews, participatory workshops, and participant observation across communal and household spaces. Initial findings indicate that care is principally defined in practical terms as the labor entailed in ensuring that a person is well-fed, clean, dressed properly, and given adequate shelter. These expectations bear significant moral weight as well, as their breach (visible in the condition of the individual) results in judgement against the caregiver as a failure of their obligations. Care is also a process that exists within shifting moral frameworks surrounding illness and disability. Participants drew on narratives of transformation between “bad” historical practices of seclusion and stigma surrounding the sick and contemporary expectations of openness and visibility of these individuals.

DAWIT A. YOSEF, then a graduate student at Addis Ababa University, Addis Ababa, Ethiopia, received funding in April 2015 to aid research on “Protesting the Past and

Negotiating the Future: Ethnicity, Ethnic Relations and Identity Transformation of the Qemant,” supervised by Dr. Fekadu A. Tufa. The Qemant and the Amhara resided in northwest Ethiopia, where their identifications and relationships were mainly shaped by a religio-ethnic boundary. However, the unitary and centralist oriented polices of past imperial regimes urged the Qemant to Christianize, which was referred to as “Amharization.” Becoming Christians, former Qemant began to identify themselves and were identified by others as Amhara. Indeed, the name “Qemant” became locally identified as derogatory, though the “Christianization” process relaxed the divisions and enhanced socio-cultural interactions between the two groups. Nevertheless, the nature of identifications and relationships of the two changed following the post-1991 period when political ideology began using ethnicity as a core of state identification and of political and territorial organization. The Qemant started emphasizing their ethnic distinction from the Amhara, and employing symbolic markers of ethnic distinction. The social fabric that had existed between the two was recast as an “artificial hegemony,” and ethnic relations have grown tense with cases of family dissolutions reported. State policies should be practically oriented at balancing ethnic centripetal and centrifugal elements and civic associational networks need to be encouraged as a means of strengthening affiliative ties across an ethnic divide and promoting peaceful coexistence between groups.

CHELSIE J. YOUNT-ANDRE, then a graduate student at Northwestern University, Evanston, Illinois, received funding in April 2013 to aid research on “Giving, Taking, and Sharing: Reproducing Economic Moralities and Social Hierarchies in Transnational Senegal,” supervised by Dr. Caroline Bledsoe. Escalating global inequalities force middle-class families to alter their expectations of how one ought to earn, spend, and redistribute resources. This ethnography of Senegalese households in Paris asks how deepening inequalities reshape the ways families negotiate “economic moralities,” normative expectations of material obligation and entitlement. This dissertation foregrounds the role of children in the reproduction of economic moralities, tracing links between families’ exchanges of talk and food and normative ideologies that structure material circulation beyond the household. Faced with increasing French xenophobia, university-educated Senegalese provide a striking example of how immigrants reinforce transnational hierarchies as they cling to (post)colonial privilege. Drawing on linguistic and ethnographic data from Senegalese households in Paris and Dakar, this project theorizes how people respond to multiple, sometimes contradictory economic moralities in their daily lives. It examines ethics as located in explicit pronouncements of virtue and tacitly communicated through talk evaluating and explaining acts of giving, taking, and sharing. It analyzes how talk about exchange categorizes and ranks people and their rights to resources in kinship networks and state systems alike. This ethnography argues that economic moralities are inherently political, demonstrating how family discussions reproduce social distinction and selective solidarity, reinforcing the polarization of transnational populations.

Asia:

BRINTON R. AHLIN, then a graduate student at New York University, New York, New York, was awarded a grant in April 2015 to aid research on “Hydraulic Civilization: Water, Shrines, and States in Central Asia,” supervised by Dr. Bruce Grant. This dissertation research explored the relationship between natural resources and understandings of broader community and statecraft via the ethnographic and historical examination of a natural water spring and holy shrine in southern Tajikistan. Research suggested that local narratives and rituals at the spring worked to cultivate a structure and style of authority separate from the formal workings of state governance, but which was nonetheless dependent on and inextricable from many of the same tropes and conceits used in the dominant narratives of state-actors in the region. By tracing the transformations of the site’s beliefs and practices through both the Soviet and post-Soviet period the research was able to show the myriad ways in which water, as a materially grounded sign entangled with visions of a distinctively Central Asian Islam, became one of the principal means to quietly defy, counter, and re-work perceptions of the state and state-sponsored projects from the ground up. The principal investigator lived at the shrine while conducting ethnographic research over a period of one year and made regular trips to archives and libraries to collect primary source materials relevant to the history of water infrastructure, shrines, and Islam in the region.

SUZANNE BARBER, then a graduate student at Indiana University, Bloomington, Indiana, received a grant in October 2015 to aid research on “Articulating the Animal: The Animal Welfare Movement and Changing Human and Animal Relations in China,” supervised by Dr. Sara L. Freidman. Recently, the Chinese government has begun to crackdown on NGOs and social activism more broadly, raiding offices and arresting prominent activists. Despite these actions of the Chinese government, the animal welfare movement has continued to operate, and in some cases with the direct support of local government officials. This research examined social activism and the changing social landscape of twenty-first century urban China. Through a twelve-month ethnographic study of the animal welfare movement in Guangdong Province, this project examined the growing social consciousness within the post-reform generations. This research revealed that animal rights activists have employed concerns of corruption and food safety violations, aligning themselves with current anti-corruption campaigns. Humane education programs have been developed by animal welfare NGOs to address rising concerns that Chinese youth lack empathy, in particular the “left-behind” children in rural villages. To demonstrate the value of domestic animals to the family, many animal rights groups have worked with other social welfare volunteer groups to develop therapy dog programs for children and the elderly. Through these methods, animal rights activists have nearly succeeded in pushing the government to pass domestic animal protection legislation.

LUISA CORTESI, then a graduate student at Yale University, New Haven, Connecticut, received funding in April 2013 to aid research on “Living in Floods: Knowledges and Technologies of Disastrous Waters in North Bihar, India,” supervised by Dr. Michael Dove. Funding allowed research in India to cover a large area in the flood affected areas of North Bihar for an extended period of time (March 2012–August 2015). Puzzled by the question of why and, particularly, how can people live in the midst of such disastrous waters, the grantee set out to explore water-related knowledge of water in a context where water is far more than a resource, and means death as much as life. Research focused on the experience of floods and found that the political definitions of disaster, rivers and floods subtly influence the ways in which people confront recurrent inundations. To broaden

understanding of the local meanings of water, research looked into the embodied knowledge of the wet environment during and after floods. Findings on this matter upset common ideas of local knowledge, and particularly the assumption that local knowledge adapts to disastrous circumstances by developing mechanisms to cope with recurrent hazards. The project also investigated the ways in which local people choose which water to drink and which technology to use to source and purify drinking water, and learned that people do not drink necessarily the water they consider the cleanest, and that decisions over drinking water, despite being so obviously influential on human health, are far from being driven by it. In order to investigate the difficult topic of knowledge, the grantee developed her own method inspired by epistemology and more generally by the philosophy of knowledge.

DANNAH DENNIS, then a graduate student at University of Virginia, Charlottesville, Virginia, received a grant in April 2014 to aid research on “Re-Imagining the Nation: Citizens in the New Nepal,” supervised by Dr. Allison Alexy. This project investigates how Nepali people in Kathmandu envision, debate, and enact national unity and citizenship while the social and legal foundations of their nation-state are shifting. Questions of nation and citizenship are hotly contested in contemporary Nepal, where the transition from a Hindu monarchy to a secular federal republic is tumultuous and ongoing. In response to centuries of domination by Hindu hill elites, some marginalized groups are calling for proportional representation by ethnicity or even division of federal states along ethnic lines. This study analyzes the ways in which Nepalis who oppose the division of the country along ethnic and religious lines are re-imagining Nepal as united, secular, and democratic while confronting historical legacies of hierarchy and inequality. To investigate these dynamics, the grantee conducted two years of intensive ethnographic research on the creation of citizenship in the everyday lived experiences of Nepali people in urban Kathmandu. Specifically, the research focused on people who are high-caste Hindus and middle- or upper-class, because this group has historically been heavily over-represented in national politics and will almost certainly continue to be so, despite all efforts at proportional inclusion.

DR. DAISY DEOMAMPO, Fordham University, New York, New York, received a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Transnational Reproduction: Kinship, Power, and Commercial Surrogacy in India.” This fellowship enabled the completion of the book, *Transnational Reproduction: Race, Kinship, and Commercial Surrogacy in India* (NYU Press 2016), which explores the global surrogacy industry in India and focuses on the ways in which surrogate mothers, parents, egg providers, and doctors navigate their relationships formed through gestational surrogacy. Drawing on in-depth ethnographic research in India, *Transnational Reproduction* pays special attention to the racial dimensions within transnational surrogacy, investigating how race is constructed among surrogates, parents, egg donors, and doctors. The book shows how these actors rely on racial reproductive imaginaries that enable them to envisage their reproductive endeavors in ways that conceal the operation of race. Key to these imaginaries are particular notions of race and difference that influence notions of kinship and mask the role that race plays in the unequal relationships between commissioning parents and surrogates. The book shows how actors constitute racial reproductive imaginaries through various transnational reproductive practices: through practices that Other, through articulation of difference, and through the production and reproduction of power and stratification. These processes of racial and kinship formation are central to actors’ efforts to comprehend and justify their engagement in commercial surrogacy.

CHERYL DEUTSCH, then a graduate student at University of California, Irvine, California, received a grant in October 2014 to aid research on “The Traffic of Desire: Economic Growth, Environmental Sustainability, and Transportation Planning in Delhi,” supervised by Dr. Keith Murphy. This ethnography of transportation planning in Delhi, India, relied on participant observation among transportation planners; interviews with planners, policy-makers, transit riders, traffic police, and tech start-up entrepreneurs; go-alongs with key informants; and archival research to explore the history and current challenges of designing new infrastructure in Indian cities. The grantee found that while planning is a future-oriented activity, planners spend most of their time and energy trying to understand the present, including how urban residents use and move through transportation systems. Furthermore, they are ill-equipped to deal with the social and political challenges of new infrastructure, contributing to a disconnect between the cultures of expertise at work in transportation planning and public perceptions of needs and desires for those same systems. This disconnect is not new but is growing in consequence, as rising land values put pressure on transportation infrastructure to keep cities growing.

DR. ELSA FAN, Webster University, St. Louis, Missouri, received funding in March 2015 to aid engaged activities on “People, Profit and Prevention: Scaling-up HIV Testing in China.” How has the scaling-up of HIV testing among men who have sex with men (MSM) in China impacted, if at all, the work of community-based organizations (CBOs) engaged in HIV prevention? What progress has been made towards reducing new infections through this intervention? These are some of the questions that framed the workshop I organized in July 2015 in Beijing, China, to discuss the impacts of scaling-up HIV testing among MSM as a means of HIV prevention. Bringing together multiple stakeholders including government institutions, donors, and CBOs, participants highlighted important gaps that had begun emerging from this intervention. The focus on testing excluded other critical issues that contributed to the spread of HIV in this population, such as drug use, and has been administered at the expense of other forms of protection. In the end, a crucial question remained: do we still do HIV testing? While no conclusion was reached, the forum highlighted challenges to addressing HIV/AIDS among MSM, and offered a space for such concerns to be conveyed to those in decision-making positions.

CHISATO FUKUDA, then a graduate student at University of Wisconsin, Madison, Wisconsin, received a grant in October 2014 to aid research on “Breathing Uncertainty: Risk, Exposure and the Politics of Air Pollution Controls in Mongolia’s Capital City,” supervised by Dr. Claire Wendland. How do urban residents understand air pollution and its effects amidst infrastructural uncertainties? In Ulaanbaatar, 60 percent of the population lives along the city peripheries cut off from the central heating grid, electricity infrastructure, and water pipelines. During long winters with negative 40 Celsius temperatures, families and small business owners burn raw coal for warmth. While scientists and state officials use metrics and market analysis to expose raw coal as a dangerous substance to health and the environment, ger district residents understand raw coal as vital to human life. This third phase of the dissertation project draws from in-depth interviews, surveys, and participant-observation among coal workers and ger district households to examine how air pollution is embedded in the daily lives of people who breathe, burn, and work with raw coal.

DAVID E. GILBERT, then a graduate student at Stanford University, Stanford, California, received a grant in April 2013 to aid research on “Continuity and Change in Sumatran Tropical Forest Farming” supervised by Dr. William H. Durham. This research described

how a group of Indonesian agriculturalists have countered exclusionary pressures on their lands to create an agroecological landscape. Taking a mixed-method environmental anthropology approach on Sumatra's Aren volcano, the research effort included ethnography, participant observation, an agroecological survey and historical document analysis. Results of this year-long research period demonstrate that a central challenge to modern agriculturalists is establishing the political economic space to farm as rural industrialization expands. Signaling a powerful, growing, and globally connected trend, these agriculturalists chose agroecological cultivation as a way to remain on the land. While many scholars see the inevitable disappearance of agriculturalists as rural industrialization proceeds apace, this research suggests processes of rural change continue to transform relationships between smallholders, corporations, and the state, with smallholder persistence being a marked trend. This "agrarian question" is far from settled. To take into account the lived experience of agriculturalists like those on the Aren volcano there is a need for theories that explain agrarian change as a multiplicitous process where industrialization is not an endpoint but instead a waypoint towards a more livable future.

DR. DONALD JOHN W. HATFIELD, Berklee College of Music, Boston, Massachusetts, received a grant in April 2014 to aid research on "Far Ocean Fishing and Ironies of Indigenous Placemaking in Coastal Taiwan." Working through traces of the far ocean fishing trade among 'Amis indigenous communities on Taiwan's east coast, including houses, songs, and life histories, this project looks at the role of the trade in 'Amis experiences of modernity. Men in the far ocean fishing trade built their houses in the context of state projects of social amelioration with a highly assimilationist focus; accompanying the men's work was an ongoing shift toward patrilineal kinship as well as full incorporation within a commodity economy. Practices of house building associated with the far ocean fishing trade suggest a type of "hopeful indigeneity" in which coastal 'Amis men participated in these social transformations in accordance with local notions of masculinity and desires for a better life. Materially evident in houses whose stairwells to unfinished upper floors constantly maintain household hopes, hopeful indigeneity engaged with rather than openly resisted state projects of the martial law period. Hence, it diverges from formations of indigeneity currently dominant on Taiwan, which take a neo-traditionalist focus. With attention to this contrast, this project's description of the far ocean fishing cohort adds to our understanding of labor and affect as components of contrasting, yet interrelated, formations of indigeneity.

ANDREW W. HAXBY, then a graduate student at University of Michigan, Ann Arbor, Michigan, received a grant in April 2015 to aid research on "The Ethics of Financial Collapse: Debt and Kinship in Kathmandu," supervised by Dr. Thomas Fricke. This project examined the effects of crisis on household economies, kinship, and ethics. Focusing on the earthquake that struck Nepal in April 2015, as well as on a housing bubble that collapsed in 2010, this project examines how household economic and kinship practices are articulated with legal ownership, financial and land markets, and how shifts in market values has changed kinship for those households most effected. Central to this project has been the often-tense relationship between informal arrangements of household economies and their bureaucratic representations held by government officials, land offices, and commercial banks. While in normal times these relationships are heavily mediated by verbal agreements and material constructions such as houses and partitions, in the wake of crisis these mediations have been undermined or destroyed, creating a noticeable tilt in power towards formal bureaucratic practices. This project examined how households managed this tilt,

particularly in reference to the moral imperative of household unity, and how these households were in turn changed in the process.

DR. CLAIRE-MARIE HEFNER, Emory University, Atlanta, Georgia, was awarded a grant in February 2016 to aid engaged activities on “Women, Piety, and Achievement: Dissemination of Research Findings in Indonesian Islamic Boarding Schools for Girls.” This project developed from dissertation research on moral education and women’s achievement in two nationally renowned Islamic boarding schools for girls in Yogyakarta, Indonesia. The institutions are respectively affiliated with the two largest Muslim social welfare organizations in Indonesia (and the world)—the modernist Muhammadiyah and the traditionalist Nahdlatul Ulama (NU). The grantee’s dissertation research addresses the ways in which young Muslim women learn and engage with what it means to be proper, pious, educated, and modern by examining girls’ attitudes towards higher education, careers, marriage, and family life. This project involved the presentation, sharing, and discussion of research findings with these schools; with the activist wings of the Muhammadiyah and NU; and with local researchers also committed to the study of Islam, education, and women. Student workshops on qualitative research methods were also held with current and former students of the Mu’allimaat and Krapyak schools. As educators at premiere educational institutions dedicated to producing achievement-oriented young women, the school administrators and teachers at the two schools at the heart of this dissertation project as well as the Muslim social welfare organizations with which they are affiliated repeatedly expressed strong interest in its findings. In their continued effort to support the educational, professional, and social success of their young female Muslim charges, both of these Islamic boarding schools encourage dialogue with researchers, both foreign and domestic, who take interest in their institutions.

NURHAIZATUL JAMIL, then a graduate student at Northwestern University, Evanston, Illinois, received a grant in April 2014 to aid research on “Marketing Manners Makeover: Woman, Islam and Self-Help in Contemporary Singapore,” supervised by Dr. Robert Launay. Since 2007, Singaporean graduates of Egypt’s Al-Azhar University have pioneered a new wave of religious classes incorporating self-help rhetoric and Sufi theology while closely referencing the Quran and *Hadith* (prophetic traditions). Upon graduation, these Al-Azhar returnees serve as religious preachers in Singapore, utilizing social media platforms such as Facebook and Twitter, and marketing their informal lessons as opportunities for ethnic and religious minority women to merge the pursuit of piety and socio-economic mobility. Scholars of Islamic education have focused on pious Muslims’ ethical cultivation within formal, sacred spaces (e.g. mosques, religious classrooms), presenting these individuals as the embodiment of unflinching moral certitude. Anthropologists of Islamic revivalism have further presented the actions of individuals working toward pious transformation as inward-oriented, and thus having minimal political impact. However, scholarship on Islam has not adequately addressed the ways in which projects of personal religious transformation are implicated by, and enact, broader socio-political shifts. This elision obscures the reality that pious subjects aspiring to embody Islamic traditions, too, interact with the broader society, and embody multiple moral registers. This research addresses this gap by focusing on a phenomenon where sacred texts, self-help apothegms, and social media intersect, and the market economy functions as a site from which individuals construct religious identity and contend with their minority status.

VENERA R. KHALIKOVA, then a graduate student at University of Pittsburgh, Pittsburgh, Pennsylvania, was awarded funding in April 2015 to aid research on “The

Biopolitics of Medical Pluralism and Nationalist Discourses in Uttarakhand, India,” supervised by Dr. Joseph S. Alter. This research examines state-recognized forms of alternative medicine as linked to nationalist discourses in contemporary India. It focuses on registered non-biomedical doctors in Uttarakhand, exploring their medical ideologies, practices, and responses to the government’s policy and public discourses on medical plurality. By combining ethnographic methods with discourse analysis, this study reveals a discrepancy between the government’s purportedly equal recognition of seven non-biomedical traditions and the dominance of Ayurveda. The representations of Ayurveda as a truly “Indian” tradition rooted in the celebrated Hindu past and as a source of all other medical traditions has led to “ayurvedicalization” of Indian medical plurality, which is particularly felt by Muslim Unani doctors. This study discusses how some doctors contribute to this process, while others circumvent and challenge the dominant ideologies of medicine and nation. Additionally, expanding the theories of biopower beyond biomedicine, this study demonstrates that alternative medicine is also a tool for exercising power over life. Ayurvedic practitioners and pharmaceutical companies encourage Indians to consume Ayurvedic products as the citizens’ duty to improve national economy and to honor Vedic (Hindu) sages. Thus, the promotion of Ayurveda is argued to be a bio-moral project, which weds consumerist desires with Hindu nationalist sentiments.

DR. DOLLY KIKON, University of Melbourne, Melbourne, Australia, was awarded funding in August 2015 to aid engaged activities on “A Foothill Sanrhitav: Sharing Experiences of Women Traders in Northeast India.” Organized as a community gathering and feast in the foothill border of Assam and Nagaland (in Northeast India), this project focuses in particular on women traders who sell their produce in the weekly markets along the foothills known as *haats*. This interaction aimed at bringing research to the host communities and also highlighting the challenges of people who live in the militarized foothills of Northeast India. More than 50 percent of tribal women in Nagaland participate in *jhum* (swidden) cultivation in Nagaland. The majority of the rural areas in Nagaland are poor and do not have basic necessities like health care, education, and electricity. This socio-economic condition exists in the backdrop of a low intensity war that has been waged in the state of Nagaland since India’s independence in 1947. Many women cultivators from Nagaland trek down to the weekly markets in Assam to sell their produce. The community gathering and feast underlined how Naga women traders constitute an integral part of the weekly markets along the foothills of Assam.

DOHYE KIM, then a graduate student at University of Illinois, Urbana, Illinois, received a grant in April 2015 to aid research on “‘I Am a Half Retiree, But Soon to be Pure:’ South Korean Retiree Migration to the Philippines” supervised by Dr. Nancy Abelmann. This study is about male South Korean retirees/entrepreneurs, in their mid-50s to mid-70s, who moved to the Philippines around the 2000s in the aftermath of Asian Financial Crisis in 1997. The Philippines was considered a perfect destination by these individuals, not only because it has been long imagined as a tropical paradise, but also because it resembles South Korea’s past. People describe this “past” as a time when Korea was rapidly developing, and there were plenty of business opportunities, described by one of the informants as a time “when people can be successful as long as they have a strong will for success and bulldozing spirits.” This study understands entrepreneurship both as a form of economic activity—self-employment—and a particular spirit and ethos that affect peoples’ way of life, which is also constructed based on the specific cultural and historical context. The goals of this study were to examine: 1) how this entrepreneurial ethos, such as success through a

personal will and tenacious spirit, was constructed; 2) how and why the Philippines are viewed as the land where their entrepreneurial ethos can be effective; and 3) how these entrepreneurial understandings about the Philippines affect the lives of Filipino/as as well as South Koreans in the Philippines.

DR. ERICA M. LARSON, Boston University, Boston, Massachusetts, received funding in April 2014 to aid research on “Civic Education in the Indonesian Contest: Negotiating Public Ethnicities and Plural Coexistence,” supervised by Dr. Robert Hefner. This study of civic and religious education in a public school, Catholic school, and Muslim high school in North Sulawesi, Indonesia, focuses on the role that formal education plays in socializing Indonesian youth into ideas and practices of nationhood. Following a process of democratic transition, the terms of the Indonesian nation itself and the basis of national cohesion are in question as incidents of mass ethnic and religious violence have become less frequent over the past decade, but intolerance remains a serious issue. North Sulawesi remained peaceful while neighboring provinces were plagued by conflict in the early 2000s, a reality that strongly contributes to promotion of North Sulawesi as simultaneously diverse and harmonious. In this context, educational institutions are viewed as important social actors in an ongoing public debate about the contours of plural coexistence. As the administrators, teachers, and students engage in discussion and practice related to “respecting and valuing difference,” they propose various frameworks for inclusion, and engage in an ongoing process of ethical deliberation. This project examines the frameworks proposed and negotiated in schools, contextualizing them in broader social debates and analyzing the role of education in the process of building a public ethic of coexistence.

CHI CHUNG LAU, then a graduate student at New School for Social Research, New York, New York, was awarded a grant in October 2013 to aid research on “Imitation by Design: The Politics of Shanzhai in Contemporary China,” supervised by Dr. Hugh Raffles. This study is about imitation and innovation in China. It focuses on a paradoxical object called “shanzhai electronics” (knock-off electronics). Through multi-sited ethnography on the case of mobile phone design and manufacture, the primary goal of this project is to understand: How can the shanzhai object be simultaneously an imitation and an innovation? What are the social, historical, and technological conditions under which it has emerged? How are the symbolic, social, and political lives of shanzhai expressed in design? And to what extent does the “democratic entrepreneurialism” of shanzhai design and manufacture constitute a new space of innovation and political practice? This project contends that shanzhai manufacturing not only challenges the usual opposition between imitation and innovation, but also provides new ways of understanding the relationship between design, innovation, and society. The research will result in a dissertation and scholarly articles. The findings will contribute to the literature on science and technology studies and material culture, and expand its methodology to the study of design; and by extension, provide a new dimension to policy-making.

JIN LI, then a graduate student at University of Michigan, Ann Arbor, Michigan, received a grant in October 2013 to aid research on “Reassembling Religion: Tibetan Buddhism in Post-Communist China,” supervised by Dr. Erik Mueggler. This project investigates the ways in which the charismatic lama Jigme Phuntsok revived Buddhism in eastern Tibet, China, after the Cultural Revolution. In this revival, he further spread Buddhism in China. To understand why Tibetan monks have included Han Chinese in their revival of Buddhism, this project looks at two Buddhist traditions, both deployed by Jigme Phuntsok. In the first tradition, demon taming, he saw the Chinese as possessed by demons, which can date back

to the 1950s when the Communists annexed Jigme Phuntsok's hometown, Serta. In the second tradition, treasure revelation, Tibetans believe that Buddhist saints of the past foresaw the future, and buried treasures that they could later use to recreate the Buddhist world destroyed by the demonic invaders. As a reincarnate treasure revealer, Jigme Phuntsok read prophecies, traversed landscapes, and speculated on the religious objects he encountered. Through these processes, his treasure revelations led him to tame demons—that is convert the Chinese to Buddhism. This research tracks these issues both historically and ethnographically. By conceptualizing the story in terms of “the reassembling of religion,” it engages a variety of anthropological theories in discussions of religious subjectivity, landscape, materiality, semiotics, and ontological anthropology.

AYESHA MASOOD, then a graduate student at Arizona State University, Tempe, Arizona, received funding in April 2016 to aid research on “Doctor in the House: A Study of Career Experiences of Women Doctors of Pakistan,” supervised by Dr. Takeyuki Tsuda. Underrepresentation of women in science, technology, engineering and mathematics (STEM) education and careers is a global problem. Despite multiple policy interventions, social and institutional barriers to women's participation, retention and success in STEM careers still persist. Women in Pakistan are a minority in the education and career of all STEM fields except medicine where, paradoxically, women medical students and graduates overwhelmingly outnumber men. Yet, this increase in number of graduates has not translated into a concomitant rise in practicing women doctors. This paradox raises important questions related to evolving gender relations in Pakistani society. By focusing on the lived experiences of women doctors, this project indicates the need to contextualize the ideas like empowerment, justice and freedom. The tropes of education and participation in labor force, often deployed in development projects as empowering for women, are critically analyzed. Equating participation in paid work with emancipation leads to a gendered construction of work as it renders invisible the unpaid work that women doctors do as women and as doctors. This analysis significantly contributes to our understanding of how various types of work are socially valued, and how a better understanding of work can lead to more equitable social policies.

DR. ANAND PANDIAN, Johns Hopkins University, Baltimore, Maryland, received funding in August 2012 to aid engaged activities on “Engaging Vernacular Publics in an Anthropology of Cinema.” In November 2015, the grantee published a book called *Reel World: An Anthropology of Creation* with Duke University Press. The book examines the creative process of filmmaking in India, building on many years of fieldwork with directors, cameramen, actors, editors, composers and other artists and professionals working in the Tamil film industry of south India. This is one of the largest film industries in the world, with tens of millions of avid fans and consumers, highly keen on these films and deeply curious about the process of their creation. In writing this book, it was important to try to reach this wider lay audience in India. With the support of an Engaged Anthropology Grant, the grantee was able to work closely with a Tamil translator in preparing a vernacular edition of this book and broader research. This project's goal has been to make the stories and ideas that animate the book as engaging and accessible as possible to a broad-based Tamil audience, and reach some of those who have made Tamil cinema possible and appealing as a medium of cultural expression in contemporary India.

DR. NATALIE PORTER, University of Notre Dame, Notre Dame, Indiana, was awarded a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Viral

Economies: Avian Flu and More than Human Global Health Experimentation in Vietnam.” *Viral Economies* is the first full-length study of bird flu control to foreground animals in ethnographic analysis. Based on fieldwork conducted in Vietnam among health workers, farmers, and poultry, the book reveals how bird flu is redefining the targets and objectives of global health, and challenging basic assumptions about how to safeguard life in an era of pandemic threats. In Vietnam, global health interventions surface in new and surprising locations: chicken farms, slaughterhouses, veterinary labs, and meat markets – places where viruses disrupt species distinctions, and where commerce confronts contagion. This book takes readers on an ethnographic journey through these key sites of experimental health intervention in order to argue that, as global health expands its purview to include both life and *livestock*, it must weigh the interests of public health against those of commercial agriculture, scientific innovation, and rural tradition. Taken together, the ethnography invites readers to think critically about the everyday ideas, relationships, and practices that produce the commodities we buy and the things that we eat, and that create and contain the myriad forms of life we live and die by.

ELLIOTT PRASSE-FREEMAN, then a graduate student at Yale University, New Haven, Connecticut, received funding in October 2014 to aid research on “Resistance to Rights? Political Ontologies and Modes of Governmentality in a Rapidly Evolving Burma,” supervised by Dr. Erik Harms. Average Burmese citizens face a dilemma common in quasi-authoritarian contexts: how do people without “rights” nonetheless develop tactics (and dispositions) to not only navigate apparatuses of power but also contest them? How and why do these contestations sometimes achieve their objectives? By observing social movement actors mobilizing communities during Burma’s current political transition, and by participating in activists’ interactions with normal citizens from various walks of life (farmers, workers, underemployed youth), the project generated a broad range of data on Myanmar’s unique political habits and practices. In spaces of outright resistance (rural “plough protests” that reoccupy stolen farmland; worker strikes), but also in spaces of navigation of and negotiation with quotidian modes of state neglect (the activists work with poor communities in peri-urban Yangon), a conception of “rights” that diverges significantly from the dominant strains of the Western liberal tradition emerges. Rights are rival and excludable (your getting rights means I may not get them), alienable possessions (they can be lost for good), and only emerge if there is an *opportunity* to realize them: they are *immanent* to, rather than *transcendent* of, particular contingent socio-political contexts. This means they are accessible only to those who perform them correctly, which involves an aleatory mix of discussing, cajoling, threatening, and bargaining with various relevant authorities, producing the “right” in the interaction.

ISHANI SARAF, then a graduate student at University of California, Davis, California, received a grant in April 2015 to aid research on “‘Scrap-scape:’ Waste, Trade, and Urban Ecologies in Contemporary Delhi,” supervised by Dr. Smriti Srinivas. Alongside the context of urban reform in Delhi that seeks to remove “wastes” and “pollution” from its landscape, this project focuses on practices of waste trade by examining the trade in metal scrap (henceforth scrap). Through multi-sited ethnographic research conducted in “Junk Market,” India’s largest metal scrap and parts market located in Delhi, a dry port in the National Capital Region where scrap from transnational trade reaches Delhi, and research in archival and contemporary documents such as notifications, petitions, and industry and civil society reports, the project focuses on the various meanings of scrap in official discourses and according to those who trade it at various levels. The project explores spaces that gather and differentiate scrap, material practices and techniques of those who manipulate scrap, and the

work of valuation through which scrap and its various forms become both tradeable commodity and raw material. A historical and event-based approach provides an understanding of intermittent forms of regulation that have impacted those who participate in this landscape of transformation and their experiences. The project seeks to delineate the “scrap-scape”—a specific urban ecology that emerges through material and conceptual practices and discourses of people that work with scrap materials, and the circulation of these interactions in the urban milieu.

MEGHA SEHDEV, then a graduate student at Johns Hopkins University, Baltimore, Maryland, was awarded funding in October 2013 to aid research on “Voice, Document, Image: Evidentiary Genres in Indian Domestic Violence Law,” supervised by Dr. Veena Das. A number of laws in India offer women redress against domestic violence. Women can avail civil and criminal remedies in the court system, but prior to court, many women have their cases documented at non-legal sites such as NGOs and police stations. There are numerous sites where women’s claims can be registered and negotiated, prior to filing legal paperwork. This ethnographic project was carried out for twenty-two months in New Delhi. Its aim was to explore the trajectory of domestic claims from informal to formal sites of the law. The project asked three questions: 1) How did women share their suffering with institutional actors?; 2) How were women’s expressions mediated into case material for court?; and 3) How did women’s complaints find expression in court settings? Through participant observation, interviews, and archival research in courts, NGOs, and neighborhoods, the project has explored the continuities and impasses between informal and formal sites of law in India. It has challenged notions of the law as a total patriarchal authority. Instead it has explored languages that highlight women’s complaints while managing and evaluating them. Finally, it shows that Indian domestic violence law contains vastly different regions of rule, impulse, and ideology.

AARTI SETHI, then a graduate student at Columbia University, New York, New York, received funding in October 2013 to aid research on “Chronicles of Deaths Foretold?: Farmers’ Suicides in Chhattisgarh, India,” supervised by Dr. Rosalind Morris. Over a quarter of a million farmers have committed suicide across India since 1995. Scholarly accounts link farmers’ suicides to an economy of peasant indebtedness, coterminous with the industrialization of agriculture. Funding supported eighteen months of fieldwork on peasant suicides in the cotton-growing region of Vidarbha. Research consisted of ethnographic participant observation, as well as archival work in the district collectorate. Broadly, this project engages debt relations as the means of understanding social and ethical obligation, and their breakdown, in the wake of late-capitalist transformations of the agrarian landscape. It shows that as debt becomes an inseparable component of the productive process, debt is viewed not as a hindrance to, but the grounds of, ethical obligation. Usurious interest rates become the grounds for negotiation of social and familial proximity, and monetary debt the language through which other exchanges (honor, gifts) receive their sense. The project revisits anthropological investments in debtor-creditor relations as the condition of sociality, and recent critiques of the governance of ‘debt’ in late-capitalism as the conversion of public wealth into private liability.

DR. LAYOUNG SHIN, University of California, San Diego, California, received funding in February 2016 to aid engaged activities on “Beyond the Rhetoric of Child Protection: Challenging Age Regulations as a Strategy for Queer Youth Movement.” This engaged project was conducted in two parts in July 2016 in Seoul and Jeju, South Korea. First, the grantee worked with the activists of a new LGBT Youth Shelter, Ddingdong, who are

working with young queers, especially those from much marginalized backgrounds. The original intention of engagement with queer youth movement was to build alliances between queer youth and working class (marginalized) youths. Since they have been already constructing connections with one another, the project was modified to support the activities that have already been going on. Second, to support young queer women's subculture and activities to be continued, the grantee met with interviewees in those subcultures of *fan-cos* and *il-cha* who contributed to the prior field research. While *il-cha* has disappeared from the scene, *fan-cos* continues. To support the independent queer-identified young women's activities, interviewees and the grantee agreed that opening a website for *fan-cos* (the *fan-cos* united website), would be the best way to promote *fan-cos* in the long term. Some interviewees—who are both members of a representative *fan-cos* team and professional website developers—agreed to develop and maintain the *fan-cos* united website for at least one year, to help boost *fan-cos* event development. The website was scheduled to be completed in October 2016.

MADIHA TAHIR, then a graduate student at Columbia University, New York, New York, received funding in April 2014 to aid research on “The Recognition of Risk: Drone Warfare and Strategies of Recognition,” supervised by Dr. Elizabeth Povinelli. Renamed “Drone Warfare and the Politics of Liberalism,” this project draws on fourteen months of research to examine how stories and testimonies of drone attacks in Pakistan's Federally Administered Tribal Areas (FATA) are mediated and circulated. FATA, once the site of British bombing campaigns at the turn of the last century, has today served as one of the earliest sites of American drone bombardment. The search for “militants” and “terrorists” in the U.S. “war on terror” has meant that those who survive the bombing often face intense suspicion. They, in turn, attempt to deploy media artifacts in tandem with human rights organizations to lay claim to their humanity and dignity in the local press as well as internationally. Through ethnographic observation and semi-structured interviews, this project develops an understanding of how the (non)recognition of drone affectees is linked to the mediation of FATA itself as a particular kind of space that is produced through infrastructures of control and containment—and that has consequences for how media artifacts and testimonies are seen and heard.

DR. SATSUKI TAKAHASHI, Hosei University, Tokyo, Japan, was awarded a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Fish Nation: An Ethnography of Japanese Environmentalism and Future-Making at Sea.” With the generous support of a Hunt Postdoctoral Fellowship, the grantee worked on her book manuscript, *Ecology of the Future: An Ethnography of Japanese Modernity at Sea from Post-Hiroshima to Post-Fukushima*. During the fellowship period (January-August 2016), she was able to complete ninety percent of the book manuscript, with new drafts of all chapters except for the conclusion. The manuscript is based on extensive fieldwork in and near coastal Fukushima before and after the 2011 tsunami and nuclear accident; its ethnographic account analyzes the implications of Japan's endless pursuit of futurism for the marine environment and for the lives of coastal fishing families. Situating the post-Fukushima drama within a half-century of Japanese maritime environmentalism that should be understood primarily as a technocratic method of future-making, this research demonstrates how Japan's continuous enthusiasm for building a sustainable future is closely connected to its unending aspirations for further modernization. While focused on coastal Japan, the book's primary contributions to anthropological theory will be to emphasize the conjuncture between environmentalism

and modernization, and also to offer a rethinking of non-Western modernity, nature, and the future.

ALEXIOS TSIGKAS, then a graduate student at New School University, New York, New York, was awarded a grant in May 2015 to aid research on “A Commodity of a Certain Taste: An Ethnography of the Ceylon Tea Industry,” supervised by Dr. Hugh Raffles. Probing Ceylon tea as an ethnographic object, this project proposes that aesthetic judgment, as exemplified in the practices and discourses that comprise professional tea tasting, is a constitutive component of economic valuation. Tracing the trajectory of tea from the plantation, to the auction house and ultimately its diverse export destinations, it underscores the role of taste in transforming tea into a market entity: it further suggests that value, quantified within price, is generated at the intersections of market rationality and discernment, capacities cultivated in tandem by different actors across the commodity chain, whose practice, in turn, repeatedly enacts tea as an object of both economic and taste expertise. By diverting attention from the realm of consumer culture back to spaces of production and processes of valuation, this project illustrates the various ways in which the economic function of taste extends beyond a mere grammar for consumption patterns. In doing so, it offers an analysis of how aesthetic judgements get crafted and shared across the divide between producers and consumers, experts and amateurs.

JING WANG, while a student at Rice University, Houston, Texas, was awarded a grant in June 2014 to aid research on “Reimagining the Silk Road: Muslim Minorities at the Limits of Multiculturalism in Xi’an, China,” supervised by Dr. Dominic Boyer. Since 2013, the Chinese state has been actively promoting the One Road One Belt (OROB) initiative through infrastructure, diplomacy, and cultural management at home and abroad. Its pervasive use of a multiculturalist discourse is disconcertingly coupled with the growth of censorship and nationalist sentiments. With the ethnographic data collected from this project, this research specifically addresses the following phenomena: 1) the official mediascape in which the Chinese state mobilizes the imaginary of the OROB through multiculturalist discourses; 2) the public discussions held by policy makers, intellectuals and Muslim scholars in China on the role of state in relation to the OROB project; 3) the ways through which local cultural institutions in a city like Xi’an respond to the state initiative of OROB and the effects of such efforts; and 4) the agency of China’s Hui Muslims in responding to the complex state mechanism, constructing their own narratives of the Silk Road and creating their local and transnational networks.

DR. MARINA A. WELKER, Cornell University, Ithaca, New York, was awarded funding in April 2015 to aid research on “Kretek Capitalism: An Ethnography of PT Sampoerna and Clove Cigarettes in Indonesia.” Indonesia is renowned for its low regulation and high consumption of cigarettes, and for the fact that most smokers consume clove cigarettes (*kretek*). *Kretek Capitalism* is an ethnographic study of Indonesia’s largest *kretek* producer. Founded by a Chinese migrant in 1913, Sampoerna was predominantly family-owned and -operated until Philip Morris International (PMI) acquired it in 2005. The acquisition was part of a strategy to expand PMI’s presence in “emerging markets” after dramatic declines in cigarette consumption among higher income countries. An ethnographic study of the making, marketing, distribution, and consumption of cigarettes, this project addresses the subjective experiences and moral and cultural narratives and practices individuals (farmers, factory workers, managers, consumers) and collective actors (company, union, government, NGOs) use to interpret, justify, and contest how Sampoerna creates harms and benefits. This

multi-dimensional study of Sampoerna contributes to: 1) theory on corporations, understood as a set of processes and relations rather than as reified entities; 2) commodity chain scholarship, illuminating how companies get made alongside commodities; 3) tobacco scholarship, examining neglected arenas of production and distribution in the global South; and 4) scholarship on Indonesia, where the economic, political, health, and moral consequences of ubiquitous *kretek* are subject to polarized depictions.

IFAN WU, then a graduate student at Cornell University, Ithaca, New York, received a grant in October 2014 to aid research on “Doing Qigong in Malaysia: Religious Healing and the Production of Selves Among the Ethnic Chinese,” supervised by Dr. P. Steven Sangren. Qigong, an ancient Chinese healing practice, is popular among the female Chinese minority in Malaysia. Believing that “blockages” in one’s body (“stagnant meridians”) and mind (“stubborn thinking”) cause both wellness and illness, practitioners clear blockages and achieve wellness by reuniting harmoniously with universal energy. The study examines: 1) how symptoms of blockage index personal and politico-economic distress in both the qigong system and social interactions in Malaysia; and 2) how qigong meditative experiences reveal or reconcile conflicted systems of knowledge that either free practitioners from or bind them more tightly to cultural logics of Chinese and patriarchal values assisted by instructors from China. In describing how, based on gender roles and class, practitioners address and work through their somatic frustrations and existential quandaries using diverse knowledge systems that are transmitted across cultural contexts and language, this research examines how individual practitioners, indirectly expressing their internalized political and social frustrations, produce new selves that simultaneously accommodate and resist patriliney, the state’s agenda, Westernization, and, sometimes tactfully, sinicization.

DR. ANTHEA ZIA, University of Northern Colorado, Greeley, Colorado, received a grant in March 2016 to aid engaged activities on “Exploring Strategies for a Stronger Association of Parents of Disappeared Persons in Kashmir.” This project builds on the findings of previous research on how the women-led Association of Parents of the Disappeared Persons (APDP/JKCCS) in the Indian-administered Kashmir could overcome challenges pertaining to legal procedures, fundraising, and securing the property rights of half-widows (these are the wives of men who have been disappeared in custody of the Indian army). In Kashmir, more than 8,000 men have been forcibly disappeared in custody by the Indian army since the armed movement broke out in 1989. In the counter-insurgency laws measures implemented by India, human rights groups claim—in addition to enforced disappearances and other Human Rights abuses more than 70,000 people have been killed. Through this project a series of workshops was conducted to plan, strategize, and formalize how the APDP can be made more a legally and financially robust organization and create support for its members. These workshops were successful in providing a forum to generate a much needed dialogue within the host community and resource persons. This project enabled creating and formalizing strategies for legal cases, raising funds, acquiring property rights for the half-widows, and supporting the organization in its most crucial undertakings.

KATHRYN ZYSKOWSKI, then a graduate student at University of Washington, Seattle, Washington, received funding in October 2014 to aid research on “New Muslim Identities: Student Migration, Local Negotiations, and Indian Universities,” supervised by Dr. Sareeta Amrute. “Certifying India” is a 15-month ethnographic project that investigates the everyday experience of students at basic computer training institutes in Hyderabad, India. The research explores two central questions: 1) what are the everyday experiences of low-income and religious minority students who aspire to get ahead by taking a basic computer

course?; and, 2) what historic and socioeconomic processes undergird the potential for success for students who take this course? Scholars of information technology in India have acknowledged that those who have made it in the IT industry are overwhelmingly Hindu, upper caste, and upper class. At the same time, scholars of education in India have carefully traced the contours of India's turn to privatized education and found that in this system those with financial resources are, likewise, the biggest beneficiaries. Few scholars have looked at the everyday experiences of marginalized students trying to get ahead by acquiring computer skills at the ubiquitous basic computer training institutes. Without understanding the ways in which class, religious group, and gender shape computer education in India, we cannot know when computer education aids in equalizing the playing field, when it fails to do so, or even when it exacerbates social inequalities.

Europe:

MEAGAN K. CONWAY, then a graduate student at University of South Carolina, Columbia, South Carolina, was awarded a grant in April 2015 to aid research on "A Choice to Engage: Selective Marginality and Dynamic Households on the 18th and 19th Century Irish Coast," supervised by Dr. Charles Cobb. This research explored the development, categorization, and realities of labels of marginality on the periphery of empire through archaeological excavations focusing on the 18th and 19th century inhabitants of two islands off the western coast of County Galway, Ireland. Coasts and islands are historically shifting borders which have the potential to expose important processes including motivations for decision-making, sources of cultural change, and alterations of social dynamics resulting from foreign rule. This project focused on the local processes through domestic sites in rural communities in order to understand the possibilities and practices of selective engagement in transnational systems and the physical manifestation of reactions to prescribed regulations generated from the center of the empire. The research revealed a counter narrative which complicates the pre-existing accounts of isolation on the fringes of empire, a story often ascribing passive acceptance by inhabitants of their own powerlessness rather than engaging with the realistic complexity and agency in the past. The islanders incorporated imported materials into traditional practices, used these materials within traditional spaces, without altering other important and indeed more vital agricultural and economic practices. The islanders manipulated the image of marginality produced by the agents of the empire for their own purposes.

VICTORIA FOMINA, then a graduate student at Central European University, Budapest, Hungary, was awarded funding in April 2015 to aid research on "Martyrdom as a Moral Model in Modernity: The Neo-Martyrs' Veneration in Present-Day Cyprus and Russia," supervised by Vlad Naumescu. This project explores a developing cult of a new martyr, Yevgeny Rodionov—a Russian soldier, who was killed in Chechen captivity in 1996, allegedly for his refusal to take off his cross and convert to Islam. Despite the fact that Yevgeny was denied canonization by the Russian Orthodox Church in 2004, the popular veneration of the soldier persists, with Orthodox believers from all over the world painting icons of him, reading and spreading hagiographic narratives of his life and praying to him in hope of intercession. Through an ethnographic exploration of practices of Yevgeny's veneration in Russia and Cyprus and a comparative analysis of discourses on martyrdom and self-sacrifice that accompany the soldier's cult, the project examines the place self-sacrifice as moral ideal occupies in the ethical imagination of the contemporary Russian and Greek Cypriot believers. Focusing on the phenomenon of moral exemplarity and the pedagogical

function of the soldier's martyrological narrative, this project sketches out the diverse spectrum of virtues and values the image of Yevgeny represents to the contemporary Orthodox believers and asks what type of religious and ethical subjectivity it reflects and helps to produce. Through a comparative ethnography of the present-day martyr-centered practices and discourses, the research aims to contribute into the understanding of the shared trend of longing for spirituality among the contemporary Russian and Greek Cypriot believers as well as to the nature of their respective critiques of the human-centered secular liberal ethics.

KAREN JENT, then a graduate student at University of Cambridge, Cambridge, United Kingdom, was awarded a grant in October 2014 to aid research on "Growing Organs, Extending Lives: Regenerative Medicine and the Localization of Aging in Scotland," supervised by Dr. Sarah Franklin. Over the past decade, stem cell research has progressively focused on the development of 3D organoids in the laboratory to mitigate the shortage in donor organs exacerbated by aging societies. Working with organoid scientists in Scotland, this project explored the ways stem cell science studies the repair of aging immune systems through the laboratory-based reproduction of an immune organ, the thymus. It examined how "applicable" organoids have become a means to evaluate the relationship between decreasing biological immunity and increasing cancer occurrence in aging populations. The study addressed how the ethical emphasis on "good" or applicable science, as well as anxieties about "bad" aging, might be built into the organ itself, localizing the Scottish preoccupation with malignant aging in the emblematic practice of growing artificial organoids in vitro. Besides practicalities of scientific research, the project investigated avenues of stem cell therapeutic development between laboratory and clinic. The resulting dissertation will explore changing notions in therapy development as complex therapeutic agents, such as cells and organoids, are increasingly considered as feasible interventions in the aging biologies of the Scottish population.

ALIX JOHNSON, then a graduate student at University of California, Santa Cruz, California, received funding in April 2014 to aid research on "From Financial Hub to Information Haven: Icelandic Information Economies, Technofutures and National Dreams," supervised by Dr. Lisa Rofel. The grantee conducted field research in southwestern Iceland, investigating the effort to make the island a "data haven:" an attractive data storage repository for the world. Proposed in the wake of financial crisis, the turn to information technology in Iceland was more than a technical proposition—it was equally a question of political reform, closely engaged with Icelanders' sense of self, future, and place. The grantee's research, then, followed transformations of material infrastructures and popular discourses as Iceland was made a good place for information to "live." Over fourteen months of interviews, archival research, and participant observation with officials, investors, activists, and entrepreneurs, the grantee studied social and material histories of IT in Iceland alongside present developments and their local effects. The resulting dissertation will examine key moments in this history, linking the expansion of information technology to Icelandic articulations of (and anxieties over) sovereignty, national identity, immigration, and sex.

DR. ANDREA MUEHLEBACH, University of Toronto, Toronto, Canada, received a grant in April 2015 to aid research on "Water, Politics, and the Democratic Imagination in Europe." This project is an ethnographic and historical exploration of how water has become a vehicle through which novel experiments in citizenship, law, democracy-making, and resource management have come to life in different parts of Europe. Traversing the

cities of Naples, Berlin, Dublin, and Paris, this project tracks how Europeans have not only challenged the privatization, commodification, and financialization of water but also proposed new models for the participatory or “common” governance of this precious resource. As an unruly substance not readily enclosed and requiring substantive infrastructures to be possessed, water has for many Europeans become inalienable public good and human right par excellence. Some municipalities have thus, together with their citizens, asserted themselves as stewards of this important resource, challenging the notion that public institutions cannot be efficient and insisting on providing alternatives to dominant market-based solutions. This project, in short, investigates how water has allowed for Europeans to pursue a number of democratic experiments and asks how these experiments are fairing at a moment where water has become one of the most sought after and valuable natural resources on the globe.

DR. THEODOROS RAKOPOULOS, University of Bergen, Bergen, Norway, received funding in April 2014 to aid research on “The Vicissitudes of Solidarity: Anti-Middleman Food Cooperatives in Greece.” The project focused on the so called “solidarity economy” developed in Thessaloniki, and indeed across Greece, during the financial crisis. It centered specifically on the food activism related with the emergence of consuming cooperatives, community supported agriculture groups, and a movement of distribution of agrarian produce without market middlemen. While the anti-middlemen movement yielded material results benefitting the livelihoods of many, it eventually receded, gradually giving way to other forms of food activism, including the rise of the biggest consumption cooperative in the country. Much of this fieldwork’s attention was invested precisely on a scrutinizing the makings and workings of that co-op. The research found that the food solidarity economy’s main tension is located at the junction between informal relations of sociality and formalized structures of cooperativization. Organizing against austerity was a central point where people’s different ideas of politics, health, ecology, and personhood converged and often merged. The solidarity participants conceived of their work as a gesture of political education and indeed one that constituted a realm of relatedness between givers and receivers. Their work also formed a field of sociality between them often pregnant with alternative ideas of their futurities and Greece’s future.

DR. ROGER CANALS VILAGELIU, University of Barcelona, Barcelona, Spain, was awarded a Fejos Postdoctoral Fellowship in Ethnographic Film in October 2014, to aid filmmaking on “Afro-Venezuelan Rituals in Barcelona: A Comparative Study of Religious Nomadism through Film.” This is an innovative project about the cult of Maria Lionza, which includes an ethnographic film and a website. The cult of Maria Lionza is a religious practice originating in Venezuela in which spirit possession is frequent. The film, *A Goddess in Motion (Marfa Lionza in Barcelona)*, focuses on the increasing presence of this religious practice in Barcelona. Through the montage, the film explores the transformations that this religion undergoes when it moves to another cultural context. Moreover, the film is conceived as a reflection upon the role of the ethnographer during the fieldwork and it seeks to discuss the difference between “here” and “there,” “sameness” and “otherness.” The objective of the website (www.marialionza.net) is two-fold: on the one hand it aims to make available research that the filmmaker has conducted on the cult of Maria Lionza and, on the other, present this as a participatory medium for the exchange of material and knowledge about Maria Lionza. Thus, it provides believers and artists with the possibility of sending new images of Maria Lionza and the cult rituals. As such, the website has been designed as a space for ethnographic experimentation.

Latin America and the Caribbean:

DR. DOC BILLINGSLEY, Pomona College, Claremont, California, received funding in August 2015 to aid engaged activities on “From Local Knowledge to National Truth: Maya Perspectives on Historical Memory in Guatemala.” This project extends the investigator’s research program on historical memory in Guatemala into a collaborative phase that invites wider publics to share their alternative interpretations of national history and to explore the research techniques offered by contemporary anthropology. The engagement project consists of three inter-related parts: 1) the production and presentation of a multi-lingual research report that summarizes key findings and provides extensive excerpts of the historical memory interviews that the grantee collected in prior fieldwork; 2) a series of workshops in the intellectual communities that formed the ethnographic anchors of said research; and 3) the subsequent cross-fertilization of ideas and perspectives across these communities through shared digital recordings of the workshop proceedings. As a whole, the project seeks to contribute to the intellectual labors of Guatemalan anthropologists, indigenous intellectuals, and memory activists by articulating the common grounds that these diverse groups share.

ALLISON CAINE, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in October 2014 to aid research on “Shifting Grasslands: Herders and Socio-environmental Transformations in the Cordillera Vilcanota, Peru,” supervised by Dr. Bruce Mannheim. This research examines how high-altitude camelid pastoralists observe, evaluate, and respond to socioenvironmental transformations in the Cordillera Vilcanota of south-central Peru. Recent changes are unprecedented in both their rapidity and severity due to global climate change, and Andean pastoralists and their flocks traverse a shifting terrain marked by vacillations in seasonal weather patterns, ecological zones, and socially significant landscapes. This research examines how changes to the landscape and shifting seasons are interpreted and addressed through the socio-environmental and spatial practices of animal husbandry, and articulated through idioms of relatedness and social obligation between humans and non-humans alike. In doing so, it takes seriously notions of socionatural relatedness in the Andes, and seeks to identify the processes of identification and objectification through which individuals locate themselves in relational ecologies that confound a dichotomy of nature and culture. It aims to demonstrate how environmental transformations are not *a-priori* natural events but socially constituted states, that are recognized, evaluated, and addressed in diverse and subtle ways, involving reflective interaction between humans and a multitude of other life forms with which they share their daily lives.

GUSTAV LARS CEDERLOF, then a graduate student at King’s College, London, United Kingdom, received funding in January 2015 to aid research on “The Energy Revolution: The Political Ecology of Electrification and the Post-Oil Geographies in Cuba,” supervised by Dr. Raymond Bryant. In times of climate change, peak oil, and geopolitical conflict, this project contributed to the re-emergence of energy and infrastructure as vital research concerns in anthropology and human geography. It examined the history of electrification and energy use in Cuba; a country that within a few years in the early 1990s experienced an 87-percent decline in oil imports following the Soviet Union’s collapse. Based on ethnographic and historical-geographical work, the project examined the role of centralized energy systems in modernist and nationalist ideology and state-formation, as well as how

everyday social relations form and are negotiated in relation to energy infrastructure. The study explored three phases in Cuba's post-1959 history of energy use: grid electrification (1959–1989) with the construction of state-controlled, oil-dependent infrastructure for national development and socialism; the “Special Period” energy crisis (1990–2004) with a proliferation of non-fossil-fuel-based energy systems in the domestic and agroindustrial sectors; and the “Energy Revolution” (2005–onwards), which radically decarbonized the Cuban energy systems, primarily through a territorial decentralization of electricity generation. Particularly, the project brought energy and electrification into conversation with the political ecology literature, to explore the interface between social power and energy use.

ALEJANDRO FLORES AGUILAR, then a graduate student at University of Texas, Austin, Texas, received a grant in October 2014 to aid research on “Infrastructures of Counterinsurgency: Reeducation Camps and Guatemala’s ‘Securitization’ of Everyday Life. Acul and Cayalá,” supervised by Dr. Charles R. Hale. Counterinsurgency left deep wounds in Latin American countries. It played a central role not only in committing human rights violations during the second half of the 20th century, but also transformed the material reality in which culture is reproduced, and everyday life practiced. Counterinsurgency shaped built environments that were intended to foreclose the sensorial experiences in the everyday. This dissertation problematizes analyses on counterinsurgency that fixate the security-victimhood discourse in the academic debate, and the constitution of everyday spaces that resonate with counterinsurgency plans. This dissertation proposes that these narratives and aesthetic practices, which exclusively revolve around concepts of security-victimhood, not only re-inscribe the political aim of counterinsurgency, but also occlude the social and political agency of people to overcome the effects of counterinsurgency violence. The quotidian political dimension of reality is exceeded by the subject’s agency as defined by post-counterinsurgency infrastructures. By problematizing the fixation on the security-victimhood discourse in both the academic debate and the aesthetic/infrastructural execution of this discourse, this dissertation makes a contribution to the current discussion on post-genocide/post-counterinsurgent society, and aims to take part of the international theoretical efforts to understand contemporary political reality and its interrelation to aesthetics and ordinary life in post-conflict societies.

SAMANTHA GRACE, then a graduate student at University of Arizona, Tucson, Arizona, was awarded funding in October 2014 to aid research on “The Citizen Life Course: Growing Up in Quito’s Schools,” supervised by Dr. Susan J. Shaw. Coming of age in high school is widely understood as an important period for defining and producing a nation’s citizenry, and it is a process that is increasingly globally uniform. How age itself is shaped by state governed educational institutions, however, remains largely unexamined. This project theorizes how citizenship and the life course are tied together as a new generation of Ecuadorian youth and their families navigate the changes that came with the “educational revolution” of the last five years. Participant observation in multiple urban Ecuadorian high schools and student homes as well as intergenerational interviews with students and their families reveal the connections between the implementation of new educational policies and age-based identities. Age—particularly the anticipation and memory of identities that change through time—provides a powerful tool for governments to hold populations accountable for the rights and responsibilities of citizenship. The stories of grandmothers who remember being young, the promises of the state for a socially mobile future, and the intergenerational responsibilities that organize the daily present all provide the empirical underpinnings for a new theory of age.

MARON ESTELLE GREENLEAF, then a graduate student at Stanford University, Stanford, California, received a grant in April 2013 to aid research on “Making More than a Market: Carbon Credits and Distributive Politics in Acre, Brazil,” supervised by Dr. Lisa Curran. The project examined the social significance of forest carbon credits and related efforts to reduce deforestation in the Brazilian state of Acre. In particular, it explored the state’s System of Incentives for Environmental Services (SISA), which enables the sale of carbon credits representing reduced forestry emissions. The research found that the forest has become a space for negotiation between the Acreano state and some rural smallholders, including around the state’s distribution of goods and services. The effort to reduce deforestation helped to expand the presence of the state in rural areas and to reshape rural smallholders’ relationship with it. In particular, the state government’s distribution of “incentives” to reduce deforestation foregrounded the figure of the “beneficiary” as a political subject. Many rural smallholders eagerly sought to embody this status as a way of making claims on the state. The research found that while technocrats tried to use the distribution of incentives to remake the state’s economy as “low-carbon,” in fact efforts to reduce deforestation acted to expand state welfare distribution. Thus carbon credits, often cited as an epitome of neoliberalism, act here to promote a purported opposite of neoliberalism: a redistributive and more powerful state.

ALEXA HAGERTY, then a graduate student at Stanford University, Stanford, California, received a grant in May 2014 to aid research on “Blood and Bone: Kinship, Science, and the Imagined Body in ‘Humanitarian Exhumation’ of the Dead,” supervised by Dr. Tanya Luhmann. Antigone’s question still troubles: what do the living owe the dead? In the past twenty years, exhumation of mass graves after political violence has become a normative human rights intervention. Exhumation aims to provide judicial evidence of mass atrocity and to return human remains to families of victims to enable psychological closure. The return of the dead to families is framed by international human rights organizations as an act of reparation, integral to transitional justice, political memory, and repairing the social fabric after political violence. Despite the explicit goal of bringing closure to families, relationships between forensics teams and families have proven to be ethically complex and emotionally fraught and the effects of the return of bodies on families and communities is not well understood. While some exhumations have received clear support from families, others have been sites of intense controversy. Drawing on fieldwork in Argentina and Guatemala including participant observation at exhumation sites and interviews with family members and forensic teams, this project offers an original and ethnographically rich contribution to understanding of the social impacts and political, symbolic, and emotional dimensions of exhuming mass graves.

TIANA BAKIĆ HAYDEN, then a student at New York University, New York, New York, was awarded a grant in October 2014 to aid research on “Urban Undergrounds: Informal Commerce, Illegality, and Gentrification in Mexico City,” supervised by Dr. Sally E. Merry. Fieldwork for this dissertation project was conducted in Mexico City’s largest wholesale food market, the Central de Abasto, which was built as an effort to modernize and sanitize both urban space and the national food system, but has become a place where anxieties about insecurity, corruption, and disorder are rife. Participant observation was conducted among informal vendors, wholesale merchants, and government authorities in the market and some of its provisioning networks. It aimed to understand how concerns about criminality and lawlessness are mobilized by and differentially impacted those who work in

the food system, in ways that generate urban spatial exclusion, social inequality, and ambivalent attitudes towards the law. Research activities included accompanying merchants and vendors in their commercial and social activities; attending meetings between local authorities and merchants' associations; collection of life and market histories from workers, merchants, and authorities; interviewing various market residents about their perceptions of insecurity and its causes; and analyzing media coverage of the area's conflicts and major events.

DR. CARINA HECKERT, University of Texas, El Paso, Texas, was awarded funding in August 2015 to aid engaged activities on "Improving Experiences of Care for People Living with HIV/AIDS in Santa Cruz, Bolivia." Bolivia is in the process of transforming its healthcare system, moving away from a neoliberal model characterized by reliance on foreign aid. One consequence of this has been a funding crisis for HIV/AIDS, as HIV-related programs have historically relied on support from international development organizations. As local stakeholders reformulate local responses to HIV care, issues that remain a key concern are high rates of AIDS deaths and poor antiretroviral (ARV) coverage. The grantee's dissertation research focused on how the system of HIV-related care and services that exist play a role in shaping individual illness experiences. Illness experiences illuminate how and why existing HIV-related services did not always meet the multidimensional needs of patients, making ARV adherence difficult and contributing to AIDS deaths. This Engaged Anthropology Grant funded the opportunity to return to the field to disseminate research findings with local stakeholders, including public health officials, employees of civil society organizations, and people living with HIV. For this project, the grantee hosted a series of workshops that culminated in a roundtable forum that fostered discussion of ways to improve the system of care that exists for people living with HIV as a part of broader changes within the healthcare system.

DR. CHRISTOPHER HEWLETT, University of St. Andrews, St. Andrews, United Kingdom, received a grant in February 2014 to aid engaged activities on "Amahuaca Cultural Heritage Center: Anthropological Engagement with Amahuaca People in the Past, Present and Future." In 2015, the grantee returned to the Peruvian amazon to help establish a cultural center in the Amahuaca Native Community of Nuevo San Martin on the Inuya River. Amahuaca people and the grantee set out with four primary aims: create a space where they could store and display their cultural heritage, engage in conversations and reflections concerning their past, enhance educational resources for use in the bilingual school within the community, and establish a place where tourists could visit to learn more about Amahuaca life. As the project progressed new ideas were expressed and a series of opportunities emerged that transformed the project into something more comprehensive. Thus, the three-day event included four major components: the formation of a new indigenous federation, the inauguration of the cultural center, a party that included food, manioc beer, and a soccer tournament, and making a documentary with Fernando Valdivia, an award-winning Peruvian Filmmaker. Overall, the combination of engaging in the practices of making pottery, body adornments and other material artefacts, building the cultural center, and forming a federation brought people from across communities and indigenous groups together to reflect on their past and coordinate a plan for the future.

ERIC MICHAEL HIRSCH, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in April 2013 to aid research on "Investing in Indigeneity: Development, Promise, and Public Life in Andean Peru's Colca Valley," supervised by Dr. Justin Richland. This project investigates the ways indigenous enterprise, culture, and life

have become financial investment targets, part of a contemporary development paradigm meant to extend economic inclusion while validating cultural diversity within Andean Peru's Colca Valley region. This research also examines how investment works as a medium for imagining what it means to be and identify as indigenous, in a context where indigeneity has seen a rapid shift in status from a liability to an asset for economic development. In tracking how indigeneity and investment are emerging together and in new ways, through an array of empowerment schemes within and beyond the scope of development institutions, ethnographic research has revealed elaborate forms of creative self-fashioning and belonging at their intersection. Research shows how transforming money or goods into an investment entails culturally particular practices that are highly revealing about a place. This suggests investment is not simply something instrumental. Whether investing in Andean indigeneity means funding entrepreneurs with NGO seed capital or offering the earth ritual goods like *chicha* and coca leaves to ensure a plentiful harvest, the interval between an investment and its various kinds of return opens spaces in which ideas of personhood and community are forged and engaged.

DR. MAURICE MAGANA, University of California, Los Angeles, California, received a grant in September 2014 to aid engaged activities on "Youth Activism, Anthropology, and Community Building in Oaxaca, Mexico." The engagement project was a collaboration between the researcher and a network of youth collectives in Mexico that were the main interlocutors in his dissertation project. The dissertation focused on the cultural politics of youth activism in the context of a broad-based social movement in the state of Oaxaca in 2006, and the cultural and political projects that youth organized in the years that followed. The engagement project consisted of two community forums and workshops, and two research presentations in Oaxaca. The forums created collective and intergenerational spaces for reflection and analysis about the social movement, highlighting the roles of youth and women in the movement, and in the social, cultural, and political projects they have organized in the years since. The workshops were led by the youth and provided opportunities for them to share their knowledge and practices of autonomy (as understood by the interlocutors themselves) with community members. The researcher also presented research results in two academic forums in Oaxaca.

DR. MELANIE MARTIN, Yale University, New Haven, Connecticut, was awarded funding in February 2016 to aid engaged activities on "Targeting Early Life Health Risks among the Tsimane through Mixed Educational Outreach Modes." The Tsimane are a hunter-forager population residing in the Bolivian Amazon, with a high burden of infectious disease. The grantee studied infant care and feeding practices among the Tsimane from 2012–2013, and documented two areas of health risk that may be improved through educational initiatives. First, while many families keep chickens and cultivate papaya, butternut squash, and legumes—foods that are rich in vitamin A and other nutrients that support healthy growth, development, and immune function—they do not frequently feed these to young children. Tsimane families also frequently purchase antibiotics over the counter, but use them in ways that can contribute to antibiotic resistance—for example by taking them for cold or flu symptoms and without knowing the correct dosage. This Engaged Anthropology Grant enabled the grantee to return to Bolivia in July 2016 and inform the Tsimane community about these health risks. Findings were discussed in a radio broadcast and village meetings, and reports were presented to the Tsimane leadership council and the main health clinic that serves the community. The grantee also created educational posters on the above themes specifically tailored to the Tsimane, and presented these posters to village schools, the health clinic, and the leadership council.

DR. LAURA MONTESI, University of Kent, Kent, United Kingdom, received funding in February 2016 to aid engaged activities on “Structural Food Nostalgia in Times of Diabetes.” The grantee returned to her field site to present findings from her doctoral thesis on diabetes and vulnerability in southern Mexico. Fifteen young Ikojts students took part in a participatory workshop and investigated the link between food, health, and cultural identity in their community. The workshop enabled the students to gain a deeper understanding of the social and environmental determinants of diabetes and helped them develop research skills. It culminated with an intercultural exchange, in which an Ikojts teacher visited the Universidad Veracruzana Intercultural in Zongolica, Veracruz, an educational institution that promotes research in health and rights and spearheads community-based health and food projects in rural and indigenous areas of Mexico. Research results were also shared with Mexican academics and public health workers throughout Mexico.

ANDREW OFSTEHAGE, then a graduate student at University of North Carolina, Chapel Hill, North Carolina, was awarded a grant in May 2014 to aid research on “Crisis and Continuity in Soylandia: An Ethnography of Transnational Agrarianism,” supervised by Dr. Rudolf Collored-Mansfeld. Holdeman Mennonites from throughout the United States and young farmers from the U.S. Midwest migrated to Goiás and Western Bahia, Brazil, to farm soybeans and cotton. The former group migrated to find religious and social autonomy as well as cheap farmland, the latter group to find a means to continue family farming traditions and capitalize on an economic opportunity. This dissertation project used career history interviews, other semi-structured interviews, participant observation of business and farming practices, and analysis of soil and infrastructural data to understand everyday practices and everyday ethics of large-scale landowners in the “soy boom.” The cultural, ethical, and ecological aspects of this transnational agrarian model suggest that North American farmers are neither reproducing their own farming worlds, nor adopting the Brazilian model wholesale. Their work and values are emerging in relation with land, people, and infrastructure in Brazil as well their own sets of knowledge and skill. The soy boom is often represented as a homogeneous set of practices, values, and materials. This research demonstrates the differences that exist within this socio-ecological space as well as the interplay of land, people, capital, and infrastructure in creating emerging realities of soy production in Brazil.

OLOF OHLSON, then a graduate student at University of Edinburgh, Edinburgh, United Kingdom, received funding in April 2015 to aid research on “Dignity in Life and Death: Families of the Lost in Mexico,” supervised by Dr. Casey R. High. Mexico has over 26,000 missing persons and over 100,000 killed by violence since 2006. This PhD project carried out eighteen months of field research with the Mexican families of disappeared persons and victims. It explored how relatives respond to violence and how they sustain political afterlives of their lost persons. Observations in protests revealed how relatives tend to turn their pain outwards, in public displays of grief, to engage wider society, and in line with Mexico’s extrovert tradition of death aesthetics. Interviews with surviving family and participation in daily activities, planning meetings, and remembrance ceremonies, showed how families of victims made their grief into a productive force creating new forms of social participation. Protests tended to become serial commemorative ceremonies over time with a growing material culture of the disappeared in memory objects, like new political “*ofrenda*” offerings in the Days of the Dead, or biographies of the lost found in epitaphs carved into

the streets. By exploring these ceremonies and the material culture of the missing, it became clear how they contribute to nationalize Mexico's many lost persons into objects of collective mourning.

DIANA PARDO PEDRAZA, then a graduate student at University of California, Davis, California, received a grant in April 2015 to aid research on “When Landmines Do Not Explode: Peasant Life in the Colombian War,” supervised by Dr. Marisol de la Cadena. This research looks at how landmines in Colombia innovatively, even if violently, arrange the current humanitarian demining world. Through a multi-sited ethnography, this project traces and follows the practices, relationalities, and knowledges that emerged and are transformed by the materiality of landmines and its explosive threat within the Pilot Project of Humanitarian Demining, a joined initiative that emerges as a “peace gesture” within the negotiation process in Havana, Cuba, between the Colombian government and the guerrilla group of FARC-EP. Conceptualizing landmines as agents whose effects surpass the vicious destruction of bodies, lives, and social-natural relations, the resulting dissertation examines what the grantee calls “the quasi-explosive capacity” of ground mines. Even when engaged in the distribution of death and disability within the Colombian armed conflict, these explosive devices also enable particular configurations of the demining world and the human and nonhuman actors that populate it: mines, explosives, soils, deminers, dogs, dog handlers, demining machines, local and international communities, and lands. Inspired by the work of feminist science and technology scholars and the contemporary anthropology of life in precarious conditions, this project focuses on the constitution of more-than-human associations, new knowledges, and daily and technical practices within landmine “contaminated” and “cleared” territories, while acknowledging the ordinary, chronic, and quotidian forms of vulnerability in which mines are actively involved.

TILSA PONCE, then a graduate student at Harvard University, Cambridge, Massachusetts, received a grant in September 2013 to aid research on the project “‘Potato Kings:’ Indigenous Elites Challenging Social and Spatial Mobility in the Andes,” supervised by Dr. Gary Urton. This research focused on the emergence of “potato kings,” an indigenous rural bourgeoisie from the Peruvian central highlands who emerged with a potato boom in the 1950s challenging class, racial, and spatial boundaries. The economic mobility of this emergent elite was seen as disruptive and traditional mestizo elites have found in the label “potato kings” a way to “root” them back into their Indian and peasant origins in the highlands. The project engaged in ethnographic research with “potato king” families, waged workers, and traditional mestizo elites, to challenge a “romanticization” of the rural world and its traditional associations with marginality and poverty. Thus, this project analyzed different dimensions of mobility in the making of this class of “potato kings,” in order to explain how struggles of class formation are predicated upon complex politics of racial and spatial belonging.

DR. MICHA L. RAHDER, Louisiana State University, Baton Rouge, Louisiana, was awarded a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on “The Eye of the Storm: Technoscience and Violence in Guatemalan Forest Conservation.” The resulting book manuscript, *Haunted Ecologies: Violence and Technoscience in Guatemalan Forest Conservation*, examines how violence and inequality shape the production and interpretation of official knowledge about Guatemala’s Maya Biosphere Reserve, and the consequences for human and non-human lives. Based on ethnographic research in a remote sensing/GIS lab, an environmental NGO, and in villages inside the

reserve, the manuscript traces the epistemological effects of violence, the entanglements of paranoia with scientific data, and the tensions between rational planning and the unpredictability of a contested landscape. The book argues that technoscientific knowledge thrives in paranoid landscapes like northern Guatemala, facilitating collaboration across social and political difference while also reinforcing those differences and their embedded power dynamics. At the same time, the partial and contested nature of official knowledge never holds against the unpredictability of landscape change, resulting in increasingly violent and incoherent conservation actions. Building on recent developments in environmental anthropology, science & technology studies, and political ecology, this book raises new questions about the relationship between knowledge, violence, and responsibility in tropical forest conservation.

OMAR F.M. RAMADAN-SANTIAGO, then a graduate student at City University of New York Graduate Center, New York, New York, received a grant in October 2014 to aid research on “Performing the Third Race: Rastafari Ideology and the Racial Imagination in Puerto Rico,” supervised by Dr. Jonathan Shannon. This project examined the religious and cultural construction of race with a focus on the Puerto Rican Rastafari community. Research involved observing the processes of constructing and becoming racialized subjects, and performing these subjectivities among Puerto Rican Rastas. Researchers analyzed the ways in which the Rastafari community in Puerto Rico explores and embodies blackness as a personal and political identity. The study assessed how Rastafari serves as a means by which Puerto Rico’s diverse communities discover, accommodate, celebrate, or reject dominant ideas about racial identity in general, and, in particular, blackness as it is symbolically linked to Africa and African descent. It explored how perceptions of blackness among Rastas in Puerto Rico reflect or reject dominant ideas about racial hierarchies and stigma, and how the Rastas make decisions whether to embrace or reject blackness as a key identity.

DR. CAROLINE SCHUSTER, Australian National University, Canberra, Australia, received funding in September 2014 to aid engaged activities on “Economies of Gender in Paraguay.” This engagement project is based on research about women’s microfinance loans in Latin America. As a feminist scholar interested in issues of gender justice, the grantee set the goal of engaging with the microfinance industry by way of outreach and awareness on women’s perspectives and voices in Paraguay. Research found that the small-scale loans offered by [Fundación Paraguaya](#), the country’s largest microfinance provider and institutional site of the grantee’s long-term fieldwork from 2009–2010, had a complex effect for the women who borrowed. Instead of unilaterally sharing research results, in conversations the founder and CEO of Fundación Paraguaya, the grantee received an update about how earlier anthropological engagement with the NGO had reshaped some of their strategic priorities and programs in the years since the conclusion of her fieldwork. The grantee spent three weeks in Asunción learning about how her early participation as an outside consultant and researcher had reframed Fundación Paraguaya’s focus on a holistic approach to poverty alleviation. The grantee concluded that the model of social collateral placed at the center of her critical scholarship actually could serve as a useful frame for engaged anthropology at the intersection of gender, development, and finance.

ANGELICA SERNA JERI, then a graduate student at University of Michigan, Ann Arbor, Michigan, received a grant in April 2013 to aid research on “Writing Practices in the Colonial Archive: An Ethnohistory of Literacy in Colonial Peru,” supervised by Dr. Gustavo Verdesio. This dissertation examines the development of colonial Andean writing, focusing

on its social context and the role of Quechua speakers. Drawing on archival investigation in Peru, it describes the social interactions between Quechua and Spanish speakers that shaped and were shaped by the development of literacy in the colonial Andes. As Salomon & Niño-Murcia wrote, the emergence of writing in the colonial Andes yielded archives “stuffed with evidence that Andeans of all social classes... have acquired writing as fast as they could.” Along these lines, this dissertation investigates the social processes and intertextual links that cut across colonial texts, and the role that Quechua speakers played in these networks. To do so, this study considers: 1) manuscripts and books such as grammars, sermons, *visitas*, and reports of idolatry for which Quechua speakers served as informants; and 2) letters and petitions initiated by Quechua speakers, for example, to confront Spanish colonial rule through legal complaints. In analyzing these texts, the grantee treats colonial Quechua speakers’ literacy practices in terms of physical production, circulation, and intertextuality, considering speakers’ roles as: 1) linguistic informants in the production of colonial Quechua texts such as grammars, sermons, and catechism; 2) cultural informants in the production of Spanish *visitas* and both administrative and religious testimonies; and 3) writers of letters and petitions in Spanish. These three lines of evidence, taken as fragments of a larger social network, elucidate the spectrum of writing practices in which colonial Quechua speakers were involved, and the social and political positions they held within it.

DR. CHRISTOPHER SHEPHERD, Australian National University, Canberra, Australia, was awarded Funding in October 2014 to aid research on “Remembering the Past, Imagining the Future: Mining and Relocation of Indigenous Communities in Latin America.” The research studied the relocation of a poor, agropastoral, indigenous community in the southern Peruvian highlands, to a new purpose-built, modern housing estate consisting of several hundred multi-storied, near-identical houses equipped with all utilities and services. Large cash payouts were made to the residents, and replacement agricultural lands were also provided. The research investigated how memories of the former agricultural past influenced life in the modern, yet geographically remote, Andean town. It was found that the former community was remembered both positively and negatively according to different demographics. Many, especially the older folk and the women, tried to insert cherished ways of life into estate life and avail of the agricultural lands provided, yet they were obstructed by the urban architecture and the disruption to social life. Young to middle-aged men, in contrast, preferred to forget their indigenous, farming history as they set up businesses, pursued tertiary education in capital cities, and lived a life of individualistic consumption, under conditions of mining company patronage. The new estate was riven between upward social mobility and cultural disintegration, opportunism and loss, conspicuous consumption and identity insecurity, remembering and forgetting. Despite appearances, this resettlement was a tragic failure.

ELYSE SINGER, then a graduate student at Washington University, St. Louis, Missouri, received a grant in October 2014 to aid research on “Legalizing Sin: Abortion among Catholic Women in Mexico City,” supervised by Dr. Rebecca Lester. By arguing that reproductive choice is central to the secular values enshrined in Mexico’s constitution, feminists reframed abortion from a religious issue to one of women’s human rights and democratic citizenship. Their efforts culminated in 2007, with the historic decriminalization of abortion in Mexico City and the subsequent creation of a public abortion program. Despite the feminist vision, the public abortion program results in a morally charged clinical setting where the ethics of abortion continue to be contested in everyday encounters between providers and patients. Clinicians routinely scold abortion patients to “be more responsible,” calling on them to take better care of their sexual health, to make good on familial

obligations, and to respect limited state resources. Findings reveal that the recent granting of abortion rights in Mexico City—ostensibly a new moment for the construction of women’s citizenship—instead reflects long-standing state agendas of “reproductive governance” designed to fashion “responsibilized” reproductive subjects. This analysis of reproductive rights as the newest framing of ongoing population policies in Mexico adds to a critical anthropology of human rights. Data are drawn from eighteen months of fieldwork in public abortion clinics, including over seventy-five interviews with abortion patients and clinical staff.

DR. PAULA TALLMAN, Field Museum of Natural History, Chicago, Illinois, received a grant in August 2015 to aid engaged activities on “‘Vulnerability and Health Outcomes in Amazonia:’ An Innovative Conference Engaging Peruvian Scholars, Policy-Makers, and Indigenous Community Members.” On Feb. 25th and 26th, 2016, a two-day intercultural and interdisciplinary conference brought together representatives from academic, non-governmental, and indigenous organizations to discuss the topic of “Vulnerability and Health Outcomes in Amazonia”. This event was hosted by the University of Cayetano Peru Heredia (UPCH) in Lima, Peru, and was attended by over 40 people, with eighteen presentations spread over the two days. The conference presentations were focused broadly on vulnerability and health in the Amazon and specifically on how a series of dams that are being constructed on the Marañón River will influence the mental and physical health of communities living and up and downstream of the dams. As a result of the conference, an alliance was made between representatives from the Field Museum of Natural History, UPCH, the Wildlife Conservation Society, *Remando Juntos*, and the Peruvian Ministry of the Environment. Together the participants are creating a one-page flyer focused on the potential social and biological repercussions of the dams that will inform people living in both the city of Lima and in rural areas of the Marañón River basin of the ways that these dams may contribute to vulnerability and poor health outcomes in Amazonia.

ALEXIS WALKER, then a graduate student at Cornell University, Ithaca, New York, was awarded a grant in October 2014 to aid research on “After Privatization: Economic Sciences, Development Banks, and Global Health in Guyana,” supervised by Dr. Saida Hodzic. Development banks had almost no involvement in the field of international health just a few decades ago, but today they wield immense power over the lives of millions of people by shaping global health priorities and implementing health programs. In the context of neoliberal governance, “innovative finance,” and the shift from international to global health, key actors and approaches in this field have shifted and what counts as relevant expertise in global health has also been called into question. This research project examines relationships of power and knowledge in the health work of development banks, examining what comes to count as relevant knowledge, who gets to use it, and with what social and political consequences. It does so by bringing together ethnographic research of two development bank-coordinated projects in Guyana with interviews and archival research at the headquarters of the banks that finance and oversee these projects: the Inter-American Development Bank and the World Bank. It focuses on the use of economic tools and discourses, arguing that their very different constellations across bank networks bridge communities of practice with divergent goals, approaches, and politics—from health economists in the banks’ research divisions to Guyanese health officials making projects work in a highly racialized government system.

KATHRYN E. WILLIAMSON, then a graduate student at Rice University, Houston, Texas, received funding in April 2015 to aid research on “Instituting Care: Reproductive Health

Governance and the Ethics of Humanizing Birth in Brazil,” supervised by Dr. Eugenia Georges. This project set out to understand how the paradigm of “humanized birth” is implemented in Salvador, Brazil, through *Rede Cegonha*, a government program to improve maternal and infant healthcare in Brazil’s public health system. Over the course of twelve-months of multi-sited ethnographic research, the project followed *Rede Cegonha* from the federal Ministry of Health to the local health secretariats, maternity care services, and communities of Salvador, Bahia, to answer the question: How does a public policy humanize childbirth? In spite of economic, political, and public health crises, as well as persistent fragilities in the public health system, government agents and healthcare professionals negotiate daily the incitements to humanize their practices. Women of all socioeconomic levels have begun to question the prevailing, medicalized models of birth, and to revindicate their rights to respectful treatment in maternity care services. Overall, the fieldwork underscored how birth’s state of crisis in Brazil is undergoing a paradigmatic shift while being subject to economic and political precarity that threaten women’s access to timely, respectful perinatal care. It also revealed that projects to shift the ethics of childbirth are intricately bound up with much broader projects of social and political life in contemporary Brazil.

Middle East:

SINAN ERENSU, while a graduate student at the University of Minnesota, Minneapolis, Minnesota was awarded a grant in April 2013 to aid research on “Making of Green Energy: Cultural Politics of Nature in the Turkish Black Sea Coast,” supervised by Dr. Michael Goldman. Interested in the connection between political power and energy infrastructures, the project asks how energy is employed to accumulate control and capital as well as to secure societal consent in Turkey, at a time when the promise of development is eroding and being privatized. Relying on ethnographic and other qualitative methods and extending over five provinces (energy markets and bureaucracy in Istanbul and Ankara alongside new energy landscapes of Artvin, Trabzon, and Rize in the eastern Black Sea coast), the work examines the Turkish energy boom across the material, legal, and financial dimensions across a series of energy infrastructures. It argues that energy has become key to the establishment of an authoritarian neoliberal experience, what is being dubbed by its founders as *new Turkey*. The research claims that this political transformation was possible due to energy’s unique qualities in bridging center and periphery, urban and countryside, nature and modernity, capital and commons along electrical grids and pipelines. The project maintains that it is this bridging function that is so potent for hegemonic and also counter-hegemonic formations.

HATICE NILAY ERTEN, then a student at Yale University, New Haven, Connecticut, received a grant in April 2014 to aid research on “At Least Three Children: Negotiating Pronatalism, Neoliberalism and the State in Turkey,” supervised by Dr. Marcia Inhorn. Following the rule of the conservative Justice and Development Party in 2002, Turkey has witnessed a novel wave of pronatalism, which is known by the public through the mantra of “at least three children.” This ethnographic project examined the ways in which the emergent pronatalist policies of the Turkish state have been implemented, reworked, and negotiated in the hospitals through obstetrical and gynecological services. Drawing from participant-observation and in-depth interviews conducted at a private hospital, a state hospital and home-visits in Istanbul, this project has found that under the pronatalist demographic regime, the procedures and processes concerning vaginal birth, C-section, IUD

insertion, abortion, and tubal ligation have emerged as areas of negotiation and navigation through which ethnic, religious and socio-economic differences become crystallized. The research points out that reproductive desires, decisions, choices and practices in Turkey go beyond approving or resisting the pronatalist agenda of the state and calls for an understanding of individual, cultural, economic and political processes that play into the construction of women's subjectivities.

OFIRA FUCHS, then a graduate student at University of Illinois, Urbana, Illinois, received a grant in April 2015 to aid research on "Reforming the State: Orthodoxy and Exchange in Jewish Religious Activism in Israel," supervised by Dr. Virginia Dominguez. In recent years, moderate Orthodox Jews in Israel have become increasingly involved in political and religious initiatives that aim to challenge and pose alternatives to dominant categories of Orthodox religiosity in Israel. This new development in the battle over the public role of Judaism in Israel is the focus of this study. The study investigates these initiatives in two primary sites and traces the relations of this movement to recent developments within the American Jewish world. The first site is a religious congregation that promotes gender equality while observing Halakhic laws and the second, a religious NGO that aims to advance more tolerant and pluralistic religious institutions in Israel. While staff members in the NGO aim to reform state policies, congregation members work to modify religious practices and communities. In both groups, however, activists' efforts to balance between promoting certain changes and resisting others are the language through which they articulate their envisioning about Israeliness, Jewishness and social belonging. More broadly, this study looks at religious change by examining dynamics between forces of innovation and renewal on the one hand, tradition and continuity on the other and, between, diaspora and homeland.

SERRA M. HAKYEMEZ, then a graduate student at Johns Hopkins University, Baltimore, Maryland, was awarded a grant in October 2012 to aid research on "The Double Side of Law: Minority Cultural Rights and Anti-Terror Laws in Turkey," supervised by Dr. Veena Das. Based on eighteen months of fieldwork, this research aimed to examine the ways in which politics and law are weaved into each other in the adjudication of Kurdish political activists with the charges of terrorism in Turkey. One of the major trials charging thousands of Kurds with terrorism is the Kurdistan Communities Union (KCK) trial, which constituted the main focus of this research. This trial offered a particularly interesting ethnographic site to explore the relationship between law, terrorism, and sovereignty as it was based on an ambiguous definition to terrorism, curtailed the Kurdish dissent *en masse*, and violated the procedural precepts by which it was bounded. Attending courtroom hearings, interviewing all legal parties and collecting court documents, the research explored the kind of evidence police and state prosecutors produced to establish suspects' culpability, the procedural tools judges deployed to adjudicate them, and political defense statements suspects prepared to contest the accusations. Rather than attributing exceptional character to the KCK trial, this research explored how ordinary political activities were made security threats by the court and the ways in which suspects reclaimed politics in their genres of protest and defense.

SUSAN MacDOUGALL, then a student at the University of Oxford, Oxford, United Kingdom, received a grant in February 2014 to aid research on "Virtuous Selves and Keeping House: Women and Ideals of Social Progress in Jordan," supervised by Dr. Morgan Clarke. The project asked how Jordanian women use close relationships with family, neighbors, and friends to discuss and critique competing visions for contemporary femininity. Research methods included participant observation in everyday visits between

women, outings for shopping or errands, and significant occasions such as weddings or funerals, as well as routine household work such as cooking, cleaning, and childcare. The findings will contribute to the anthropology of morality and its interest in the cultivation of moral selves, in particular speaking to the role of interpersonal relationships in that effort.

NAZLI OZKAN, then a graduate student at Northwestern University, Evanston, Illinois, received funding in October 2014 to aid research on “Producing State Power through Media: Contested Definitions of Alevism in Turkey,” supervised by Dr. Jessica Vinegar. Renamed “The Politics of Anxiety: Possibilities and Impossibilities of Religious Minority Activism in ‘Secular’ Turkey,” this research focused on the televisual media production of the Alevi religious minority in Turkey, who have been marginalized by the Sunni Islam’s hegemony. As important hubs for activist and non-activist Alevi to collaborate and to compete with each other for publicizing their political demands, major Alevi television networks in Istanbul were the main field sites of the study. Through participant observation, in-depth interviews, and archival work, the research explored the varying notions of “right” political conduct that Alevi considered to be helpful in “improving” their marginalized sociopolitical positions. These notions revolved around the questions of whether Alevi should adopt identity politics that exclusively pursue an agenda of Alevi’s claims of rights, or embrace a more generalized practice of activism based on the concepts of secularism, democracy, equal citizenship that addresses the problems of the community, however, without putting Alevi identity forward as a basis of activism. The dissertation will examine such questionings as revealing the anxieties among Alevi about the possible consequences of pursuing certain political practices. Such anxieties, in turn, expose the limits of both liberal concepts such as equal citizenship and of rights-based identity movements in fully accounting for a religious minority’s marginalization in a “secular” polity.

North America:

CHELLIE BOWMAN, then a graduate student at New School University, New York, New York, received funding in April 2014 to aid research on “Experimental Collaborations: How Birdsong is Re-assembling the Human,” supervised by Dr. Lawrence Hirschfeld. While previously focused on innovative amateur and expert practices that enacted new forms of bird life and multispecies relationality, time spent in the field pointed towards the necessity to account for a genealogy of those practices that could not be understood as merely novel. Thus, while in NYC to begin studying field practices of birders of the Northeast, abundant archival research on natural history societies was conducted simultaneously. While these documents helped to trace the history of these knowledge systems, ample time spent observing and participating in the field practices of birders brought them to life, demonstrating techniques and experience that allowed them to get close to birds, to witness how they lived—from the little dramas of daily life to larger ecological patterns, and to record “unusual” or novel behaviors. While later that fall similar research was conducted in the infamous community in Cape May, New Jersey, the remainder of the year was spent comparatively exploring the methods of observation and data collection performed by scientists at Indiana and Cornell Universities—primarily how they measured, coded, and imagined avian behavior—in order to account for how and why particular epistemological commitments are drawn upon in enacting bird life.

EMILY V. BROOKS, then a graduate student at University of California, Irvine, California, was awarded a grant in April 2014 to aid research on “Evaporating Ecologies: Water,

Ecology Building, and Applied Science in the California Desert,” supervised by Dr. Valerie A. Olson. California currently faces one of the worst droughts in the state’s history. Frequently overlooked in this conflict is rural inland California’s reliance on groundwater: underground aquifers supplying over 30 percent of water statewide. Here, individual towns are geographically and politically isolated, often solely dependent on scarce groundwater in already dry desert environments. Instead, ad-hoc regional networks of experts and advocates navigate a constantly shifting, highly technical process involving diverse stakeholders, deep political allegiances, tangled regulatory agencies, millions of dollars of scientific research, and decades of litigation. Borrego Springs, in Southern California’s rural Anza-Borrego Desert region, serves as an ideal case study. Based on ethnographic fieldwork with the environmental scientists, technicians, public officials, and community members connected through this region, the study investigates the scientific and cultural politics of extreme environmental change through the lens of one town’s struggle to understand, manage, and ultimately prevent a local water disaster. In so doing so, the grantee provides analysis that draws together the complex community politics of resource governance with the highly scaled technological politics of environmental modeling. When complete, this project will offer critical insights in to how cultural imaginaries of extreme environmental change shape identities, subjects, and the production of ecological knowledge.

MELISSA L. BURCH, then a graduate student at University of Texas, Austin, Texas, was awarded a grant in October 2014 to aid research on “To Shed the Mark: A Critical Examination of Employers, Job Seekers and Advocates,” supervised by Dr. João Costa Vargas. This ethnographic research sought to advance understanding of how employers consider criminal convictions in the hiring process and how that consideration intersects with race, class, and gender. It analyzed the significance of employers’ subjectivity and specific business concerns within the context of state policies that regulate hiring of people with criminal convictions and corporate interests driving background screening. The research was conducted in the southern California region known as the Inland Empire. Twelve field months were spent participating in and observing employers’ hiring practices and attending professional trainings, seminars, and networking events with business leaders, hiring managers, Human Resource professionals, and employment attorneys. Close ethnographic observation was undertaken with one mid-sized trucking firm. Additionally, approximately 25 employers were formally interviewed, as were representatives from the background screening, staffing, and insurance industries. Simultaneously, the researcher conducted ethnographic observation within a nonprofit program that links men and women with recent felony convictions to jobs. Job seekers’ experiences in the labor market were observed, as well as the strategic approaches of professional job developers, civil rights attorneys, and others who assist them and advocate on their behalf.

DR. HEIDE CASTANEDA, University of South Florida, Tampa, Florida, received funding in October 2014 to aid research on “Mixed-Status Families and the Juridico-legal Reach of the Contemporary State in Households in US/Mexico Borderlands.” There are some 2.3 million mixed-status families in the United States, which contain varied constellations of citizens, legal residents, undocumented immigrants, and individuals in gray zones of legal limbo. The construction of “illegality” for some members influences opportunities for all, including those who are recognized as citizens, and constitutes a primary feature of the contemporary immigration experience. This project examined the experiences of 100 members of mixed-status households in the Lower Rio Grande Valley of Texas to understand the functioning of the contemporary state and its penetration at the household level, through the production of different outcomes within the same family. A focus on

individuals in law and policy largely overlooks cumulative ripple effects on families, although individuals are always embedded within these complex social units. Using mixed-status families as a primary unit of analysis, this project illustrates how juridical categories shape socialization to identities within the domestic sphere as well as in relation to public institutions such as health care and education. By bridging experiences at the micro-familial with those at the policy level, this project advances the understanding of the contemporary migration experience and theoretical concerns in the anthropology of migration.

KOURTNEY K. COLLUM, then a graduate student at the University of Maine, Orono, Maine, received a grant in April 2015 to aid research on “Farmers, Policy, and Pollinator Conservation: Examining the Social and Political Factors that Influence Conservation Agriculture,” supervised by Dr. Samuel Hanes. Despite decades of research examining the factors influencing adoption of conservation agriculture, farmers’ management decisions are still poorly understood and often treated as the result of individual choice, rather than the product of complex social, political, and economic pressures. This research examined the factors that effect on-farm bee conservation to clarify the social and political arenas within which agricultural conservation takes place. Focusing on the lowbush blueberry industries of Maine, USA, and Prince Edward Island (PEI), Canada, the research employed semi-structured interviews, surveys, and participant observation to address three questions: 1) How do farmers perceive pollination in agricultural systems? 2) What social processes effect participation in bee conservation? and 3) How have historical policies influenced pollination management in Maine and PEI? Findings reveal that the conservation recommendations put forth by agricultural agencies are often inconsistent with farmers’ perceptions of pollination management. In both locations, adaptation and cooperation were found to be key social processes influencing growers’ conservation efforts. Unfortunately, poor communication among growers is an existing barrier to cooperation. This research adds to a growing literature calling for more participatory strategies and partnerships to improve farmer-to-farmer and farmer-to-institution relationships, which are essential for cooperation and collective action toward sustainable agriculture.

RACHEL DANIELL, then a graduate student at the City University of New York Graduate Center, New York, New York, received funding in October 2013 to aid research on “Documenting Contested Pasts: The Production of History and the U.S. ‘War on Terror,’” supervised by Dr. Victoria Sanford. This research project investigated the archival afterlives of U.S. government documents from 2001–2009, particularly those relating to the “War on Terror” under the George W. Bush administration. Government documents from this period have the potential to reveal significant human rights abuses, including torture, inhumane treatment, and illegal detention, thus access to and interpretations of these records are important for understanding possible crimes and accountability. This project used ethnographic research with two types of organizations—governmental archives and nongovernmental archives—to analyze the intersection of people and documents, the interactions between the material presence of government records and the archive workers who access, organize, and add metadata to them, generating multiple levels of meaning. Research involved conducting participant observation and interviews with archive workers at multiple sites and examining physical and digital collections. The archive database, the document summary, and the metadata tags that get attached to an archival document become part of our comprehension of the records themselves, shaping conditions of possibility for knowledge of the past. When an archive holds documents evidencing human rights violations by the state, the information structures through which we access and interpret documents become a crucial site of struggle for our understanding of history.

PEDRO DE LA TORRE, then a graduate student at Rensselaer Polytechnic Institute, Troy, New York, received funding in April 2014 to aid research on “Future Imaginaries, Environmental Stewardship, and the Politics of the Longue Durée at the Hanford Nuclear Reservation,” supervised by Dr. Kim Fortun. The Hanford Site hosted plutonium production facilities for the United States’ nuclear weapons arsenal from 1943 until 1988. It is now one of the largest environmental remediation efforts in the world, as the site is prepared for future uses. At the core of this environment-making project are problems like governing the relationship between bodies and landscapes and the movement of contaminants for impossibly long periods. The planning and dangerous work of the cleanup, as well as the unresolved material and cultural legacies of plutonium production, have called a diverse set of advocates into official “public” and “stakeholder” engagement processes, as well as legal action and educational efforts. This advocacy, and the broader politics of the site, involves negotiating obligations to diverse future generations and contemporary populations, as well as “imagining” the future of this site. Through an ethnographic engagement with stakeholders and others involved in the Hanford cleanup, this project will explore how the site’s legacies and futures are constructed and linked within the advocacy, politics, and governance of the site, as well as the challenges and aporias of representation and governance that arise around the slow violence of environment-making involved in nuclear weapons production and remediation.

DR. SUSAN FALLS, Savannah College of Art and Design, Savannah, Georgia, was awarded a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “White Gold: An Ethnographic Account of a Breast Milk Sharing Network.” During the Hunt Postdoctoral Fellowship period, the grantee completed a full draft of a manuscript tentatively titled, *White Gold: An Ethnography of Shared Breast Milk at the Frontiers of Culture*. The manuscript is an analysis of a breastmilk sharing networks in the southern United States. The text focuses on the kinds of relationships that develop between sharers, on the materiality of breast milk, on how the emergence of digital technologies has enabled strangers to share milk, and how the pressure to commodify breast milk is impinging up on the practice. The study argues that milk sharing, which operates against the mandates of institutionalized medical authorities and a push for the commodification of milk, is a successful combination of creative agency, community making, and dissent. Funding allowed the grantee to complete final interview follow-ups with women (and men) who are involved in breast-milk sharing and then to write full time. *White Gold* is under contract at the University of Nebraska Press in their new series, “Anthropology of Contemporary North America,” and is expected to be released in 2017.

LIZA SAPIR FLOOD, then a graduate student at the University of Virginia, Charlottesville, Virginia, received funding in October 2014 to aid research on “Working-Class Women and Country Music Performance: Negotiating Gender and Agency in Hard Times,” supervised by Dr. Richard Will. This project studied interactions between class and gender in the context of musical performance, and focused on women who participated in amateur country music scenes in the vicinity of several small towns in eastern Tennessee. The project sought to understand the ways that country music’s cultural imaginary was a resource for women’s negotiations of feminine selves. In this context, gendered class positionality was made visible as musicians and fans performed songs, functioned within intimate yet public social groups, resolved conflicts, engaged audiences, and spoke about the ways that country music inflected their lives. The resulting dissertation theorizes the ways that class intersects with gender in the southern US, including analyses of local notions of

autonomy, obligation, self-expression, and innovation. The project is situated within the economic context of “neoliberalism,” specifically rural and semi-rural spaces where economic change interacts with expressive culture.

ALLISON FORMANANCK, then a graduate student at the University of Colorado, Boulder, Colorado, was awarded funding in April 2014 to aid research on “Mobile Precarity: ‘Trailer Trash’ and Risk in an American Zone of Abandonment,” supervised by Dr. Carla Jones. Taking mobile homes as its central focus, this project examines what happens when particular forms of housing are excluded from middle-class respectability. The ethnographic backdrop for this project concerns the scheduled closure of eighteen mobile home communities in Lincoln, Nebraska by 2040, displacing an estimated 4,000 mobile-homeowners. This twelve-month ethnographic study incorporated participant-observation, (semi)structured interviews, questionnaires, and archival data to address two primary questions: 1) How does the conceptual complexity of housing index broader ambiguities about mobile homes and their owners? and 2) How do conceptions of material decay shape perceptions about mobile home residents’ moral decay? The research findings illustrate how a cultural artifact as infamous as “trailer parks” is objectified via the circulation of various beliefs in urban planning, municipal policy, and finance capital and how such (mis)representations produce real social and economic costs—often negative—for mobile-homeowners. As such, this research contributes to pressing issues about affordable housing and social inequality amidst growing cultural and economic precariousness in the United States.

ROCIO GIL MARTINEZ DE ESCOBAR, then a graduate student at Hunter College, City University of New York, New York, New York, received a grant in April 2014 to aid research on “Bordering States, Bordering Race: Afro-Indigenous Struggles for Recognition in the Texas-Coahuila Borderland,” supervised by Dr. Marc Edelman. Recognition of cultural and legal rights of Indians and Afrodescendants pose challenges to governments and communities in terms of delivery of welfare and internal group organization and management. The Mascogo-Black Seminole case shows the complexity of negotiations at different territorial, regional, and political levels in the process of definition of who is entitled to rights and who is not able to claim them. The research centers its analysis on the overlapping political frameworks of two nation-states and their local particularities, Mexico and the United States, and the engagement the Mascogo-Black Seminole people have developed with each throughout time. This research shows a multiplicity of understandings of what recognition is and the ways it translates into ideas of self-determination and belonging to nation-states. The Mascogo-Black Seminole people are currently seeking federal recognition in Mexico and in the United States, but they do so strategically. In Mexico they seek recognition as black minorities, but in the United States they seek Indian recognition. In both cases, citizenship and immigration status are of high relevance, as people believe that either form of recognition can potentially open the space for obtaining dual citizenship and some form of self-determination that articulates with states’ programs.

YULIYA GRINBERG, then a graduate student at Columbia University, New York, New York, received a grant in April 2014 to aid research on “Data Mines: The Quantified Self and the Cultural Work of Data in the Digital Age,” supervised by Dr. Marilyn Ivy. Computerized self-tracking is increasingly permeating everyday spaces. Not only is one’s activity systematically logged online but mechanisms of capture are being incorporated into the wider ambient environment. Step tracking or “activity logging” is now a standard feature on new model iPhones, but tracking capabilities are also enthusiastically being integrated

into cars, appliances, watches, clothing, jewelry and a great number of other previously “dumb” things. No longer is personal data collection simply an administrative tool or personal prerogative but increasingly seen as a wider moral and even civic duty. This research places the rhetoric that surrounds personal data under critical scrutiny, investigating not only the various ways in which data expose us but also the limits of digital transparency. Throughout, this research looks to understand what constitutes “data,” what can properly be seen as a “device” capable of capture, and how this framing impacts the type of knowledge or information admitted or denied a record. Recognizing these limitations may help to temper the ambitious and frightening sense of an all-pervasive panoptic visibility enabled by contemporary technologies of self-tracking and offer an alternative perspective on what it may mean to live in a world increasingly represented through “data.”

ELIZABETH M. HARE, then a graduate student at University of California, Santa Cruz, California, received funding in April 2014 to aid research on “Haunting the Future: Tracing the Production of Climate Forecast Models,” supervised by Dr. Andrew S. Mathews. This dissertation research was based on over a year of ethnographic fieldwork completed between 2012–2015. The study investigates how the long-term environmental histories that are at the core of conservation policy and land management decisions are constructed and narrated by paleoecologists and conservationists. Research was conducted among a group of paleoecologists and ecological modelers who were working to develop an ecological forecast model that uses data from the deep past in order to understand how ecosystems will respond to global climate change, as well as conservationists who are working on environmental protection issues in northwest Indiana. This dissertation shows how claims to history are both material and imaginative. It argues that the two groups shared many common beliefs and practices, however they access the landscape through different scales of temporality. The differing epistemologies for the claims made by these two groups produce different ethical imperatives for conservation and future-oriented land management practices.

JAMES HUNDLEY, then a graduate student at the State University of New York, Binghamton, New York, received funding in August 2014 to aid research on “Resistance and Accommodation: The Effects of Securitization on Coast Salish Politics, Governance, and Sovereignty,” supervised by Dr. Thomas M. Wilson. Through multi-sited ethnographic research that included participant observation with the Nooksack Indian Tribe and Stó:lō Nation, the grantee explored how changes at the Canada/US border in the Pacific Northwest influence Coast Salish politics and governance and how these changes in turn affect the daily lives of the Coast Salish who live in the borderlands. The dissertation project utilized archival research from tribal and state entities, interviews, and participant observation on both sides of the international border to document how ongoing responses to security issues are based on traditional forms of governance currently undergoing revitalization. The Coast Salish were split by the international border in the mid-1800s and have lived under different legal, political, and regulatory regimes ever since leading to various forms and degrees of self-governance and self-determination. Research suggests that tradition and culture operate as a form of resistance against continued colonial processes, such as various forms of the Indian Act (Canada) or the continued fight for treaty rights (US).

TRISTAN D. JONES, then a graduate student at Rutgers University, New Brunswick, New Jersey, received a grant in May 2014 to aid research on “Embodied Sovereignities: Indigenous Resistance and Tar Sands Development in Alberta, Canada,” supervised by Dr. Daniel Goldstein. Although the U.S. Census declared the western frontier closed in 1890, the study argues that the building of the settler state—and by extension, whiteness—is an ongoing project in North America. Research concerns the relationship of whiteness to indigeneity, and to landscape and environment in the construction of Western states in the present. The grantee supports this argument with sixteen months of fieldwork in Alberta, Canada, historically declared “the Last Best West.” The bulk of this fieldwork occurred in the remote town of Peace River, settled as late as 1914, the urban center of a region regarded as the last agricultural frontier on the continent. Today, Peace River is the epicenter of a massive tar sands development, and neighbors multiple First Nations and Métis communities and reserves. Yet racial, political, and economic barriers largely ensure the isolation of these Native communities from predominantly white Peace River. This work interrogates the division between these two communities from ethnographic and historical perspectives, in order to theorize on the building of the state in settler-colonial contexts. This shifts the focus away from the familiar indigenous-state-mining narratives that dominate media accounts of tar sands development, to better capture what was encountered in the field.

CHLOE A. KESSLER, then a graduate student at George Washington University, Washington, DC, was awarded a grant in April 2015 to aid research on “Waste-to-Energy: Toxicity and Historicity in South Baltimore City,” supervised by Dr. Joel C. Kuipers. This project addresses the concept of risk from the perspective of a community with a long history of exposure. While many scholars study risk as future-oriented intervention, few have considered whether historical exposure to risks affects individuals’ evaluation of new sources. The grantee conducted archival and ethnographic research on a Baltimore community that has managed multiple forms of risk since the 1800s, from quarantining lepers during waves of immigration to supporting nuclear deterrence with its Cold War chemical arsenal. During the study, residents campaigned to halt the construction of a trash-burning incinerator, drawing on past experiences with risk to form perspectives on this potential new toxic burden. Beyond highlighting the different tools/mindsets with which residents, businesses, and governments approach “risk,” the study’s findings underscore the importance of risk’s “cumulative effects.” Toxicologically, cumulative effects refer to the compounded health impacts increased emissions impose on already-affected residents. But the term also has historical implications: residents opposed to the incinerator situated it against their community’s industrial past to draw attention to the human consequences of over a century of risk experience. The tendency to assess risks as single events with isolated consequences thus overlooks how those most affected by risk management decisions experience their outcomes.

DR. FREDERICK KLAITS, State University of New York, Buffalo, New York, received a grant in April 2014 to aid research on “Life for Life: Charismatic Gifts and Social Reproduction in African-American Urban Churches.” In the views of many African-American Christians, God has designed a contract with his people that supersedes or encompasses the broken social contract that they perceive as devaluing their lives on a systematic basis. This project explored how members of African-American Pentecostal churches in Buffalo, New York, make monetary contributions in order to participate in a divinely ordained economy sustained by God’s promises to them. In so doing, they obtain

assurance that God values their lives. These believers insist that God's contract does not take full effect unless they properly engage with "His Word," as conveyed through pastor-prophets who aim to convince them of the sinful patterns of behavior from which they must be redeemed, such as failure to render tithes and propensities to overreact to insults. Thus, discerning divine activity in the world involves, on the one hand, sublime apprehensions of the protection and prosperity bestowed by God and, on the other, uncanny experiences of realizing how one has failed to understand or act upon "The Divine Word."

DR. ROSEANN LIU, University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funding in March 2015 to aid engaged activities on "Protocol and Professional Development, Reciprocity and Representation." Ever since the rise of multicultural education in the United States, there have been efforts to be more inclusive of minority students' histories and cultures. More often than not, these efforts have resulted in token lessons or special celebrations that only scratch the surface. The school in which the grantee conducted fieldwork was noteworthy for its thoughtful approach toward including marginalized students' histories and cultures into its curricular programs. However, teachers still articulated a desire to learn how to teach Asian American history and African American history in a way that was not compartmentalized. The aim of this engaged anthropology grant was to provide teachers with the tools to highlight the intersection of different minority groups in American history, and the time to be able to revise their social studies curriculum accordingly. This grant also provided the opportunity for a series of meetings and dialogue to take place between school members and the researcher regarding reciprocity and ethnographic representation.

MELISSA R. MEADE, Temple University, Philadelphia, Pennsylvania, was awarded a grant in April 2014 to aid research on "In the Shadow of 'King Coal:' Marginality, Memory, and Conflict in the Postindustrial Anthracite Coal-Mining Region," supervised by Dr. Nancy Morris. This project explores the restructuring of Northeastern Pennsylvania's de-industrialized Anthracite Coal Region involving the region's scalar and spatial positioning, mediated imaginaries of the community, social marginality, and issues of capital accumulation and economic abandonment. The investigation takes a critically ethnographic approach to understanding local cultural processes linked to wider circulations of capital and media: out-migration of youth, in-migration of new residents, mediated representations of "Appalachia," and the memory of mining labor and mine-related violence. A situated understanding of marginalized spatial relationships, extractive trauma, and past labor conflict and insubordination in the Coal Region reveals socially reproduced identifications, marginalized memories, and traumas have been silenced vis-à-vis dominant liberal values and regimes of representation. Participation in and visits to over 100 sites, events, and places, interviews, and the creation of media spaces—a Facebook page with 7500 followers and a companion webpage, both of which invite residents to read curated media, to create their own media, to offer interpretations as a critical practice, to engage in dialogical communication, and to support participatory public culture—all focused on how and in what ways residents respond to the impacts of deindustrialization and community restructuring. Through the latter digital "public digital humanities collaboratory" residents used digital media to problematize "political economy," "history," "heritage," "memory," and "community welfare." Research revealed that processes of labor identification and dissidence were short-circuited by the closing of the mines and "postproletarian" memories rendered unspeakable. Meanwhile residents remain subject to the affective legacy of illegitimated pasts. Geographically specific, fragmented personal stories sit at the margins of re-collection where alternative memories mix with institutional narratives and sometimes

challenge them. Residents' used the digital humanities collaboratory as a form of activism and as a way to recuperate and preserve memories. In the Coal Region, historical mass mineral speculation and the exploitation of land for profit, the circulation of capital, and the migration of successive waves of laborers to mine the coal created the conditions of structural violence and systemic exploitation—including landscape destruction, child labor, black lung disease, and living in the shadow of waste—peppered by frequent eruptions of spectacular violence. In the shadow of mining's decline, a doubled form of violence was folded into everyday community life emerging in the form of crises such as toxic waste dumping sites, related cancer clusters and public health issues, mine fires, present-day killings, mass incarceration of local youth, and political corruption. Local stories of the Coal Region are told and re-told affirming cultural identifications tied to the struggle and strife of the coal mining past. Despite great cultural differences amongst the immigrants who entered the Coal Region to mine the coal, "coal-cracker" has emerged as a regional identity—despite the area's transformation into a Coal Region without deep coal-mining.

SARAH P. RANDLE, then a graduate student at Yale University, New Haven, Connecticut, was awarded a grant in October 2014 to aid research on "Building the Ecosystem City: Environmental Imaginaries and Spatial Politics in Los Angeles," supervised by Dr. Kalyanakrishnan Sivaramakrishnan. By the time the historic California drought of the 2010s took hold, few Angelenos disagreed: water needed to flow to and through their city in new ways. The infrastructures supplying and disposing of LA's water had come to be widely understood as discredited and anachronistic, assemblages built on logics inappropriate for a warming world. Yet beyond a generalized desire to replumb the city, few actors working on water in LA agreed on much at all. This project draws on extended participant observation amidst ongoing conflicts about the nature and future of the LA waterscape, to examine the notions of nature, technology, history, and futurity that animate attempts to transform urban spaces in the name of climate adaptation. The grantee argues that these efforts to rework the city's infrastructure and landscape are producing new ideals of urban citizenship and governance, in which visions of the past, future, and apocalyptic non-future jostle one another uncomfortably for pre-eminence. Tacking between the scales of municipal water governance and personal water practice (as well as the imaginaries that connect and sometimes stubbornly separate these two poles), the study analyzes the emergent cultural forms accreting around water infrastructures and futures in a time of perceived crisis.

ANDREA RISSING, then a graduate student at Emory University, Atlanta, Georgia, received funding in April 2015 to aid research on "Agrarian Transformation in the Age of Corporate Agriculture: Beginning Alternative Farmers in Contemporary Iowa," supervised by Dr. Peggy Barlett. In the heart of the Corn Belt, the majority of Iowa's farms embody the mechanization, industrialization, and sheer productivity that came to characterize U.S. farming over the course of the 20th century. A complex system of agribusiness corporations, agricultural organizations, and state institutions supports and reinforces this system. This dissertation research examines the farmers who are working outside the conventional system to establish viable alternative enterprises. The proposed project asked three interrelated questions about beginning alternative farmers in Iowa. First, how do alternative farmers establish autonomy from the conventional food system, and how do they draw upon the industrial infrastructure to carry out their own activities? Second, what factors variously promote or undermine the efforts of beginning farmers to establish successful alternative agricultural enterprises? Finally, why do some young people choose to farm in ways outside the established system? Preliminary analyses indicate that family relations, pesticide drift, and access to credit represent important points of contact where differing agricultural

backgrounds, logics, and assumptions meet, sparking both tensions and opportunities for collaboration. This fourteen-month ethnographic study combined on-farm participant observation with semi-structured interviews with beginning farmers, people who have decided to quit farming, and agricultural lenders across the state.

DR. ANDREA L. SMITH, Lafayette College, Easton, Pennsylvania, received a grant in October 2013 to aid research on “Celebrating Sullivan: Settler Historical Consciousness in Northeastern Pennsylvania.” This project explores the ways the Sullivan Expedition, a lengthy engagement of the Revolutionary War era, continues to reverberate in northern Pennsylvania. Through participant observation and interviews with “heritage entrepreneurs,” founders of historical societies and their museums, participants and actors in historical reenactments, and private citizens interested in the local past, field research has provided a basis for analyzing the Sullivan public history commemorative complex through a settler-colonial lens and elucidating local instantiations of a settler-colonial historical consciousness.

CAROLYN SMITH, then a graduate student at University of California, Berkeley, California, was awarded funding in April 2013 to aid research on “Weaving *pikyav* (to-fix-it): Karuk Basket Weaving Practice in Relation to the Everyday World,” supervised by Dr. Rosemary Joyce. This project investigates the Karuk ontological view that baskets are living beings by underscoring the vitality of basket weaving in everyday life. Researching museum and archival collections on Karuk basket weaving since contact in 1850 reveals the broader social and historical circumstances that Karuk basket weaving has been implicated, including forced assimilation policies, control over natural resources, and the waxing and waning of Native American art markets. Interviews illustrate that basket makers view weaving and gathering as an intrinsic part of self, which is evidenced by their reverence of the landscapes from which they gather and by their relationships with weaving teachers and communities. This study examines historic and contemporary strategies weavers developed in order to continue their practice, including selling baskets to survive and organizing to resist restrictive governmental policies. Karuk basketry has a complicated history of circulation through trade, sale, or theft between multiple interested parties, including members of Karuk and other Klamath River Tribes, as well as tourists, merchants, and anthropologists. In light of this complex history, this project explores the social processes that are (re)created through the making and movement of baskets. This research contributes to museum anthropology, theories of materiality, and engagements with indigenous methodologies.

ADRIAN VAN ALLEN, then a graduate student at University of California, Berkeley, California, received funding in October 2014 to aid research on “Crafting Nature: Museums, Biotechnology and the Future of Collecting,” supervised by Dr. Mariane Ferme. Our understanding of Nature has been crafted through centuries of assembling, examining and preserving the world we inhabit, now recast yet again through genomics. Through crafting “natural” objects—from preparing study skins, to pinning insects, to taking tissues samples—the natural history museum has been an apparatus for articulating knowledges, power, and natures into an ordered whole. These articulations, it is argued, have extended through to the contemporary museum and its genetic collecting programs. This study focuses on the Global Genome Initiative (GGI) at the Smithsonian National Museum of Natural History in Washington, DC, tasked with sampling and cryo-preserving half of the families of life in the next six years. Research examines research strategies, funded expeditions, and genomic collecting protocols, tracking specimens, tissues and data out to

different parts of the museum, from Botany to Birds to the Biorepository. Thinking through natural history collections, both morphological and molecular, as transformed “life” raises many questions as well as offering up opportunities for thinking through how, why, and by whom life is being archived. In engaging the different practices of “crafting nature” across the museum, this project examines how biodiversity is being collected and preserved in an age of genomics.

TALIA ROSE WEINER, then a graduate student at University of Chicago, Chicago, Illinois, received a grant in October 2013 to aid research on “Home of the Blues: The Political Economy of Mood Disorder Self-management in 21st Century Chicago,” supervised by Dr. Jennifer Cole. Through sixteen months of multi-sited clinical ethnographic fieldwork, this project explores the ways in which psychotherapeutic treatments for the “self-management” of mood disorders are shaped by the socioeconomic context in which the treatments occur. By comparing therapeutic discourses, practices, and experiences in an institute catering to middle-class patients, two community mental health agencies serving working-class clients, and a “Mental Health Movement” comprising very low-income consumers who lost their public mental health services due to city budget cuts, this research demonstrates that mood disorder self-management is not, as it is generally regarded, a unitary, politically neutral, or universally empowering technology. Rather, socioeconomically marginalized clients often receive self-management treatments that demand an impossibly high degree of autonomous self-control, whereas middle-class patients are offered a model of self-management that incorporates ongoing relational support and allows the diagnosed individual to distribute responsibility across various actors. As such, this project argues that self-management therapies encode and reproduce problematic American ideologies by subtly communicating that certain classes of citizens have the right to depend on external support while others must take full responsibility for themselves. Given that mood disorders in the United States are consistently found to have the highest prevalence and persistence among adults of lower socioeconomic status, psychotherapeutic self-management treatments may be causing inadvertent harm to the very individuals who are at greatest risk for these mental illnesses.

MARGARETE J. WHITTEN, then a graduate student at the City University of New York Graduate Center, New York, New York, received a grant in October 2014 to aid research on “Decentralizing Compassion: Biomedical Politics of Ethics and Life in US Community Health,” supervised by Dr. Dana Ain Davis. The gradual implementation of the Affordable Care Act has amplified the ethical challenge of providing health care to poor people in a country that champions personal responsibility and capitalist consumer choice. This ethnographic research in Massachusetts, the state that has served as the model for national reform, maps the networks of care that explicitly target the underserved, and interrogates how value-based care and quality of life are defined and enacted in the context of structural barriers to basic resources. A central ethical dilemma facing healthcare providers is how to provide equitable care while stewarding limited resources “fairly,” evaluated through professional debates about goals of care, and electronic auditing systems that hold them accountable for health outcomes for reimbursement. The competing responsibilities of cost and care reshape medical professional values and the structure of medical systems. As hospitals focus on social determinants of health, attempting to reduce admissions and relocate costly care, it enables critique of the systemic causes of health disparities. New models embrace holistic and preventative care in ways that decenter the dominance of the biomedical model, and both constrain and empower predominantly female community providers to reimagine and reconstruct the future of American healthcare.

Oceania and the Pacific:

DESIREE L. BARRON, then a graduate student at New York University, New York, New York, as awarded funding in October 2014 aid research on “Indigenous Maori Cultural Production through Sport,” supervised by Dr. Fred Myers. This study explores Maori rugby organizations in New Zealand, specifically addressing challenges to Maori Rugby’s existence under the new conditions of professionalization. Indigenous Maori peoples are historically overrepresented in rugby union, and currently constitute a third of professional players in New Zealand, despite only representing fifteen percent of the total national population. The recent professionalization of rugby union has dramatically changed the mediatization and global branding of New Zealand rugby. While Maori have always participated in the sport in large numbers, rugby union in New Zealand is now a world famous sporting legacy and brand, aggressive in its use of Maori cultural property, including carving, music, and the performance of the “haka.” Fieldwork followed debates about Maori contributions and leadership in rugby—from community clubs to the boardrooms of AIG and Vodafone. This dissertation argues that Maori are engaged in a struggle for control of New Zealand’s rugby brand, at the very least those aspects that rely on Maori cultural capital for foreign sponsorship dollars. This struggle bears on larger conversations about Maori identity and cultural survival, and depends on the self-conscious representation of sport, and rugby especially, as apolitical.

DR. LIAM M. BRADY, Monash University, Clayton, Australia, was awarded funding in April 2015 to aid research on “From Artefact to Agent: Exploring Australian Rock Art as a Contemporary Phenomenon.” This project explored how an Aboriginal community in northern Australia engages with, and negotiates their contemporary relationship(s) to rock art. Conversations with senior and younger generations of Yanyuwa revealed a range of responses highlighting differences in the way rock art is perceived. Among senior men and women, emphasis was placed on positioning rock art into the complex web of relationships between sites, motifs, and narratives from the Ancestral Past. This process occurred over several days and underscored how knowledge remained firmly embedded in a system of social practices and events that present and articulate an aesthetic and moral logic to the way they are understood and explained. In contrast, conversations with younger generations revealed that rock art is understood through a Yanyuwa consciousness of island country and the actions of spirit ancestors. Knowledge and understanding of the motifs spoke to their continuing cultural importance while also embracing the recording techniques and technology used as part of this process. The archaeological knowledge generated from the project was not seen as competing with already-established Yanyuwa relationships to the rock art, nor with the Yanyuwa meanings tied to the images largely because this knowledge is powerful and not easily destabilized.

DR. RENZO S. DUIN, University of Oxford, Oxford, United Kingdom, received a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Ritual Economy: Historicities, Materiality, and Power in the Eastern Guiana Highlands (Northern Amazonia).” Support assisted the completion of a monograph that critically assesses the methodology underpinning the twentieth century model of tropical forest cultures, and that reconceptualizes the social and historical processes in the region. Twenty years of inter- and trans-disciplinary research (archaeology, history, ethnography, ethnology, and socio-cultural anthropology) among and with the Wayana indigenous people of the Upper Maroni Basin

(Suriname and French Guiana), thematically focused on settlement patterning and biographies of ritual objects, provided new insights into historically situated dynamics and the vital role of ritual in the socio-political arena. Socio-political relations in the region are articulated through ritual objects, and the road to power is situated within a ritual economy. Acknowledging elements of regional organization in the socio-political aspects of tropical forest cultures exposed a hitherto inconceivable dynamism to the origins and development of indigenous Amazonian societies in Guiana. The manuscript has been completed and a book proposal has been sent to Routledge.

DR. RALPH GARRUTO, State University of New York, Binghamton, New York, was awarded funding in August 2015 to aid engaged activities on “Using Anthropology to Build Research Capacity and Inform Public Health Policy in the Republic of Vanuatu.” Funding helped the grantee to produce a signed memorandum of agreement (MOA) between the Director General, Vanuatu Ministry of Health, Republic of Vanuatu, and the State University of New York at Binghamton. The MOA is a five-year renewable collaboration effort to foster engagement and advancement in research, education, training and cultural understanding. The MOA specifically calls for: 1) conducting long-term research projects in the areas of mutual interest to the Vanuatu Ministry of Health and Binghamton University; 2) providing training for both Vanuatu Ministry of Health personnel, and students in the MS and BS/MS Program in Biomedical Anthropology at Binghamton University; and 3) securing funding for anthropological and public health research in Vanuatu. Three major thematic research areas within the Binghamton University Health Transitions Project are: 1) adult health and chronic disease risk; 2) behavior and lifestyle change; and 3) child health and nutritional status. Thus far, field research studies relating to these thematic areas have been conducted on the islands of Ambae, Aneityum, Efate, Futuna, and Nguna in Vanuatu. A fourth research area, post-disaster stress, was added in 2015 to assess the impact of Cyclone Pam on the people of Vanuatu. The latter study includes the islands of Tanna and Erromango as well as Efate and Aneityum. The Binghamton University Vanuatu Health Transition project has resulted in a number of publications in scholarly journals, including the *American Journal of Human Biology*, *Obesity*, the *Asia Pacific Journal of Clinical Nutrition*, and *Public Health Nutrition*. Results from the project have also been presented at major national and international scientific meetings, including five scientific presentations at the “Asia-Pacific Region Joint Conference on Modernization and Health” held in Hilo, Hawaii, in 2016.

STEVEN A. KENSINGER, then a graduate student at University of Minnesota, Minneapolis, Minnesota, received a grant in October 2014 to aid research on “The Maori City: Disaster Capitalism, Tribal Identity, and Earthquake Reconstruction in Christchurch, New Zealand,” supervised by Dr. David Lipset. This project is an ethnographic study of the Christchurch city rebuild following the Canterbury Earthquakes that took place in the South Island of New Zealand between September 2010 and June 2011. More than 100,000 homes were damaged and 60 percent of businesses in the central city were displaced as a result of the earthquake. Through in-depth case studies, participant observation, and informal interviewing, the study interrogates the concept of “recovery” and what it means for indigenous groups, government agencies, and non-governmental organizations involved in both the physical and cultural recovery of the city. This project argues that in post-earthquake Christchurch, recovery acts as a form of resistance to both natural and social phenomena which threaten New Zealander’s assumptions about the places they live, their communities, and what it means to be a twenty-first century inhabitant of the “Land of the Long White Cloud.”

WILLIAM D. LEMPert, then a graduate student at University of Colorado, Boulder, Colorado, received a grant in April 2014 to aid research on “Broadcasting Indigeneity: The Social Life of Aboriginal Media,” supervised by Dr. Jennifer Shannon. Understanding Indigenous media is essential for engaging and supporting many of the most culturally rich yet vulnerable peoples. This dissertation research aims to understand the changing stakes of Indigenous self-representation amidst the mass defunding of Aboriginal Australian communities and organizations by articulating tensions and paradoxes of contemporary Aboriginality embedded within the daily practices of diverse film productions. Through nineteen months of collaborative ethnographic research with two Indigenous media organizations based in the northwestern Australian town of Broome, this project seeks to better understand the rise of two contrasting national Aboriginal television networks. With high levels of media productivity and success in Aboriginal activism, the Kimberley region provides an ideal backdrop for understanding how Indigenous media makers arrive at particular representations. Namely, to what ends do they endeavor to make videos that are at once locally relevant, culturally appropriate, politically salient, financially viable, and appealing to diverse audiences? Through participatory collaboration at every stage of the production process, this research follows the biographical social life cycles of films as they travel between remote communities, regional towns, and national festivals. This dissertation highlights the ways in which media from the “world’s oldest living cultures” are reimagining a diversity of potential Aboriginal futures.

MARYANI P. RASIDJAN, then a graduate student at University of California, San Francisco, California, received a grant in October 2013 to aid research on “Reproductive Anxieties: Racialized Papuan Identity in the Context of Indonesia’s National Family Planning Program,” supervised by Dr. Vincanne Adams. The dissertation examines the intersection between race, national identity and women’s reproductive health in Papua—Indonesia’s easternmost province and the site of over fifty years of contested sovereignty. Drawing on ten months of ethnographic fieldwork, the project explores the ways in which a Black Papuan self-identification has been both consolidated and contested in response to Indonesia’s national family planning program. While Papuan identifications currently oscillate between the terms “indigenous,” “customary civil society” (*masyarakat adat*), “black” and “Melanesian,” a black-Melanesian identity is often invoked and deployed as key to claiming Papuan sovereignty from Indonesia. At the same time, Papuan blackness renders Papuan women both invisible and hypervisible to the Indonesian state. Their invisibility lying in state desire for family planning to (re) produce a singular ideal Indonesian citizenry that rejects Blackness, and hypervisibility as black Papuan women who become the targets of reproductive health intervention precisely because their racialization converges with the highest rates of the worst reproductive health outcomes in the nation. This racialization, which sometimes shifts between or is coupled with other forms of self-identification, is deeply entangled with “population,” and again center on Papuan women’s bodies. Here “population” emerges as the idiom of simultaneous anxieties—that is, charges of *overpopulation* by the state (thereby, requiring family planning) and *depopulation* (often with an indictment of family planning). This study connects contemporary black Papuan self-identification to histories of early Papuan political invocations of a global black liberation in order to situate the assemblage of pressures and histories women contend with when confronting family planning structures.

CONFERENCES & WORKSHOPS

“XIII Meeting of the Latin American Association of Biological Anthropology (ALAB)”

October 15-18, 2014, Santiago, Chile

Organizers: Mauricio Moraga and Sergio Flores (U. Chile)

The XIII meeting of the Latin American Association of Biological Anthropology attracted over 160 participants, including students and professionals from several Latin American and other countries. Renowned international guests, whose presence would not have been possible without Wenner-Gren foundations' support, presented Plenary Lectures and Symposia that profoundly enriched the meeting. The events encompassed a total of four Plenary Lectures, thirteen Symposia with more than 50 presentations, 54 papers distributed in fourteen Oral Communication sessions and 41 posters presented throughout two exhibition sessions. In addition, a Heritage Discussion Table stood out as a unique meeting point for the bioanthropological community and local native community representatives. The meeting was supported by the Wenner-Gren Foundation, the Libraries and Museums State Department, Pontificia Universidad Católica de Chile, the Chilean Association of Biological Anthropology, Universidad de Chile and the Chilean Genetics Association. The main thematic areas addressed were Human Diversity and Evolution, Nutrition and Health, Forensic Anthropology, Ethics and Human Rights, Primatology, which developed in a healthy and diverse environment that allowed contact between scholars, professionals and students.

“15th International Meeting of the European Association of Southeast Asian Archaeologists (“EurASEAA15”)

July 6-10, 2015, Paris, France

Organizers: Thomas Pryce and Berenice Bellina (CNRS)

The 15th International Meeting of the “EurASEAA” took place at the University of Paris West “La Défense,” where a total of 293 delegates from 33 nations were welcomed (of which 87 were Asian colleagues from eleven developing Southeast Asian and neighboring countries). EurASEAA15 was thus, in raw attendance, the largest meeting yet of the thirty-year old conference series. The keynote papers from Professors Rasmi Shoocondaj and Cyprian Broodbank were followed by an intense four-day program of 36 panels with up to seven concurrent sessions. As such EurASEAA15 can also lay claim to having the greatest intellectual diversity of the series to date; the enormous variety of subject matter and methodological approach highlighting the vitality of Southeast Asian historical research and the willingness of scholars of different academic, cultural, disciplinary and/or national background to work together in the common cause. Wenner-Gren funding was able to fully or partially finance the participation 49 delegates from Cambodia, Philippines, India, Indonesia, Laos, Myanmar, Thailand, and Vietnam, as well as some especially needy student cases from Western countries.

The Eleventh Conference on Hunting and Gathering Societies (CHAGS XI)

September 7-11, 2015, Vienna, Austria

Organizers: Peter Schweitzer (U. Vienna) and Jerome Lewis (U. College London)

The Eleventh Conference on Hunting and Gathering Societies (CHAGS XI) was a joint effort by four major anthropological institutions in town – the World Museum Vienna

(formerly the Museum of Ethnology), the Institute for Social Anthropology of the Austrian Academy of Sciences, the Department of Social and Cultural Anthropology at the University of Vienna, and the Anthropological Society Vienna. The overarching theme of this conference was how the results and lessons learned of 50 years of hunter-gatherer studies can be made meaningful to present and future students of hunter-gatherer societies, as well as for these societies themselves, who increasingly are forced to alter their social and cultural practices. The general theme “Refocusing Hunter-gatherer Studies” was developed in two keynote presentations and three plenary sessions, which used broadly comparative and interdisciplinary perspectives that fit well with the overall conference objectives. The main themes were developed further in a series of conceptually targeted sessions. Additional sessions offered complementary topics that represent the breadth of current hunter-gatherer research in social and cultural anthropology, archaeology, genetics, and evolutionary anthropology.

“Politics in a time of ‘Post Politics’: Rethinking Anthropology’s Conception of the Political for the 21st Century”

September 17-19, 2015, La Jolla, California

Organizers: Nancy Postero (U. California, San Diego), Eli Elinoff (National U. Singapore), Nicole Fabricant (Towson U.)

The 21st century is shaped by images of crises facing the planet: failing states, sinking economies, degraded environments, and inchoate uprisings. These images arise alongside a new global norm about the appropriate solutions to these problems: market-based approaches that emphasize partnership, participation, efficiency, transparency, and governance. Despite the global consensus about how to govern—a consensus so strong that many political philosophers have called this moment “post-political”—anthropological analyses show that this mode of governing without politics is instead a site of enormous political and social struggle. This workshop gathered an international group of anthropologists working across a variety of post-political contexts in Latin America, Africa, Europe, and Asia. Our papers revealed what we argue is a continuing ontological human condition: antagonism and contestation. We suggest that the political is actively made and remade through critical practices of world making that proceed through constellations of disagreement, difference, and conflict, which we define as politics. We focus on for important sites from which to rethink politics and the political: the making of the commons; the spaces of incommensurability in which politics are negotiated; emerging forms of world-making seeking the “otherwise”; and the role of the ethnographer in post-political sites.

“Fission-Fusion Dynamics and Behavioral Flexibility: Comparative Perspectives”

October 20-23, 2015, Valladolid, Mexico

Organizers: Filippo Aureli and Colleen M. Schaffner (U. Veracruzana)

This workshop was a natural follow-up to a 2004 Wenner-Gren funded conference, the main outcome of which was a series of theoretical frameworks on fission-fusion dynamics. Although these frameworks have been positively received by the scientific community after the publication of a successful *Current Anthropology* article (Aureli *et al.* 2008), the powerful comparisons needed to test the proposed theoretical frameworks have been hindered by quantitative shortcomings. This workshop aimed to achieve the needed theoretical and empirical advances by developing the necessary metrics and by moving the

theoretical perspective forward by expanding the concept of behavioral flexibility afforded by fission-fusion dynamics. Nine experts with different backgrounds in theoretical approaches and quantitative methods participated in the workshop. The workshop format was a combination of plenary discussion and small-group work to tackle theoretical and empirical aspects of a specific topic in each session. The main results of the workshop were the reframing of theoretical frameworks within the revised perspective on behavioral flexibility and the development of a set of suitable metrics to quantify the degree of fission-fusion dynamics, which allow testing the predictions of such theoretical frameworks with phylogeny-controlled comparative analyses.

“Decolonisation and Human Origins: Being and Becoming ‘Us’”

October 29-30, 2015, Perth, Australia

Organizers: Martin Porr and Jacqueline Matthews (U. Western Australia)

The level of interest in human origins research in both academic and public circles has grown substantially through time. However, we have noted that critical postcolonial approaches have yet to make substantial impact on human origins research, despite making significant theoretical and methodological contributions to other areas of anthropology. We believe that this is a problematic situation given that the study of human origins has increasingly significant implications for the relationship between different knowledge systems and can have substantial and negative impacts on the identity of Indigenous peoples. This workshop (held at St. Catherine’s College at the University of Western Australia) invited participants to reflect on the hypothesis that discussions on human origins operate with largely implicit and uncritical definitions and approaches that carry problematic cultural, political and colonialist baggage on different levels – and what it might mean to decolonise human origins. Organizers broke new ground by bringing together a multi-disciplinary group of experts who spoke to each other beyond their usual disciplinary divisions in order to examine the different facets and potentials of a decolonisation of approaches to human origins research. It is our intention that this project will inspire new scholarly engagements, interpretations and re-interpretations to take place as well as new collaborations with Indigenous scholars and community representatives.

“Theory, Epistemology, and Ethics of Anthropological Cultural Expertise in the Americas”

November 3-5, 2015, Cincinnati, Ohio

Organizer: Leila Rodriguez, U. Cincinnati

As cultural anthropologists increasingly play a role in public policy, one of their proliferating roles is that of expert witness in legal cases. In the United States, anthropologists have participated in a wide range of civil and criminal cases including asylum cases, indigenous land rights, and sexual abuse cases. But despite this important work, as a discipline there has been little collective discussion regarding its theoretical, epistemological and ethical considerations. By contrast, in Latin America this work is highly institutionalized and regulated. To address these differences, a workshop on “Theory, Epistemology, and Ethics of Anthropological Cultural Expertise in the Americas,” was held at the University of Cincinnati. The meeting brought together twelve cultural anthropologists from Chile, Costa Rica, Japan, Perú, Colombia, Uruguay, Mexico, and the USA who have served as expert witnesses to promote discussion on how their testimony

functions as a dialogic relationship between the legal system and cultural diversity. A publication of the workshop papers in both Spanish and English is planned.

"Spaces of Security: Local, National, Global"

April 2016, Maynooth U., Ireland

Organizers: Mark Maguire (Maynooth U.) and Setha Low (CUNY Grad Center)

Today, security discourses and practices are flourishing, transforming politics, policies, institutions and everyday lives throughout the world. In April 2016 anthropologists gathered in Ireland for the workshop, 'Spaces of Security: Local, National, Global' with the objective of bringing greater theoretical precision to anthropological scholarship on security. Participants drew from research in Argentina, Israel, Kenya, South Africa, Romania, India and Brazil. Topics ranged in scale from the biometric intimacies of governance in India to contemporary satellite surveillance. The workshop focused on the spatio-temporal dimensions of security. Participants noted striking similarities in their fieldwork records: field sites had been transformed (often dramatically) by "critical events" during which security processes prevailed. (In)security took root in existing institutional configurations of gender, race, labor and inequality, though it often manifested itself in vacuous ways or made use of flexible "exemplars." Different temporal orientations emerged. These temporal orientations were found at different spatial scales, from the body, home, neighborhood, city, region, nation/state, transnational and global into interconnecting spaces and discourses that reinforce one another in ever widening (and restricting) systems of surveillance, fear and control. Organizers aim to further this spatio-temporal approach in a publication project, "Securing Spaces: Security as an Ethnographic Object."

"Possible Futures: Comparative Perspectives on Collaborative Research in Anthropology in North and Latin America"

April 12-14, 2016, New Orleans, Louisiana

Organizers: Luke Eric Lassiter (Marshall U.) and Les Field (U. New Mexico)

"Possible Futures: Comparative Perspectives on Collaborative Research in Anthropology in North and Latin America" was an international workshop that focused upon multiple characteristics of collaborative work by and with anthropologists. The meeting was held at the Neighborhood Story Project House in New Orleans. Participants addressed the possible futures of collaborative research, comparing collaborative projects in North America and in Latin America. As U.S. academics, who have elaborated distinctive methodologies, theoretical directions and alternative epistemologies that have played important roles in shaping the field of "collaborative anthropology," organizers Luke Eric Lassiter and Les W. Field set out to collectively develop questions and agendas about the present and future of collaborative research in conjunction with non-academic scholars from the US and Canada and both academic and non-academic Latin American scholars. The workshop was organized in full view of the stark differences between how the demarcation of a specified "collaborative anthropology" in the last four decades has been a dynamic and extremely variable process in Latin America as well as in North America. The meeting emphasized that contemporary collaborative research throughout the hemisphere must come to terms with diverse agendas, methodologies, epistemologies, and goals of both academic and community intellectuals and their research, oriented around indigenous/tribal, minority, environmental and many other social and political contexts and struggles. Workshop

participants focused upon the conceptualization of their research, the use of ethnography in their work, how theory has been developed and deployed, and the central role of place linked to a common realization that collaboration involves close attention and commitment to locality.

**“TUAES Inter-Congress on World Anthropologies and Privatization of Knowledge:
Engaging Anthropology in Public”**

May 4-9, 2016, Dubrovnik, Croatia

Organizers: Sasa Missoni (Inst. for Anthropological Research, Zagreb) and Rajko Mursic (U. Ljubljana)

The Institute for Anthropological Research and KULA (Slovenian Ethnological and Anthropological Association), Ljubljana, Slovenia, in cooperation with the Department of Ethnology and Cultural Anthropology, University of Ljubljana and the Croatian Anthropological Society were honored to organize this inter-congress of the IUAES. The topics covered during the Congress covered a broad spectrum and represented almost all aspects of research in anthropology. The Congress welcomed the participation of 708 scholars from all over the world. The scientific program of the Inter-Congress was intended to provide participants with an opportunity to discuss and develop a comprehensive insight into the diversity of ways in which scientific research and scholarship can be, has been, or will be employed to understand and engage in social processes and to consider the various risks brought about by new technologies, global economic development, changes in the world's demographic structure, and the increased complexity of managing contemporary societies. In particular, it considered the extent to which and how privatization of knowledge has become a serious global socio-political threat.

“8th Archaeological Theory in South America Conference (8-TAAS)”

May 26-29, 2016, La Paz, Bolivia

Organizers: Dante Angelo (U. of Tarapaca) and José Capriles Flores (Penn State U.)

A vibrant community of scholars (archaeologists, anthropologists, historians, and others), students, indigenous representatives and heritage stakeholders met in La Paz, Bolivia, to discuss a diverse range of topics pertaining the understanding, uses and interpretations of the past. Following previous versions of the conference, the event sought to foster and strengthen the Latin American archaeological community around an active theory building process. La Paz, one of the most culturally diverse cities in Latin America, welcomed more than 350 participants from eleven countries, who gathered to participate in 19 sessions, comprising more than 150 individual presentations and two discussion forums (Archaeology and indigenous communities and Archaeology and the impact of CRM). Thus, the 8-TAAS not only successfully engaged the theoretical discussion of a wide range of anthropological topics such as memory, materiality, landscapes, relationality, and politics but also promoted the integration and critical discussion of ethical stances among colleagues and a broader community interested in the past's relevance to contemporary society.

“International Rural Sustainability Workshop”

June 10-11, 2016, Denton, Texas

Organizers: Pankaj Jain and Alicia Re Cruz (U. of North Texas)

The encounter of anthropology with globalization has pointed out the need to open anthropological discourse to non-Western epistemologies. This workshop, held at the University of North Texas, addressed a common global threat to ecosystems. In many parts of the world, villagers are departing from ecologically degraded rural environments for overcrowded urban centers, leaving rural ecosystems vulnerable to further exploitation and degradation. Local NGOs have addressed these conditions, with strategies that have enabled villagers to gain a sustainable income from rural ecosystems. They tell us that rural areas need to be made more productive so that rural people can remain in the forests and maintain them. This requires sustainable village development that protects eco-system services. Organizers invited leaders of NGOs and scholars working in these regions to the workshop to share with one another the strategies that have empowered villagers toward self-reliance, discuss challenges they face, and share their insights. Rural activists and other community members, scholars from Mexico, the USA, India, and beyond presented their own narratives related to the theory and praxis of community-based responses to major global, cultural, and environmental pressures. The workshop’s objective was to advance in anthropological theory by a focus on non-Western ways of thinking, doing, and acting upon the repercussions of globalizing pressures in rural areas.

Bordering Religions in (Post-) Cold War Worlds

June 16-18, 2016, St. Petersburg, Russia

Organizers: Angie Heo (U. Chicago Divinity School) and Jeanne Kormina (Higher School of Economics, St. Petersburg)

This workshop advanced ethnographic and historical research focusing on three intersecting themes: religion, borders, and the Cold War or post-Cold War era. It convened eleven paper authors, one keynote speaker, and four discussants from North America, Europe (Western and Eastern), and East Asia. To foster an international perspective on these themes, the meeting emphasized underrepresented regions in the Anglophone scholarship on religion and the Cold War including Eastern Europe and Asia. This workshop focused on the relationship between religions and borders, examining the links between territorial space and religious boundaries. Interrogating the dynamics of borders and boundaries, participants considered the Cold War's trajectory on communities and nations. To maintain an ethnographic perspective on historical questions, research papers were centered around places, events, and actors. Much of this workshop was devoted to specifying the Cold War period as well as criteria for identifying the Cold War's applicability to sites and effects on everyday life.

“EASA2016: Anthropological Legacies and Human Futures”

July 20-23, 2016, Milan, Italy

Organizers: Silvia Vignato (U. Milano-Bicocca) and Geir Eriksen (U. Oslo)

The 14th conference of the European Association of Social Anthropologists was hosted by the Department of Human Science for Education “Riccardo Massa” and the Department of Sociology and Social Research at the University of Milano-Bicocca. The conference aimed

to reflect on anthropology both as a historical discipline and as a tool to interpret contemporary times while preparing for the future. The papers presented respected and developed the initial scientific position far beyond expectations. This was the largest EASA yet: 15 labs, 3 film/AV streams, 150 panels, 1300 papers, 12 publishers and over 1590 delegates. The six themes suggested by the organizers – economy, kinship, religion, knowledge/forms of expressions and work – were explored with a vast array of specific contents. In addition, there were 24 network meetings, a number of meetings and workshops with publishers on best practices in publication and project drafting, two book launches, and a roundtable. The Rector and the deans of the University of Milano-Bicocca were impressed by the quality of the organization and of the presentations, and confirmed their interest in supporting anthropology within the strategic policy of the institute.

“22nd Annual Meeting of the European Association of Archaeologists (EAA)”

August 31 - September 4, 2016, Vilnius, Lithuania

Organizers: Albinas Kuncevicus (Vilnius U.) and Felipe Criado-Boado

The 22nd Annual Meeting of the EAA brought together 1,476 archaeologists from 48 different countries within and outside of Europe. Altogether 1,293 papers were presented in 108 sessions, along with 165 posters. Sessions and round tables were divided into six themes: 1) “Interpreting the Archaeological Record;” 2) “Managing Archaeological Heritage;” 3) “Theoretical and Methodological Perspectives in Archaeology;” 4) “Archaeology of the Baltic Region;” 5) “Science and Interdisciplinary in Archaeology;” and 6) “Archaeology Without Borders.” Chronologically, the contributions ranged from early Palaeolithic to the modern era and included current matters relating to archaeology in Europe. The electronic and printed program contained abstracts of all the papers and posters and a directory of the participants. Approximately 100 archaeologists were able to attend the meeting thanks to the Wenner-Gren Foundation grant. Funds were primarily offered to assist travel and accommodation but also covered conference registration fees for a number of participants. This year’s academic sessions and roundtable discussions were complemented by a variety of social events and excursions to archaeological sites as well as multiple exhibitions. Other sponsors of the conference were Vilnius University, Public Institution, Academy of Cultural Heritage, and Society of Lithuanian Archaeology.

“Food’s Entanglement with Life: How Is It Good to Work With?”

September 4-7, 2016, Oslo, Norway

Organizers: Wim Van Daele and Thomas Eriksen (U. Oslo)

Given that food is intimately enmeshed with vastly different aspects of human and more-than-human life, it is an assemblage that is particularly apt to revive an integrative approach countering anthropology’s fragmentation into numerous subfields. Throughout the exploration of human, environmental and planetary health, industrialization of agriculture, neoliberal policy-making, intercultural subjectivities, the food of our food, soils, bacteria, earthworms, national body-politics, and food activism, we have moved forward toward bridging the divisive cleavage between political economy and more-than-human ontological approaches in anthropology. The issues of relations and boundaries in particular were the connective themes of the individual papers, whereby the symposium as a whole deployed food to flesh out different entanglements and boundaries among and between human beings and non-human entities. Food is particularly apt to inspire re-conceptualizations of the

dynamics and processes that make, maintain, and unmake these human and more-than-human entanglements and boundaries in terms of “cooking,” “eating,” “digesting,” “fermenting,” “vomiting,” and metabolic processes. As such, food and its related transformative processes become good to work with in accounting for life as it gets enacted in heterogeneous relationships.

“Balkan Life Courses: Family, Childhood, Youth and Old Age in Southeastern Europe”

September 15-17, 2016, Sofia, Bulgaria

Organizers: Ebgenia Blagoeva (New Bulgarian U.) and Klaus Roth (Ludwig-Maximilian U.)

The 8th Conference of the International Association of Southeast European Anthropology (InASEA), “Balkan Life Courses,” received financial support from Wenner-Gren Foundation to defray travel and accommodation for 55 conference participants, keynote speakers, and Executive Committee members. The primary goal of the conference was to produce empirically based knowledge on how the eras of socialism and globalization have influenced the construction of individual life courses; how age based social identities are experienced along the life course; what new life course identities and representations of life periods are produced; and also how the experience of ageing changes during contemporary life courses. One hundred papers dealing with different aspects of these problems in a Balkan context were presented. A collection of best papers, which will pass anonymous reviewing, will be published in the next two volumes of the InASEA journal “Ethnologia Balkanica” - vols. 19 and 20. The conference was an important academic and social event promoting the value of cultural anthropology within the frames of Bulgarian society and Balkans was a whole.

“Status Pursuits across Human Systems”

September 30 - October 4, 2016, Orono, Maine

Organizers: Paul Roscoe and Cynthia Isenhour (U. Maine)

This workshop brought together scholars from social-cultural anthropology, archaeology, and closely related fields to address a neglected but critical question: How can anthropology contribute to our understanding of the relationship between status pursuits and material consumption? A highly diverse group of participants discussed this question during the four-day meeting and together explored potential theoretical payoffs for research in: the currently resurgent, comparative study of status competition and consumption across time and cultures; the social and political dynamics involved in the emergence and development of complex society; and the processes that drove the emergence of Euro-American consumer culture and associated free market exchange. Participants agreed that the discussions also had practical relevance, helping to illuminate the growing asymmetries in resource use that already leave a significant percentage of the world's population unable to meet even its most basic needs; and a powerful driver of the greenhouse gas emissions that could raise global temperatures by as much as four degrees Centigrade by the end of the century. Outcomes of the workshop include more developed thinking on this topic among program participants, as well as detailed plans and timelines for joint-publications, targeted at both scholarly and popular audiences.

INDEX OF GRANTEES REPORTING COMPLETED RESEARCH

(Please note: this index is a linked reference to individual reports when viewed through Adobe Acrobat)

ADDISON, Brian J., p. 14
AHLIN, Brinton R., p. 39
ANGELO, Dante, p. 85
ARMSTRONG, Douglas, p. 6
AURELI, Filippo, p. 82
BACA MARROQUIN, Ancira E., p. 6
BALAKIAN, Sophia, p. 31
BARBER, Suzanne, p. 39
BARRON, Desiree L., p. 78
BELLINA, Berenice, p. 81
BERGEY, Christina, p. 14
BILLINGSLEY, Doc, p. 55
BIDNER, Laura, p. 14
BLAGOEVA, Ebgenia, p. 88
BLOCH, Lee, p. 10
BOLHOFNER, Katelyn, p. 15
BOLTOKOVA, Daria, p. 28
BOWMAN, Chellie, p. 67
BRADY, Liam M., p. 78
BRAUN, Lesley N., p. 31
BRINKWORTH, Jessica F., p. 15
BROOKS, Emily V., p. 67
BURCH, Melissa L., p. 68
BURDICK, Christa, p. 28
CAINE, Allison, p. 55
CAPRILES FLORES, José, p. 85
CASTANEDA, Heide, p. 68
CEDERLOF, Gustav Lars, p. 55
CHEMERE, Yonatan, p. 2
CHEN, Peiyu, p. 7
COLLUM, Kourtney K., p. 69
CONWAY, Meagan K., p. 52
CORTESE, Luisa, p. 39
CRIADO-BOADA, Felipe, p. 87
CUTRIGHT, Robyn E., p. 7
DANCAUSE, Kelsey N., p. 15
DANIELL, Rachel, p. 69
DE LA TORRE, Pedro, p. 70
DENNIS, Dannah, p. 40
DEOMAMPO, Daisy, p. 40
DEUTSCH, Cheryl, p. 41
DOLL, Christian, p. 31
DUIN, Renzo S., p. 78
ELINOFF, Eli, p. 82
ELLIS, Kelsey M., p. 16
ERENSU, Sinan, p. 65
ERIKSEN, Geir, p. 86
ERIKSEN, Thomas, p. 87
ERTEN, Hatice Nilay, p. 65
FABRICANT, Nicole, p. 82
FALLS, Susan, p. 70
FAN, Elsa, p. 41
FAUDREE, Paja, p. 28
FERNANDEZ, Pedro, p. 16
FIELD, Les, p. 84
FLOOD, Liza Sapir, p. 70
FLORES AGUILAR, Alejandro, p. 56
FLORES, Sergio, p. 81
FOMINA, Victoria, p. 52
FORMANANCK, Allison, p. 71
FRIE, Adrienne C., p. 4
FUCHS, Ofira, p. 66
FUKUDA, Chisato, p. 41
GAMBLE, Lynn, p. 11
GARRUTO, Ralph, p. 79
GHISLENI, Lara Adriana, p. 5
GIBBS, Kevin, p. 3
GILBERT, David E., p. 41
GRACE, Samantha, p. 56
GREEN, Daniel R., p. 17
GREENLEAF, Maron Estelle, p. 57
GREGORIO De Souza, Jonas, p. 8
GRINBERG, Yuliya, p. 71
GUIRY, Eric J., p. 11
HAGERTY, Alexa, p. 57
HAKYEMEZ, Serra M., p. 66
HANNIG, Anita, p. 32
HARE, Elizabeth M., p. 72
HATFIELD, Donald John W., p. 42
HAXBY, Andrew W., p. 42
HAYDEN, Tiana Bakic, p. 57
HECKERT, Carina, p. 58
HEFNER, Claire-Marie, p. 43
HEO, Angie, p. 86
HEWLITT, Christopher, p. 58
HIRSCH, Eric Michael, p. 58

HUANG, Mingwei, p. 32
 HUNDLEY, James, p. 72
 ISENHOUR, Cynthia, p. 88
 JACKSON, Sarah E., p. 8
 JAIN, Pankaj, p. 86
 JAMIL, Nurhaizatul, p. 43
 JENT, Karen, p. 53
 JOHNSON, Alix, p. 53
 JONES, Tristan D., p. 73
 KENSINGER, Steven A., p. 79
 KESSLER, Chloe A., p. 73
 KHALIKOVA, Venera R., p. 43
 KIKON, Dolly, p. 44
 KIM, Dohye, p. 44
 KLAITS, Frederick, p. 73
 KLEHM, Carla E., p. 2.
 KNOTT, Cheryl, p. 17
 KORMINA, Jeanne, p. 86
 KUNCEVICIUS, Albinas, p. 87
 LARKIN, Brian, p. 12
 LARSON, Erica M., p. 45
 LASSITER, Luke Eric, p. 84
 LAU, Chi Chung, p. 45
 LEMPERT, William D., p. 80
 LEON, Jeffrey F., p. 5
 LEWIS, Jerome, p. 81
 LI, Jin, p. 45
 LIEBERT, Melissa Ann, p. 17
 LIN, Minghao, p. 4.
 LIU, Roseann, p. 74
 LOW, Setha, p. 84
 LYONS, Diane E., p. 3
 MacDOUGALL, Susan, p. 66
 MAGANA, Maurice, p. 59
 MAGUIRE, Mark, p. 84
 MAHAJAN, Nidhi, p. 32
 MANTHI, Fredrick, p. 18
 MARTIN, Melanie, p. 59
 MARTINEZ DE Esc., Rocio Gil, p. 71
 MASOOD, Ayesha, p. 46
 MASTERSON, Erin E., p. 18
 MATA-MIGUEZ, Jaime, p. 19
 MATTHEWS, Jacqueline, p. 83
 MEADE, Melissa R., p. 74
 MEEK, Laura A., p. 33
 MIELKE, Alexander, p. 19
 MILLER, Melanie Jayne, p. 19
 MISSONI, Sasa, p. 85
 MOINDE, Nancy, p. 20
 MONROE, J. Cameron, p. 8
 MONTESI, Laura, p. 60
 MORAGA, Mauricio, p. 81
 MOST, Corinna A., p. 20
 MUEHLEBACH, Andrea, p. 53
 MUELLER, Natalie G., p. 11
 MUNOZ, Lizette A., p. 9
 MURAKAMI, Tatsuya, p. 9
 MURSIC, Rajko, p. 85
 NORMAN, Scotti, p. 10
 O'HARA, John, p. 6
 OFSTEHAGE, Andrew, p. 60
 OHLSON, Olof, p. 60
 OSTERHOUDT, Sarah, p. 33
 OZKAN, Nazli, p. 67
 PAINE, Oliver, p. 21
 PANDIAN, Anand, p. 46
 PANTE, Michael, jp. 21
 PATTERSON, David Burch, p. 21
 PAUL, Kathleen S., p. 22
 PEDRAZA, Diana Pardo, p. 61
 PHILLIPPI, Bradley D., p. 12
 PONCE, Tilsa, p. 61
 PORR, Martin, p. 83
 PORTER, Natalie, p. 46
 POSTERO, Nancy, p. 82
 POUCHET, Jessica, p. 29
 PRASSE-FREEMAN, Elliott, p. 47
 PRYCE, Thomas, p. 81
 PUTT, Shelby Stackhouse, p. 22
 QUILLEN, Ellen E., p. 23
 RAHDER, Micha L., p. 61
 RAKOPOULOUS, Theodoros, p. 54
 RAMADAN-SANTIAGO, Omar, p. 62
 RANDLE, Sarah P., p. 75
 RAZON, Na'amah, p. 29
 RE CRUZ, Alicia, p. 86
 RICE, Kathleen, p. 34
 RISSING, Andrea, p. 75
 ROCK, Joeva, p. 34
 RODRIGUEZ, Leila, p. 83
 ROSCOE, Paul, p. 88
 ROTH, Klaus, p. 88
 RSIDJAN, Maryani P., p. 80
 SARAF, Ishani, p. 47
 SCARDIA, Giancarlo, p. 23
 SCHAFFNER, Colleen M., p. 82
 SCHUSTER, Caroline, p. 62
 SCHWEITZER, Peter, p. 81
 SEHDEV, Megha, p. 48
 SERNA JERI, Angelica, p. 62

SETHI, Aarti, p. 48
SHAPIRO, Darshana Fay, p. 23
SHEETS, Gabriela M., p. 24
SHELDON, Victoria, p. 34
SHEPHERD, Christopher, p. 63
SHERIDAN, Derek, p. 35
SHIN, Layoung, p. 48
SINGER, Elyse, p. 63
SMITH, Andrea L., p. 76
SMITH, Carolyn, p. 76
SMITHSON, Brian C., p. 35
STAUDT, Smiti Nathan, p. 4
STONE, Anne, p. 24
STONE, Jessica, p. 24
STRAIT, David, p. 25
STUMP, Daryl, p. 3
SURBECK, Martin, p. 25
SWEDELL, Larissa, p. 26
SWEET, Nikolas, p. 29
SZANTO, Diana, p. 36
TAHIR, Madiha, p. 49
TAKABVIRWA, Kathryn, p. 36
TAKAHASHI, Satsuki, p. 49
TALLMAN, Paula, p. 64
TORKELSON, Erin, p. 36
TSIGKAS, Alexios, p. 50
VAN ALLEN, Adrian, p. 76
VAN DAELE, Wim, p. 87
VIGNATO, Silvia, p. 86
VILAGELIU, Roger Canals, p. 54
VILLAMIL, Catalina, p. 26
WALKER, Alexis, p. 64
WALKER, Joshua, p. 37
WANG, Jing, p. 50
WEINBERG, Miranda, p. 30
WEINER, Talia Rose, p. 77
WELKER, Marina A., p. 50
WELLS, Hallie, p. 30
WEYRICH, Laura S., p. 26
WHITTEN, Margarete J., p. 77
WILLIAMSON, Kathryn E., p. 65
WRIGHT, Arielle, p. 37
WU, Ifan, p. 51
YOSEF, Dawit A., p. 37
YOUNT-ANDRE, Chelsie J., p. 38
ZIA, Anther, p. 51
ZYSKOWSKI, Kathryn, p. 51

**BIBLIOGRAPHY OF PUBLICATIONS
(REPORTED in 2016)**

Adams, E. Charles

- 2016 Closure and Dedication Practices in the Homol'ovi Settlement Cluster, Northeastern Arizona. *American Antiquity* 81(1):42-57.

Andersen, Barbara

- 2016 Temporal Circuits and Social Triage in a Papua New Guinean Clinic. *Critique of Anthropology* 36(1):27-43

Athens, J. Stephen, Jerome V. Ward, Deborah M. Pearsall, *et al.*

- 2016 Early Prehistoric Maize in Northern Highland Ecuador. *Latin American Antiquity* 27(1):3-21.

Badescu, I., P. Sicotte, and Wikberg, Eva

- 2015 Female Parity, Maternal Kinship, Infant Age and Sex Influence Natal Attraction and Infant Handling in a Wild Colobine (*Colobus vellerosus*). *American Journal of Primatology* 77:376-387.

Baron, Joanne

- 2016 Patron Gods and Patron Lords: The Semiotics of Classic Maya Community Cults. University Press of Colorado: Boulder.

- 2016 Patron Deities and Politics at La Corona. *In* Political Strategies in Pre-Columbian Mesoamerica. Sarah Kurnick and Joanne Baron, eds. University Press of Colorado: Boulder.

Basarudin, Azza

- 2016 Humanizing the Sacred: Sisters in Islam and the Struggle for Gender Justice in Malaysia. University of Washington Press: Seattle and London.

Berzins, Valdis, Harald Lubke, Linda Berga, *et al.*

- 2016 Recurrent Mesolithic-Neolithic Occupation at Sise (western Latvia) and Shoreline Displacement in the Baltic Sea Basin. *The Holocene*. Published Online.

Bloch, Lindsay

- 2016 An Elemental Approach to the Distribution of Lead-Glazed Coarse Earthenware in the Eighteenth-Century Chesapeake. *American Antiquity* 81(2):231-252

Boyer, Doug M., E. Christopher Kirk, Mary T. Silcox, *et al.*

- 2016 Internal Carotid Arterial Canal Size and Scaling in Euarchonta: Re-assessing Implications for Arterial Patency and Phylogenetic Relationships in Early Fossil Primates. *Journal of Human Evolution* 92:123-144.

Brown Vega, Margaret

- 2016 Ritual Practices and Wrapped Objects: Unpacking Prehispanic Andean Sacred Bundles. *Journal of Material Culture* 21(2):223-251

- Coiner-Collier, Susan, Robert S. Scott, Janine Chalk-Wilayto, *et al.*
 2016 Primate Dietary Ecology in the Context of Food Mechanical Properties. *Journal of Human Evolution* 98:103-118.
- Copes, Lynn E., and William H. Kimbel
 2016 Cranial Vault Thickness in Primates: *Homo erectus* Does Not Have Uniquely Thick Vault Bones. *Journal of Human Evolution* 90:120-134.
- Copes, Lynn E.
 2016 Cranial Vault Thickness in Non-human Primates: Allometric and Geometric Analyses of the Vault and Its Component Layers. *Journal of Human Evolution* 101:90-100
- Cutright, Robyn E.
 2009 Between the Kitchen and the State: Domestic Practice and Chimú Expansion in the Jequetepeque Valley, Peru. PhD Dissertation, University of Pittsburgh, Pittsburgh, PA
- 2010 Food, Family, and Empire: Relating Political and Domestic Change in the Jequetepeque Hinterland/Comida, Familia, e Imperio: Relacionando Cambios Políticos y Domésticos en la Periferia del Jequetepeque. *In Comparative Perspectives on the Archaeology of Coastal South America*, edited by Robyn E. Cutright, Enrique López-Hurtado, and Alexander Martin, pp 27-44. Center for Comparative Archaeology, University of Pittsburgh, Pittsburgh, PA.
- 2013 Household Ofrendas and Community Feasts: Ritual at a Late Intermediate Period Village in the Jequetepeque Valley, Peru. *Ñawpa Pacha* 33(1): 1-21.
- 2015 Eating Empire in the Jequetepeque: A Local View of Chimú Expansion on the North Coast of Peru. *Latin American Antiquity* 26(1): 64-86.
- Deomampo, Daisy
 2013 "Gendered Geographies of Reproductive Tourism." *Gender & Society* no. 27 (4):514-537.
- 2013 "Transnational Surrogacy in India: Interrogating Power and Women's Agency." *Frontiers: A Journal of Women's Studies* no. 34 (3):167-188.
- 2015 "Defining Parents, Making Citizens: Nationality and Citizenship in Transnational Surrogacy." *Medical Anthropology* no. 34 (3):210-225.
- 2016 "Race, Nation, and the Production of Intimacy: Transnational Ova Donation in India." *Positions: Asia Critique* 24 (1):303-332
- DeWitte, Sharon
 2015 Setting the Stage for Medieval Plague: Pre-Black Death Trends in Survival and Mortality. *American Journal of Physical Anthropology* 158(3):441-451.

- 2014 Differential Survival among Individuals with Active and Healed Periosteal New Bone Formation. *International Journal of Paleopathology* 7:38-44
- Evans, Alistair R., E. Susanne Daly, Kierstin K. Catlett, *et al.*
 2016 A Simple Rule Governs the Evolution and Development of Hominin Tooth Size. *Nature* 530(7591): 477-492.
- Feldman-Savelsberg, Pamela
 2016 *Mothers on the Move: Reproducing Belonging between Africa and Europe.* University of Chicago Press.
- 2016 *Migranten, Recht und Identität: Afrikanische Mutter und das Ringen um Zugehörigkeit in Berlin.* Transcript Verlag, Series: Kultur und Soziale Praxis
- 2016 Forging Belonging through Children in the Berlin Cameroonian Diaspora. *In Affective Circuits: African Migrations to Europe and the Pursuit of Social Regeneration*, edited by Jennifer Cole and Christian Groes-Green. Pp. 54-77. Chicago: University of Chicago Press.
- 2015 *Mothers on the Move: Mobility and Intensive Care Work among Cameroonian Migrants to Germany [Webs of Care across the Mothering Career: Care by and for Cameroonian Migrant Mothers and their Children in Germany].* pp. 207-230. *In Anthropological Perspectives on Care: Work, Kinship and the Life Course*, edited by Erdmute Alber and Heike Drotbohm. London: Palgrave.
- Garrido, Franciso
 2016 Rethinking Imperial Infrastructure: A Bottom-Up Perspective on the Inca Road. *Journal of Anthropological Archaeology* 43(1):94-109
- Gilbert, Christopher C., Maressa Q. Takahashi, Eric Delson
 2016 Cercopithecoid Humeri from Taung Support the Distinction of Major Papionin Clades in the South African Fossil Record. *Journal of Human Evolution* 90:88-104.
- Gilbert, Christopher C., Stephen R. Frost, and Eric Delson
 2016 Reassessment of Olduvai Bed I Cercopithecoids: A New Biochronological and Biogeographical Link to the South African Fossil Record. *Journal of Human Evolution* 92:50-59
- Green, David J., Ted A. Spiewak, Brielle Seitelman, Philipp Gunz
 2016 Scapular Shape of Extant Hominoids and the African Ape/Modern Human Last Common Ancestor. *Journal of Human Evolution* 94:1-12
- Gursel, Zeynep Devrim
 2016 *Image Brokers: Visualizing World News in the Age of Digital Circulation.* University of California Press: Oakland.
- Halverson, Colin M., K.E. Clift, and J.B. McCormick.

- 2016 Was It Worth It? Patients' Perspectives on the Perceived Value of Genomic-based Individualized Medicine. *Journal of Community Genetics* 7(2), 145-152.
- Hatala, Kevin G., Roshna E. Wunderlich, Heather L. Dingwall, Brian G. Richmond
2016 Interpreting Locomotor Biomechanics from the Morphology of Human Footprints. *Journal of Human Evolution* 90:38-48.
- Hegmon, Michelle, Jacob Freeman, Keith W. Kintigh, M.C. Nelson, S. Oas, M.A. Peeples, and A. Torvinen
2016 Marking and Making Differences: Representational Diversity in the U.S. Southwest. *American Antiquity* 81(2):253-272
- Jabbour, Rebecca, and Tessa L. Pearman
2016 Geographic Variation in Gorilla Limb Bones. *Journal of Human Evolution* 95(1):68-79
- Jackson, Sarah, Christopher Motz, and Linda A. Brown.
2016 Pushing the Paperless Envelope: Digital Recording and Innovative Ways of Seeing at a Classic Maya Site. *Advances in Archaeological Practice* 4(2):176-191.
- Kim, Jieun
2016 Necrosociality: Isolated Death and Unclaimed Cremains in Japan. *Journal of Royal Anthropological Institute* 22(4):843-863
- Lombard, Louisa
2016 The Treat of Rebellion: Claiming Entitled Personhood in Central Africa. *Journal of the Royal Anthropological Institute* 22(3):552-569
- MacCarthy, Michelle
2016 The Morality of Mweki: Performing Sexuality in the 'Islands of Love'. *The Australian Journal of Anthropology*. Published online.
2016 Making the Modern Primitive: Cultural Tourism in the Trobriand Islands. University of Hawaii Press: Honolulu.
- Mahadev, Neena
2016 The Maverick Dialogics of Religious Rivalry in Sri Lanka: Inspiration and Contestation in a New Messianic Buddhist Movement. *Journal of the Royal Anthropological Institute* 22(1):127-147
- Martin, Melanie, Geni Garcia, Hillard S. Kaplan, Michael D. Gurven, *et al.*
2016 Conflict or Congruence? Maternal and Infant-centric Factors Associated with Shorter Exclusive Breastfeeding Durations among the Tsimane. *Social Science and Medicine* 170: 9-17.
- Mbua, Emma, Soichiro Kusaka, Yutaka Kunitatsu, Denis Geraads, *et al.*
2016 Kantis: New *Australopithecus* Site on the Shoulders of the Rift Valley near Nairobi, Kenya. *Journal of Human Evolution* 94:28-44.

- McAnany, Patricia A., and Linda A. Brown
 2016 Perceptions of the Past within Tz'utujil Ontologies and Yucatec Hybridities. *Antiquity* 90(350):487-503
- Melby Melissa K., G. Yamada, P.J. Surkan.
 2016 Inadequate Gestational Weight Gain Increases Risk of Small-for Gestational-Age Term Birth in Girls in Japan: A Population-Base Cohort Study. *American Journal of Human Biology*. Published online.
- Michel, Veronique, Helene Valladeas, Guanjun Shen, et al.
 2016 The Earliest Modern *Homo sapiens* in China? *Journal of Human Evolution* 101:101-104
- Mishtal, Joanna
 2015 The Politics of Morality: The Church, the State, and Reproductive Rights in Postsocialist Poland. Ohio University Press: Athens.
- Mookherjee, Nayanika
 2015 The Spectral Wound: Sexual Violence, Public Memories, and the Bangladesh War of 1971. Duke University Press: Durham and London.
- Morehart, Christopher
 2016 Let the Earth Forever Remain! Landscape Legacies and the Materiality of History in the Northern Basin of Mexico. *Journal of the Royal Anthropological Institute* 22(4):939-961
- Morehart, Christopher, and Destiny L. Crider
 2016 Low-Intensity Investigations at Three Small Sites along Lake Xaltocan in the Northern Basin of Mexico. *Latin American Antiquity* 27(2):257-263
- Nave, Carmen
 2016 One Family: Defining Kinship in the Neighbourhoods of Kumasi, Ghana. *Journal of the Royal Anthropological Institute* 22(4):826-842
- Noback, Marlijn L., Elfriede Samo, Casper H.A. van Leeuwen, Niels Lynnerup, and Katerina Harvati
 2016 Paranasal Sinuses: A Problematic Proxy for Climate Adaptation in Neanderthals. *Journal of Human Evolution* 97:176-179.
- Oelze, Vicky M., Pamela H. Douglas, Colleen R. Stephens, *et al.*
 2016 The Steady State Great Ape? Long Term Isotopic Records Reveal the Effects of Season, Social Rank and Reproductive Status on Bonobo Feeding Behavior. *PLOS One*. Published online.
- Oelze, Vicky
 2015 Reconstructing Temporal Variation in Great Ape and Other Primate Diets: A Methodological Framework for Isotope Analyses in Hair. *American Journal of Primatology*. Published online.
- Piliavsky, Anastasia, and Tommaso Sbriccoli

- 2016 The Ethics of Efficacy in North India's *Goon Raj* (Rule of Toughs). *Journal of the Royal Anthropological Institute* 22(2):356-372
- Prasse-Freeman, Elliott
 2015 Grassroots Protest Movements and Mutating Conceptions of "the Political" in an Evolving Burma. *In Metamorphosis: Studies in Social and Political Change in Myanmar*. R. Egretau and F. Robinne, eds. NUS Press: Singapore.
- Puy, Arnald
 2016 Radiocarbon Dating of Agrarian Terraces By Means of Buried Souls. *Radiocarbon* 1-19. Published online.
- Rakopoulos, Theodoros
 2016 The Other Side of the Crisis: Solidarity Networks in Greece. *Social Anthropology* 24(2):142-151
- Ramirez Rozzi, Fernando
 2016 Diversity in Tooth Eruption and Life History in Humans: Illustration from a Pygmy Population. *Scientific Reports*. (DOI: 10.1038/srep27405)
- Ramirez Rozzi, Fernando V., Yves Koudou, Alain Froment, Yves Le Bouc, and Jeremie Botton
 2015 Growth Pattern from Birth to Adulthood in African Pygmies of Known Age. *Nature Communications* (DOI:10.1038/ncomms8672)
- Rosenbaum, Stacy, Jean Paul Hirwa, Joan B. Silk, and Tara S. Stoinski
 2015 Relationships between Adult Male and Maturing Mountain Gorillas (*Gorilla beringei beringei*) Persist across Developmental Stages and Social Upheaval. *Ethology* 121 1-17.
- Rosenbaum, Stacy, A.A. Maldonad-Chaparoo, Tara S.Stoinski
 2015 Group Structure Predicts Variation in Proximity Relationships between Male-female and Male-infant Pairs of Mountain Gorillas. *Primates*. Published online.
- Sabaté, Irene
 2016 The Spanish Mortgage Crisis and the Re-Emergence of Moral Economies in Uncertain Times. *History and Anthropology* 27(1):107-120.
- Sanchez, Rafael
 2016 *Dancing Jacobins: A Venezuelan Genealogy of Latin American Populism*. New York: Fordham University Press.
- Somerville, Andrew D., Margaret J. Schoeninger, and Geoffrey E. Braswell
 2016 Political Alliance, Residential Mobility, and Diet at the Ancient Maya City of Pusilha, Belize. *Journal of Anthropological Archaeology* 41(1):147-158
- Stark, Barbara L., Matthew A. Bost, Janine Gasco, et al.
 2016 Economic Growth in Mesoamerica: Obsidian Consumption in the Coastal Lowlands. *Journal of Anthropological Archaeology* 41(1):263-282

Strange, Stuart Earle

- 2016 The Dialogical Collective: Mediumship, Pain, and the Interactive Creation of Ndyuka Maroon Subjectivity. *Journal of the Royal Anthropological Institute* 22(3):516-533

Szanto, Diana

- 2016 The NGOization of Civil Society in Sierra Leone – A Thin Dividing Line between Empowerment and Disempowerment. *In Democratization and Human Security in Postwar Sierra Leone*. M. Mustapha and J. Bangura, eds. Palgrave MacMillan: New York and Hampshire, England.
- 2014 A föld ára. Fejlesztés, demokrácia és egyenlőtlenség Nyugat-Afrikában (The Price of the Land: Development, Democracy and Inequalities in West-Africa), first prize in the category of scientific divulgation, *Valóság*, June; LVII. 6.
- 2011 A Bundu asszonyok esete az Amerikai Egyesült Államok elnökével. Az Emberi Jogok számos hasznáról és haszontalanságáról. (The Case of the Bundu Women with the President of the United States. On the Use and Misuse of Human Rights), *AnBlok*, 5 Akció/kutatás, pp. 42-56.
- 2011 A gyarmatosítástól a nemzetközi fejlesztésig: az észak-déli kapcsolatok történetének rövid áttekintése. (East-West, North-South, Development and Underdevelopment: A Short History of Inequality) *Ethnographia*, Budapest.

Tassi, Nico

- 2016 The Native World-System: An Ethnography of Bolivian Aymara Traders in the Global Economy. Oxford University Press: Oxford and New York.

Teichroeb, Julie A., Wikberg, Eva, Nelson Ting, and Pascale Sicotte

- 2014 Factors Influencing Male Affiliation and Coalitions in a Species with Male Dispersal and Intense Male-male Competition, *Colobus vellerosus*. *Behaviour* 151: 1045-1066.

Wallis, Neill J., Thomas J. Pluckhahn, and Michael D. Glascock

- 2016 Sourcing Interaction Networks of the American Southeast: Neutron Activation Analysis of Swift Creek Complicated Stamped Pottery. *American Antiquity* 81(4):717-736

Watson, Matthew C.

- 2014 Listening in the Pakal Controversy: A Matter of Care in Ancient Maya Studies. *Social Studies of Science* 44(6):930-954.
2014. The Animal Anthropology of Linda Schele's Spirits. *Cultural Critique* 88:125-159.
2013. Mediating the Maya: Hieroglyphic Imaging and Objectivity. *The Journal of Social Archaeology* 13(2):177-196.

Watts, Ian, Michael Chazan, and Jayne Wilkins

- 2016 Early Evidence for Brilliant Ritualized Display: Specularite Use in the Northern Cape (South Africa) between ~500 and ~300 Ka. *Current Anthropology* 57(3):287-310

Wren, Brandi

- 2016 Number of Grooming Partners is Associated with Hookworm Infection in Wild Vervet Monkeys (*Chlorocebus aethiops*). *Folia Primatologica* 87(3):168-179

Wikberg, Eva, Nelson Ting, and Pascale Sicotte

- 2015 Demographic Factors are Associated with Between-group Variation in the Grooming Networks of Female Colobus Monkeys (*Colobus vellerosus*). *International Journal of Primatology* 36:124-142.

Wikberg, Eva, Nelson Ting, and Pascale Sicotte

- 2014 Kinship and Similarity in Residency Status Structure Female Social Networks in Black-and-white Colobus Monkeys (*Colobus vellerosus*). *American Journal of Physical Anthropology* 153: 365-376.

Wikberg, Eva, Nelson Ting, Pascale Sicotte

- 2014 Familiarity is More Important than Phenotypic Similarity in Shaping Social Relationships in a Facultative Female Dispersed Primate, *Colobus vellerosus*. *Behavioural Processes* 106: 27-35.

Woolard, Kathryn

- 2016 Singular and Plural: Ideologies of Linguistic Authority in 21st Century Catalonia. Oxford University Press

Wright, Joshua

- 2016 Households without Houses: Mobility and Moorings on the Eurasian Steppe. *Journal of Anthropological Research* 72(2):133-157

Wu, Ka-Ming

- 2015 Reinventing Chinese Tradition: The Cultural Politics of Late Socialism. University of Illinois Press: Urbana, Chicago and Springfield.

BIBLIOGRAPHY OF CONFERENCE PUBLICATIONS

Ammerman, Albert J., and Thomas Davis (eds.)

- 2015 Island Archaeology and the Origins of Seafaring in the Eastern Mediterranean. Proceedings of the Wenner-Gren Workshop held at Reggio Calabria on October 19-21, 2012. *Eurasian Prehistory* 10(1-2).

Cook, Joanna, Nicholas J. Long, and Henrietta L. Moore (eds.)

- 2016 The State We're In: Reflecting on Democracy's Troubles. Wyse Series in Social Anthropology, Volume 3. Berghahn: New York and Oxford.

Fuentes, Augstin, and Polly Wiessner (eds.)

2016 Reintegrating Anthropology: From Inside Out. The Wenner-Gren Symposium Series. *Current Anthropology* 57(S13).

Villotte, Sébastien, Sandra Assis, Francisca Alves Cardoso, *et al.*

2016 In Search of Consensus: Terminology for Entheseal Changes (EC). *International Journal of Paleopathology* 13:49-55.