

REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2017. 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. EMANUELE CANCELLIERI, Sapienza University, Rome, Italy, received a grant in October 2015 to aid research on “Middle Stone Age Archaeology and Chronology in Tunisian Sahara.” The project aimed at contributing knowledge about the timing and nature of Middle Stone Age occupation of northern Sahara. The research was conducted in the southern Chott el Jerid (central Tunisia), in the surroundings of the town of Douz, by first performing extensive surveys in the wider area and then by means of intensive investigations along the course of Wadi Lazalim, a nowadays dried river valley that hosts rich archaeological evidence along its banks and surrounding areas. The surveys helped identify a series of geoarchaeological contexts of interest, which have been subsequently excavated to collect representative archaeological materials for an assessment of their cultural framework. The excavated profiles were also thoroughly sampled in order to establish a reliable chronological sequence by means of luminescence dating. Geological, chronological, and archaeological data all point to an early Middle Stone Age occupation of this part of the Sahara, and represent a major step towards a better understanding of the timing of occupation of northern North Africa by the first bearers of MSA technologies, which could have included the earliest representatives of our own species.

DR. RACHEL AMA ASAA ENGMANN, Hampshire College, Amherst, Massachusetts, received funding in October 2014 to aid research on “‘Slavers in the Family’: The Archaeology of the Slaver in Eighteenth Century Gold Coast.” In 2016, archaeological fieldwork was conducted at Christiansborg Castle, in Osu, Accra, Ghana. The research is a study of Christiansborg Castle, an 18th century European colonial trading castle and UNESCO World Heritage Site. The castle is also a former Danish and British colonial seat of government and, until recently, the Office of the President of Ghana. A Ghanaian descendant of Carl Gustav Engmann, Danish Governor (1752-7) and Director of the Guinea Company (1766-9), the grantee coined the term “auto-archaeology,” as the first scholar granted access to Christiansborg Castle and this is the first excavation of the site. The aim was to conduct extensive, concentrated archaeological research and begin analysis. The results illustrate Christiansborg Castle is ideal for a long-term archaeological project.

DR. ASMERET MEHARI, an independent scholar in Gainesville, Florida, was awarded an Engaged Anthropology Grant in August 2016 to aid engaged activities on “Toward Neighborhood Dialogue: Archaeology, Paleoanthropology, Oldupai Museum, and Community Development in Oldupai (Olduvai) Gorge, Tanzania.” The dissertation fieldwork that formed the basis of this collaborative engagement project focused on decolonizing and transforming archaeological practices and pedagogies in Tanzania and

Uganda. Research results show that local communities are uninformed, marginalized, and at times exploited. This collaborative project intended to encourage neighborhood dialogue among researchers, museum professionals, and local communities in Tanzania. The project was conducted in two locations: Dar es Salaam and Oldupai Gorge. Most of the time was spent in Oldupai Gorge, home to the Maasai, where the goal was to share a section of the dissertation research conducted in 2011 and 2012. During the seventeen days spent in Oldupai, printed photos taken in 2011-2012 were shared with the Maasai community. In collaboration with the community leaders, representatives, and the Ngorongoro Conservation Area Authority, several meetings between the community and the Oldupai Museum staff were held, where informational posters in English, Swahili, and Maa, were distributed along with 55,000 liters of clean water. The last four days of the project were spent in Dar es Salaam, where a paper that addresses the community's perceptions and expectations of archaeology, paleoanthropology, and Oldupai Museum was presented at two venues: the University of Dar es Salaam and the Ministry of Natural Resources and Tourism.

DR. FREDA N. M'MBOGORI, British Institute in Eastern Africa, Nairobi, Kenya, received funding in April 2016 to aid research on "Revisiting Bantu Migration Narrative: A Contextual Archaeological Approach." This research, commenced in June 2016, aimed at offering a higher resolution into Bantu migration narrative by concentrating on one area currently inhabited by Bantu speakers. This was done by conducting surveys, excavations, botanical, faunal, pollen/phytolith and lipid analyses, as well as carbon 14 dating of Iron Age materials from sites around the Mbeere area of Mt. Kenya region. The excavated sites, which date between 600 and 100 years ago, have shallow depths of up to 30cm, and contain later Iron Age materials only. The preliminary results (obtained from the analysis of the sites, ironworking tools, potsherds and C¹⁴ dating) show great variability in the cultures of the Later Iron Age populations that used them. This material culture diversity and the shallowness of the sites indicate lack of temporal and spatial population continuity, and suggest absence of human inhabitants in the Mbeere region before 600 years ago. These propositions will be tested further by phytolith analysis, which will indicate changes in the paleo environments as a result of human engineering. Based on the available evidence, the study suggests that instead of assuming some continuity from c. 2000 years (the proposed period of Bantu migration into the area), researchers should be looking at multiple site types, multiple practices and group diversities through time. The study also suggests that each site in Bantu-occupied areas should be treated on a case-by-case basis rather than assigning them a collective interpretation. A paper presenting the evidence and further deductions is in preparation.

Asia and the Near East:

DR. ELENI ASOUTI, University of Liverpool, Liverpool, United Kingdom, received a grant in October 2014 to aid research on "The Eastern Fertile Crescent Prehistory Project: The Evolution of Farming Economies in Northwest Zagros." The beginning of settled life, cultivation, and herding transformed human societies. In the fertile crescent of Southwest Asia the transition from foraging to farming took place during the late Pleistocene and the early Holocene, a period of significant climate instability and accelerated sociocultural change region-wide. Nearly a century of archaeological research has established the main trajectories of the transition to food production in the Levant and Anatolia. However, outside these areas, the specific pathways through which foraging eventually gave way to

mixed agropastoral economies remain little known. Almost sixty years after the Chicago Oriental Institute Iraq-Jarmo project led by Robert and Linda Braidwood, a team of archaeologists from the University of Liverpool working in collaboration with the Sulaymaniyah Directorate of Antiquities returned to this area to document with the full suite of modern fieldwork and analytical techniques the co-evolution of climate and socio-cultural change, and plant and animal management strategies between ~20,000-8000 BC. The team applying contemporary excavation and intensive sampling techniques re-excavated Palegawra cave and obtained new high-resolution sequences of the regional stone technologies, and of (previously unavailable) plant and animal remains that shed new light on the hitherto unknown lifeways of the Epipalaeolithic communities of the Zagros.

DR. VLADIMIR DORONICHEV, Autonomous Non-Profit Organization, St. Petersburg, Russia, was awarded a grant in October 2016 to aid research on “Final Lower Paleolithic and Early Middle Paleolithic in the Northwestern Caucasus.” The main objective of the project was to investigate the transition from Final Lower Paleolithic (FLP) to Early Middle Paleolithic (EMP) in the region. In 2017, the grantee excavated about 18 square meters at Sredniy Khadjokh open-air site, where prior excavations in 1980s and 2013 discovered FLP and EMP levels with *in situ* artifacts. The site is located on the source of flint, so the overall assemblage excavated in 2017 (1255 lithics, all made from local flint) comprises not only artifacts but also some flint nodules, fragments, and chunks without clear signs of human processing. Important results of the 2017 fieldworks are: 1) findings of typical EMP bifacial leaf point fragment and unfinished bifacial leaf point in Layer 2, for which IR-OSL dating suggests the age of 87.8 ± 6.8 ka; and 2) no evidence of bifacial leaf point production was identified in the lower layers 2a and 3, for which finds of Acheulean bifaces suggest the Late Acheulean age. Samples for IR-OSL dating and geochemical analyses were collected from layers 2, 2a and 3, and results are pending.

MICHELLE S. EUSEBIO, then a graduate student at the University of Florida, Gainesville, Florida, received a grant in April 2015 to aid research on “Pottery, Cuisine, and Community Identity in Prehistoric Southeast Asia: A View from Southern Vietnam,” supervised by Dr. John S. Krigbaum. The research investigated the culinary practices and community identity in southern Vietnam during the Neolithic and Metal Age (3000 BC-AD 500) by organic chemical analysis of food residues recovered from earthenware pottery. It addressed how the preparation and/or consumption of food varied between two Neolithic sites and two Metal Age sites. The results of organic residue analysis of these pottery vessels suggest usage in the preparation and service of plant foods, and are less indicative of their usage for aquatic sources. The results indicate distinct patterns between sites that suggest that the people who inhabited these sites in prehistory may have distinct community identities based on their culinary practices. Despite this distinctiveness, there does seem to be continuity of culinary practices involving the usage of earthenware pottery vessels to prepare and serve plant and aquatic food sources from Neolithic to Metal Age in all samples with positive results. This continuity is demonstrated by the usage of pottery for preparing and serving a common local plant food source available within the vicinities of the three inland sites. These results highlight the importance of plant food sources and vessel-plant-aquatic source combination in maintaining and promoting identity in the Mekong Delta during prehistory.

WILLIAM GARDNER, then a graduate student at Yale University, New Haven, Connecticut, received funding in October 2014 to aid research on “Rise of the Xiongnu: Political Complexity and Community Organization of the Mongolian Steppe,” supervised by Dr. William Honeychurch. For many, nomads of the Eurasian steppe are “stoic” figures that

are the product of a long life lived in isolation; always moving as the natural environment dictates and free from the bonds of structured sociopolitical organization. These abstractions are flawed; they minimize the indigenous political process among mobile pastoralists and neglect how unique forms of large-scale sociopolitical organizations are plausible among pastoral nomadic groups. The current project approached the pastoral nomadic archaeological record from a neutral position, analyzing political action at smaller scales (such as between two communities) hypothesizing that if political action took place at the small scale, then large-scale political process could not be denied. To accomplish this, community-level exchange relationships were analyzed, as revealed by neutron activation analysis of local and nonlocal ceramics between groups in the Tarvagatai and Egin Gol Valleys of north central Mongolia during the early Iron Age. As a result of this research effort, researchers can now more confidently state that the archaeological evidence of pastoral nomadic groups on the Mongolia steppe is a distinct record, able to address general questions of political organization in relation to a wider range of variables (such as rapid mobility, extensive territories, and low population density) and therefore holds promising lessons for other parts of the world (including Mesopotamia, East Africa, and the Central Andes).

VANA KALENDERIAN, then a graduate student at University of Groningen, Groningen, Netherlands, received a grant in October 2016 to aid research on “Resurrecting Berytus: Osteoarchaeological Analysis and an Evaluation of Mortuary Practices and Cultural Exchange (1st Century BC–4th Century AD),” supervised by Dr. Lidewijde de Jong. The research phase funded took place between February and July 2017. The goal was to undertake radiocarbon dating and isotope analysis on human remains from the Roman colony of Berytus in the Near East. The main objective through this analysis is to identify differences in provenance among the population, which coupled with the osteological and the burial data will help assess the consequences of migration on local society and culture. Radiocarbon analysis has helped refine the archaeological dating, which enables more accurate chronological assessments of the funerary practices. The stable isotope analysis of carbon and nitrogen is providing the very first set of data on dietary practices in Roman Beirut. Comparisons between the childhood and adulthood values of individuals will also shed light on potential dietary shifts that may be linked to mobility. Finally, the strontium, oxygen and lead isotope signatures will help identify differences in origin. Local baseline values are being established and the use of multiple isotope systems is improving the differentiation between locals and non-locals. The anticipated results of the combined isotope analyses will shed light on multiple aspects of life in Roman Beirut that will enable a better understanding of the changes accompanying the colonization of the city.

COLIN THOMAS LeJEUNE, then a graduate student at University of Illinois, Chicago, Illinois, received funding in April 2015 to aid research on “Interaction, Change, and Ceramic Variation along Coastal Nakhon Si Thammarat, Thailand, AD 100-1500,” supervised by Dr. Laura L. Junker. This research project examines the relationship between interregional maritime exchange, socio-political change, and the organization of daily life in pre-modern coastal Nakhon Si Thammarat Province, Thailand. It combines archaeological research methods and statistical analysis to define and interpret the significance of local ceramic and other artifact trends present along coastal Nakhon Si Thammarat between AD 100-1500 in relation to regional trajectories of socio-political and economic development, and integration with wider maritime Asia. Funding supported twelve weeks of archaeological survey and data recovery excavation at three northern and three southern sites along coastal Nakhon Si Thammarat Province during which the local ceramic and

general artifact assemblages necessary for addressing this project's research question were located and collected. Conclusions drawn through analysis of excavated data will be used to evaluate if and how shifts in the organization and relations of daily life contributed to the ability of the emergent coastal trading societies of pre-modern Peninsular Thailand, and pre-modern maritime Southeast Asia more broadly, to mobilize international connection toward development. In doing so, this project aims to contribute to understanding of the ways local societies approach global engagement, and modelling of the link between interaction and societal change.

SELIN E. NUGENT, then a graduate student at Ohio State University, Columbus, Ohio, receive a grant in October 2015 to aid research on "Mobile Pastoralism and Power in Early Urban Centers of the Serur Valley, Azerbaijan (1500-800 BC)," supervised by Dr. Clark S. Larsen. What degree of authority do mobile pastoralists demonstrate during the emergence of complex settlement systems? This project employs isotopic analyses on human skeletal remains in context with mortuary practice to explain how mobile pastoralists integrated into emerging complex settlement systems of the Middle Bronze Age (2400-1500BC) South Caucasus in the Şərur Valley of Azerbaijan. Strontium, oxygen, and carbon isotope analyses on sequentially sampled human dental enamel were employed to examine seasonal mobility across the regional landscape and dietary habits. Results reveal a range of residential and seasonal mobility patterns, which support that the Şərur Valley population continued reliance on seasonally nomadic lifeways. Individual mobility behaviors are related to ritual practices in funerary treatment in order to examine on how pastoralist communities shaped their political landscape through reproducing, transforming, and/or resisting political and economic conditions of power. The distribution of economic and symbolic materials of power reflected in location, orientation, style, and elaboration of each burial suggests that degree of individual mobility does not relate to degree of authority. Instead, results support that individuals with similar mobility patterns share similar mortuary spaces, supporting the importance of mobility in establishing social cohesion around elite figures in emerging urban contexts.

Europe:

DR. EVANGELOS TOURLOUKIS, Eberhard-Karls University, Tuebingen, Germany, received funding in April 2016 to aid research on "Palaeolithic Settlement and Land Use in a Quaternary Refugium: New Evidence from Epirus, NW Greece." Research in Epirus, NW Greece, targeted a specific type of open-air site with red-beds (terra rossa s.l.), which represent small paleo-lakes. Even though these sites are known from the 1960s for yielding tens of thousands of lithic artifacts, mostly attributed to the Middle Palaeolithic, they were never excavated because the archaeological material was considered to be reworked and therefore of low archaeological value. Subsurface investigations and systematic sampling for micromorphological analyses and radiometric dating were conducted, aiming at retrieving artifacts from geologically "sealed," undisturbed contexts that are datable and amenable to stratigraphic correlations and paleoenvironmental analyses. Focusing on the sites of Morfi and Popovo, research proved that the red-bed sites of Epirus include undisturbed archaeological contexts that can be excavated and dated. While some of the studied localities served as "reference sites" in the landscape and were likely used as "residential camps," others were "special-purpose sites" in the regional settlement network (e.g. for the provisioning of lithic raw materials or serving as hunting stands). Continuing fieldwork in Epirus has shifted the focus from the cave and rockshelter settings to open-air

sites, which have long remained understudied. This is the first step towards elucidating the Palaeolithic human geography in Greece based on excavated and dated material from open-air sites, and not based on undated surface collections or only the evidence from caves.

DR. MANUEL VAQUERO, IPHES, Tarragona, Spain, was awarded funding in April 2016 to aid research on “Upper Paleolithic Cultural and Environmental Changes in Northeastern Iberia: Archaeological Excavations at the Consagració Rock-Shelter.” The objective of this project was to study the cultural changes and their correlation with environmental changes during the Upper Paleolithic in the Northeast of the Iberian Peninsula. This research was based on the excavation of the Consagració rock-shelter, a site that, according to previous data, had a thick sequence dated between 9-52ka BP. The work carried out during this grant (from July 2016 to July 2017) consisted of removing disturbed sediments and the excavation of a pit test that allowed the entire stratigraphic sequence to be documented. In this sequence, a level with evidence of human presence (Level 4) has been found, although only one of the units differentiated in this level (sublevel 4.6) has provided a significant number of archeological remains. Subunit 4.6 has yielded rabbit and red deer bone remains, as well as a lithic industry on flint, quartz, and limestone. The technical characteristics of the lithic assemblage suggest that it corresponds to the Middle Paleolithic. This attribution has been confirmed by the first Carbon-14 dating, which indicates for sublevel 4.6 a chronology between 41-45ka cal BP. Therefore, the results have not confirmed the hypotheses and expectations addressed at the beginning of the project.

Latin America and the Caribbean:

GORDON ROBERTSON AMBROSINO, then a graduate student at Universidad de los Andes, Bogota, Columbia, was awarded funding in April 2016 to aid research on “Rock Art, Ancestors and Water: The Semiotic Construction of Landscapes in the Prehispanic Central Andes,” supervised by Dr. Alexander Herrera. As landscape art, the rock art of the Central Andes offers clues regarding relationships between ancestor veneration and the negotiation of water rights at strategic places of power. To evaluate this, the present thesis focuses on 192 previously undocumented rock art places on the Fortaleza Ignimbrite (FI), a distinct geological formation at the headwaters of the Fortaleza and Santa rivers (Ancash, Peru), which display a long temporal span of production and specific relationships between rock art types and images, within specific ecological settings. To analyze these relationships, archaeological stratigraphy from four of these places (three highland caves located above 14,000 feet above sea-level (fasl) and the historically documented tomb of Pallauta 11,200 (fasl) is paired with the stratigraphy of carved and painted rock art to develop a typological sequence, and a spatio-temporal map of image types for the rock art of the FI, spanning 3,500 years. More specifically, these methods revealed that rock art production at the caves occurred during two main periods, the first between 1500-200 BCE and the second between 600-1824 AD, while results from Pallauta indicate that this art panel was produced in one event, approximately around 1350 AD, confirming 16th century historic accounts.

DANA BARDOLPH, then a graduate student at University of California, Santa Barbara, California, was awarded a grant in October 2013 to aid research on “Exploring Migration, Identities, and Inequalities through Foodways in the Moche Valley of North Coastal Peru,” supervised by Dr. Amber VanDerwarker. Understanding the relationship between agricultural intensification and ancient sociopolitical complexity is a question that has long resonated with archaeological research interests. This study explores the dynamics of food

production, migration, and sociopolitical change in relation to the consolidation of the complex, hierarchically organized Southern Moche polity of north coastal Peru during the Early Intermediate Period (400 BC-AD 800). The project incorporates archaeobotanical, environmental, and ethnohistorical evidence to address changes in food production, processing, and consumption over five cultural horizons to critically re-evaluate existing models of Moche sociopolitical development, with a bottom-up perspective of the laborers in rural households whose agricultural production supported the growth and florescence of this complex society. The data suggest that Moche leaders built upon existing political institutions in which rural households from the coast and highlands were already engaged in intensive agricultural production, which included maize but also other field cultigens and tree crops. The intensification of food-processing demands over time also suggests that changes in women's social status may have been tied to increases in processing demands, as women were subjected to new labor increases, time constraints, and scheduling conflicts.

MATTHEW E. BIWER, then a graduate student at University of California, Santa Barbara, California, received a grant in April 2016 to aid research on "A Paleoethnobotanical Analysis of Food, Identity, and Culture Contact in the Middle Horizon Wari Empire (AD 600-1000)," supervised by Dr. Amber M. VanDerwarker. The goal of this project was to examine the relationship between food, identity, and culture contact in the context of imperial borderlands. The study used ancient plant remains to address the role of food in the complex multi-directional social interactions between colonists and indigenous groups in the Middle Horizon (AD 600-1000) Wari Empire of the highlands of the Peruvian Andes. This project demonstrated there are significant similarities in terms of foodways at provincial Wari sites, yet differences do exist. In addition, when Wari and indigenous groups foodways and spatial patterns of food remains were compared, indigenous groups appeared to have adopted some aspects of Wari cuisine, namely the production of the alcoholic beverage chicha de molle. Molle remains are ubiquitous at Wari provincial sites, yet it was recovered only from a plaza at the indigenous site. While preliminary, the study views the adoption of molle by local peoples as a form of culture contact through which these ethnic groups interacted. These people didn't adopt other forms of Wari material culture, such as ceramic styles or architecture, but chicha de molle was incorporated into local foodways in a novel way. This project will continue to investigate similarities and differences between Wari provincial sites, as well as indications that aspects of Wari or indigenous cuisine were shared between cultures.

DR. MICHAEL CEPEK, University of Texas, San Antonio, Texas, received an Engaged Anthropology Grant in February 2017 to aid engaged activities on "Developing a Cofán Protocol for the Conduct of Ethical Research." On the basis of a series of dialogues with members of four indigenous Cofán communities in Amazonian Ecuador, the proposed project created a written protocol that Cofán people will be able to use to negotiate equitable and transparent relationships with non-Cofán researchers. The dialogues built on findings that emerged during a Wenner-Gren-supported project on Cofán relationships with the transnational petroleum industry, which has been extracting oil from Cofán territory for nearly five decades. Through individual interviews and collective community discussions, the grantee and a team of three Cofán collaborators investigated Cofán perspectives on the earlier Wenner-Gren project and other academic investigations in which Cofán people have participated. On the basis of the information the team collected, they composed a draft protocol that lays out Cofán people's central principles, demands, and objectives for any involvements with non-Cofán researchers. After revising the protocol in conversation with Cofán leaders, the team will submit a final version to the Cofán ethnic federation for

collective approval and distribution to Cofán communities, who will be able to use it as the main discussion piece in any negotiations with non-Cofán students and scholars who hope to do research in Cofán territory.

ALLISEN C. DAHLSTEDT, then a graduate student at Arizona State University, Tempe, Arizona, received a grant in April 2015 to aid research on “A Multidisciplinary Approach to Migration within the Tiwanaku Periphery,” supervised by Dr. Kelly Jo Knudson. This dissertation research project explored the role of migration in community building and social integration in Tiwanaku, one of the earliest expansive Andean states. Migration research in contemporary societies demonstrates the importance of ongoing interaction between immigrants, their homeland communities, and other local groups in maintaining and developing new social, political, and cultural affiliations. This research utilized recent developments in biogeochemical methods to inform the scale, processes, and impacts of prehistoric migration at the Middle Horizon (500-1000AD) Tiwanaku-affiliated site of Omo M10 in Moquegua, Peru. The approach combined carbon, nitrogen, oxygen, and radiogenic strontium isotopic analyses of archaeological dental and skeletal elements to reconstruct individuals’ residential mobility across their lifetimes. Preliminary results indicate that individuals interred at Omo M10 commonly maintained connections to the highlands through migration, and that these relationships were highly structured by individuals’ social identities, specifically sex and ethnicity. Women were more likely to immigrate to Moquegua as adults, while men were more likely to continuously travel between the highlands and lowlands throughout their lives. Immigration from the highlands continued post-Tiwanaku decentralization, indicating the maintenance of inter-regional community networks. Continuing research will further investigate how these migration patterns change through time in the southern Andes.

ESTER ECHENIQUE, then a graduate student at University of Arizona, Tucson, Arizona, was awarded a grant in April 2015 to aid research on “Style, Ideology, and Empire: Rethinking Materiality in the Southern Inka Expansion,” supervised by Dr. David Killick. Through the study of Yavi-Chicha pottery from two sites in the Rio Grande de San Juan Basin (Bolivia and Argentina) and from multiple sites in the Loa Basin and Atacama Salt Flat Basin (Chile), this project investigated the relationship between technological style, social identities, and communities of practice during the late prehistory of the Circumpuna area (the tri-border region of southern Bolivia, northwestern Argentina, and northern Chile). Through archaeological and archaeometric methods, this research asked: 1) Why the Yavi-Chicha ceramics were so extensively used and distributed in the Circumpuna region; and 2) How practices of ceramic production and consumption were articulated with processes of community formation and social identity, and how they were affected by the Inka advent. Funding supported the second phase of analyses. These included petrographic, chemical, and experimental analyses. The project documented extended Yavi-Chicha pottery consumption possibly produced at the site of Chipihuayco (Bolivia). The analyses of materials from the archaeological records and from contemporary potters suggest the existence of one community of practice at Chipihuayco. The intra and interregional level of analyses indicate a regional social identity that was articulated with local communities of identities. The Yavi-Chicha pottery consumption seemed to change during the Inka Period, suggesting that the establishment of the Inka in the region changed the structure of social identities.

CARLA HERNANDEZ GARAVITO, then a graduate student at Vanderbilt University, Nashville, Tennessee, received funding in April 2015 to aid research on “Legibility through

Ritual: Inka Policies and Yauyos Local Practices in Huarochiri (Lima, Peru),” supervised by Dr. Tom D. Dillehay. Through an interdisciplinary methodology grounded on archival research and targeted excavations, this project analyzed the organizational and material settings that enabled a mutually understood and beneficial relationship between the Inka Empire (AD 1450-1532) and its local subjects. Building on the concept of legibility, this project examined if the use of familiar ritual practices and public spaces in Huarochiri facilitated the construction of a legible imperial order between the Inka and the Yauyos ethnic group. Through excavation in public spaces and residential areas in two sites in Huarochiri -- a local Yauyos residential settlement and a modified ritual area -- the archaeological project investigated the role of local spaces and practices in the expansive policies of the Inka Empire. This project contributes to our understanding of how negotiation between states and its subjects was materialized, and yields an innovative interpretation of state and local interaction. Furthermore, a comprehensive use of material and spatial analysis enables the development of questions such as what was local within the Inka Empire. This approach also shifts the focus of Inka archaeology from the way in which the Inka incorporated other ethnic polities, to the way in which some of these polities incorporated the Inka into their own local history.

JILLIAN M. JORDAN, then a graduate student at University of New Mexico, Albuquerque, New Mexico, received funding in October 2014 to aid research on “Investigating Intracommunity Interaction at the Ancient Maya Sites of Baking Pot and Uxbenka, Belize,” supervised by Dr. Keith M. Prufer. Mayanists have a uniquely comprehensive grasp of elite interaction but understanding commoner relationships is challenging in the absence of texts. Approaches to non-elite communities often assume that spatially distinct architectural groups are synonymous with social groups. While residential proximity surely influences interaction, social relations extend beyond neighbors so equating proximity with interaction simplifies the complex everyday lives of the Maya. This project reveals this complexity by identifying communities of practice among potters at two sites: Uxbenka, located in sparsely populated southern Belize, and Baking Pot, located in the densely populated Belize Valley. Operating within a “communities of practice” and “situated learning” theoretical framework, the research examines high visibility (shared knowledge at a broad scale) and low visibility (shared knowledge at the personal level) attributes on utilitarian vessels from domestic contexts. These data, in concert with spatial evaluations, allow the researcher to identify multiple, overlapping communities of practice operation simultaneously within two Late Classic Maya polities. Craft production knowledge is shared at multiple, overlapping levels at Uxbenka and Baking Pot though the scale of interaction varies from intrapolity to intraregional. Like us, the Maya led multifaceted lives governed by both personal relationships and larger economic and political systems.

CELINE C. LAMB, then a graduate student at University of Kentucky, Lexington, Kentucky, received a grant in April 2016 to aid research on “Constructing Community and Complexity: Hinterland Interactions at the Ancient Maya Settlement of Chunhuayum, Mexico,” supervised by Dr. Scott R. Hutson. This project addresses the social complexity constructed by the inhabitants of Chunhuayum, a small ancient Maya rural settlement occupied from the Late Preclassic to the Late Classic (BC 300–1000 AD). Various datasets (including settlement patterns, domestic architecture and household assemblages) are used to diachronically investigate suprahousehold relations of community affiliation and differentiation. During daily interactions, spurred by spatial proximity, Chunhuayum residents could tacitly acknowledge their mutual understandings founded on shared subsistence strategies and constraints, and similar material experiences, including

constructing and residing in megalithic dwellings and using the same basic set of culinary and serving wares. However, exotic materials (chert, obsidian and trade wares) were unevenly distributed and dwellings varied drastically in size and elaboration. Specialized crafting at structures N141 and N588 and hosting of community events at N148 enabled three households to enjoy privileged social standings. These distinctions, expressed and reproduced through differentiating architecture and personal adornment, would have been apparent to community members, particularly during face-to-face interactions at suprahousehold gatherings. Simultaneously, community events and the distribution of shell ornaments throughout the community served to mitigate and/or legitimize these differences, thereby enabling this heterogeneous community and its households to socially reproduce and outlast larger regional centers.

DR. JESSICA MUNSON, Lycoming College, Williamsport, Pennsylvania, was awarded funding in April 2015 to aid research on “Status Signals and Networks of Power in Preclassic Maya Society: Archaeological Investigations at Altar de Sacrificios, Guatemala.” Understanding the organization and materialization of status differences is paramount to archaeological research on the development of social complexity. Within ancient and contemporary communities, variation in wealth, power, and access to and consumption of resources directly impacts the quality of life for all social groups. This project addresses the varied social, economic, and physical conditions under which inequality emerged and contributed to changes in the everyday life of Maya society. The 2016 field season marked the initiation of a new phase of archaeological research at the site of Altar de Sacrificios, Guatemala, after more than a 50-year hiatus. One of the most significant discoveries was a sizable settlement that extends more than 2km beyond Harvard’s original settlement map. Excavations in Group B, the Preclassic ceremonial center of Altar, also confirmed earlier findings of continuous occupation during the Preclassic to Classic-period transition (ca. 150 BCE–250 CE), a time when many other lowland Maya sites experienced collapse. The evidence reveals significant expansion of platform construction and ritual dedications as power became increasingly centralized during this period. Future field seasons will focus on house mound excavations in the periphery to understand how these groups responded and contributed to these centrifugal political processes in the city center.

DR. TIMOTHY W. PUGH, Queens College, City University of New York, New York, New York, received funding in April 2016 to aid research on “Urbanization at Nixtun-Ch’ich’, Petén, Guatemala.” Funding supported a team of researchers from Guatemala and the United States to excavate portions of the urban grid at Nixtun-Ch’ich’. Urbanization is one of the key concerns in studies of the emergence of social complexity. Ancient cities sometimes developed gradually through moderate, periodic planning, while others were rapidly constructed according to well-planned layouts. Absence of the latter in the Maya lowlands contributed to characterizations of its cities as spatially dispersed with only moderate planning. Recent excavations, however, reveal that Middle Preclassic Nixtun-Ch’ich’ was quickly established with a diagrammatic orthogonal grid. It may be the earliest such grid in Mesoamerica. The funded research examined the urban grid at Nixtun-Ch’ich’ through the excavation of a series of test units on the corridor edges and in gridded platforms. The units examined how the grid effected existing settlements when it was first constructed and if the grid was built all at once or over a long period of time. This research informs us of the complexities of urban planning that emerged along with the dawn of cities and will help us to understand the intricacies of governmentality that emerged along with social complexity.

MEREDITH A. REIFSCHNEIDER, then a graduate student at Stanford University, Stanford, California, received funding in October 2015 to aid research on “Danish Colonial Healthcare Policy and Afro-Caribbean Healing Practices, St. Croix, US Virgin Islands,” supervised by Dr. Barbara Voss. This archaeological research project examines the practical negotiations between colonial healthcare policy and local healthcare practices during the 19th century in St. Croix. In order to understand how enslaved individuals approached issues of health and well-being within the context of institutionalized medicine, archaeological excavations were conducted at a former plantation hospital at Estate Cane Garden. Targeted analyses of ceramics, faunal remains, and macrobotanical remains from the hospital indicate that enslaved caregivers and patients utilized a wide range of plant and animal resources and that foodways served as important conduits of healing. While Danish physician reports and Board of Health documents indicate a deep investment in maintaining the health of enslaved people by creating a comprehensive healthcare network, archaeological excavations highlight a lack of material objects commonly associated with medical practice. Archaeological research suggests that: 1) the centrally administered healthcare system envisioned by the colonial government was not implemented at the local level; and 2) everyday care at the hospital may have encompassed broader interpretations of healthcare and wellness than those mentioned in the medical documents. This research emphasizes the historical rootedness of “health” and argues that health is a simultaneously institutionalized and highly individual/subjective state of being.

CASSANDRA SCAFFIDI, Vanderbilt University, Nashville, Tennessee, received an Engaged Anthropology Grant in February 2016 to aid engaged activities on “Pathways to Preservation: Understanding Archaeological Looting in Arequipa, Peru through a Cloud-based Collaborative Database and Public Outreach Film.” This project empowered community stakeholders throughout Peru to understand and document the impacts of archaeological site looting. First, it aimed to develop and distribute a short film discussing how looting affects data interpretation and the construction of archaeological knowledge. Wenner-Gren funding allowed the grantee to travel to Lima and Arequipa, Peru with a one-person film crew, to interview researchers at the 9th World Congress on Mummy Studies, at the excavation of a looted site in Arequipa, Peru, and at the Denver Museum of Natural History. The interview team also met with Arequipa secondary and university students to learn about their perspectives and share excavation photographs. Over six hours of interview footage, and four hours of B-roll were shot. The interviews are now being edited as a short film with Spanish subtitles, to be distributed to community organizations and non-profits in 2018. Second, the grantee field-tested a collaborative database for documenting the extent of looting using ESRI’s Collector app. Free and open-source alternatives like the QGIS field app that would amplify participation are also being pursued. These kinds of training and collaboration opportunities will continue to be critical as the future of international enforcement efforts pursuant to US membership in UNESCO becomes increasingly uncertain.

North America:

PATRICK C. JOLICOEUR, then a graduate student at University of Glasgow, Glasgow, United Kingdom, was awarded funding in April 2016 to aid research on “Cultural Contact and Exchange of Metal in the Arctic 700–1300 AD,” supervised by Dr. Colleen Batey. Between roughly 700–1300 AD the Late Dorset (an archaeologically defined culture living in the Canadian Arctic and Greenland) used and exchanged metal. However, the extent and

nature of their metal use remains largely unknown. This research attempts to answer not only those questions but also attempts to place Late Dorset metal use in its context and understand why and how the metal was being used in addition to more broadly understanding Late Dorset exchange networks. Material was sampled from Late Dorset sites across the Arctic held in three repositories in Canada. By analyzing potential proxy indicators of metal use found on the organic objects that may have held a metal or stone blade, this project has shown that the extent of Late Dorset metal use has been underestimated when compared to the amount of lithic material that has been collected. While further analysis must be completed to assess the full significance of these results, a more detailed image of Late Dorset interaction networks can be seen. Moreover, this higher than expected amount of metal use opens up questions about what the material meant in the minds of the Late Dorset and how these Late Dorset exchange networks were affected (or not) by incoming populations such as the Inuit and the Norse.

DR. JAN F. SIMEK, University of Tennessee, Knoxville, Tennessee, received a grant in April 2014 to aid research on "Prehistoric Cave Art and Sacred Landscapes in the Prehistoric Southeastern US." This project documented prehistoric cave art in Tennessee, Kentucky, and Alabama, producing new, technologically sophisticated data on 75 cave art and 170 open-air rock art sites. These data provide a very substantial basis for addressing the role landscape art played in ancient Southeastern cultures. Analyses suggest that prehistoric rock art in the Southeast materializes cosmological landscapes that relate landforms, elevation, decorated caves, and decorated cliffs and bluffs, into a regional "cosmogram" or model of the universe produced by patterned juxtaposition of artistic images and color applied to natural features. Research can now show that this landscape extends a short distance into Kentucky and southward into Alabama to the southern end of the Cumberland Plateau at the Tennessee River. Beyond the edges of the Cumberland Plateau, other different rock-art landscapes can be identified -- one in central and western Alabama and another in eastern Kentucky. These latter landscapes are contemporary with but distinct from the one crossing Tennessee's central highlands. They may materialize regional groups with distinctive material cultures or may express social or political differences within such groups. This project has been able to demonstrate that cave art served to define cultural boundaries in the prehistoric Southeast.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

DR. LEVENT ATICI, University of Nevada, Las Vegas, Nevada, received a grant in April 2014 to aid research on “Zooarchaeology of Urban Animal Exploitation in Light of Textual Record from Kültepe/Kanesh, Turkey.” This research focuses on animal exploitation strategies at the archaeological site of Kültepe, or the ancient state of Kanesh, in Central Anatolia (present-day Turkey) during the Middle Bronze Age (MBA; ca. 2000-1750 BCE). Integrating data derived from the study of animal bones excavated from the archaeological contexts with known ethnic identity and substantial amounts of information through historical studies, this study directly and explicitly tests whether faunal data from Kanesh agrees with the historically constructed animal exploitation model in light of the textual evidence. Overall, the zooarchaeological evidence concurs with the textual data regarding dietary choices made by the inhabitants of Kanesh regardless of their ethnic identity. This study did not yield conspicuous zooarchaeological signatures that could be unambiguously attributed to a specific ethnic group. Even when there is ample textual evidence, to identify markers of such fluid concepts as identity and ethnicity in the animal bone record is still challenging. Kanesh texts also present challenges to current zooarchaeological paradigm by means of showing how an ancient economy with a variety of mixed strategies and a flexible system might invalidate simple generalizations or binary oppositions in the use of taxonomic composition, relative species abundance, skeletal part profiles, and demographic profiles.

DR. CHRISTOPHER BAE, University of Hawaii at Manoa, Honolulu, Hawaii, received funding in October 2015 to aid research on “Quaternary Hominin Morphological and Behavioral Variability in Daxin, Guangxi, China: Multidisciplinary Approaches.” The origin of modern humans continues to be of broad interest. Although the European and African records have been relatively well researched, eastern Asia lags behind in comparable data. In close collaboration with the Guangxi Museum of Nationalities (GMN), this study addresses this gap in paleoanthropological data by conducting field surveys in the Daxin/Chongzhuo/Bubing region in Guangxi, southern China. After surveying more than 100 cave localities, the study focused on conducting a test excavation of Tantang Cave in Bubing Basin. This cave revealed the presence of at least one *in situ* hominin molar and critically comes from deposits containing complete fossil elements, including post-crania. Findings from this site -- particularly because of the size of the cave, excellent bone preservation, and likely dates from the late Middle Pleistocene to the Late Pleistocene -- can contribute to a deeper understanding of human origins in eastern Asia. Geological samples from Tantang are currently under study in various geoscience laboratories to develop a better understanding of the chronology and paleoenvironmental context of the site. The excellent condition of bone fossils and the presence of a hominin tooth suggest the high probability of additional hominin fossils being present.

DR. STEFFEN FOERSTER, Duke University, Durham, North Carolina, received funding in October 2013 to aid research on “Social Bonds and the Evolution of Primate Societies: Insights from Female Chacma Baboons.” Close and enduring social bonds are one of the defining aspects of modern human biology and culture. Yet, we understand little about the mechanisms by which social bonds convey fitness advantages in primate societies. This project aimed to assess the connection between social bonds and measures of health and reproduction in a primate model system. Study subjects were 36 female chacma baboons (*Papio ursinus*) in two free-ranging troops inhabiting the Tokai Forest and adjacent lands near Cape Town, South Africa. They collected over 1,700 hours of focal observations to

estimate behavioral variation, more than 5,000 fecal samples to non-invasively assess stress and reproductive hormones as well as intestinal nematode infections, and quantified energy balance with C-peptides in more than 1,100 urine samples. At the heart of the study was an experimental approach in which nematode infections were reduced through dart-injection with an anthelmintic drug in a rotating selection of females. By comparing post-treatment re-infection patterns with a control group of females, they hope to better understand cause-and-effect relationships between social bonding and the susceptibility to parasitic infections. Field and lab work was successfully completed in October 2016 and analyses are currently underway on multiple aspects of this large-scale collaborative project.

ERIN MARIE FRANKS, then a graduate student at University of Notre Dame, Notre Dame, Indiana, received funding in October 2015 to aid research on “Regional and Hierarchical Assessment of Cranial Plasticity and Dietary Adaptations,” supervised by Dr. Matthew J. Ravosa. The effect of dietary properties on craniofacial form has long been the focus of bioanthropologists, with increasing work dedicated to phenotypic plasticity. As bone is a dynamic tissue, morphological variation related to differential loading is well established for many masticatory elements. However, the adaptive osteogenic response of several cranial sites across multiple levels of bony organization remains to be investigated. Rabbits, which are a functional model for anthropoid mastication, were obtained at weaning and raised for 48 weeks to investigate the relationship between diet-induced loading and the macro-to-nanoscale responses that occur in the developing skull. MicroCT and nanoindentation were used to test the hypothesis that variation in cortical bone quantity and quality in masticatory structures is linked to heightened stresses during processing of mechanically challenging foods. The same parameters of neurocranial structures were hypothesized to be minimally affected by varying loads as this area is characterized by low strains during mastication and reduced mechanosensitivity. Hypotheses were partially supported with the magnitude of adaptation depending on the specific site and level of hierarchical organization. Varying osteogenic responses highlight the complexity between cranial biomechanics and the resulting cascade of anatomical changes, which has the potential to affect paleobiological and *in silico* reconstructions.

DR. MASAKO FUJITA, Michigan State University, East Lansing, Michigan, received a grant in April 2016 to aid research on “Impact of Maternal Nutrition and Infant Sex on Breast Milk Quality in Polygynous Ariaal Agro-pastoralists of Northern Kenya.” Inequalities in child mortality between the poorest and richest households and between boys and girls are persistent where undernutrition and gender discrimination are common. This may be because of the different levels of protection children receive from mothers’ milk that may vary with maternal nutrition and infant sex. To evaluate this possibility, the study applied the Trivers-Willard hypothesis (TWH). TWH predicts unequal parental investment between daughters and sons in polygynous populations where the marriageability of males is dictated by their health/wealth while marriageability of females is less variable. Specifically, TWH predicts that mothers in good condition will invest more in sons while mothers in poor condition will invest more in daughters because these strategies may enhance their reproductive success under the system of polygyny. Two milk components known to facilitate infant health -- folate-binding protein (FOLR1) and secretory immunoglobulin A antibody (sIgA) -- were examined as an indicator of maternal investment using archived breast milk samples from a polygynous population in Kenya. Results: maternal undernutrition (low arm fat) co-occurred with low sIgA. Furthermore, the milk of under-nourished mothers exhibited preference toward daughters. Maternal undernutrition may compromise immune protection for infants, particularly for male infants, and may

contribute to inequalities in child mortality.

DR. PARTHENA GALANIDOU, University of Crete, Crete, Greece, received a grant in April 2015 to aid research on “The Lower Palaeolithic Settlement of Lesbos Island, Greece.” The grant supported part of the 2015 field campaign, laboratory, and dating work conducted on the Lower Palaeolithic Settlement on Lesbos Island in Greece. The research shows that a Middle Pleistocene archaeological record with a considerable yet unknown time-depth is present. A new series of pIR-IRSL dates firmly establishes a Middle Pleistocene date for the hominin activity on the margins of the Kalloni Basin. The 2015 excavation work suggests that Rodafnidia is a complex site with multiple events of hominin occupation unveiled at the different site sectors. Early (belonging to the Large Flake Acheulean) and late Acheulean (using small bifaces and Prepared Core Technology) tool making groups were present there. Testimonies to a repetitive presence are the Large Cutting Tools (handaxes and cleavers) of variable size and other Lower Palaeolithic artefacts recovered from a fluvial network, near thermal springs and volcanic ignimbrite outcrops. The research highlights Lesbos as a westernmost outpost of the Acheulean tradition in Asia, north and west of the Jordanian Rift Valley and, at same time, an eastern doorstep to Europe. It invites further study of the role of the Aegean Basin in the early Eurasian dispersal and settlement patterns.

DR. LEE T. GETTLER, University of Notre Dame, Notre Dame, Indiana, received a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on “Shaping Fatherhood: The Role of Cultural Institutions, Development, and Biological Variation in Cross-Generational Parenting Patterns.” This project explored how childhood familial experiences as well as genetics influence adult neuroendocrine function and behavioral patterns related to partnering and fathering. Drawing on data from a multi-generational study in Cebu, the Philippines, this study showed that early life familial experiences and boys’ later closeness to their parents predict men’s own fathering behavior and sense of self (identity) in adulthood. A separate article from this project focused on how childhood experiences of environmental risk and sociosexual dynamics (adolescence) jointly predict men’s physiology when they become fathers in adulthood. For example, these results showed that men who experienced early life harshness and who had earlier ages at sexual debut had elevated testosterone as fathers. Finally, this project showed that a polymorphic gene that affects testosterone function moderates the relationship between men’s testosterone and their marital outcomes and involvement in childcare. Men who had either especially low or high androgen function (i.e. testosterone \times variable forms of the testosterone-related gene) were more likely to become separated and to be relatively uninvolved fathers. Collectively, these are novel insights on biological and behavioral variation related to human male life history strategies and the potential ways that variation reflects both evolutionary and developmental influences.

DR. CHRISTOPHER C. GILBERT, Hunter College, City University of New York, New York, New York, was awarded a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Revised Biochronology of African Plio-Pleistocene Hominin Sites Using Cercopithecoid Taxa.” Despite recent advances in chronometric techniques (e.g., U-Pb, cosmogenic nuclides, ESR), considerable uncertainty remains regarding the age of many Plio-Pleistocene hominin sites, particularly those in South Africa. Consequently, biochronology and relative dating methods remain important in assessments of Plio-Pleistocene geochronology. Historically, cercopithecoid monkeys have been among the most useful taxa for biochronology because they are widely present and abundant members

of the African Plio-Pleistocene fossil record. The last major studies using cercopithecoid taxa, however, were published over 25 years ago; thus, an updated assessment is long overdue. The Hunt Fellowship has allowed the time necessary to begin writing up the results of a comprehensive reassessment of African hominin site biochronology using these fossil monkeys. Five recent articles have been published, in part providing new biochronologically significant links within South Africa and between South Africa and East Africa. In addition, a book contract has been secured and the full results of this study will be published as an edited volume. This volume as well as other high-impact manuscripts will hold major implications for the timing of human evolution.

HALSZKA GLOWACKA, then a graduate student at Arizona State University, Tempe, Arizona, received a grant in October 2015 to aid research on “Growth of the Masticatory System and Biomechanical Constraints on Molar Emergence in Primates,” supervised by Dr. Gary T. Schwartz. Across primates, molar emergence age is strongly correlated to life-history variables, such as age at first reproduction and longevity. This relationship allows for the reconstruction of life-history parameters in fossil humans. The mechanism responsible for modulating molar emergence age is unknown, however. This project aimed to generate a model that accurately predicts the position and timing of molar emergence using current knowledge of chewing biomechanics. A key aspect of chewing system configuration in adults is the position of molars: the last molar’s position is constrained to avoid tensile forces at the jaw joint. Using three-dimensional data from growth samples of 1258 skulls, representing 21 primate species, this research tested the hypothesis that the location and timing of molar emergence is constrained to avoid damage to the jaw joint throughout growth. Results indicate that molars emerge in a predictable position to safeguard the jaw joint from damage during chewing. Furthermore, the rate at which space is made available in the jaws during growth is key in determining the timing of molar emergence. Identifying this developmental constraint across species that vary in craniofacial configuration and timing of molar emergence suggests that ontogenetic changes in the configuration of the chewing system regulate variation in molar emergence schedules among primates.

DR. STEVEN T. GOLDSTEIN, Washington University, St. Louis, Missouri, received a grant in April 2017 to aid research on “Small Scale Responses to Large Scale Climate Change: Archaeological Investigations of Fisher-Forager Resilience through the African Humid Phase at Lake Turkana, Kenya.” The African Humid Period (“AHP,” c.12000-5000 BP) brought increased rainfall across northern and eastern Africa, fueling the expansion of lakes, rivers, and savannas -- in turn encouraging florescence of fisher-hunter-gatherer lifeways across the continent. Small-scale societies living along the coast of Lake Turkana, Kenya, were challenged by a series of environmental fluctuations during the AHP, followed by hyper-aridity at the termination of the AHP. The Lothagam-Lokam site on the western shore of Turkana preserving a record of human strategies throughout the AHP and offers a rare glimpse into how fishing societies chose to respond to changing climates. This project employs multidisciplinary approaches to determine whether these choices involved rapid social and economic reorganization or if they featured increased structural rigidity, and how these strategies conditioned cultural responses to later, more extreme, climatic stress. New excavations at Lokam are assembling a high-resolution paleoenvironmental and chronological record that could be connected to patterns in the rich material culture assemblages and burial traditions at the site. As climate change once again threatens lifeways around Lake Turkana, this research is building a more dynamic and agentic understanding for how small-scale societies build resilience against large scale climate change.

MARIAN HAMILTON, then a graduate student at University of New Mexico, Albuquerque, New Mexico, received funding in April 2016 to aid research on “Tracking Dispersal and Home Range Size with Environmental and Faunal Strontium Isotopes,” supervised by Dr. Sherry Nelson. This project assessed whether strontium isotope ratios are reliable proxies for microhabitat preference (living in a riparian forest versus savanna-grasslands) or philopatric dispersal (whether males or females leave the group they were both in when they reach sexual maturity) using fauna from Kibale National Park and Toro-Semliki Wildlife Refuge in Uganda. Strontium isotope ratios derive from the underlying bedrock of an area, and animals assimilate the ratios of the food they eat. Therefore, strontium isotope ratios can tell you about where an animal was living and eating. Strontium isotope ratios differentiated between animals who preferred to live in the forest and those who live in the open savanna-grasslands at Toro-Semliki Wildlife Refuge. For philopatry patterns, offsets between tooth and bone isotope ratios were greater in members of the dispersing sex in small ranging monkey species in Kibale National Park, but not in chimpanzees. However, offsets between the local environment and tooth ratios were greater in members of the dispersing sex in chimpanzees and baboons, but not in other monkey species. This research suggests that strontium isotope ratios can be used to investigate habitat preference in fossils with high fidelity, but investigating philopatry patterns require more caution.

DR. ASHLEY HAMMOND, George Washington University, Washington, DC, received a grant in October 2015 to aid research on “The Hominid Pelvis: Testing Alternative Evolutionary Hypotheses for the Pan-Hominin LCA Pelvis Shape.” The pelvic shape of the Pan-hominin last common ancestor (LCA) is important for understanding ape and human evolution, but predictions about pelvic shape in the LCA are highly controversial and ultimately depend on different evolutionary scenarios. The grant along with research colleagues scanned more than 200 hipbones of great apes and humans using a high-resolution surface scanner. These scan data were used to generate three-dimensional (3D) high-fidelity digital models. The project sampled a wide range of ecogeographic human populations, as well as relatively rare ape taxa (e.g., *Gorilla beringei beringei*, *G. beringei graueri*, *Pan paniscus*), in order to quantify hipbone shape variation. These data are being used to quantitatively reconstruct ancestral 3D pelvic shapes at internal nodes in the ape and human tree, by combining 3D shape data and phylogenetically informed evolutionary modeling. This will allow the researchers to generate 3D visualizations of expected pelvic morphologies for key hominid ancestors (i.e., internal nodes in the tree), and provide a range of alternative pelvic anatomies for the LCAs by using different models of evolution and different phylogenetic hypotheses (with/without fossils, and different phylogenetic positions of fossils).

SOPHIE HEDGES, then a graduate student at the London School of Hygiene and Tropical Medicine, London, United Kingdom, received a grant in April 2015 to aid research on “Difficult Decisions: Rural Livelihoods, Child Work and Parental Investment in Education,” supervised by Dr. David W. Lawson. Evolutionary anthropologists have argued that subsistence transitions to modern economies lead to a corresponding demographic transition to low fertility as parents perceive increased benefits to formal education. However, many contemporary rural high-fertility populations face external pressure to educate children and reduce child labor to meet international development targets. This leads to difficult decisions for parents because children continue to make vital contributions to the household and education is not clearly beneficial, nor free from risk. During the research phase supported by Wenner-Gren (February-August 2016), quantitative data were collected using household

surveys and interviews with children and adolescents, and qualitative data through focus group discussions. Data were collected from 456 households and 1,276 children and adolescents. Key findings to date include that boys in the village have lower enrolment levels due to their engagement in cattle herding, and that girls in both village and town do high levels of household work in combination with school attendance, sacrificing leisure time relative to boys.

SARAH HLUBIK, then a graduate student at Rutgers University, New Brunswick, New Jersey, received a grant in October 2014 to aid research on “Finding Prometheus: A Multi-pronged Approach to the Search for Fire in the Early Pleistocene at FxJj20 AB, Koobi Fora, Kenya,” supervised by Dr. Craig Feibel. The dissertation research grant investigated the presence of fire evidence on a 1.5 million year old archaeological site. The study included traditional archaeological investigation along with new microarchaeological methods and microgeological methods to investigate fire evidence. The research employed Fourier Transform Infrared spectrometry to identify burned bone and sediment and looked at the processes affecting the site after formation using spatial analysis and micromorphological geological investigation. The artifacts on the site comprised both small (<2cm) and large (>2cm) materials and indicate that the site was a production area where hominins made stone tools. Artifacts were found clustered on the site, with the greatest concentration in the center of excavated area. Burned bone and sediment were also clustered in the same area. The site shows no evidence for post-depositional disturbance. The association of burned material and artifacts indicating hominin behavior demonstrates the possibility that hominins occupying the site could have been using fire. Further work in this region using the methods in this study may reveal more evidence for early hominin fire use in the archaeological record.

NICHOLAS B. HOLOWKA, then a graduate student at Stony Brook University, Stony Brook, New York, was awarded a grant in April 2014 to aid research on “Kinematics of the Chimpanzee Foot during Terrestrial and Arboreal Locomotion,” supervised by Dr. Brigitte Demes. Advanced motion capture techniques were used to measure three-dimensional kinematics of the foot joints in chimpanzees while they walked bipedally and quadrupedally on the ground, and while they walked and climbed on arboreal supports made from a tree trunk. Similar methods were used to measure humans walking bipedally, and foot kinematics were compared between species. In agreement with predictions, the chimpanzees used relatively large ankle and midfoot joint ranges of motion during both climbing and above branch arboreal locomotion to position the foot optimally and enhance pedal grasping. However, contrary to prevailing assumptions in the literature, the chimpanzees used relatively low ranges of midfoot motion during bipedal walking when compared to humans, indicating a previously underappreciated degree of stiffness in the chimpanzee foot. Humans, on the other hand, used relatively large ranges of midfoot joint motion while walking, a result that was preliminarily supported in similar data collected in a sample of minimally shod Tarahumara males from the Copper Canyon in Mexico. Nevertheless, differences in metatarsophalangeal joint kinematics between humans and chimpanzees matched predictions that were based on differences in joint morphology, making these joints suitable for use in reconstructions of locomotor biomechanics of fossil hominins.

GENEVIEVE HOUSMAN, then a graduate student at Arizona State University, Tempe, Arizona, received funding in April 2016 to aid research on “Assessment of DNA Methylation Patterns in Primate Skeletal Tissues,” supervised by Dr. Anne C. Stone. This study identifies intra- and inter-specific variation in primate skeletal tissue methylation to

test whether specific features of skeletal form are related to specific variations in methylation. Specifically, methylation arrays and gene-specific methylation sequencing were used to identify DNA methylation patterns in femoral trabecular bone and cartilage of several nonhuman primate species. Samples include baboons (*Papio spp.*), macaques (*Macaca mulatta*), vervets (*Chlorocebus aethiops*), chimpanzees (*Pan troglodytes*), and marmosets (*Callithrix jacchus*). Within baboons, intra-specific variations in methylation patterns were identified across skeletal tissue differences (bone vs. cartilage), age cohort differences (adults vs. juveniles), and skeletal disease state differences (healthy vs. osteoarthritis), and some of the identified patterns are evolutionarily conserved with those known in humans. Additionally, in all nonhuman primate species, intra-specific methylation variation in association with nonpathological femur morphologies was assessed. Lastly, inter-specific changes in methylation were evaluated among all nonhuman primate taxa and used to provide a phylogenetic framework for methylation changes previously identified in the hominin lineage. Overall, findings from this work reveal how skeletal DNA methylation patterns vary within and among primate species and relate to skeletal phenotypes, and together they inform our understanding of epigenetic regulation and complex skeletal trait evolution in primates.

DR. LISA JANZ, University of Arizona, Tucson, Arizona, received funding in April 2015 to aid research on “Diet Breadth and Landscape Ecology in Arid Northeast Asia.” This study focused on understanding global shifts towards reduced/specialized settlement patterning and greater diet breadth following deglaciation, in particular the role of changes in species distribution. These economic changes had profound effects on group organization and human-environment relationships, most notably influencing the origins and spread of agriculture. Excavation and palaeoenvironmental reconstruction of an 8000-2000 year old habitation site in the desert-steppe of eastern Mongolia illustrates both the global nature of such changes and the very different trajectories that proceeded in arid environments, such as dietary expansion within the confines of highly mobile foraging and the adoption of pastoralism. Evidence from Zараа Uul supports the idea of a shift towards wetland-centric land-use, including a diverse diet of small and large game during a period of high precipitation. Intensive use of this locality was triggered by enhanced biodiversity around reedy freshwater marshes, while the emergence of pastoralism around 1500 BC was potentially related to the desiccation of marshes and the development of grazing lands in the former basin. Survey also uncovered the easternmost evidence of Initial Upper Paleolithic habitation, which will contribute important data to understanding the spread of archaic and modern *Homo sapiens*.

DR. MICHAEL I. JENSEN-SEAMAN, Duquesne University, Pittsburgh, Pennsylvania, received a grant in April 2014 to aid research on “Biochemical and Functional Evolution of Hominoid Seminal Proteins.” Many genes for male reproductive proteins appear to evolve rapidly in humans and our closest relatives, due to intense natural or sexual selection. To determine functional differences among humans, chimpanzees, and gorillas for these genes, this project used recombinant proteins and enzyme assays. Specifically, the structural proteins semenogelin 1 (SEMG1) and semenogelin 2 (SEMG2) of humans and chimpanzees were produced. Similarly, a hypothetical protein corresponding to that predicted for the last common ancestor of humans and chimpanzees for the prostate-specific transglutaminase enzyme (TGM4) was produced, along with human TGM4. When functionally tested, human TGM4 shows reduced enzymatic activity compared to the ancestral protein, suggesting that this enzyme has become less important to survival and reproduction over the last six million years of our evolution. One explanation is that TGM4, which is strongly expressed in

chimpanzees but completely functionless in gorillas, is important in sperm competition but less essential in species where females typically mate with only one male per ovulation like humans and gorillas. If further research supports this hypothesis, it would suggest that the last common ancestor of humans and chimpanzees experienced greater sperm competition than modern humans, consistent with a shift toward greater pair-bonding during hominin evolution.

DR. JASON KAMILAR, University of Massachusetts, Amherst, Massachusetts, received a grant in April 2013 to aid research on “The Evolution of Primate Hair Morphology: A Comparative Approach.” The acquisition of hair is arguably one of the most important evolutionary landmarks in the history of animals. Primates, including humans, exhibit some of the most interesting examples of hair diversity and function and show substantial variation in hair color and morphology (e.g. length, width, and density). Given the importance of hair in human evolution, diversity, and uniqueness, it is surprising that there have been relatively few comparative studies of hair evolution for primates. The project has two main goals: 1) to create a quantitative database on primate hair morphology across a wide range of species; and 2) to use this database to test evolutionary hypotheses explaining variation in hair characteristics. To date, morphological, photographic, and spectral data were collected for 384 individual primates representing 96 species from research skins housed in the collections of five natural history museums. These data represent all major primate lineages, 92 lemurs and lorises, 169 New World monkeys, and 123 Old World monkeys and apes. Examining how the social and natural environment influence the biology and diversity of hair across the Order Primates. These results will provide an evolutionary context in which to understand hair as an important feature of human uniqueness and diversification.

DR. SHARON KESSLER, McGill University, Montreal, Canada, received a grant in October 2015 to aid research on “Selection to Outsmart the Germs: The Evolution of Disease Recognition and Social Cognition.” The global healthcare industry is an astounding example of human social complexity; it performs lifesaving surgeries, eradicate childhood diseases, and track the evolution and outbreak of new diseases. Surprisingly, all of this hinges on a cognitive ability whose evolutionary causes are largely unknown: the ability to recognize disease in others. This project synthesizes evidence from social complexity theory, psychology, kin selection theory, and host-parasite biology to develop a novel model for the evolution of disease recognition and social cognition in primates. The research integrates behavioral and parasitological data to determine how disease (parasite infections) impacts relationships among kin and nonkin in wild vervet monkeys (*Chlorocebus pygerythrus*) at Lake Nabugabo, Uganda. Behavioral data collection has been completed and parasitological analyses are underway. The results will facilitate the integration of behavioral responses to diseased kin and nonkin into disease transmission models. This will aid zoonotic disease monitoring and conservation planning. The findings will also be relevant for reconstructing how disease may have selected for disease recognition and social cognition in primates, including ancestral hominins.

LAURA KLEIN, then a graduate student at Harvard University, Cambridge, Massachusetts, received a grant in October 2014 to aid research on “Impacts of Maternal Disease Ecology on Milk Immunofactors and Infant Immune System Development,” supervised by Dr. Katherine Hinde. Mothers’ milk provides crucial immunological protection to the infant during early life. However, little is known about how the immune molecules in milk vary among women living in different nutritional, disease, and cultural ecologies. This project

investigated how specific aspects of the local environment relate to the milk composition of 52 mothers living in urban Krakow and rural villages within the Mogielica Human Ecology Study Site in southern Poland. Guided interviews produced detailed pictures of women's current and childhood environments, focusing on sources of potential pathogen exposures, such as household size and composition, domestic animal ownership and care, and participation in traditional small-scale agricultural activities. Milk samples were analyzed for immune proteins, human milk oligosaccharides, trace metals, and macronutrient composition. These data will help build a fuller understanding of the relationship between maternal environment and milk composition, which has consequences for understanding the variation in adult immune function among populations.

NAOMI MARTISIUS, then a graduate student at University of California, Davis, California, received a grant in October 2015 to aid research on "Standardized Bone Tools" Investigating a new Technology in the Middle Paleolithic," supervised by Dr. Teresa E. Steele. In France, excavations of archaeological layers dating to approximately 50 kya have produced five nearly identical fragments of bone tools, identified as *lissoirs* (in French, "smoothers"). These tools were previously thought only to have been produced by modern humans. This project assesses the prevalence of these tools in Neanderthal archaeological contexts. Additionally, the project investigates lissoir function and innovation through experimental and comparative research. Replicative and controlled mechanical experimentation was employed to assess varying stages in the creation and use of these tools. Replicative experiments assessed raw material selection, manufacture, use, and discard, while the mechanical experiments focused exclusively on the development of use-wear traces. Lissoirs made by both Neanderthals and modern humans were analyzed using zooarchaeological techniques to assess how raw materials were chosen, and how those materials were affected after they were discarded. Stereo-microscopy was used to examine macroscopic surface alterations. Confocal microscopy and 3D surface texture analysis were used to study microscopic alterations to bone surfaces including use-wear and manufacturing traces. Preliminary results indicate that Neanderthals in Western Europe developed a formal bone tool tradition before modern humans migrated into the area, though Neanderthal bone technologies were more expedient than those of modern humans.

AMANDA MAXFIELD, then a graduate student at Emory University, Atlanta, Georgia, received a grant in October 2015 to aid research on "A Biocultural Study of the Links between Food Insecurity and Mental Health in India," supervised by Dr. Craig Hadley. Food insecurity negatively affects both physical and mental wellbeing. The majority of food insecurity research focuses on the importance of food's biological value for health, but food has both biological and cultural importance for humans. This project examined whether food insecurity predicts mental health outcomes among slum-dwelling families in Jaipur, Rajasthan, and whether measures of food's social value might mediate that relationship. The project spanned three phases and yielded interviews with over 900 mothers, fathers and adolescents (13-17 years). The first two phases included freelists and consensus surveys, which contributed to the development of a dietary recall tool that measures differences in prestigious food consumption. Individuals with higher scores can be understood as having greater access to at least one aspect of food's social value -- its status-marking power. This Prestigious Food Scale was later used in the third phase, a cross-sectional survey conducted with mothers, fathers, and adolescents in over 200 households. Multiple regression analysis found that food insecurity predicts mental health outcomes for mothers, fathers, and adolescents. Scores on the Prestigious Food Scale were also significantly associated with

mental health outcomes. Moreover, this measure mediated the food insecurity -- mental health relationship for mothers and fathers.

TIMOTHY S. McHALE, then a graduate student at University of Nevada, Las Vegas, Nevada, received funding in April 2016 to aid research on “Investigating Acute Steroid Hormone Change in Response to Competition among Hong Kong Juvenile Boys,” supervised by Dr. Peter Gray. Between August-December 2016, pre- and post-saliva samples were collected during: 1) a coalitional, high-intensity, physical competition; 2) non-physical, team competition; and 3) an individual, moderately physical, one-on-one competition. The relationship between variable competitive contexts and acute adrenal hormone changes (e.g. testosterone, DHEA, androstenedione, and cortisol) were assessed in a population of Hong Kong children, aged 8–11 years. Participants were recruited from Sha Tin and Tai Po districts in Hong Kong. The first study involved 102 boy soccer players competing in a soccer match against an unknown team of competitors (i.e. out-group condition) and a soccer scrimmage against teammates (i.e. in-group condition). The second study involved a total of 49 boys and girls competing in an in-class, team, math competition. The third study involved 22 boys competing in a table-tennis tournament. Preliminary analyses suggest juveniles may have evolved neuroendocrine mechanisms that differ from adults, such that DHEA and androstenedione, rather than testosterone, acutely rise during coalitional competition. Further, the magnitude of boys’ androstenedione responses appears to increase significantly when competing against out-group competitors. The results from these studies shed novel light into the developmental, culturally contextualized, and hormonal bases of human competition and aggression during middle childhood.

VICTORIA C. MOSES, then a graduate student at University of Arizona, Tucson, Arizona, received funding in April 2017 to aid research on “The Zooarchaeology of Early Rome: Meat Consumption in Public and Private Spaces,” supervised by Dr. Emma Blake. During the Archaic period (8th-6th century BCE), Rome underwent rapid urbanization resulting in wide-reaching social effects. Urbanization and its connected social changes led to a redefinition of public spaces as new religious sanctuaries and political areas were built into the city. Instead of raising their own livestock as many did in the area prior to urbanization, many of the new city dwellers relied primarily on meat distribution from large-scale animal sacrifices. However, meat was also consumed in the home, as it had been prior to urbanization. This research uses zooarchaeology, or the study of animal bones from archaeological sites, from public and private spaces to investigate how meat consumption differed across newly urban spaces in Rome and what this means for Roman identity as the city was defined. The research includes several Archaic sites from in and around Rome. Support from the Wenner-Gren facilitated research on domestic areas at *Gabii* (a neighboring city 18 km east of Rome), public spaces from two urban sanctuaries (the *Area Sacra di Sant’Omobono* in Rome and *Veii-Campetti Southwest*, a neighboring city 16 km northwest of Rome), and public, political space from the *Regia* in Rome.

STEPHANIE L. MUSGRAVE, then a graduate student at Washington University, St. Louis, Missouri, received a grant in October 2015 to aid research on “The Ontogeny of Complex Tool Use among Chimpanzees of the Goulougo Triangle, Republic of Congo,” supervised by Dr. Crickette Sanz. The emergence and proliferation of complex technology has been a critical aspect of human evolution. Specific social learning mechanisms, as well as sex differences in foraging tool use, are hypothesized to have been important to this process. This project investigates the role of these factors in the development of complex tool skills in chimpanzees of the Goulougo Triangle, Republic of Congo. During the study period

supported by the Wenner-Gren Foundation, the grantee collaborated with research assistants and field staff to carry out fieldwork in the Goualougo Triangle, which involved tracking and observing chimpanzees and gathering remote video footage of chimpanzee tool behavior. All footage gathered to date has been screened and archived, and the coding of this footage for important milestones of tool skill acquisition and related social behaviors is underway. These data form the basis for understanding how tool skills develop, whether there are sex differences in the acquisition process, and how task complexity relates to social learning. Insights from this study help illuminate how complex tool traditions are maintained among wild apes over generations, which is essential for refining models of the evolution of material culture in the human lineage.

ALLISON MARIE ULMER NESBITT, then a graduate student at Stony Brook University, Stony Brook, New York, received funding in October 2014 to aid research on “Morphological Integration between the Face and Dentition throughout Ontogeny,” supervised by Dr. William Jungers. The teeth and skull are particularly abundant in the fossil record. Thus, these elements are extensively studied in physical anthropology. The dentition and facial bones have similar developmental origins, functions and the teeth develop in the maxillary bone, which makes it likely that the face and teeth develop in a coordinated manner throughout the growth and development of an organism. The coordinated covariation between two parts or modules is called morphological integration. This study investigated the integration between the size and shape of the face and the dentition in humans and chimpanzees to see if particular changes in the face are associated with dental development events such as the formation or eruption of particular teeth, such as the permanent incisors or molars. Computed tomography (CT) scans were used to generate three dimensional (3D) surfaces of the crania and dentition of chimpanzees and humans. The size and shape of the specimens were quantified with 3D landmarks and traditional linear measurements. Results indicate the lower face and permanent dentition are relatively integrated in humans and chimpanzees, but like other modules of the cranium, independent evolution may occur. Humans and chimpanzees display similar magnitudes and patterns of integration across ontogeny.

DR. KHADY NIANG, Université Cheikh Anta Diop de Dakar, Dakar, Senegal, was awarded funding in April 2015 to aid research on “Middle Stone Age Occupations in Senegambia.” The Middle Stone Age (MSA) is tightly associated with the behavioral, biological and socio-cultural evolution of modern humans. However, the anthropological debate about the origin and spread of our species is completely biased by West African “archaeological lacuna.” This project conducted an archaeological survey in the southern Senegalese littoral in order to: identify stratified Middle Stone Age sites; describe the local variant of MSA technology; and finally establish the chronology of occupation. Survey activity (limited due to land dispute) covered around 21 km-sq and resulted in the discovery of 27 archaeological find-spots displaying a wide range of temporally and culturally span (from Palaeolithic to Protohistory). Out of the 22 registered loci at Tiemassas, 20 could be linked to Stone Age period. Two loci were test excavated and yielded lithic artefacts displaying MSA technological features. A series of OSL and AMS radiocarbon dating revealed an occupation from Pleistocene to final Holocene (43.8 ± 2.81 to 2130 ± 30) and confirm the very long persistence of MSA technology in this area. By documenting three new MSA sites on surface scatter with *levallois* and discoidal cores at Keur Coly, describing technological features of lithic complexes from stratified loci at Tiemassas and finally providing secure radiometric dating, the project has made a significant contribution to the archaeological prehistory of Senegalese littoral.

JANINE P. OCHOA, then a graduate student at Cambridge University, Cambridge, United Kingdom, was awarded a grant in October 2016 to aid research on “Indigeneity, Endemicity and Zooarchaeology: Archaeozoological Reconstruction and Ecological Knowledge Systems in Philippine Island Environments,” supervised by Dr. Preston Miracle. The grant supported archaeological field research in the Philippines covering the period of January to May 2017. The aim of the research is to investigate human impacts and adaptive responses based on the fossil record. From these, the grantee is re-framing the zooarchaeological data to examine ancient indigenous ecological knowledge (IEK) systems in island environments. The findings consist of two major datasets. First is the analysis of three faunal assemblages from Luzon and Palawan Islands. The sites are Pilanduk, Musang, and Minori Caves, and they cover a possible temporal range of the last 20,000 years. The second major output is the post-excavation analysis of Pilanduk Cave site, which includes the archaeological site analysis, faunal analysis, curation of all archaeological finds, and radiocarbon dating. Together, the faunal data and archaeological subsistence record generates two forms of “ecological knowledge.” First is knowledge about environments that humans lived in. The fossil evidence provides ecological and biogeographic data necessary to reconstruct these tropical environments and habitats. Secondly, there is IEK of ancient human populations, which is inferred from their adaptive responses, subsistence strategies and environmental impacts on native faunas.

DR. KIMBERLY PLOMP, Simon Fraser University, Burnaby, Canada, received a grant in October 2015 to aid research on “Ancestral Aches? Bipedalism, Vertebral Shape, and Spinal Disease.” Humans are more commonly afflicted with spinal disease than non-human primates. One widely discussed, but rarely tested, explanation for this is the increased stress placed on the spine by bipedal locomotion (i.e. walking on two legs). This project uses methods that compare the shape of the bones of the spine, the vertebrae, of humans, fossil hominins, and extant non-human primates. The findings of this study has identified vertebral shape characteristics that may be associated with bipedalism and indicate that vertebral shape can play an important role in whether a person develops common back problems or not. Additionally, this project has produced evidence to suggest that before bipedalism, human ancestors may have used knuckle-walking, like modern chimpanzees. And finally, looking at the vertebral shape of fossil species has provided an idea of when certain changes to vertebrae took place during human evolution. This project has provided new information about the human spine, how it evolved, and how walking on two legs affects the health of human spines.

DR. MARY PRENDERGAST, Saint Louis University, Madrid, Spain, was awarded a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on “Foraging and Food Producing Mosaics in Holocene Eastern Africa.” The Hunt Fellowship enabled the writing of six manuscripts that used animal bone evidence to assess the concept of economic and social mosaics during the past 10,000 years in Kenya and Tanzania. Mosaics are landscapes of interaction amongst people with distinct subsistence strategies. Writings critically examined the extent to which subsistence and material culture co-vary, and problematized traditional cultural-historical categories. One manuscript assembled archaeological evidence and ethnographic analogues for a moderately delayed-return foraging system in the Lake Victoria Basin, associated with “Kansyore” ceramics. Multivariate analyses of Kansyore and contemporaneous aceramic sites found contradictions with earlier qualitative assessments, shedding new light on the Kansyore tradition and providing important context for the advent of herding in this area. Other manuscripts examined the arrival of specialized

pastoralism to Tanzania, reassessing a supposed “frontier” between foragers and food producers. Zooarchaeological analysis at the Pastoral Neolithic site of Luxmanda shows that specialized pastoralism thrived, possibly enabled through mobility and social networks; culinary practices also show informative differences from contemporary practices. Finally, the role of foraging in coastal and island Iron Age communities was assessed; contrary to other Indian Ocean trading ports, foraging played a key role among the agents of Swahili coast trade.

KATHRYN L. RANHORN, then a graduate student at George Washington University, Washington, DC, was awarded funding in October 2015 to aid research on “Late Pleistocene Lithic Technology in Eastern Africa and the Emergence of Modern Humans,” supervised by Dr. Alison S. Brooks. The Middle Stone Age (MSA) of East Africa is of great anthropological significance because it is the time period associated with the origins of modern humans. The dissertation research contextualized the technological patterns in this time period by characterizing and comparing assemblages from multiple Late Pleistocene localities across Kenya and Tanzania in novel ways using 3D methods and an experimental system designed to study cultural transmission in core reduction schemes. The work also contributed to the known archaeological record through new excavations at a lakeshore MSA site in East Turkana (GaJ17) in which *in situ* fossils and artifacts were recorded. Regional survey and landscape sedimentology provided evidence of previously undocumented Middle and Late Pleistocene deposits in which several more *in situ* MSA localities are derived. The research findings provide further evidence that modern humans in this time period were socially networked and transmitted technological information across space. When considered with evidence of raw material sourcing and ochre use, these findings suggest that prosociality -- a unique defining characteristic of our species -- was well in place during the diversification and evolution of modern humans in Africa.

KRISTIN SABBI, then a graduate student at University of New Mexico, Albuquerque, New Mexico, was awarded funding in October 2015 to aid research on “The Ontogeny of Sex Differences in Social Behavior among East African Chimpanzees,” supervised by Dr. Melissa Emery Thompson. Like other primates, humans exhibit pronounced sex differences in adult social behavior thought to be evolutionarily rooted in differing constraints on reproduction. While experimental and clinical research demonstrates that sexually differentiated behaviors can be shaped by both experience and hormonal physiology, the drivers of human sex differences during development are extremely difficult to disentangle from the forces of active gender socialization. Chimpanzees provide a particularly informative comparative model for such a study because they share social and life history features with humans, but do not exhibit active teaching of culturally appropriate gender roles. This dissertation project comprises a multi-year, observational study of young chimpanzees focused on examining the interacting effects of social exposure, underlying differences in attention, and hormonal physiology in shaping sexually differentiated social behavior. Funding from the Wenner-Gren Foundation supported one season of data collection (2016) and androgen hormone analysis. Preliminary results from the study summarizing the 2016 data indicate that both male and female immature chimpanzees prefer male play partners. Additionally, young male chimpanzees are more sensitive and responsive to nearby grooming interactions. Laboratory analysis of DHEAS and Testosterone are in progress.

MICHEL SHAMOON-POUR, then a graduate student at Binghamton University, Binghamton, New York, received a grant in October 2014 to aid research on “Assyrian

Origins and Dispersals: A Genetic Study,” supervised by Dr. Andrew Merriwether. In the Near East today, there are small communities of religious minorities whose identity and tradition links them to pre-Islamic, and sometimes, pre-Christianity populations. The cultural isolation of these communities is often accompanied by traditional endogamy, suggesting limited admixture with other Near Eastern populations. Assyrians are one of these ethno-religious groups that can provide unique insights into the population genetics of the Near East. Assyrians are Neo-Aramaic speaking Christians of Upper Mesopotamia. The antiquity of their language and their proximity to heartland of ancient Assyria has spurred questions about their relationships to other populations. Focusing on maternal and paternal genetic lineages, this study found that the Assyrians have had limited gene flow with other populations of the region, and that they do not have a close affinity with populations of southern Near East, especially the Arabian Peninsula. Unlike most Near Eastern populations, Assyrians do not possess any sub-Saharan, or Central/East Asian lineages. In fact, most Assyrians belong to lineages originated in or near Mesopotamia and south Caucasus, the territory where pre-Genocide Assyrians lived. Overall, unlike geopolitical borders, religion has been a major barrier to gene flow between populations, and has likely facilitated the exchange of lineages between Assyrians and Armenians.

DR. GONEN SHARON, Tel Hai College, Upper Galilee, Israel, was awarded a grant in April 2015 to aid research on “The Last of the Hunter-Gatherers: The Early Epipaleolithic of the Upper Jordan River.” Jordan River Dureijat (JRD) is located on the east bank of the Upper Jordan River, north of the Sea of Galilee. The site is dated from the Natufian (the last hunter-gatherers of the Levant 12-14,000 years BP) to the Kebaran (approximately 18-20,000 years ago). This is one of the rare sites in the Levant comprising the entire sequence of the final Stone Age, just before the agricultural Neolithic societies. The site layers document thousands of years of visits to the Paleo-Hula Lake shore to fish. Evidence of highly advanced fishing technology includes bone fishing hooks, fishing weights, and plenty of fish bones. JRD will allow us to explore fishing’s role in human history, subsistence and technology. JRD is rich with uniquely preserved organic material including wood, seeds, charcoal, fruits, pollen, micro and macro-fauna, ostracods and other aspects of the paleo-environment. The site layers represent the time between the last glacial maximum (23,000 years ago) to the onset of the Holocene (the current interglacial starting 11,500 years ago). This is a time when the world underwent poorly understood dramatic climatic changes. Understanding the past climate will surely contribute much necessary data to the issues of changing climate today.

MEGHAN SHIRLEY, then a graduate student at University College London, London, United Kingdom, was awarded a grant in April 2014 to aid research on “Body Composition and the Brain: Investigating Life History Trade-offs in Living Humans,” supervised by Dr. Jonathan Wells. Life history theory posits patterns of resource allocation, or trade-offs, between competing functions such as growth and reproduction across an organism’s life course. The “Expensive tissue hypothesis” highlighted the notion that such trade-offs may also occur among energetically expensive tissues in the body. The examination of investment “decisions” at the organ/tissue level in living humans may provide insight into the question of how evolutionary increases in the human brain were funded. Although substantial research has demonstrated tissue trade-offs in non-human animals, empirical studies of human investment strategies remain rare. Data on brain volumes, body composition, resting metabolism, and two developmental outcomes in 70 women were collected using criterion methods. With these data, the following hypotheses were tested: 1) there is variation in the “cost” of tissues; 2) more costly tissues demonstrate trade-offs; and

3) these relationships are mediated by early-life growth. Preliminary analyses suggest that the metabolic cost of tissues is variable, and that the brain may trade-off with both expensive and inexpensive tissues. Of the study's two early-growth variables, results for birth weight (a marker of fetal growth) are non-significant, whilst tibia length (a marker of post-natal experience) correlates with some brain outcomes.

DR. JEROEN B. SMAERS, Stony Brook University, Stony Brook, New York, received funding in October 2015 to aid research on "The Neural Underpinnings of Great Ape and Human Distinctness." The ability to acquire and accumulate complex motor skills is one of the most central features underlying human culture. Recent neuroscientific work demonstrates that lateral cerebellar lobules are directly involved in the accumulation and internalization of higher-order models of mental activity. This leads to the hypothesis that much of what makes great apes and humans behaviorally distinct may be related to "cerebellar-like" cognitive control of sequences of actions. This hypothesis was tested by mapping the evolutionary diversification of cerebellar lobules across 34 anthropoid species. Results support the hypothesis that cerebellar evolution is characterized by two significant grade shifts: one in the ancestral lineage of great apes, and another in the human lineage. These findings indicate that great ape and human brain evolution is characterized by a selective modular expansion of those cerebellar lobules that are associated with cumulative integration of higher-order behavioral models. Given that the capacity to cumulatively integrate behavioral models underpins behavioral learning, these findings provide opportunities to improve our understanding of the precise nature of great ape and human "intelligence."

RICK W.A. SMITH, then a graduate student at University of Texas, Austin, Texas, received funding in October 2015 to aid research on "Assessing the Epigenetic Effects of Social Inequalities, Malnutrition, and Violence in the pre-Hispanic Americas," supervised by Dr. Deborah Bolnick. Paleoepigenetics is an emerging area of ancient DNA (aDNA) research that reconstructs chemical modifications to DNA from ancient organisms and evaluates their environmental and evolutionary significance. One such modification, known as cytosine methylation, is known to change in response to social and environmental conditions. Therefore, reconstructing methylation from aDNA may provide new insights into past lifeways. This project developed methods for reconstructing methylation in aDNA, and applied them to address archaeologically informed questions about lifeways among the ancient Wari -- the first expansive state in South America. Bioarchaeological research in the Wari heartland has indicated significant variability in people's lived experiences. During Wari times, social inequalities profoundly shaped many people's lives, and low-status people were often exposed to extreme violence relative to elites. Following the decline of the Wari state, bioarchaeological analyses indicate changes in diet and significant increases in violence through the Wari heartland. To assess whether social inequalities and sociopolitical transformations were associated with differences in cytosine methylation, aDNA was extracted from Wari and post-Wari populations and global genomic methylation patterns were reconstructed. Results indicate that methylation patterns significantly change from Wari to post-Wari times, providing the first evidence that methylation patterns may reflect sociopolitical change in the ancient world.

PETER ANDREW STAMOS, then a graduate student at University of California, Davis, California, was awarded funding in April 2014 to aid research on "Hominin Locomotion from a Developmental Perspective: A Comparative Analysis of the Dikika Child's Knee," supervised by Dr. Timothy D. Weaver. Walking upright is a hallmark of the human lineage,

and learning how and why this unique behavior evolved is of utmost importance for understanding human origins. This study investigates the evolution of bipedal locomotion from a developmental and comparative perspective by studying how the knee joints of apes and humans grow in response to the stresses and strains of locomotion. Three-dimensional models of the bones are made using a surface laser scanner, and bone shape differences are quantified using the Global Point Signature method of shape decomposition and three-dimensional geometric morphometrics. This knowledge is used to analyze the knee joints of the oldest juvenile skeleton of a human ancestor ever discovered, the 3.3 million-year-old Dikika Child. This allows for an investigation into when human ancestors came out of the trees and planted their feet firmly on the ground, and at what age ancient children learned to walk.

DR. AARON J. STUTZ, Oxford College of Emory University, Oxford, Georgia, received a grant in October 2016 to aid research on “In Camp and Out: Tracing Environmental Context and Human Activity Patterns in and around the Early Upper Paleolithic Mughr el-Hamamah Site, Jordan.” The July 2017 excavation at Mughr el-Hamamah yielded one of the oldest samples of charred wood and plant food remains yet recovered through systematic archaeobotanical methods. Excavations in 2010 had revealed intact charcoal from several hearths, which were found with characteristic Early Upper Paleolithic flint tools and points. Radiocarbon dates on that charcoal have already narrowed down the age range of the Mughr el-Hamamah site: 45,000-39,000 BP. This season, team members used a custom-built flotation tank and nested geological sieves to recover fragile charcoal, seeds, and nutshells from nearly 50 percent of the excavated contexts. No site older than ca. 25,000 BP has been so thoroughly excavated with these standard archaeobotanical recovery methods. Preliminary observations raise the possibility that the hunter-gatherers who inhabited Mughr el-Hamamah were collecting and eating wild legumes, nuts, fruit, and possibly tubers. The new flint-tool finds confirm the Early Upper Paleolithic dating of the site. The animal bones and sediment samples will be subject to laboratory analyses, in order to investigate how the worked, and moved through the ecologically diverse landscape, in the cooler, drier Ice Age environment that prevailed around 40,000 years ago.

DR. KEVIN T. UNO, then a graduate student at Columbia University, New York, New York, was awarded funding in October 2013 to aid research on “Elephant Molars as Archives of Environmental Seasonality in Hominin Paleoenvironments.” Present day rainfall patterns in tropical Africa are highly variable. Rainfall shapes the landscape and defines the amount and types of vegetation available to animals as food. Seasonality of rainfall, defined as the frequency and amount that falls throughout the year, is particularly important. High amounts or continuous rainfall results in forests, whereas lower amounts and seasonal rainfall leads to wooded savannas and grasslands. Longstanding questions about seasonality in Africa include how it may have changed through time and how those changes may have affected the evolution of hominins. This study reconstructs rainfall seasonality during major transitions in hominin evolution from 4 to 1 million years ago (Ma) in the Lower Omo Valley, Ethiopia. The goal is to evaluate whether changes in seasonality occurred in conjunction with evolutionary events. The study uses oxygen isotope profiles in fossil elephant tooth enamel to reconstruct rainfall seasonality. Isotope in elephant teeth suggest a single annual rainy season was present from about 4 to 3 Ma, followed by decreased seasonality and the possible advent of two rainy seasons—as observed today in the region—around 2 Ma. Future work will focus on increasing the number of records of seasonality from teeth.

MARGARET-ASHLEY VEALL, then a graduate student at University of Oxford, Oxford, United Kingdom, was awarded funding in October 2015 to aid research on “Stuck Like Glue: Assessing Variability in Hafting Adhesives in the Southern African Later Stone Age,” supervised by Dr. Peter Mitchell. In-depth biomolecular analysis of hafting adhesives -- the glue of composite tools -- has yet to be used to investigate how members of our species existed within dynamic environments and exploited its resources. In southern Africa, the characterisation of hafting adhesives have focused primarily on the Middle Stone Age (MSA) and early Later Stone Age (eLSA) contributing to the discussions of modern humans’ “firsts,” particularly behavioral proxies related to complex cognition and hunter-gatherer toolkits. These studies, however, represent limited “one-off” cases and cannot adequately address the underlying cause of adhesive resource selection. The well-preserved assemblages of the Later Stone Age (LSA) present a unique opportunity to evaluate economic decision-making in raw material procurement from the perspective of these plastic technological components. This doctoral project utilizes microscopy and molecular analysis in tandem to identify the adhesive composition of hafted technologies from stratified LSA sites located in several ecological biomes as a means to determine whether hafting adhesives were variable or stable, spatially, temporally, and geographically, across the Holocene. Results obtained will broaden understanding of the origins and nature of hafting adhesives in the LSA, as well as the relationship between adhesives, tool manufacture, and the ecology of a surrounding region.

LINGUISTICS

DR. TERRA EDWARDS, Gallaudet University, Washington, DC, received a grant in October 2015 to aid research on “What Can Materials Do? The Mutual Restructuring of Language and Infrastructure among Deaf-Blind People at Gallaudet University.” This project investigates the mutual restructuring of language and infrastructure among DeafBlind people at Gallaudet, the world’s only University with an English-American Sign Language bilingual mission. Since 2005, “DeafSpace” design has been changing the urban landscape in and around Gallaudet by way of new buildings, furniture, pathways, systems for modulating light flows, and educational technologies, which are designed with the practices of Deaf people in mind. In recent years, DeafSpace has begun to incorporate DeafBlind perspectives, thanks to the national “protactile” social movement, which has now touched down on campus. This movement, which began in Seattle in 2007, is based on the idea that all human activity can be realized via touch—that hearing and vision are not necessary for co-presence, navigation, interaction, or communication. As protactile practices develop, DeafBlind people with a wide range of capacities must converge, in some measure, on shared sensory orientation schemes, mental representations of their surroundings, and frames of social value for evaluating sensory experience. Building on prior work in the Seattle DeafBlind community, this project investigates how new infrastructure in and around Gallaudet promises to amplify, reinforce, or otherwise affect this convergence among DeafBlind people, thereby enabling a “rechanneling” of their language, and the emergence of new grammatical patterns.

AMANDA C. JOHNSON, Massachusetts Institute of Technology, Cambridge, Massachusetts, received a grant in April 2014 to aid research on “Twitter and the Body Parodic: Global Circulation of a Speech Genre,” supervised by Dr. Graham Jones. This research investigates Twitter parody accounts as a form of social critique and linguistic play across English, Japanese, and Arabic -- one that is collaboratively created by the users, policymakers, and architects of Twitter. Together, apart, and in different constellations with governments and news media, these actors use parody accounts to re-create and experiment with everything from law to what constitutes a person. The dissertation argues that the Twitter parody account, both as negative critique and ambiguous personification play, is an off-platform use: an unintended use of platform, site, or app that is allowed to endure, with varying degrees of official encouragement, silence, and ignorance. Drawing on ethnographic, linguistic, and legal analysis, the dissertation details the contours of this use, its adversaries and proponents among traditional structures of authority, and how the platform has ratified and deployed it globally.

TERUKO MITSUHARA, then a graduate student at University of California, Los Angeles, California, received funding in April 2016 to aid research on “Multilingual Childhoods in Mayapur, West Bengal: Peer Group Socialization of Bengali and Immigrant Children,” supervised by Dr. Elinor Ochs. Funding assisted doctoral fieldwork in West Bengal, India for nine months between September 2016 and May 2017. The dissertation project investigated children’s multilingual language practices and ideologies in Mayapur, West Bengal -- a transnational village comprised of middle and lower-middle class religious immigrants from Asia, the Americas, and Europe. There, immigrant children of diverse national backgrounds as well as local Bengali children interact frequently, maintaining their heritage languages and learning several others. The core questions of this study were: 1) What (religious, language, gender) ideologies in Mayapur undergird multilingual incorporation? 2) What are the everyday practices within the peer group that foster

transnational children's multilingualism? 3) How does this level of multilingualism affect an ethos of community and cooperation within this population representing varying ethnic, national, linguistic, and class backgrounds? To answer those questions, the researcher collected naturally occurring interactional data (audio and video recordings) within girls' peer groups, between caregivers and children in the home, temple, and school, and observed the interactional patterns across these sites and conducted language ideology oriented interviews. Findings showed that children have a higher level of multilingual language awareness and linguistic ability. However, despite being raised in a religious community that favored marriage outside of one's own language and ethnic background, issues regarding ethnicity, race, and language were present. The community struggled to cooperate but the temple space remained a common ground off which to bridge differences. One conclusion of the study is that other markers of difference are temporarily erased as religious identification is made the main difference maker.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa:

QUINCY JONES AMOAH, then a graduate student at Princeton University, Princeton, New Jersey, was awarded funding in April 2016 to aid research on “Phenomenology of Divination and Ethical Action in Karamoja,” supervised by Dr. Abdellah Hammoudi. Funding allowed for research to extensively record Karimojong songs and poetic expressions. The grantee discovered that there were women’s compositions and ownership of “ox-songs,” which were formerly thought to be of an exclusively male genre. Using field experience as context, the grantee is making dynamic transcriptions and translations of dozens of archived Karimojong songs acquired from the British Library. The songs are part of the Library’s Uganda Sound Collection, where the final transcripts of the archived recordings will be kept as appendices to their collection. Methodologically, the study revealed that location, especially location encountered and traversed as one is in conversation while walking, was used by interlocutors as mnemonics and points of significance that acted like catalysts that gave context and relevance to richer recounting of history and memory. This finding offers a promising means for establishing the authority of accounts based upon ethnographic or historical memory.

LUCIENNE ERIKA ATTALA, then a graduate student at Exeter University, Exeter, United Kingdom, received funding in April 2016 to aid research on “The Role of ‘New’ Water in Shaping and Regulating Futures in Rural Kenya,” supervised by Dr. Samantha Hurn. This research examined the consequences of piped water flowing into a community that until 2015 had relied exclusively on a climatically governed water supply. Geographically situated in an outlying rural location in the Eastern Coastal Province of Kenya where creeping desertification is increasingly distressing subsistence for a group of Giriama horticultural-pastoralists, this ethnographic research aimed to explore the socio-economic consequences of what amounts to a new type of water for this community. While the pipeline undoubtedly manages to bring much needed water into the area, the locals maintain that the system remains troubled. The intention of the pipeline is to create water security. However, as the system regularly breaks down for prolonged periods the population feels unable to rely on the supply. Furthermore, the water comes with a pecuniary cost, which is problematic for unemployed subsistence horticulturalists to meet. Therefore, the pipeline is at the risk of creating a division in the community: those that can afford the water and those that cannot. Additionally, as the water authorities forbid the locals from using the water on their crops, there is some local tension about its value.

DR. CRYSTAL BIRUK, Oberlin College, received funding in October 2015 to aid research on “The Politics of Vulnerability in the LGBT-Rights/Global-Health Nexus in Malawi.” This project explored how LGBT-identified persons in Malawi -- counted among Africa’s ‘homophobic’ nations -- understand and express their vulnerability in the context of transnationally circulating frames for discussing LGBT rights and health. Amid news media allegations that LGBT persons are “gay for pay,” or “fake” marginalized sexual identities to access donor monies, the grantee observed how competent performance of vulnerability becomes a kind of labor within circuits of NGO resource distribution. Employing participant observation with an LGBT-rights NGO, interviews, and documentary analysis, the study found that LGBT persons creatively navigate moral economies and patron-client relations to craft more livable lives. The grantee also tracked how global health’s investment in “key populations” (such as LGBT persons) has affected advocacy landscapes in Malawi,

paradoxically bringing immense monetary resources to LGBT organizations even as homosexuality is criminalized. Based in an NGO office, this research analyzed the mirroring gaze of donors and aid recipients, specifically how the latter align themselves with donor visions that fit clumsily with local priorities. Finally, how LGBT Malawians vernacularized transnational pedagogical techniques and concepts (such as “coming out”) was observed at NGO workshops.

DR. KRISTIN C. DOUGHTY, University of Rochester, Rochester, New York, was awarded a grant in April 2016 to aid research on “Threats to Power: Cultural Politics of Energy and Unity in Post-Genocide Rwanda.” Over the past ten years, the Rwandan government has intensified efforts to extract methane gas from Lake Kivu, a 2500 sq-km lake that straddles the border of Rwanda and the Democratic Republic of Congo. The methane extraction project has two stated aims: to reduce dangerous levels of unstable gasses dissolved in the lake and thus prevent it from exploding; and to provide much-needed power to meet increasing demand in both energy-strapped countries. The Kivu methane extraction project thus seeks to transform a potential threat into an actual resource in a place marked by histories of violence. The grantee conducted five months of ethnographic research focused on methane extraction in Rwanda between September 2016 and August 2017 as a way to explore the relationship between government policies to provide energy, prevent natural disasters, and support post-conflict recovery. With a Rwandan research assistant, interviews were conducted in three fieldsites (Kigali, Gisenyi, and Kibuye), interviewing over 200 people including people living alongside the lake, methane operators, scientists, and government authorities. Data analysis will examine how people’s perceptions of “risk” related to the methane project challenge or support their views of state power, and what new socio-political configurations are enabled by this project.

GRAHAM R. FOX, then a graduate student at McGill University, Montreal, Canada, was awarded funding in October 2015 to aid research on “Securing Space and Keeping Time: The Politics of Conservation Trusts in Laikipia, Kenya,” supervised by Dr. John G. Galaty. This project investigates the impact of conservation organizations called “trusts,” which have proliferated dramatically throughout Kenya in recent years. The study focuses on an organization called the Northern Rangelands Trust (NRT), and involved fieldwork in two of their participant communities in Laikipia and Samburu counties. The study asks whether trusts have the potential to depoliticize exclusionary conservation practices, and whether the NRT’s success can be attributed to the discursive qualities of “trust” itself. Findings indicate that the NRT are drastically impacting the economies of the areas in which they operate. Through a program called “Linking Livestock Markets to Wildlife Conservation,” the NRT purchase cattle from communities at inflated prices as an incentive to residents to be wildlife friendly. The NRT claim that buying livestock from communities provides their stakeholders with dependable cash incomes, while evidence suggests this practice is forcing people to rely on revenues from tourism. The concept of trust does not appear to hold any power over participant communities, but is rather a marketing tool conservation organizations use to convince their donors that they hold the confidence of partner communities. This project finds that conservation trusts are adversely affecting subsistence livelihoods in Kenya by undermining the long-term viability of pastoralism.

ZOLTAN GLÜCK, then a graduate student at City University of New York Graduate Center, New York, New York, received funding in October 2015 to aid research on “Security and State Transformation: An Anthropology of Kenya’s War on Terror (1998-2016),” supervised by Dr. Setha Low. This project is a study of Kenya’s “War on Terror,”

examining how security practices and counterterrorism are affecting urban space, state power, and political identity. Since 1998 Kenya has experienced a number of terrorist attacks that have profoundly impacted the country, placing security at the center of national politics and transforming the very institutions of state security. Research for this project focused on several sites, institutions, and urban spaces that have been substantially impacted by terrorism and counterterrorism. These include the impacts counterterrorism policing operations on a Nairobi neighborhood, the advent and proliferation of “countering violent extremism” programs in Kenyan civil society, and the campaign to reopen Garissa University College after the campus was attacked in 2015. This research also examined everyday state transformation in the security sector through an ethnography of Kenya’s police reform process as it is pulled between the vying imperatives of “reform” versus “counterterrorism.” As a whole this project examines the colonial origins of counterterrorism and traces how police, activists, political elites, and NGOs navigate the social and spatial processes of the War on Terror. Using archival research, participant observation and in-depth interviews, it chronicles the broader security-led transformation of Kenyan society over two decades.

YIDONG GONG, then a graduate student at Duke University, Durham, North Carolina, received funding in April 2015 to aid research on “Assembling Transnational Medicine: Chinese (Barefoot) Doctors in South Sudan,” supervised by Dr. Ralph Litzinger. The aim of the research was to study how a semi-socialist/capitalist form of medical care generates a unique version of biopolitics in a post-conflict nation. Fieldwork lasted fourteen months and involved a number of sites in South Sudan and China. By using participant observation, semi-structured interviews and archives, the grantee delved into the historical legacy of China’s medical aid program in southern Sudan (1972-1985) and examined this program’s continuity, rupture, and transformation after the independence of South Sudan in 2011. Close attention was paid to the medical ethics and expertise displayed by these transnational doctors when they were confronted with a peculiar landscape of life and death, and compared this form of care with humanitarian medicine in Africa, typically tasked with emergency care in places characterized by “crisis.” By tracing the footprints of Chinese doctors into Africa and exploring South Sudanese’ bodily experience, the study explores the multiplicity and co-existence of narratives generated by the reconfiguration of Chinese biomedicine.

AMY HANES, then a graduate student at Brandeis University, Waltham, Massachusetts, was awarded funding in October 2015 to aid research on “How Do We Get Them to Care?: Chimpanzees, Anglophones, and Caring in Postcolonial Cameroon,” supervised by Dr. Elizabeth E. Ferry. Across Africa, humans are trying to help chimpanzees become chimpanzees. Sanctuaries tutor infant chimps (orphaned by the illegal pet, zoo, and bushmeat trades) in chimp behavior. These relationships began approximately 30 years ago with the first primate sanctuaries. Human-infant relationships are a collage of caregiving practices characterized by improvisation and porous, over-shifting boundaries. Sanctuaries also negotiate chimp care amidst broader uncertainties. Postcolonial wildlife law recognizes the Cameroonian state as the rightful owner of chimpanzees, yet questions loom over whether the state will remove infants from sanctuaries before the state has the financial and technical means to provide for infants. This dissertation’s central question is, “How do humans help orphaned chimps become ‘chimps?’” Data was gathered over eighteen months of fieldwork in Cameroon (2015-2016) at two primate sanctuaries and a wildlife law enforcement NGO. Collection methods included interviewing, photography, and participant observation that involved providing direct care to chimpanzees. This research will

contribute to scholarly conversations on care, postcoloniality and multispecies ethnography by examining: 1) the role of race and inter-species touch in subject-making; 2) how inter-species comparisons are used to advocate for competing moral visions of care; and 3) how the chimps themselves prompt debates about postcolonial care.

LYNDSEY M. HOH, then a graduate student at Oxford University, Oxford, United Kingdom, received a grant in April 2015 to aid research on “The Sound of Metal: Aesthetic Materials and Public Music Making in West Africa,” supervised by Dr. David Pratten. This dissertation fieldwork grant funded research on amateur brass instrument performance in contemporary Benin, and aimed to appreciate the three-dimensionality of musical experience and the crucial role material plays for people in Benin. The findings speak toward three themes. The first is the experience of playing brass instruments in a postcolonial place -- more specifically, how ideas about metal instruments shape histories, erect styles, construct tastes, move bodies, induce anxieties, and proffer futures. The second is the precarity of life in urban Benin, and how young, amateur musicians cope with unequal distribution of resources and knowledge, and manage an undercurrent of uncertainty. A third theme arising is that of the body, broadly conceived, and the relation of subjective feeling and bodily experience to shared vocabularies of emotion and affect. The attention to lived reality that is rife with inequalities, anxiety, and precarity, but also with pleasure and joy, aims to contribute a non-essentialist perspective to growing literature on lived experience in contemporary Africa.

DR. PETER C. LITTLE, Rhode Island College, Providence, Rhode Island, received funding in October 2015 to aid research on “An Ethnographic Political Ecology of Electronic Waste Recycling and Risk Mitigation in Accra, Ghana.” The grantee is writing a book based on these findings entitled “Burning to Live: Global Electronic Discard and Pyropolitics in Ghana.” While scholarship on the environmental politics of globalized e-waste exists, *Burning to Live* is the first ethnographically grounded monograph on e-waste labor, life, and environmental politics in Africa. In particular, the book explores how solution-based NGO practices, instead of containing and controlling air pollution from e-waste recycling in Ghana, overlook the lived experience and social life of e-waste workers and the struggles they face as migrant laborers working in a toxic scrapyard. Throughout the book, the author engages theory from political ecology, discard studies, and environmental justice studies to navigate the lived experience and social realities of e-waste toxicity and labor. *Burning to Live* introduces what the author calls “electronic pyropolitics,” a term used to explore and rethink the complex and variegated ways in which the burning of electronic discard is conditioned by post-colonial and neoliberal economic conditions that directly and indirectly impact ground-level politics of survival. Finally, the book provides a nuanced perspective on emerging e-waste politics in Africa in a time when electronics consumption is transforming the human condition, when race and environmental justice politics are proliferating political and economic spheres, and when global e-waste generation is at an all-time high.

DR. GLORY LUEONG, Justus Liebig University, Giessen, Germany, received a grant in October 2015 to aid research on “Grappling with ‘Egalitarian Ethos,’ Chieftaincies, Elitism and Patronage Relations: A Study among the Baka, Bakola and Bedzang ‘Pygmies’ in Cameroon.” This research sought to understand how government’s introduction of hierarchical chieftainships, as well as salaries (for chiefs) to supposedly egalitarian and cephalous “Pygmy” communities is influencing socio-political relations and structures in these communities. The research took into consideration the fact that, in the past, “Pygmies”

lived in the forest, were described as being “egalitarian” and acephalous with no strong ties to private property. Moreover, they did not live in a hierarchically structured society in which the chief had a salary nor had coercive power over community members. Methodologically, a qualitative ethno-historical analysis was employed. The research found that, while chiefs do not feel the obligation to share their salaries because they consider it to be their personal wages from their service as administrative auxiliaries to the government, they find it hard to resist the social expectations of sharing from their communities. In this regard, they tended to provide a symbolic shared meal with their community members (mostly after receiving their first salaries). The research also found that, these chiefs grapple with resolving identity crises because their identity is constantly being constructed and reconstructed in fluid ways namely as being traditional leaders, administrative auxiliaries, and “accomplices in government dictation of rules/laws.”

SAMUEL LUNN-ROCKLIFFE, then a graduate student at University of Oxford, Oxford, United Kingdom, received funding in October 2016 to aid research on “Connecting Past and Present: Cherangani-Sengwer Foragers of the Cherangani Hills, Kenya,” supervised by Dr. Peter Mitchell. This project aims to explore the long-term history of the Sengwer and Marakwet communities in the Embobut Forest of the Cherangani Hills. Recent attempts by the Kenyan government to move communities from the forest have resulted in a legal case hinged upon the issues of conservation and “indigeneity.” Throughout this process, community activists have been attempting to re-assert their right to live in Cherangani by drawing upon a range of historical and cultural ideas that demonstrate the importance of the relationship they bear with their landscape. By using a combination of archaeological and anthropological methods and theories, this project conducted a diachronic analysis alongside the Sengwer and Marakwet community from January to July 2017 in order to examine how they have constructed their landscapes and engaged with their environment through time.

KRISTEN E. McLEAN, then a graduate student at Yale University, New Haven, Connecticut, received a grant in October 2015 to aid research on “Masculinity and Fatherhood in Post-Conflict, Ebola-Affected Sierra Leone: Assessing Challenges and Resources for Family Well-Being,” supervised by Dr. Catherine Panter-Brick. This study assessed how surviving war and post-conflict adversities has shaped young men’s masculinity, fatherhood experiences, and family well-being in Sierra Leone. Specifically, the research sought to understand the range of caregiving roles and fathering modalities exhibited by men in the study. The project also assessed what it means to be a man in a context of debilitating poverty and public health crisis, identifying key challenges young men face, as well as resources enabling them to parent and live up to societal, familial, and personal expectations for themselves as “men” and “fathers.” Ethnographic fieldwork was undertaken between January and December 2016 and included semi-structured interviews, life history narratives, and participant observation. Findings demonstrate that despite significant challenges, including poverty, relationship difficulties, and emotional distress, many men are succeeding at -- or at least trying -- to be engaged and loving figures in their children’s lives. They are strengthened by trust in “God’s will,” seeking emotional support from peers and family members, and relying upon hope for “better things to come.” Findings also reveal shifts in ideologies of masculinity from traditionally hegemonic ones associated with breadwinner status to new “emergent” forms tied to responsibility, sound mind, care provision, love, and generosity.

DR. MARISSA MIKA, University College London, London, United Kingdom, received an Engaged Anthropology Grant in August 2016 to aid engaged activities on “Staying Alive:

Celebrating the Uganda Cancer Institute.” In August 2017, the Uganda Cancer Institute turned fifty years old. This engaged anthropology project took part in these celebrations by launching an exhibition and book of historical and contemporary photographs that highlight the Institute’s facilities, staff, patients, and caretakers. “Staying Alive” creates a visual and historical conversation between two sets of photographs from the materials and moments that make up the Institute in the 1960s and 2012. The photos illustrate continuities and transformations of the physical spaces of the hospital, as well as the patients, caretakers, and physicians who engage in social life in this “place of great suffering.” The result of a long-time collaboration with Institute staff and scholar-photographer, Andrea Stultiens, this book and exhibition created a generative space for reflection about the Institute’s past and present as well as representations of cancer in eastern Africa. Several events buttressed the exhibition, including critically engaging with Ugandan physicians, academics, ministry officials, and cancer activists at press conferences and workshops. The second core activity was a book launch and exhibition opening in August 2017. Together, these materials and events shared research results and created a space to critique those interpretations.

DR. ERIN MOORE, Northwestern University, Evanston, Illinois, was awarded an Engaged Anthropology Grant in August 2016 to aid engaged activities on “Race, Gender, and Geopolitics in Uganda’s NGO Economy: A Consortium.” During earlier fieldwork within Uganda’s powerful transnational NGO industry, the grantee found that many of these agencies’ bureaucratic practices reproduced racial, gendered, and geopolitical inequalities. For example, elite Ugandan NGO officers faced a paradox: while they understood their demonstrated mastery over Ugandan sociocultural and political landscapes as facilitating upward career mobility, this “local” expertise marked them as provincial in the eyes of their Canadian supervisors, foreclosing their promotion into “global” NGO positions. Furthermore, because the well-resourced development industry drives scholars’ and practitioners’ research agendas, Ugandan practitioners had to improvise beyond prescribed protocols to meet the needs of their clients. Without question, these findings are unsurprising for those making their livelihoods in Uganda’s NGO economy. Yet given the sensitive nature of these critiques, it is often not possible to raise them inside development spaces. With support from the Engaged Anthropology Grant and together with activists, artists, and scholars based in Kampala, Uganda’s capital city, the Kampala Critical Development Collective hosted its first inaugural meeting to further theorize the politics and paradoxes of the NGO economy through a collaborative ethnographic writing project.

SETH PALMER, then a graduate student at University of Toronto, Toronto, Canada, received a grant in May 2015 to aid research on “In the Image of a Wo(man): Queering Human and Spirit Subjects in Northwestern Madagascar,” supervised by Dr. Michael J. Lambek. This dissertation project is an ethnographic account of the lives of *sarimbavy* in northwestern Madagascar, a category of personhood that literally translates to “in the image of a woman,” yet refers to same-sex desiring and/or gender non-conforming male-bodied persons. The project is based upon sustained, multi-sited fieldwork in three sites: a rural, riverine town in the Upper Betsiboka Valley and neighboring villages; the small, regional port city of Mahajanga; and the nation’s capital, Antananarivo. It traces the peregrinations of *sarimbavy-as-figure* and representation, as a linguistic category and cultural logic impregnated with sex/gender theories, and, centrally, as human lives identified and interpellated under its sign. The dissertation project centers around the perplexing and compelling convergence between burgeoning, “modern” LGBT, MSM (Men Who Have Sex with Men), and HIV-prevention activism and the “traditional” practice of *tromba* spirit possession. An experiment in historical ethnography, this study draws upon queer theories

of temporality to reconsider the import of mediumship and its idioms in the social worldings of sarimbavy subjects and the spirits that possess them.

SAVANNAH M. SCHULZE, while a student at Purdue University, West Lafayette, Indiana, received a grant in April 2016 to aid research on “Implications of Exclusion for Batwa Communities: Remaking Their Histories in a Multispecies Protected Landscape,” supervised by Dr. Melissa J. Remis. The grantee conducted over twelve months of fieldwork on the fringes of Bwindi Impenetrable National Park (BINP), Uganda, in order to examine place and identity among displaced Batwa, former forest dwellers now living on the borders of the park. As a UNESCO world heritage site centered on mountain gorilla conservation and tourism, the BINP landscape provides a unique opportunity to investigate how historical processes, conservation efforts, and new ecotourism projects fundamentally challenge and change what it means to be Batwa. Using a unique combination of ethnographic methods, the researcher employed participant observation, interviews, and cultural mapping techniques. Specifically, participant observation was utilized to get a sense of daily practice among displaced Batwa communities. In depth interviewing took place with key informants to understand life history, new perspectives on conservation history, and traditional knowledge transfer and maintenance. Finally, these data were coupled with cultural mapping exercises conducted to determine how the Batwa maintain mobility across the landscape.

LEANNE J. WILLIAMS, then a graduate student at University of California, San Diego, La Jolla, California, was awarded funding in April 2014 to aid research on “Moral Visions in Uncertain Times: How Urban Baptists in Zimbabwe Negotiate the Future in a Context of Change,” supervised by Dr. Rupert Stasch. In the uncertainties of life, for what is God responsible and for what are humans responsible? Data collected through thirteen months of ethnographic fieldwork reveal how this question shaped the everyday lives of a group of Christians in Zimbabwe. The project explores how Baptists in Harare are grappling with the tension of God’s “sovereignty,” His total control over the world, and human “sinfulness” -- a kind of moral and physical corruption. In Zimbabwe’s capital, everyday life was upset by the “cash crisis” of 2016, which was closely connected to street protests and strikes. Hard currency supplies dried up, and fear of goods shortages and water deficits made thinking about the future increasingly difficult for inhabitants in Harare. The project research indicates that tensions between God’s sovereignty and human responsibility play a significant role in how church members deal in moral terms with everyday struggles. This same tension is also connected to some major divisions in the belief systems of the church itself. In a social and economic environment of persistent uncertainty, Baptist adherents are questioning what role human action and divine agency play in their own religious salvation, but also in the political and economic vagaries of life in urban Zimbabwe.

Asia:

CHIARA ARNAVAS, then a graduate student at the London School of Economics, London, United Kingdom, received a grant in April 2015 to aid research on “What Is in a Land Right?,” supervised by Professor Laura Bear. The project aims to advance the anthropology of politics and citizenship through a study of a social movement for land rights among a peri-urban community in New Town Rajarhat, Kolkata. Based on long-term ethnographic research among East Bengali refugees, the research explores the social effects of state-endorsed land acquisitions and peasants’ dispossessions to make way for a high-tech Smart

City. The fieldwork accounts for the worldly experiences of dispossession, probing practices of claim-making, concepts of citizenship rights and processes of political subjectivity. Existing literature focused on spectacular resistance to land acquisitions or to the complete marginalization of dispossessed farmers. Moving to a site described as a place of failed popular resistance and the rise of land mafia, this research challenges established portrayals of neo-liberal land regimes and processes of accumulation by dispossession. The aim is to trace the contingent, historically constituted and heterogeneous processes in which issues of kinship, caste, religion, and morality of land articulate with market devices and state neo-liberal plans in a way that is neither fixed nor determined. The project examines how land rights can be a contested social field, and how land entitlements from the state can foster connections to the site of resettlement, as a place of belonging, of political and social engagement. Therefore, it probes the extent to which citizens' concepts of land rights can challenge the stability and inequality of neo-liberal notions of rights.

KRISTA BILLINGSLEY, then a graduate student at University of Tennessee, Knoxville, Tennessee, received a grant in October 2015 to aid research on "Transitional Justice in Nepal: Endemic Violence and Marginalized Perspectives," supervised by Dr. Tricia Redeker-Hepner. This study, conducted in urban and rural Nepal, is an ethnographic analysis of post-war, state-instituted transitional justice mechanisms and how people from marginalized communities who were affected by armed conflict as children perceive justice and reconciliation under ongoing conditions of inequality and structural violence. "Childhood" and "children" are constructed categories often treated as static and assumed to be universal by those defining and implementing transitional justice measures. Thus, it is commonly taken for granted that people who have grown up during armed conflict may respond and adapt to the experience of political violence in a variety of ways. This research illuminates the ways in which violence, broadly conceived, and transitional justice are experienced differently within national boundaries, thus problematizing the "local" in transitional justice scholarship. Particular attention is given to the ways in which victims from marginalized communities in Nepal are excluded from mechanisms of transitional justice meant to redress the human rights violations they experienced during Nepal's ten-year internal armed conflict. The socio-political implications of differential access to mechanisms of transitional justice are important to analyze in Nepal, where political violence and structural violence are closely intertwined.

SAMIL CAN, then a graduate student at Stanford University, Stanford, California, was granted funding in April 2014 to aid research on "Indebted Cultures of Obligation and Economies of Informality among Muslims in New Delhi," supervised by Dr. Thomas B. Hansen. This research is about indigent Muslim traders in Delhi who fail to pay their debts or deliver the services they were contracted for. Asking how Muslim traders could maintain credibility despite failing, if not deliberately avoiding these obligations, this fieldwork was designed to understand how traders could negotiate the binding gaze of the multitude of local authorities and moral audiences (religious brotherhoods, corrupt police networks, criminal rings, migrant-minority communities, local "big men," kinship networks, loan sharks, etc.) within slowed-down and scaled-down, cash-hungry, informal exchange structures. The grantee argues that the peculiarly dynamic and shifting forms of economic subjectivity and agency displayed by poor Indian Muslim traders in Delhi negotiated debt obligations by selectively discriminating across authorities and moral frames to enforce these obligations. Furthermore, these pious Muslim traders articulated a peculiar libertarian ethos of normalizing the amorality of the "materialistic" world of capitalism and market exchange in evading financial obligations by resorting to Sufi notions of piety as striking a

balance between spiritual devotion and material sustenance. In that sense, this research seeks to unravel how they were generating a novel moral universe of open-ended definitions about moral injunctions of financial obligations, re-branding what may appear as a “current” failure instead as a financial dexterity of managing longer terms, claiming to exemplify a morally crafted yet modern-secular market subjectivity -- a virtuous virtuosity that moralizes neoliberal economic rationalities of debt relations.

PADMA CHIRUMAMILLA, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in October 2015 to aid research on “Practical Work and Silicon Dreams: Television Repair and Technology People in Andhra Pradesh,” supervised by Dr. Paul N. Edwards. Over the course of twelve months in the states of Andhra Pradesh and Karnataka, the researcher investigated the daily work and rhythm of life in both small-town television repair shops and metropolitan private software training institutes in an effort to paint a broader picture of the contours of technological labor and the means by which people picked up the skills necessary to engage in various kinds of technological work -- from the hands-on, hardware-oriented work of television repairmen to the software-oriented labor of students and entry-level workers at the private software institutes. In looking at television repairmen and entry-level software students, the researcher’s goal was to illuminate the similarities between these two forms of working with and through technology, even though they rarely appeared together in public discourse surrounding technological labor, which in Andhra Pradesh centered on the figure of the software engineer and upon software work, even though it was the labor of television repairmen that directly impacted the everyday routines of the average consumer in Andhra Pradesh. In reading these two modes of technological labor and life against each other, the researcher hopes to produce a grounded look at the changes technology has wrought.

YOGESH DONGOL, then a graduate student at Florida International University, Miami, Florida, received a grant in April 2016 to aid research on “The Cultural Politics of Community Based Conservation in Nepal’s Chitwan National Park Buffer Zone,” supervised by Dr. Roderick Neumann. The research examined the socio-economic and political impacts of community-based conservation initiatives within two communities of Chitwan National Park’s (CNP) buffer zone. The study consisted of twelve months of ethno-historical research in the buffer zones and found that the integrated conservation and development initiatives -- such as the Park and People and Participatory Conservation Programs of the United Nations Development Program -- primarily employed spatial and bio-political strategies. Michel Foucault’s concept of governmentality was employed to categorize such activities in an analysis of “conflicts” between the park and people of CNP. Through this analysis, significant contradictions were revealed between the state’s understanding of park and people conflicts and buffer zone residents’ understanding of the fundamental problems of poverty and injustice that they faced. It was further found that conservation experts’ technical solutions largely neglected or simplified these fundamental problems. A central conclusion from the research is that the discourses and practices of economic development and biodiversity conservation, which aimed to benefit local people and nature, produced and reproduced several negative social and ecological outcomes, such as social inequalities and differentiation, reproduction of socio-economic and cultural hierarchies, and the exploitation of people and nature.

MAIRA HAYAT, then a graduate student at the University of Chicago, Chicago, Illinois, was awarded funding in October 2014 to aid research on “Bureaucracies of Care, Infrastructures of Crime: Water Economies in Postcolonial Pakistan,” supervised by Dr.

Kaushik Sundar Rajan. Funding supported research in Pakistan that involved fieldwork in parts of the Punjab province. The research included the creation of an archive of irrigation cases decided by provincial high courts in Pakistan; a photographic archive spanning office infrastructure, village council hearings convened to settle water disputes, government department meetings with donors and multinationals on water management, and public irrigation and drinking water infrastructure; and archival research. The study followed irrigation officials from head office to field office, to villages across Punjab to settle/adjudicate/chair village council hearings and assess tax rates (*ablanna*), and to meetings with personnel from organizations such as the World Bank and Asian Development Bank. The more-than-local dimensions of water governance in Pakistan was studied to appreciate how transnational Pakistan's water governance regimes are, and what gets coded and recognized as local and global. This helped unsettle categories of urban-rural and local-global. The grantee also worked with the irrigation department on a project assessing the performance of farmers' organizations, and on projects with several other government departments in Punjab spanning river restoration and drinking water supply projects for rural areas. Building on this, the dissertation now considers the il/legitimacy attributed to property conceptions underlying acts of water usage that the law calls theft; the meaning of the everyday for bureaucrats and for ethnographers seeking to understand their worlds; interlinkages between property markets in land and irrigation water; and the attraction of the category of the "informal" for academics, organizations (such as the ADB and WB), and for the policymakers interviewed as a part of research.

BEN P. JOFFE, then a graduate student at University of Colorado, Boulder, Colorado, was awarded funding in April 2014 to aid research on "White Robes, Matted Hair: Tibetan Renouncers, Institutional Authority, and the Mediation of Charisma in Exile," supervised by Dr. Carole Ann McGranahan. *Ngakpa/ma* (m./f.) are long-haired, non-celibate, Tibetan Buddhist esoteric ritual specialists. Straddling lay and monastic worlds, they reside in a shifting third space of accommodation and resistance to mainstream structures. With the invasion of Tibet by China in 1950, Tibetan refugees across the globe have struggled to make a sovereign nation legible and legitimate in exile, and to rebuild their religious, political, and social-cultural institutions away from home. Today, the once de-centralized religious traditions of virtuoso *ngakpa/mas* are being preserved in durable institutions, fixed in texts, and taught increasingly to foreigners. Drawing on ethnographic fieldwork involving *ngakpa/mas* and their communities and institutions in India, this project examines how the politics of Tibetan religious power are playing out both in Tibetan exile communities and beyond them. The dissertation research focuses on how *ngakpa/mas*' highly valued yet sometimes contentious esoteric knowledge and charisma are being mediated, circulated, appropriated and contested in light of the increasing globalization of Tibetan Buddhism, and as part of drives to make legible a Tibetan nation and to both preserve and reform Tibetan culture in exile. Using *ngakpa/mas*' ambiguous charisma as a lens, this research shows how the forging of cultural coherence in exile involves both creativity and contradiction.

DR. JI EUN KIM, Freie University, Berlin, Germany, was awarded an Engaged Anthropology Grant in March 2016 to aid engaged activities on "Encounters: The Ethics and Practice of Care in Underclass Japan." Building on dissertation fieldwork in an underclass enclave in Yokohama, Japan, this engaged project aimed to foster discussions among local activists and volunteers involved in supporting and empowering the homeless and welfare recipients in the area. During a colloquium including a presentation of the grantee's dissertation, the participants shared their own ideas about social engagement in the district, from the importance of narrating and listening to the possibilities of building

alternative ties and solidarity. This project also explored the potentials of being an engaged anthropologist by staying attuned to the rhythms of activities rooted in long-term commitments in the hope of amplifying their reverberations.

AMRITA A. KURIAN, then a graduate student at University of California, San Diego, La Jolla, California, received funding in April 2015 to aid research on “Science to the Rescue? The Role of Agrarian Science in Resolving the Tobacco Epidemic in India,” supervised by Dr. Joseph D. Hankins. How do stakeholders act when an object that permeates their everyday life and geography becomes contested? The study answers this question by looking at how farmers, officials, and the tobacco industry in India engage with Flue-Cured Virginia (FCV) tobacco, a lucrative export crop sustaining millions of livelihoods that is a major component of cigarettes, a leading cause of preventable death. It contends that applied science is one mode of action that state-builders and markets use to negotiate such ethical dilemmas. “Quality” -- expressed variously as physical-chemical properties of the leaf and market preference -- is used as a scientific tool to evaluate tobacco, its goal a product that is described as both safer for consumers and supportive of farm livelihoods. But this pursuit of quality ends up placing uneven burdens on producers and on different growing regions as the ability to produce quality is contingent on existing terrains and working cultures. Ultimately, the scientific pursuit of quality in tobacco, a response to a particular ethical dilemma, ends up making changes on “natures” and in the lives of people engaged in the tobacco ecology that are reflective of the values of contemporary Indian society and global markets.

TING HUI LAU, then a graduate student at Cornell University, Ithaca, New York, received funding in April 2016 to aid research on “Millenarian Modernities: Demon Possession on the Margins of China,” supervised by Dr. Magnus Fiskesjo. This dissertation research examines the life world of the Lisu, an ethnic and religious minority on the China–Myanmar border. The research travels from remote mountain villages to urban factories and migrant ghettos. While in the Lisu homeland, the grantee lived full time in Lisu villages and participated in the Lisu’s everyday activities, including farming and rearing livestock. The grantee also traveled with Lisu friends on their search for education and temporary work in the cities, and even looked for factory work with them and participated in their leisure and religious activities. Sharing in these diverse parts of the Lisu lifeworld, the study examines how Lisu dreams, stories, humor, and religion form a cultural reserve for dealing with these turbulent times of breakneck development. The research is relevant to understanding how small-scale agrarian communities grapple with state power and social change in China, Southeast Asia, and beyond.

ROBERT M. LOOMIS, then a graduate student at University of Chicago, Chicago, Illinois, received funding in October 2015 to aid research on “Generation on Hold? Hope, Risk, and Relationality among China’s ‘Ant Tribe,’” supervised by Dr. Jennifer Cole. Through fieldwork conducted among youth living on the outskirts of Beijing in the “urban village” (*chengzhongcun*) of Shigezhuang, as well as at a number of other sites, this project explores the ways in which marginalized graduates from rural areas and provincial cities manage to preserve hope for their futures, and the costs, both existential and financial, in doing so. Through an in-depth ethnographic look at this growing population -- their practices, their aspirations, their precarious lives -- the study seeks to understand how marginalized youth make sense of and act upon the terms of their social participation in the context of China’s hybrid economy of “market socialism.” In an environment where neoliberalism is neither dominant nor hegemonic, rural graduates living in urban China forces a re-theorization of

those social-cultural and political elements dialectically interacting with rapid economic growth that shape the reproduction of social hierarchies and the formation of youthful aspiration(s). Ultimately, by focusing on the ways in which such youth negotiate the tension between aspirations for upward mobility and present realities of precarious employment, this project foregrounds the ways in which China's hybrid economy leads to new forms of temporality, value, and marginalization.

AMRAPALI MAITRA, then a graduate student at Stanford University, Stanford, California, was awarded funding in April 2015 to aid research on "Domestic Violence, Care, and the Family in Urban India," supervised by Dr. Tanya Luhrmann. Domestic violence in India is patterned differently from the United States, yet we know little about everyday domestic violence in India and its relation to intimacy. Knowledge of domestic violence is inherently important, a key contributor to physical, mental, and reproductive wellbeing. This ethnography of domestic violence in Kolkata, India, illuminates social and cultural factors that contribute to domestic violence and women's decision-making around interventions. Twelve months of fieldwork were conducted in Kolkata, using ethnographic methods of life history, participant observation, and "deep hanging out." Household interviews with 60 women in low-income neighborhoods explored marriage choices (arranged vs. love), definitions of intimacy, family roles, labor, as well as disputes, distress, and disappointment. Clinical ethnography centered around slum-based family planning and mental health clinics, and institutional ethnography occurred with women's NGOs and state-appointed domestic violence Protection Officers. Women interpret domestic violence in multi-faceted ways within local moral worlds. They sustain varying levels of violence from domestic kin, particularly husbands and mothers-in-law. While some harm is socially acceptable, the threshold is crossed when family members undermine women's domestic roles and emotional labors, putting further strain on weary bodies. *Bhalobasha* ("love") is a salient emotion in women's narratives. But love is not the absence of harm: definitions of familial love accommodate instances of what in the US would be considered domestic violence.

JOHANNA S.K. MARKKULA, then a graduate student at Stanford University, Stanford, California, was awarded funding in May 2014 to aid research on "Navigators of the Social Ocean: Filipino Seafarers and Coastguards in the Global Maritime World," supervised by Dr. Liisa Malkki. The research project, renamed "Moving Worlds: Navigators of the Social Ocean," is an anthropological study of the sea as a social, political, and legal space and of the people, such as seafarers and coastguards, who make and shape the maritime world through their everyday work and their movements across it. The dissertation is based on eighteen months of intensive ethnographic research in three clusters of sites. The researcher spent six months with the Coast Guard in the Philippines; six months with key maritime organizations, institutions and businesses ashore in various locations in the Philippines and in Europe; and six months working onboard international cargo-ships with multicultural crews. The dissertation contributes to theories of the production of space, globalization, global governance, sovereignty, and territoriality, with an ethnographic study of how such processes exist through concrete practices of "work," carried out by maritime workers whose life-worlds are in turn shaped and transformed by these same processes. It offers a multi-scalar study of the production, governance, practices, and social relations of global spaces, including: localized and situated global worksites like cargo-ships; the interconnected physical and infrastructural spaces of global transport; and the international regulatory frameworks and organizational networks of the maritime industry.

DR. SARAH MILNE, Australian National University, Canberra, Australia, was awarded a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Saving Nature? The Politics and Practice of International Conservation in Cambodia.” Securing global ecosystems and biodiversity has become, in recent years, a kind of business. In particular, the dominant organizational forms of nature conservation are now highly competitive, capitalized, and corporate. This book-writing project, a multi-sited insider ethnography of global conservation, engages with this phenomenon. Focusing upon one prominent US-based conservation group, the book tells the exemplary tale of how a new, neoliberal policy model -- that of Payments for Ecosystem Services (PES) -- was devised by global experts and then implemented across a range of developing countries, including Cambodia. Drawing from the author’s direct involvement with this pioneering work, from 2002-2012, the result is a monograph that traces the life-cycle of a powerful idea -- that of saving nature through markets, as embodied in PES. Tracing the adoption, implementation, and side-effects of this idea, the book shows how neoliberal thinking is capable of reshaping nature-society relations, but in unexpected and often violent ways. The author’s complex and evolving positionality vis-à-vis the conservation project makes for rich ethnographic observations, revealing the potential of anthropological *praxis* to destabilize practices of domination in the socio-natural realm. In this regard, the book illustrates how “corporate natures” come into being, and why/how they must be resisted.

NAEEM MOHAIEEMEN, then a graduate student at Columbia University, New York, New York, received funding in April 2015 to aid research on “Independence, Memory, and Blood,” supervised by D. David Scott. Like many other countries going through decolonization, Bangladesh emerged from two independences (from British India in 1947, and then from Pakistan in 1971) with a heightened sense of possibilities for nation and citizen, much of it framed through an idea of socialism and secularism. But within three short years, foundational principles had gone terribly wrong and a dramatic reversal was underway. How the decolonization project went wrong is the subject of much official history. This project has researched the alternate, subaltern forms of unofficial history, much of it in vernacular forms, in the shadow of well-funded official publications. The Wenner-Gren funded field research focused on building up an oral history of these alternate forms of historiography.

AIMAN MUSTAFA, then a graduate student at Emory University, Atlanta, Georgia, was awarded a grant in October 2013 to aid research on “News Making and the Politics of Muslim Minority Publics in Mumbai, India: An Ethnographic Account,” supervised by Dr. David Nugent. This is a study of Muslim minority identities as they emerge from the contested practices of a network of organizations that closely engage with the Urdu language press in Mumbai, India. By examining the everyday processes through which Muslim identity is articulated as a result of negotiations and contestations within and between these organizations, and by investigating the role of the press in interpolating these identities, this study has offered fresh perspectives on the ways in which mass mediated forms of communication articulate with ideas of publicness and national communities. Mobilizing around socio-religious, educational, and gender issues pertaining mostly to Muslims, interlocutor organizations engage with the Urdu press (with the latter calling itself the “authentic voice” of Muslims). By focusing on the interface between governmental and state agencies, minority news media, and community organizations, this study offers a reconceptualization of Muslim minority identity. It revises the concept of minority group -- often understood as an entity bounded off from other such spheres as the state, media, or the

nation -- as one emerging out of the actions of individuals with shifting material interests within networks of material and symbolic transactions.

DR. DEBORAH NADAL, Ca' Foscari University, Venice, Italy, received a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on "Stray Gods and Rabies: The Phenomenon of Straying in Urban India." Retitled: "To Be All in This Together: Rabies across Species Boundaries on the Streets of India," this book tells the compelling story of the relationship between people, street animals, and rabies in India. By combining theory from medical anthropology, cultural epidemiology, and South Asian studies, and shadowing rabies in dogs, macaques, and cattle across the cities of Delhi and Jaipur, this study investigated the intricate web of factors, processes, and structures that contribute towards the striking presence of animals on the street and create favorable conditions for the rabies virus to kill or, from its perspective, to simply live. Yet, this book does not aim to depict people and animals as connected solely through rabies-infected saliva, milk, and meat. Challenging conventional approaches to animal-borne diseases grounded on concepts such as separation and removal (practically implemented through mass culling of dogs and deportation of macaques), a deep analysis of the current Indian fight against rabies demonstrates that only an approach of "interspecific camaraderie" can save people and animals from suffering and death. Rabies -- which is able to create such a deep cross-species intimacy and entanglement to the point that in central India infected people are thought to become pregnant with the puppies of the dog who has bitten them -- greatly benefits from frenzy over detachment and marginalization.

PRASHANTHAN NAIDU, then a graduate student at University of Michigan, Ann Arbor, Michigan, received funding in April 2015 to aid research on "Placing Smell: Sensing Hydrocarbon Encroachment on the Timorese Coast," supervised by Dr. Stuart Kirsch. How do people sense socioeconomic and atmospheric transformations? This dissertation examined Mambai sensory practices under conditions of hydrocarbon exploitation in Timor-Leste. Since 2011, the Tasi Mane Petroleum Infrastructure Project has appropriated Mambai land, while releasing olfactory, sonic, and metallic pollutants into the atmosphere and ocean. This sea change has disrupted Mambai residents' sensory practices, contaminated the marine life they depend on for subsistence and income, and threatened existential security through continual land appropriation. Using ethnographic methods including participatory sensory diaries, pollution mapping, and habitat walks, this research analyzed the impacts of socioeconomic and atmospheric change on the daily lived experience of Mambai inhabitants. Whereas existing research on the local impacts of resource extraction reproduces narratives of domination of one group over the other, this project took into account the ways that people's sensory practices motivate their response to new political and economic systems. Conceived this way, this project foregrounded the vital role of sensory practices in people's understanding of their existential insecurity.

TENSIN NAMDUL, then a graduate student at Emory University, Atlanta, Georgia, received funding in October 2016 to aid research on "A Desirable Death: Tibetan Medical and Religious Approaches to Death and Dying in a Tibetan Refugee Community in South India," supervised by Dr. Bradd Shore. Death and dying in Tibetan Buddhist culture is understood as an important reference point for motivating an ethical life. This perception about death being a critical phenomenon is reinforced at the time of death as Tibetan medical doctors (TMDs) and Tibetan Buddhist monks (TBMs) work with family members of a dying person. In an initial phase of this project (August-November 2016), 74 study participants -- comprising of 26 TMDs, 30 TBMs, and 18 family members -- have been

interviewed. Employing participant observation, four dying patients have been observed at home. Although TMDs, TBMs, and family members share similar cultural view about death, they differ when it comes to deeper interpretation of death. While TMDs and family members (who are mostly lay people) conceive death as an inherent nature of life, TBMs conceive death as an opportunity for spiritual advancement, and hence, a moment of joy. Likewise, the conception of a “good death” and a “bad death” among family members, TMDs, and TBMs differ: family members relate to a pain-free death as a good death; TMDs see death with pain or without pain but no-remorse as a good death; and TBMs see a death without fear, and if possible, a loving and a joyful death as a good death. Data was collected employing semi- and unstructured interviews and participant observations at Mundgod Tibetan settlements and its neighboring regions.

VICTORIA NGUYEN, then a graduate student at University of Chicago, Chicago, Illinois, received funding in October 2015 to aid research on “Urban Interrupted: Rethinking Urbanization and Development in Contemporary China,” supervised by Dr. Judith Farquhar. This project is an ethnography of contemporary urbanization in China. It offers an account of the knowledge-making practices and socio-political negotiations that underpin and arise from a planetary process of development now widely, and often exclusively, identified as the measure of modernity and prosperity. Understanding urbanization as a process that radically remakes cities in addition to the countryside, it focuses on how urbanization is transforming conventional notions of urban life and urbanity with a vast industry of specialized technology, knowledge, and experts. Tracking these operations and their effects at various scales and vantage points, this project asks: What ideals, imaginaries, and metrics inform the policy and practice of China’s current mass urbanization, and more broadly, what epistemological transformations and political stakes emerge with the new world historical commitment to urbanization that has come to characterize the 21st century? It argues that in China today, state-led urbanization is erecting a new social and cultural infrastructure composed of novel configurations of administration, technology, discipline, and valuation that are redefining the parameters of development. The result is not only a critical reshaping of modes of life and understandings of national and social belonging, but also emergent and idiosyncratic practices of opposition and political obstruction.

ITAY NOY, then a graduate student at London School of Economics, London, United Kingdom, received funding in October 2015 to aid research on “Extracting a Living? Inequality, Labor and Livelihoods in the Eastern Indian Coal Belt,” supervised by Dr. Laura Bear. In the mineral-bearing tracts of Jharkhand, eastern India, coal-mining operations have been to a large extent concentrated in areas inhabited by *adivasi* (“indigenous”) populations, and have caused dispossession, displacement, and erosion of land- and forest-based subsistence patterns. This research project, which centers on an *adivasi* village community adjacent to a large opencast colliery in the region, examines how livelihoods, labor, and social relations have been affected in the long term by the various socio-economic changes brought about by mining activities. While focusing in particular on the lives of villagers who make a living through illegal peddling of coal, the research looks at the different ways in which different groups of people have been impacted by, and responded to, mining-induced transformations, and at the meanings and consequences for the community as a whole. In doing this, it aims to explore the actual impact of industrialization on rural indigenous communities; the social and historical processes that generate inequality; and the experiences and reactions of people to the conditions in which they find themselves in a context of extractive capitalism. The study will contribute to anthropological debates about inequality and poverty, precarious and informal labor, and the politics of livelihoods.

NATASHA RAHEJA, then a graduate student at New York University, New York, New York, received funding in October 2015 to aid research on “From Minority to Majority: Pakistani Hindu Claims to Indian Citizenship,” supervised by Dr. Sally Merry. The Indian government’s foreign policy enables Hindu minorities from neighboring countries to seek refuge in India. Against the backdrop of rising Hindu nationalism and the 1947 India-Pakistan Partition, which mapped onto existing Hindu-Muslim divides, Pakistani Hindus embrace their current migration to India as an exercise of their “right to return.” The researcher conducted eighteen months of ethnographic fieldwork and interviews with migrants, immigration officers, visa agents, politicians, and NGO personnel in Rajasthan to learn how this network of actors shapes the sociolegal processes and outcomes of Pakistani Hindu migration to India. This project shows how Hindu migrants’ acceptance into India is mediated by a complex bureaucratic system that seems to welcome them but actually makes the resettlement process difficult. The research argues that this inconsistency points to the ambivalent workings of the state. The claims are grounded in data in the daily lives and life stories of Pakistani Hindu migrants alongside close study of the state bureaucracies and intermediaries that manage resettlement. By examining one case of what happens when a population takes up the offer of a “right to return,” the work also makes a contribution to understanding how states and migrants negotiate claims to physical repatriation based on affective religious ties.

VINEET RATHEE, then a graduate student at McGill University, Montreal, Canada, received funding in April 2016 to aid research on “Caste Panchayats of India: A Contemporary Study of Caste, Gender, and the State in Rural India,” supervised by Dr. Katherine Lemons. This project examines the changing contours of rural life in villages of Haryana, India, whose inhabitants, belonging to different castes, have been historically dependent on agriculture, its produce, and the labor opportunities it provides. Based on nineteen months of fieldwork, it studies the volatile nature of caste politics, post-Green Revolution practices of cultivation (and the concomitant techno-infrastructure changes in agriculture and its labor), and the impact of such material changes on relations of caste, gender, and kinship. While analyzing a series of both violent and non-violent agitations by the Jats, a cultivating-cum-landowning caste, in 2016-17, the research studies various dimensions of caste power and dominance in Haryana. Further, by tracing the participation of both Jat and non-Jat caste panchayats in the agitations, it reveals how customary caste panchayats have adapted to the ways of postcolonial democratic politics. The project also examines how *kisans* (“cultivators”) of post-Green Revolution Haryana have adopted a new techno-infrastructure regime of cultivation while adjusting to conditions of rampant land fragmentation, agrarian debt, changing labor relations, and an expanding informal economy. Lastly, it studies how customary ideas and practices of descent and marriage, which constitute the varying degrees of patrilocal family units (like *ghar* and *kunba* in a village) are being challenged by the onset of a gradual and diffused form of change the grantee calls “embourgeoisement.”

NETHRA ANJANA SAMARAWICKREMA, then a graduate student at Stanford University, Stanford, California, received a grant in April 2015 to aid research on “Trade and Trust amongst Sri Lankan Trading Families in the Indian Ocean,” supervised by Dr. Sharika Thiranagama. This project examined the movement of Sri Lankan gemstones across the Indian Ocean region, drawing on fifteen months of ethnographic fieldwork in Sri Lanka, South India, Hong Kong, and Singapore. It focused closely on two aspects of the commodity chain. The first component examined mining, focusing on the lives and working conditions

of Sinhalese miners who pursue wageless work for a small share of gem profits. It investigated how unequal caste and class relations between mine owners and workers, as well as poverty in Sri Lanka's mineral rich Sabaragamuwa province shapes workers' speculative pursuits in mining. The second component examined gem trading, investigating how trade across ethnically segmented networks has been shaped by intergenerational relationships, speculative trade, credit-based exchange, discourses about trust, and transnational ties. This research aims to break fresh ground in ethnographic and historical scholarship on commodity histories and global supply chains. Departing from analyses that predominantly focus on how commodity movements are driven by global inequalities between centers of production and circulation, this research focuses instead on how a range of local social relations -- inflected by hierarchies of caste and class and alliances across lines of ethnicity, religion and national belonging -- enable the movement of gems from rural mining town to coastal markets and to transnational trading centers across the Indian Ocean.

AIDAN SEALE-FELDMAN, then a graduate student at University of California, Los Angeles, California, was awarded a grant in October 2014 to aid research on "Adolescent 'Mass Hysteria' in Rural Nepal: Subjectivity, Experience, and Social Change," supervised by Dr. C. Jason Throop. Situated at the nexus of humanitarianism, global mental health, psychological and sociocultural anthropology, this dissertation research follows the field of mental health and psychosocial care in Nepal as it was transformed in and through the 2015 earthquake. Drawing on 22 months (2014-2016) of ethnographic fieldwork among rural communities, Nepali NGOs, and expatriate humanitarians, this project takes as a central focus the psychiatric category of "conversion disorder." Conversion disorder is one of the most slippery objects for global mental health projects, as in Nepal (and elsewhere) it frequently overlaps with spirit possession and is not treated with psychotropic medication. As such, discussions of treatment within and between local communities and mental health experts immediately make key tensions at stake in Western psychosocial interventions more broadly visible. By studying the impact of the disaster and its humanitarian response on the field of mental health and psychosocial care in Nepal, and following the question of conversion disorder as it appeared in relation to that shifting domain, this research documents a process of fast and troubled transformation in which the ethics and politics of care are rapidly reorganized. The significance of this research lies in its contribution to anthropological theories of temporality, affliction, and care, and its practical value for future humanitarian and global mental health interventions.

EMILY SETTON, then a graduate student at Cornell University, Ithaca, New York, was awarded funding in October 2015 to aid research on "Land, Law & Indigenous Media: Building Political Futures in Highland Burma," supervised by Dr. Annelise Riles. Spurred by a fractured political "transition" since 2010, an influx of capital-intensive development and interventions from foreign technocratic "experts" is creating profound shifts in the conflict-afflicted landscapes of Burma/Myanmar's borderlands. Left out of this top-down process, Kachin activists, farmers, and intellectuals and armed group leaders have taken up the mantle of designing political alternatives that seek to realize self-determination in the realm of land and natural resources. Through eighteen months of participant observation and archival research, the researcher investigated two spheres in which Kachin people exercise their political imagination: law and indigenous media. The research traces the making of a land policy to be applied in territory held by an ethnic armed group and a natural resource policy that seeks recognition under federal arrangement. Secondly, it examines a Kachin rock band's collaboration with activists to produce a groundbreaking music video album on

land and self-determination. In producing such “semi-autonomous” forms of law and media, activists attempt to address institutional ethnic inequalities by drawing on transnational and indigenous grammars of self-determination and ownership. This research reveals the ways that law and media, far from serving as tools of state domination, can be fertile ground for the exercise of political imagination.

DR. SARA SHNEIDERMAN, Yale University, New Haven, Connecticut, received a grant in October 2014 to aid research on “Restructuring Life: Citizenship, Territory, and Religiosity in Nepal’s State of Transition.” Foundation funding supported Phase Two of this project, from January 2015 to December 2016. Unfortunately, the research could not be completed as planned due to Nepal’s massive double earthquakes of April/May 2015. After a hiatus in mid-2015, the work continued along a new trajectory, linking the original focus on post-conflict state restructuring with the post-earthquake dynamics of reconstruction. Still ongoing, Phase Three considers the intersections between these mutually conditioning processes of social transformation in the wake of the September 2015 promulgation of Nepal’s new constitution. A key finding is that while Nepali citizens experienced the 1996-2006 conflict as a time of uncertainty, many experienced the period between 2006-2015 as a period of possibility. Greater political agency vis-à-vis the Nepali state played a central role in shaping post-disaster capacities to secure resources and participate in the local-level restructuring process and elections held in 2017. These insights, as well as data on changing conceptualizations of citizenship, territory and religiosity, contribute to anthropological debates over the relationship between state structures and political agency.

DR. BHRIGUPATI SINGH, Brown University, Providence, Rhode Island, was awarded funding in April 2015 to aid research on “Transformations of Sadness in Contemporary India: Explorations within Cinema, Psychiatry and the Everyday Life of Urban Poverty.” Ethnographic field research was conducted across three sites: the psychiatry ward of India’s premier medical institution, the All India Institute for Medical Sciences (AIIMS, Delhi); two community psychiatry clinics run by AIIMS in urban poor “resettlement” neighborhoods in Delhi; and a Sufi Muslim shrine renowned for the treatment of mental illness. Rather than concentrating on a single institution, it was found that these relatively unpredictable movements between hospitals, homes, and shrines are the signature circuit of mental health care in India. This project drew on a range of methods -- including ethnographic observation, repeat interviews over time, the tracing of journeys across sites with seemingly distinct ontological frameworks, household surveys, the writings of patients, as well as a close engagement with clinicians -- and an investigation of the ways in which ethnography might engage with and depart from psychiatric instruments. In addition a substantial visual archive was created (available upon request at <http://indiancine.ma>), tracing the shifting appearance of mental health issues in Hindi-Urdu cinema from 1950 to the present. The writings that grow out of this project are structured around three concepts -- vitalism, skepticism, and tempo -- none of which have previously been applied to the study of mental health, but which, as we hope to show, better help us to understand illness experience as well as the fragility of what constitutes health and conceptions of normalcy in the contemporary world.

SHREYAS SREENATH, then a graduate student at Emory University, Atlanta, Georgia, was awarded funding in April 2016 to aid research on “Untouchability in India’s IT City: Urban Waste and the Materiality of Power in Bangalore, India,” supervised by Dr. Peter Little. This research explores how sanitation work mobilizes caste in contemporary Bangalore, a city whose Information and Bio-Technology firms serve as critical signposts

for modern India. Through an examination of municipal waste, it seeks to understand how certain “expectations of modernity” marshal historic caste relations to manage waste workers and obscure the problem of urban material overproduction. Via an ethnography of daily garbage hauls, street cleanups, petty recycling, and sewage maintenance, the project investigates how the city municipality provisions sanitation services through an intricate contract system. It argues that such a system engenders a regime of labor based on graded inequity that hinges upon trust and kin networks that not only traverse city and country, but also locate workers in active “states of exception.” Moreover, the study examines how the municipal administration, by issuing private sanitation contracts to dominant caste communities, disavows two interrelated facets of solid waste management: 1) its dependence on the continuing degradation of Dalit labor; and 2) the social and ecological costs of managing accumulating material debris. Lastly, the project analyzes the crisis prone nature of Bangalore’s solid waste system and discerns two countervailing tendencies—the urge to further monetize city waste and bring it under technological scrutiny; and the opening up of potent locations for the politicization of unencumbered growth and the persistence of caste in urban India.

ADEEM SUHAIL, then a graduate student at Emory University, Atlanta, Georgia, received a grant in April 2015 to aid research on “Dead Dreams and Boys with Pistols: Rethinking Urban Violence in Lyari Town, Pakistan,” supervised by Dr. David Nugent. This project intervenes at the epistemological intersection of urban anthropology, state theory, and the anthropology of violence. It seeks to explain how historically working-class, inner-city spaces (such as Lyari Town) in contemporary postcolonial cities (such as Karachi) have ubiquitously come to be identified with certain typical forms of criminality and violence. In many cases these are different forms of terrorism, illicit economies, and ethno-nationalism. In Lyari, the putative organizing principle is the phenomenon identified as the “gang-war.” This project argues that the key to understanding this phenomenon lies in a peculiar form of sociality that emerged in Karachi, which this study has identified as “the nationalism of the proletariat.” This form of subaltern politics emerges from multiple lineages of patronage politics, the rule of colonial difference, and the influence of place-specific forms of leftist politics that came to dominate the political scene in sixties and seventies even as the Fordist models of organizing capital were crashing under the weight of their own contradictions. In Lyari, the study has linked this to the congruence between Baluch ethno-nationalist movements and the leftist movements of the city’s past. Contemporary Lyari’s “gang war” marks the fracture of these historical modes of politics in the context of economic deterritorialization. Furthermore, the project explores the specific consequences these larger trends in political settlement have for everyday life in Lyari. Through ethnography, the grantee examines gang violence as a process of claims-making, of production, and distribution of surplus labor. Within the ambit of this anthropology of everyday life exist emergent social dynamics that scholars continue to classify as kinship, ethnicity and community. This research seeks to understand these effects through the materiality of access to basic resources such as electricity, water, solid-waste disposal and sewerage, healthcare, and education, which have been its primary arenas of archival and ethnographic research.

DR. SHARIKA THIRANAGAMA, Stanford University, Stanford, California, received a grant in April 2015 to aid research on “The Cultural Life of Communism in Kerala.” Analysts of the South Indian state of Kerala’s successful welfare state, literacy, and density of civic organizations have often attributed this success to mass mobilizations of Keralans by the communist parties -- the CPI and the CPM -- into voting, striking, and “entitled” citizens. This project critically assesses the communist movement in relation to the

transformation of lives of (predominantly female) agricultural laborers in the communist stronghold, Palakkad district. While interviewing actors across the agricultural economy, the study focuses on landless laborers from the Dalit (formerly, Untouchable) caste communities who were historically bound into the agricultural economy through agrarian slavery. The project brings together questions about the historical legacy of slavery in India and relationship to caste with a contemporary study of the socio-economic transformations of twentieth century Kerala and its differential effects on Dalits. Ethnographic work examines three different questions: 1) tracking how the communist party has transformed life in Palakkad and the effects of the Communist party's prioritization of class as emancipatory as opposed to caste; 2) how agricultural workplaces have recently become residential neighborhoods, and, how laborers of different castes negotiate fraught neighborly relations with their former landlords and each other in the context of histories of deep subordination; and 3) examining inherited forms of work and household relations of Dalit women.

NISHITA TRISAL, then a graduate student at the University of Michigan, Ann Arbor, received funding in April 2015 to aid research on, "Counterinsurgent Finance: Uncertainty, Debt, and Governance in Kashmir." Based on 22 months of ethnographic and archival fieldwork at a large bank in Indian-administered Kashmir, the dissertation research examined the everyday nature of banking and finance in a politically volatile environment. Following the technical and routine work of bankers as they labored amidst continuous strikes and curfews, the research found that daily improvisations and a sense of responsibility toward running the vulnerable local economy informed the work of employees. The research also tracked the life cycles of loans from credit appraisal to disbursement to recovery to default and found that credit and repayment cycles are deeply impacted by the local conditions (*haalat*), within which Kashmiris find it increasingly difficult to repay loans. Moving between the spaces of the bank branch, the corporate headquarters, the marketplace, the shopfront, the home, and the courtroom, the ethnography probed the making of a local conflict economy, the adjudication of credit and debt, and the ways that individuals and communities negotiate economic life in projects of self-determination and sovereignty.

Europe:

OGUZ ALYANAK, then a graduate student at Washington University, St. Louis, Missouri, was awarded a grant in October 2015 to aid research on "Fear of the Ordinary: Muslim Turks Negotiate Men's Moral Worth in the Franco-German Borderland," supervised by Dr. John Bowen. Where does a Muslim Turkish man go after a long day's work in Strasbourg? How does he decide where and how to spend his free time? In a borderland geography known for its vices, this question generates moral anxieties. As the moral pollution ascribed to the borderland bleeds into mundane contexts of ethical thinking, and sticks onto ordinary men, places, and practices, it transforms them into subjects of a moral inquiry. The inquiry revolves around two frameworks -- Islamic morals, and temptations -- that shape men's outside lives. Building on a year of fieldwork in Strasbourg, and its German neighbor, Kehl, this research asks how Turkish men reflect on these frameworks while engaging in leisure practices. It describes how they negotiate moral transgressions and come to terms with the potential consequences of their actions. The findings reveal that the struggle to be a moral person is also shaped by an emotional lack -- of being respected, loved and cared for -- that most migrant men collectively share. Their reflections suggest thinking of men's outside

lives as also a search for emotional fulfillment, which cannot be attained in other domains, such as work or home.

SVETLANA BORODINA, then a graduate student at Rice University, Houston, Texas, received a grant in April 2016 to aid research on “Governing Productive (Dis)Abilities The *Inkluzivnyi* Work Regime and Moral Citizenship in Russia,” supervised by Dr. James D. Faubion. In 2017, many actors of different professional and cultural backgrounds collaborated to drive a cultural change in Russia in matters that concern the value of disability and humanity in general. Persons with and without disabilities worked together to implement the idea that persons with disabilities (further, PWD) have highly valued “extrabilities” -- skills developed because of their disabilities. In multiplying *inkluzivnye* practices and contexts -- practices whereby PWD use their extrabilities and thus occupy a significant role in mixed collectives and contexts -- these actors see a possible solution to such problems as social apathy, mass unemployment, overconsumption, underproduction, depression, and marginalization of certain groups. This research anthropologically investigates forms of such collaborative initiatives that draw PWD of different occupations, nondisabled policy makers, business representatives, NGO workers, and other nondisabled professionals together under the umbrella of *inkluzivnye* practices. In search what these new cultural forms produce, the grantee conducted fifteen months of fieldwork in Russia seeking insight into a new conceptual constellation of disability, society, work, citizenship and humanity, to present a contrasting view of cultural dynamics and complexity in Russia against the popular overdetermined images dominant in the public imagination in the West in 2017.

DR. MARIA CASAS-CORTES, University of North Carolina, Chapel Hill, North Carolina, was awarded a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on “Cultures of Precarity: Reinventing Politics, Work and Everyday Lives in Spain.” Debates over precarity are gaining unprecedented visibility across disciplines. From labor insecurity to the existential condition of millennial capitalism as induced vulnerability, “precarity” has become a scholarly object of both empirical study as well as theoretical reflection. Still, most appraisals do not capture, nor reference, the textual production, street actions and distinct understanding of precarity unfolded by social movements organizing since the late 70’s in Southern Europe. While in English it sounds as a scholarly invention, “precarity” comes from the Latin root *prex*, which means to pray or to beg for stability in times of severe uncertainty. The term has been circulating for decades in Europe resonating among those exposed to uncertain livelihoods. A set of interconnected activist projects developed an underground lexicon able to name and criticize growing dispossession, as well as to envision possibilities, under neoliberal globalization. While largely ignored, these constellations of activist initiatives around precarity constitute the groundwork of the organizational logics and post-identity politics unfolded the recent upsurge of occupations in 2011. Tentatively retitled “Precarity Underground: Processes of Dispossession, Infrastructures of Dissent,” the book compiles the origins and the developments of social struggles mobilizing the concept of precarity, engaging their theoretical legacy and knowledge practices.

MACKENZIE CRAMBLIT, then a graduate student at Duke University, Durham, North Carolina, received a grant in October 2015 to aid research on “Wild Relations: Producing Socionatural Value in the Scottish Highlands,” supervised by Dr. Charles D. Piot. The west coast of Scotland has historically been experienced and conceptualized through idioms of wildness due to its dramatic scenery, changeable climate, and rugged terrain. In 2014, these

cultural associations were formalized in a new land classification system designating nearly a quarter of Scotland's land area as "wild." But Scotland's "wild" land is actually inhabited and actively stewarded, often by isolated rural communities whose livelihood depends on seasonal tourism. Rather than take the aesthetics of wild landscapes at face value, this dissertation seeks to understand how a character of wildness is produced and sustained. What forms of labor and love conspire in this performance? Whose efforts make wild land valuable, and for whose enjoyment? Based on sixteen months of fieldwork in a remote west coast community and wild land area, this dissertation argues that a full appraisal of wild land must account for the range of human engagements and attachments that make these areas livable.

SAMANTHA FOX, while a graduate student at Columbia University, New York, New York, was awarded a grant in April 2014 to aid research on "Eisenhüttenstadt, IM UMBAU: Imagining New Futures in a Post-Socialist City," supervised by Dr. Brian Larkin. The grantee spent sixteen months living in Eisenhüttenstadt, a city on the border between Germany and Poland founded in 1950 as a socialist utopian project. Originally called Stalinstadt, the city was planned as a steel manufacturing hub and worker's paradise. Its products would power the rise of urban centers across East Germany and its design would be a model of humane urban living. Until 1989, Eisenhüttenstadt thrived. Today, it suffers from urban blight and shifting demographics as young people leave for better lives elsewhere. At the same time, state actors and private contractors are imprinting on the city a new utopianism as they transform it into a new urban paradigm: an environmentally sustainable city that caters to an aging and shrinking population. The grantee conducted ethnographic research in Eisenhüttenstadt and archival research in Eisenhüttenstadt, Potsdam, and Berlin. The resulting dissertation asks how urban futures can be imagined when traditional engines of growth disappear. Ultimately, the study investigates how residents and city officials in Eisenhüttenstadt draw on the material and social history in which they dwell to regain hope and revitalize their city.

MARIEL GRUSZKO, then a graduate student at University of California, Irvine, California, received a grant in October 2015 to aid research on "Architecting Participation: Making Lived Models for and of Democratic Participation in Barcelona," supervised by Dr. Keith Murphy. This research project focuses on practices of "participation" in architecture in Barcelona, wherein non-experts work alongside architects to design and construct buildings and the city. Because the municipal government is increasingly invested in direct democracy, architects and residents alike fear that "participation" will become a meaningless buzzword. Simultaneously, they insist that truly participatory architecture can help residents collectively construct more democratically built and interactional forms by putting experts and non-experts on a more equal footing in collaborative design processes. This study investigates the differentiated but overlapping interactional techniques of participatory construction, autoconstruction, and participatory design in order to better understand how residents' efforts to give material form to their collective decision-making alter the practice of democratic politics in Barcelona. By examining how participants create deliberative spaces, manage the movements of construction and of collective life, and craft interventions that act on neighborhood ecologies, this dissertation will explore how architects and residents use participation in the built environment to forge new ethical and political practices, as well as to create new visions for the future of the city.

RANDEEP S. HOTH, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2015 to aid research on “Sikhism Will Be Televised: Recognition and Religion-Making amongst British Sikhs,” supervised by Dr. Arvind-Pal Mandair. Multicultural societies have been theorized to accommodate cultural difference by esteeming minority groups and their identities, inviting a “politics of recognition” by which minorities contest how they are perceived by others. Yet in practice, attempts to garner recognition are often linguistic affairs, in which groups are made sense of in particular languages or frameworks. This project entailed long-term, situated ethnographic research at Sikh television networks in Birmingham (UK) to examine the practices by which British Sikhs formulate publicly circulating presentations of Sikhism. This ethnographic exploration of the living debates, interests, and aspirations that shape British Sikh cultural production sheds light on broader questions about the nature of multiculturalism, religion, and publics in Western liberal democracies.

DANIEL L. MANSON, then a graduate student at University of British Columbia, Vancouver, Canada, was awarded a grant in October 2015 to aid research on “No Roma Land: Deportation and the Spatial-Affective Politics of Inclusion in France,” supervised by Dr. Gaston Gordillo. This project examines ethnographically the effects of a national deportation campaign on a group of Roma migrants from Eastern Europe living in Strasbourg, France. The research is situated among Romanian Roma immigrants living in a state-funded insertion camp, and a number of makeshift settlements in the urban periphery of several French cities. Romanian Roma are citizens of the European Union -- and not, strictly speaking, illegal -- yet in France many Roma face a host of administrative and punitive measures like eviction and deportation that are typically designated for foreigners. Rather than focusing solely on the violence of expulsion, this research traces the effects of evictability and illegality into the everyday lives of Roma people. From this vantage point it is possible to glimpse how Roma people continue to live their lives both through and beyond the enduring effects of their legal statuses. Ultimately this research queries the ways that Roma migrants in France understand their mobility, notions of belonging, and sense of place in relation to ongoing transformations in the EU, and therefore to contribute a critical anthropological perspective to the ongoing debates about Roma inclusion in Europe and about the contested and flexible nature of European citizenship.

HELEN M. ORR, then a graduate student at University of North Carolina, Chapel Hill, North Carolina, was awarded a grant in April 2015 to aid research on “Atrocity, Commodity, and the Sacred in Bosnia’s War Tours,” supervised by Dr. Todd Ramon Ochoa. The dissertation project approached Bosnian war tours as a post-war ethnographic site embedded in violence, history, memory, and industry. Field research was primarily conducted in Sarajevo. Field methods included participant-observer interactions on Bosnian war tours, attention to memorials, museums, and post-war visual culture, participation in daily social life, and multiple interviews. Interviews were conducted among a range of participants, including Bosnian citizens, war tour guides, tourists, tourist industry workers, as well as Serbians and Croatians who participated in war tourism. Research was also conducted along the lines of political economy, exploring post-war economies embedded in touristic activity such as war relics sold to tourists. A component of the research project utilized Bosnia’s war tours to ethnographically situate long-standing academic questions regarding the relationship between violence and the ritual construction of persons, places, or events as sacred. The fieldwork accounts for the inclusion of Bosnian war tours in the phenomenon of dark tourism and the vector of commodity that negotiates Bosnian memories of the war, which are co-created among war tour guides and tourists.

ELANA RESNICK, University of Michigan, Ann Arbor, Michigan, received an Engaged Anthropology Grant in February 2016 to aid engaged activities on “She Writes the Book of How Much We Suffer: Engaging Waste Management Research Participants in Sofia, Bulgaria.” With the Engaged Anthropology Grant, the grantee revisited her primary fieldsite of Sofia, Bulgaria to share research findings. In order to make these results accessible to all interlocutors, the findings were shared through oral presentation and video and photographic documentation. Research results were shared with four important groups: 1) Romani waste laborers in Sofia Bulgaria; 2) NGO representatives and activists; 3) politicians and policy makers; and 4) Bulgarian anthropologists and academics. The Engaged Anthropology Grant enabled sharing of findings from different aspects of fieldwork with variously situated interlocutors so that they could learn about the findings from other parts and sites of the dissertation research. The reactions, responses, and critiques from these varied populations were documented in order to share their reactions in subsequent presentations of the work with other research interlocutors. This allowed the grantee, for the first time, to systematically share perspectives from different research participants with each other. Ultimately, this resulted in a form of indirect dialogue between the diverse groups with whom the fieldwork was conducted, and made apparent the different responses and approaches to the research findings on waste management in EU-era Bulgaria.

DR. ANTHONY STAVRIANAKIS, EHES, Paris, France, was awarded a grant in October 2014 to aid research on “Freedom and Death: Modality and Value in Swiss Assisted Suicide.” Unfolding over three phases (originally planned for nine months, it was spread over eighteen) this pilot ethnographic study of the practice of assisted suicide in Switzerland engaged three principal sets of actors: 1) auxiliary actors in the medical and legal worlds who, in part, frame and render possible the activity of assisted suicide (family doctors, hospital medical staff, pharmacists, lawyers, forensic medical examiners, police officers, undertakers); 2) the companions and family of those who request assistance with suicide; and 3) the people who request assistance with suicide themselves. The study describes how different configurations of these three sets of actors are arranged so as to bring about assisted suicide in specific cases. Moreover, with respect to the last two categories of actor the study focuses on the forms, modes, and moods of narrative that can be told about it. During the study four people were followed from the start of their requests and one person was followed all the way to the event of the assisted death. Following these trajectories enabled a description and analysis of how narrative “exemplars” and “counter-examples” drawn from the lives of those involved parameterize the judgment that a person should die in such a way.

DR. JAMES VERINIS, Roger Williams University, Bristol, Rhode Island, was awarded funding in August 2015 to aid engaged activities on “Rural Greek Rebound in/of Crisis.” The roles southeastern European immigrants play in maintaining traditional rural Greek ways of life were the most remarkable aspects of the grantee’s dissertation fieldwork findings. In the Engaged Anthropology Grant proposal it was posited that official political policies would facilitate immigrant incorporation into rural development schemes. Upon reflection, the grantee felt the original proposal ignored the realities of Greek experience. Rural Greek communities are increasingly ambivalent about the state as well as the EU. The financial crisis has also undermined prospects for any rural development initiatives. In the failure to discover any interest in official legislation in 2016, from the secretary general of the Greek Ministry of Rural Development and Food to Albanian farmers, the grantee discovered solidarity networks that offset the absence of and were preferable to the official

measures originally proposed. This informal “resistance” is ubiquitous to the point that it can be identified as a sodality. Contemporary solidarity movements (“*kínisi allilegii*” in Greek) provide an array of people with such essentials as health care and food. In looking into new solidarity phenomena and visiting with some of the most evocative interlocutors in Laconia, the grantee now draws a connection between rural solidarity movements in global Greek countrysides and these other new novel networks.

ELIZABETH A. WEIGLER, then a graduate student at University of California, Santa Barbara, California, received funding in October 2015 to aid research on “The Lives We Tell: Sikh Identity and Collective Memories of the Great War in Britain,” supervised by Dr. Mary Hancock. This project focuses on the Sikh diasporic community in Britain and their participation in First World War commemorations and representations as part of nation-wide centenary events (2014-2018). Considering public historical phenomena such as museum exhibitions, day-tours, performances, and narratives, this ethnographic project investigates: 1) the salience of a Sikh-specific historical consciousness -- an individual’s relationship with and use of the past -- in the construction, maintenance, and expression of diasporic identities; 2) the mechanisms of ethnoreligious communal memory creation, maintenance, and reception through individual agents; and, finally, 3) connections between these commemorative projects and overarching concerns for non-academic collaborative authority in public history initiatives. In the new memorial spaces of centenary engagement, the assumptions, motivations, and perceptions of participating Sikh individuals come into explicit dialogue with wider public discourses of British colonial history, its legacies, and their current status as British citizens and South Asian ethnoreligious subjects. Thus, this project re-frames diasporic identity vis-à-vis its relationship with historical consciousness, primarily via a publically funded Sikh heritage group case-study, in order to contribute a theoretical process for the individual’s role in cultural memory productions.

ELVIRA WEPFER, then a graduate student at University of Manchester, Manchester, United Kingdom, received funding in October 2015 to aid research on “Living ‘Free and Real’: Eco-Communities’ Socio-Economic and Environmental Responses to the Euro Crisis in Greece,” supervised by Dr. Michelle Obeid. As financial and environmental crises contest the success of liberal policies, Greek citizens experiment with ecologically sustainable and socially just alternatives to capitalist consumption-based lifestyles through eco-communities in at least three ways. First, eco-projects are centers for research, implementation and showcasing of ecologically sustainable alternatives to capitalist mechanisms of environmental destruction. The capitalist enterprise has brought with it unique resource depletion and environmental degradation of global dimension. In Greece, eco-projects experiment with alternative forms of food production and consumption, through small-scale organic agriculture and the promotion of veganism as an alternative to these trends. Second, communal lifestyles allow experimentation with socially just alternatives to capitalist lifestyles through personal social relations and hospitality. A culture of hospitality in Greek eco-projects opposes anonymous exchange relations of capitalist society through the creation of meaningful bonds between strangers. Third, a re-evaluation of lifetime contests consumption-based lifestyles by creating value outside the labor force and by dismantling society’s dominant work/leisure paradigm. Thus, personal temporalities, rather than labor-dictated relations, guide everyday life at Greek eco-projects. Taken together, these three aspects constitute important responses to some of the European and global challenges of the 21st century.

LAUREN WOODARD, then a graduate student at University of Massachusetts, Amherst, Massachusetts, was awarded a grant in April 2016 to aid research on “The Politics of Return: Resettlement, Development, and Nostalgia in Post-Soviet Russia,” supervised by Dr. Julie Hemment. This dissertation examines the tensions in Russia’s migration policies between exclusion and inclusion against a global backdrop of rising nationalism and anti-immigrant sentiments in Europe and the US. While recent scholarship on migration has highlighted how governments have sought to restrict population movement, this project examines the politics of migration from another perspective. Through Russia’s Resettlement of Compatriots Program, state officials seek to attract, rather than repel, immigrants by expanding citizenship to include those who broadly identify themselves as aligned with Russia’s interests. Mobilized by state discourses of homeland, ethnic Russians and Russian speakers are “returning” to Russia through this program that promises financial assistance and a Russian passport. Based on eleven months of fieldwork in Moscow and Vladivostok, this study takes the resettlement program as an entry point for examining notions of race in debates about migration and citizenship in Russia. Who is included and who is excluded in conceptions of Russian citizenship? And how do these predeterminations of citizenship play out in everyday interactions between Russians and immigrants? By examining Russian migration policies and how they are lived, the grantee investigates the uneasy relationship between national narratives built on multiculturalism and the national security and anti-immigrant rhetoric of this moment.

Latin America and the Caribbean:

HECTOR BELTRAN, then a graduate student at University of California, Berkeley, California, received funding in April 2015 to aid research on “Disenchanted Hacking: Technology, Startups, and Alternative Capitalisms from Mexico,” supervised by Dr. Charles L. Briggs. Between July and December 2015, data was collected on recruitment, public pitches, and social networking of hacker-entrepreneurs in Mexico. Moving mainly between two research locations, Mexico City and Xalapa, the researcher used a mixed-methods approach that included classic anthropological methods (participant observation, in-depth and semi-structured interviews) and a participatory method the researcher dubbed “social network metadata analysis,” which uses graphic visualization. By attending over 20 hackathons and spending time at co-working spaces in multiple research sites, focused participant observation was conducted with teams whose startups projects aimed to resolve some of Mexico’s most challenging systemic issues, especially violence, poverty, and corruption. The analysis of data collected is being incorporated into a dissertation that explores the imaginative investment (by both citizens and state entities) in “hacking” as it relates to nation-making and middle-class aspirations. To tease out the tension between the “hacker” and the “entrepreneur,” the dissertation will highlight how research participants operate within an economy of appearances to reconfigure market logics of competitiveness, agility, and speculation in order to create complex networks across diverse, seemingly contradictory social domains.

DR. LUCAS BESSIRE, University of Oklahoma, Norman, Oklahoma, was awarded a Fejos Postdoctoral Fellowship in Ethnographic Film in October 2014, to aid filmmaking on “The Payipie Ichadie/New World Collaborative Film Project.” The Ayoreo Video Project focused on collaborative video-making with Ayoreo-speaking people, members of a small, recently contacted, Indigenous group of the Bolivian and Paraguayan Gran Chaco facing several immediate threats to their lives, land, and dignity. Working in partnership with Ayoreo

communities in Paraguay and the pioneering Indigenous media collective, Video Nas Aldeias, the project resulted in four feature-length films, which are imagined as stand-alone but mutually referential chapters. The films include the first three Ayoreo-made videos as well as an experimental ethnographic documentary about the process of video creation. Together, the quartet explores how video technology allows Ayoreo to tell their own stories, catalyzes new ways of relating to themselves and the world, and opens space for cross-cultural dialogue in a context of extreme violence and marginality. At the same time, the videos offer Ayoreo a technology for speaking back to previous representations of their humanity by outsiders. In such ways, the project brings a decade of ethnographic fieldwork full circle and opens future possibilities for collaboration, research, and advocacy.

DR. CARWIL BJORK-JAMES, Vanderbilt University, Nashville, Tennessee, received an Engaged Anthropology Grant in August 2015 to aid engaged activities on “Public Space, Self-Organization, and Indigenous Values in Bolivia’s Urban Movements.” This engagement project returned knowledge and perspectives, as well as first-person oral histories and photographs, to the grantee’s field site in urban Bolivia. It followed up on a 2010–11 field research project on the urban protests that have played a vital role in 21st century Bolivian politics, upending neoliberal economics and the long-enduring exclusion of indigenous peoples from government. By focusing on social life as experienced through the human body, the meanings attached to place, and social movement practices, the study explains how race and power are lived and changed through protest. During November 2016, research findings were presented to Cochabamba’s urban grassroots movements and scholarly community. At an academic presentation at the Centro de Estudios Superiores Universitarios, the grantee discussed how this work interprets space-claiming urban protests as a powerful interruption of commerce, and an intervention into the politics of urban space. In a community conversation hosted by the Documentation and Information Center of Bolivia, over thirty activists and academics discussed questions of movement self-organization around a contrast between “dense” and “nimble” organizing models. Finally, the grantee produced and distributed copies of a booklet, *Voices and Visions of the Sovereign Street*, which highlights participants’ own words on protest, organization, and indigenous-influenced political visions.

DR. ADRIANA BORDA-NINO, an independent researcher in Bogotá, Colombia, was awarded an Engaged Anthropology Grant in August 2016 to aid engaged activities on “Healing Trajectories: Engaging Andean Indigenous Healers’ in the Promotion of Women’s Rights.” The workshop funded by the Engaged Anthropology Grant aimed at: 1) disseminating doctoral research results; and 2) discussing and devising its applicability amongst key members of indigenous and peasant communities in the Bolivian Andes, who are in charge of intervening in the aftermath of events of incestuous sexual violence against women. A two-day workshop was conducted with the participation of thirteen traditional medicine practitioners from the Bolivian Andean region -- the area where judicial, psychiatric, community, and traditional medicine discourses, practices, and experiences in relation to incestuous violence were studied as part of the grantee’s research.

LAURA B. CARTER, then a graduate student at City University of New York Graduate Center, New York, New York, received funding in April 2015 to aid research on “Embodied and Inscribed – *Gwoka*: Guadeloupean Social Movement and UNESCO Intangible Cultural Heritage of France?”, supervised by Dr. Vincent Crapanzano. This interdisciplinary project analyzes, through participant observation, interviews, and oral histories, the shifting cultural politics and history-making practices of the non-sovereign French overseas department of

Guadeloupe. It interrogates the relationship of politics and aesthetics as they have recently intersected in the Guadeloupean Afro-Creole drum-dance practices of *Gwoka*. *Gwoka*'s dynamic complex of forms serves as arena for studying the dense network of negotiations around the memory/history of slavery and French colonialism. This project pays close attention to the historical contexts within which the cultural practices of *Gwoka* evolved -- to their inscribed, as well as oral and embodied repertoires. It demonstrates the continuities as well as novel ways *Gwoka* is presently being "translated" and projected into the Guadeloupean and French public spheres. It analyzes both *Gwoka* charged with an aesthetics of politics (through social movement actions and discourses), and *Gwoka* serving a politics of aesthetics (through "intangible heritage" negotiations, activities, and intellectual production). These most recent iterations serve as points of entry into an ethnographic examination of the ways *Gwoka* practitioners and cultural stewards guide Guadeloupe's conflicting artistic and social memory practices, as well as its current envisioning and embodying of social and political possibilities.

JULIE CHAPARRO-BUITRAGO, then a graduate student at University of Massachusetts, Amherst, Massachusetts, was awarded funding in April 2015 to aid research on "The Promise of Empowerment: Memories, Conflict, and the Cases of Forced Sterilization in Peru (1996-2000)," supervised by Dr. Thomas Leatherman. Former Peruvian president Alberto Fujimori announced the creation of the *Reproductive Health and Family Planning Program 1996-2000* during the presidential inauguration discourse in 1995. The stated goal of this program was guaranteeing low-income families access to free contraceptives to determine the size of their families, and to enable women to control their bodies and reproductive lives. The optimism did not last long though, as news about sterilization abuses began to appear in newspapers in 1996. The Ombudsman's office reported in 2002 that more than 200,000 low-income, peasant, and indigenous women had been sterilized in the span of the four years, many of whom were bribed, deceived by health care providers, and in some cases forcibly sterilized in health centers. Two decades have passed and this event is still the subject of controversy in Peruvian political life. This research explores how this event has been simultaneously made visible and (il)legible by looking at the how circulating discourses, knowledges, and actors contribute to the production of these contradictions. This research reveals that the controversy stems from the multiple ways in which the human rights framework is mobilized for making claims to and by the government. While it provides a legal apparatus to women's organizations and activists to make legal claims to the government, the denial of the judiciary signal the limits of human rights as power imbalances leave this framework inoperative.

DR. NICHOLAS J. D'AVELLA, Cooper Union for the Advancement of Art & Science, New York, New York, was awarded a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on "Concrete Dreams: Ethnographies of Practice and the Lives of buildings in Post-Crisis Buenos Aires." The Hunt Fellowship supported progress toward completion of a book manuscript, "Concrete Dreams: Practice, Value, and the Built Environment in Post-Crisis Buenos Aires." The book is an ethnographic study of a construction boom in Buenos Aires following Argentina's economic crisis in 2001. Based on over two years of fieldwork with real estate investors, architects, and neighborhood residents, it describes how the production of buildings is negotiated through economic, artistic, and political worlds. In the years following Argentina's latest economic crisis, construction was driven by the redirection of personal savings out of banks and into real estate. New forms of financing construction have led to significant changes in architectural practice and neighborhood life. As small investors sought new ways to save their savings,

architects struggled to remain true to their art, and neighborhood residents organized to limit the construction that was reformatting their neighborhoods and their lives. *Concrete Dreams* traces the divergent forms of value that these communities hold in buildings by attending to the tools through which they are worked on in distinct communities of practice. It argues that understanding struggles over buildings requires looking beyond literal concrete to the variety of materialities implicated in the construction of the built environment. To do so, the book pays special attention to buildings' appearance in investment portfolios and market analyses, architectural drawings and models, in urban planning codes, and the discursive tactics of neighborhood political movements. By placing these practices at the center of analysis, it demonstrates how historically sedimented, documentary practices make divergent forms of value relevant to struggles over the futures of buildings and the worlds of which they are a part.

DR. HILARY PARSONS DICK, Arcadia University, Narberth, Pennsylvania, was awarded a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on "Words of Passage: Ethical Practice and the Imagined Lives of Mexican Migrants." The resulting manuscript (under contract, University of Texas Press) explores how the imagined lives of migrants fundamentally shape processes of national belonging and socioeconomic mobility in Mexico. Focused on the lives of people affected by migration but who themselves do not migrate, the book shows that visions of migrant life produce counterpoints for one's present life. The principal way people imagine these counterpoints is in talk about migration—or "migration discourse." The book's central insight is that the production of counterpoint lives in migration discourse is an interpellative practice through which Mexican migrants and their relations navigate and rectify inequalities of national belonging at home and abroad. There are also two forthcoming articles based on the same research. One is "Una Gabacha Sinvergüenza/A Shameless White-Trash Woman" (*American Anthropologist*, June 2017). It argues that the production of ethico-moral assemblages relies on interdiscursive processes through which actors lay claim to multiple forms of personhood. The other article is co-authored with Lynnette Arnold: "From South to North and Back Again" (*Language and Communication*, fall 2017). It argues that North and South are semi-stable shifters that interweave relationships across domains, from family to nation-state.

JOHN DOERING-WHITE, then a graduate student at University of Michigan, Ann Arbor, Michigan, received a grant in October 2015 to aid research on "Violence and Care in Transit: Infrastructures of Undocumented Migration through Mexico," supervised by Dr. Jason De Leon. This project examines shifting relations of solidarity and security along the Central American migrant trail through Mexico in an era of intensified immigration enforcement and militarized policing of organized crime. Moving between participant observation in migrant shelters and workplace ethnography in working-class communities throughout Mexico, it demonstrates how migrants and those who assist them negotiate state and nongovernmental humanitarian frameworks, paying close attention to how objects that migrants carry with them shape care practices and sustain various spaces of hospitality and recovery. In doing so, this research traces shifting moral economies of humanitarianism and human smuggling to examine how intersecting politics of violence and care in spaces of transit inform understandings of recovery, illegality, and policing in the context of widespread human displacement across national borders.

DR. KRISTINA LYONS, University of California, Santa Cruz, California, was awarded a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on "Decomposition as Life Politics: Soil Practitioners and Vital Spaces in the Colombian

Amazon.” Fellowship funding supported completion of the grantee’ first book project, “Decomposition as Life Politics: Soil Practitioners and Vital Spaces across the Andean-Amazonian foothills of Colombia.” This project is based on three years of fieldwork conducted between 2008-2011 in the capital city of Bogotá and the southwestern Amazonian state of Putumayo. The project moves across laboratories, forests, gardens, and farms to weave together an ethnography of two kinds of practitioners -- state soil scientists and small farmers -- who attempt to cultivate alternatives to illicit crops and the militarized, growth-oriented development paradigms attempted to substitute them. During the fellowship, the grantee significantly revised five chapters of the manuscript and wrote a new conclusion and preface, and is currently working on finalizing the concluding chapter and editing the entire document. The manuscript will be submitted to Duke University Press for publication in the book series, *New Ecologies of the 21st Century*.

DR. KATHRYN MOELLER, University of Wisconsin, Madison, Wisconsin, was awarded a grant in April 2015 to aid research on “‘The Education Business’: The Corporatization of Public Education in Brazil.” This research project examines how corporations and private foundations are investing in public education through the interrelated discourses of educational equity, investment in human capital, and corporate social responsibility. To examine this phenomenon in the context of public education in Brazil, this study focuses on how in a system -- marked by long histories of racial, gender, class, and geographic-based disparities -- corporate, state, and civil society actors negotiate corporate and private influence in education. The observations and interviews focus on understanding how unequal corporate, state, and civil society actors, (including educators, administrators, nongovernmental organization workers, employees of the secretariats and ministry of education, and corporate and private foundation staff) negotiate goals, values, narratives, resources, and expertise in public education. The study demonstrates how the boundaries of the corporate form expand into new public spheres, and illuminates the intended and unintended effects of corporate and private foundation influence in education on curriculum, pedagogy, teacher training, and the social relations of education. In doing so, the project creates a foundation for understanding how state-society-corporate relations are transformed in socio-cultural and political economic landscapes marked by deep racial, gender, and class inequities.

FERNANDO MONTERO, then a graduate student at Columbia University, New York, New York, was awarded a grant in October 2016 to aid research on “Militarization and Extraction in the Afro-Indigenous Miskitu Coast of Nicaragua,” supervised by Dr. Claudio Lomnitz. While the recent mapping and titling of Afro-Indigenous territories in the Moskitia region of Nicaragua and Honduras were officially portrayed as fostering the conditions for a meaningful Afro-Indigenous “autonomy,” the process has been accompanied by the militarization of Miskitu coastal villages; the aggressive co-optation of newly formed Indigenous territorial governments by the ruling parties of both countries; and the settlement of Moskitia territories by Nicaraguan mestizo cattle ranchers and Honduran drug traffickers. These three contemporary phenomena represent three different forms of coloniality within national, so-called postcolonial orders: mestizo settler colonization of Afro-Indigenous lands mediated by government officials; indirect rule of Afro-Indigenous territory by means of political and economic co-optation; and Nicaraguan and Honduran military occupation. This dissertation examines the multifarious relationships between all three colonial forms, focusing on specific ways in which they either enable or clash with each other. The research shows that one of the pivotal developments in the Moskitia during the last decade has been the emergence of a small Miskitu middle class of public servants whose political

intermediation is grounded on the social networks within which they conduct their work and the resources to which they have access in their particular territories. Their central role in the enactment of colonial governance, and their attentiveness to local knowledge, gives their political intermediation an unmistakably Miskitu bent that transfigures colonial forms irrevocably.

ROY ELLIOTT OAKLEY, then a graduate student at University of Edinburgh, Edinburgh, United Kingdom, received a grant in October 2015 to aid research on “Counting Fingers, Quantifying Forests: Numbers, Translation and Guyanese Eco-Politics,” supervised by Dr. Casey High. This research began as a study of how Waiwai people in Masakenyarī, an indigenous village in southern Guyana, enact, contest, and translate different Waiwai language and scientific numeracies in their everyday lives as “managers” of an indigenous protected area. In addition to focusing on numeracy and local environmental management, the project examined how culturally specific understandings of “singular” and “multiple” connect to Waiwai notions of personhood and social and ecological transformation. Speaking with local leaders and community rangers revealed that, although quantitative data collected for conservation management was highly valued, it was not translated into Waiwai or interpreted in relation to local numerical concepts. Over the course of fieldwork, plans to incorporate the Waiwai protected area into Guyana’s national system stalled, suspending the projects and salaries associated with conservation. Nonetheless, for people in Masakenyarī, conservation was essential to “opening” their village for cultivation and human residence as well as bounding their surrounding lands as a protected area. By collecting local narratives of conservation, ongoing consultations, and expectations for the future, the researcher was able to examine ethnographically how Waiwai desires to open and bound their social relations and lived spaces are interconnected and embedded in national political economic processes.

RAPHAELLE RABANES, then a graduate student at University of California, Berkeley/San Francisco, California, was awarded funding in April 2015 to aid research on “Reinventing Therapeutic Techniques: An Ethnography of Care and Rehabilitation in Guadeloupe,” supervised by Dr. Stefania Pandolfo. Retitled “Postcolonial Repair: Bodies, History, and Therapeutics in Guadeloupe,” this research focuses on the impact of history on bodies, and brings attention to the dynamics of repair in postcolonial times. Drawing on sixteen months of ethnographic fieldwork in Guadeloupe, French Caribbean, this study explores what it entails to move, speak, and remember in the aftermath of colonialism and slavery. It looks at how traces of history are lived, embodied, and mediated in everyday life. Following the relationships of patients and therapists in stroke and brain injury recovery, it strives to place them in the historical landscape of Guadeloupe. In order to do so, it links practices of rehabilitation to explorations on balance and near-fall in *gwoka*—the Guadeloupean drumming and dance tradition. It also reflects on how legacies of suffering are addressed today, by paying attention to how physical resurgences of history are addressed in the debates around slave cemeteries. It explores how Guadeloupeans develop “postcolonial repair,” strategies to address and mend historical presences and structural inequalities through their embodied practices. It argues for an understanding of repair in the Caribbean, and more widely, in the postcolonial world, as a deep reworking of the relationship with the horizon of life drawn by history.

DR. ANDREW RODDICK, McMaster University, Hamilton, Canada, received funding in October 2014 to aid research on “The Proyecto Ollero Titicaca Sur: Community, Constellation and Genology in a Bolivian Potting Community.” The Proyecto Ollero

Titicaca Sur (P.O.T.S.) is a multi-disciplinary project exploring the situated learning of craft production through time and space. The Wenner-Gren funded phase of this project drew on ethnographic, archaeological, and historical research methods to explore the production of quotidian wares in and around Chijipata Alta, Bolivia, and distribution in local and regional markets. Production variation was traced through structured interviews and video recording of potters in Chijipata Alta and neighboring villages as they quarried clays, shaped vessels in their patios, and fired vessels in weekly open firings. Consumption was examined by following pots to markets and fairs, and through interviews with vendors. Archival work suggests that pottery production extends back at least to the late 19th century, a period of expansion of the hacienda system in the northern altiplano, and one associated with changing learning patterns in rural Bolivia. Material traces of this learning is seen both in the macroscopic and microscopic (petrographic) traces of these objects, and across the landscape, in ash mounds and abandoned adobe buildings. Although laboratory analysis and archival work is ongoing, a series of publications are in preparation that present the sociohistorical dynamics of this community and broader constellation of practice.

MARY ELIZABETH W. SCHMID, then a graduate student at University of Kentucky, Lexington, Kentucky, received a grant in October 2015 to aid research on “Global Farming Families of Southern Appalachia and the Mexican Bajío,” supervised by Dr. Ann E. Kingsolver. According to the 2012 U.S. census of agriculture, the overall number of family farms in the US is declining and yet, in southern and western states, the number of Latino family farm owner-operators is rising. Preliminary research shows that Mexican-American farming families are part of this phenomenon as contributors to the fresh-market produce industry in southern Appalachia, working at a variety of industry jobs, including running their own enterprises. This multi-sited project investigated how members of a binational kin group conceptualize and draw on “family” relations and temporal-spatial strategies to organize their agricultural enterprises in southern Appalachia. The study found that members of this Mexican-American kin group work cooperatively as coalitions within the fresh-market produce industry in the southeastern US and the basic grains industry in the Mexican Bajío. They do this through coordination strategies that spread risk and responsibility. The evidence suggests that women play central organizing roles in their kinship networks and their family farming enterprises in and across multiple political economies in North America. This ethnography counterconstructs stereotypes of Latinos’ roles in southeastern U.S. agriculture and contributes to public policy debate concerned with transforming food systems in the Americas to make marketshare more equitable.

ELENA M. SESMA, then a graduate student at University of Massachusetts, Amherst, Massachusetts, received funding in October 2015 to aid research on “The Political Work of Memory in Collaborative Caribbean Archaeology,” supervised by Dr. Whitney Battle-Baptiste. This research project investigated the collective memory around a former 19th century plantation landscape in the Bahamas and asked how contemporary local and descendant communities make sense of their relationship to the land and to each other. In 1871, the last owner of the Millars Plantation Estate on Eleuthera, Bahamas, left the property to the descendants of her former slaves and servants. That descendant community maintains their right to the land today, despite recent legal disputes with developers who have attempted to gain title in Bahamian courts. This project emerged out of collaborative work with island-based, community organizations and centered on understanding the history of Millars Plantation. Combining ethnographic and archaeological methods, this research focused on how individual actors and collective groups work to create and maintain a collective

memory of the historical and contemporary cultural landscape. By overlaying ethnographic data onto an archaeological landscape, this work revealed how local and descendant communities have continuously reinterpreted and reimagined the former plantation landscape and its surroundings. Using a collaborative and community-based approach to this ethnographic archaeology project, the research has also revealed how and why small, rural Caribbean communities might negotiate and activate a memroyscape for political and economic purposes.

JENNIFER TROWBRIDGE, then a graduate student at New York University, New York, New York, was awarded funding in October 2015 to aid research on “Speaking for the Dead: Intersections between Forensic Science, Violence, and Memory in Transitional Justice Colombia,” supervised by Dr. Sally Merry. This ethnographic research explored the social and political circumstances in which forensic investigations were conducted in Colombia as the country struggled to transition from more than fifty years of internal war to a relative state of peace. Negotiations between the Colombian state and the long-standing leftist guerilla organization, the FARC, opened increased space for forensic teams to exhume and identify dead bodies, determine cause of death, and return remains to families for reburial. Focusing specifically on wartime violence that constitutes human rights violations, the study examined how bones are made to “tell their stories” in Colombia by three contrasting groups of social actors, namely: 1) forensic scientists, in particular forensic anthropologists and archaeologists; 2) relatives of the deceased and wartime “disappeared” (those who went missing and are presumed dead); and 3) criminal investigators of the Colombian state. By observing forensic science practices that identify the remains of people who were killed in political violence, research was able to shed light on a number of disjunctures that exist within criminal and forensic casework in Colombia. Forensic teams struggle to balance their legal obligation to provide evidence for war crimes trials on the one hand, and their moral obligations to bring closure to victims’ bereaved relatives, on the other.

DR. JULIE VELASQUEZ RUNK, University of Georgia, Athens, Georgia, received a grant in April 2015 to aid research on “Entangled Landscapes of Loss: Emotion, Identity, and Territoriality Post Rosewood Logging in Panama.” This field research addressed how indigenous Wounaan understand relational networks of loss post rosewood logging in eastern Panama, and how that relates to identity and territoriality. Participant observation, semi-structured interviews, and landscape walks with head-mounted video cameras were used during eight months of research in 2015 and 2016. Initial findings indicate that rosewood logging has precipitated altered emotional articulations with local landscapes, which were heightened by vast 2016 dry season fires fueled by the El Nino Southern Oscillation. Additionally, logging catalyzed renewed efforts for forest governance, with initial findings demonstrating changes to both state and Wounaan territorial strategies. This research furthers scholarship on the ecologies of relation by focusing on loss, and also contributes to political ontology, emotional geographies, anthropology of loss, and ethnography of the isthmo-Colombian area.

Middle East:

HAYAL AKARSU-KARPUZCU, then a graduate student at University of Arizona, Tucson, Arizona, was awarded funding in October 2015 to aid research on “‘Social Policing’: Remaking Security and the Social in Turkey,” supervised by Dr. Brian Silverstein. This

research examines changing practices of security in Turkey through a study of “social policing” -- a group of policing techniques and apparatuses that are mobilized to “reform” the police. The study takes up social policing as an anthropological question to understand securitization as a process through which “social,” “natural,” and “emotional” aspects of life are made into domains with security concerns and implications. The General Directorate of Security in Turkey went through major transformations as part of “democratization” and “good governance” aspects of European Union entry negotiations. During fieldwork on these social policing practices between 2015-2017, however, the role of the police in Turkey also involved spectacular violence accompanied by a more suffused atmosphere of threat, fear, and general “insecurity.” The research has found that “social policing” not only involves an effort by police to change their institutional image and culture, but also refers to a set of new governmental technologies that aim to shape the way ordinary citizens behave and experience themselves, the state, and security. Police-citizen encounters are a crucial site for understanding how dynamics of citizenship, power, security, and governance are constantly reflected upon, reworked and challenged.

SULE CAN, then a graduate student at Binghamton University, Binghamton, New York, was awarded a grant in April 2015 to aid research on “The State and the City: Ethno-Religious Conflict and Political Change at the Turkish-Syrian Border,” supervised by Dr. Thomas M. Wilson. The Syrian Civil War has displaced millions of Syrians since 2011 and transformed Turkish-Syrian borderlands after the influx of Syrian refugees. Antakya, which was annexed from Syria by Turkey in 1939, hosts approximately 400,000 Syrian refugees today and includes a significant Arab population who historically identifies with the Syrian state. This project focuses on first, increasing sectarian and ethnic polarizations in the border province of Antakya in Turkey by looking at how the Syrian refugees and local ethno-religious groups in the city grapple with the transformation of the city since the beginning of the Syrian Conflict. Second, it explores the shift in the political landscape as ethno-religious identities become more politicized through an examination of the ways in which “Syrianness” and sectarianism are manifested in the public life of Antakya. It demonstrates how Syrians’ encounters with the Turkish state reveal the failure of governance and corresponds with the larger Turkish government’s incoherent foreign and border policy. Finally, this project intervenes in the refugee studies by exploring how a focus on refugees in isolation from places and states’ border regimes runs the risk of overlooking other relevant aspects, such as spatial, social, and political boundaries with respect to state effects.

NADA EL-KOUNY, then a graduate student at Rutgers University, New Brunswick, New Jersey, was awarded funding in April 2016 to aid research on “Infrastructure, Sovereignty, and Collective Action in Rural Egypt,” supervised by Dr. Becky L. Schulthies. This dissertation project illuminates the role of infrastructure in shaping collective mobilization and the instantiation of sovereignty and rights outside of Egypt’s city centers. By moving away from urban public discourse, this project investigated the material-affective mobilization processes in two Egyptian Nile Delta governorates, Al-Buhayrah and Al-Daqahliya, in response to state neglect. The contestations between landowning elites, state bodies, and the *fellahin* (peasantry) over land and infrastructure projects like roads, irrigations canals, and electric plants, serves as a central node through which to study state policies and collective mobilization in response to these contested and preferential policies. Infrastructure in this project denotes the relational process between the material world of roads, buildings, and funding networks, to the immaterial world of experience, communicative practices, and social networks. By studying rural communities’ contesting sovereignties, this research decentralizes urban centers of control and narrative production

that has left rural Egypt largely under-represented.

BRADFORD J. GARVEY, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded funding in April 2015 to aid research on “The Gift of Rule: Political Legitimacy and Arab Tribal Arts in the Sultanate of Oman,” supervised by Dr. Jane C. Sugarman. This research project documented how local understandings of legitimate authority and the public collective performance of praise poetry function as a system of reciprocal exchange between rulers and the ruled in the Sultanate of Oman. Historically, this system obliged communities to recognize good deeds performed by leaders (promoting peace, wise arbitration, and generosity), encouraged leaders to pursue them, and mediated relationships between autonomous communities. In the contemporary authoritarian context, this study argues that this system continues to function, but its historical function has been undermined and depoliticized due to state centralization efforts. During new public national holidays, groups perform praise for the Sultan because cultural notions of leadership and the duty to praise good deeds still operate, but all of this praise is now directed at the Sultan, rather than at tribal, religious, or regional leaders. These performances, sponsored by the government, are then portrayed as emblematic of their internal legitimacy and the richness and uniqueness of Omani cultural heritage on the international stage. This system of exchange operates alongside sources of globalized legal authority that are associated with state governance, development, and welfare policies. These twinned sources of authority are differentially applied by the Sultanate to maintain its rule.

NEMAT-ALLAH KHALIL, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in April 2015 to aid research on “Media War: Emerging Expressive Cultural Practices in Contemporary Egypt,” supervised by Dr. Kelly Askew. Many young Egyptians no longer watch television; they critique official media outlets and private satellite channels for being government mouthpieces. Unlike previous generations, Egyptian youth do not trust the information provided by such channels and actively shun their programming. While several young people seek out new forms of media for information and entertainment, others have mounted what they call a “media war” against mainstream Egyptian channels, opting to produce alternative content themselves, while using the Internet to disseminate their work. Building on anthropology’s interest in expressive cultural practices, this project asks: what alternative media and expressive practices are emerging in contemporary Egypt? How are young cultural producers reconfiguring social space and political practice? This project is situated in an ethnographic exploration of alternative media production companies in Cairo, Egypt, and specifically examines who young cultural producers are, what they are making, and how they are generating a virtual public. Linking the practice of cultural production to anthropological questions about social process and social relations, this study aims to highlight the complex relationship between expressive culture and the exercise of power.

COLIN McLAUGHLIN-ALCOCK, then a graduate student at University of California, Irvine, California, was awarded funding in April 2016 to aid research on “Art-Space: Creative Remakings of Amman’s Communal Geography,” supervised by Dr. Victoria Bernal. Funding supported a year of ethnographic fieldwork from September 2016 to August 2017, which studied artists’ spatial practices in Amman, Jordan, to examine the relationship between aesthetic and spatial aspects of urban politics. Research included extended participant observation in Amman’s art scene, 70 interviews with artists and others connected to the scene, and archival research focused on the historical development of

Amman's art practices and institutions. Data gathered through these activities traced artists' uses of urban space and also documented how extended networks of social relations are mobilized through artistic activity. This leads to a stronger understanding of how artistic practice structures urban space, and how this relates to broader patterns of urban change and contestation.

DR. CEREN OZGUL, then a postdoctoral fellow at University of Michigan, Ann Arbor, received a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on "Converting Back to Armenianness: Normalization, Tolerance and Secularism in Turkey." The book manuscript is an ethnographic investigation of recent cases of conversion from Islam to (Armenian) Christianity in Turkey. It presents a framework for analyzing how political agency, legal responsibility, and conditions of belief are produced through the legal codification and cultural formations of religious freedom. Accordingly, it draws critical attention to the diverse processes of formation of religious and secular subjectivities through "double conversion:" first, conversion from Islam to Christianity; and second, conversion from a majority status to that of a religious minority. While focusing on return conversions in Turkey, the book aims to develop more general insights regarding secularism and ethno-religious difference, both in Turkey and within the broader scholarship on Muslim and post-colonial contexts. It also aims to contribute to recent anthropological efforts to interrogate how religious freedom is constituted in the greater context of academic scholarship and bring ethnographic insights to bear directly on some of the most pressing issues within democratic practice today.

HANDE SARIKUZU, then a graduate student at Binghamton University, Binghamton, New York, received funding in April 2015 to aid research on "Bargaining for Helâl Justice: Rights, Compensation, and Reconciliation in Dersim, Turkey," supervised by Dr. Thomas M. Wilson. This project examined the relationship between material value, moral debt, and legal repair within the contradictory contexts of reconciliatory justice in Turkey, to resolve the decades-long conflict between the Turkish nation-state and its oppressed Kurdish minorities. The research focused on the cultural expressions of claiming legal rights, recognition, and repair for three historical grievances in the Kurdish-Alevi province of Dersim in the 1930s, 1990s, and 2000s -- the devastating legacies of which have forged the contemporary political identity of the region. The central question was the problematization of helâl justice discourses, which had been foregrounded in the public debates on peace and reconciliation since the first democratic "opening" in 2009. Overall, this research revealed the relationship between money, morality, and memory that merged the religious (faith) and the mundane (finance) in matters of public policy, such as the restitution of rights and the mending of social relations. It also revealed the inherent contradictions of the neoliberal and Islamist policies of reconciliation in Turkey, by unpacking helâl justice as a historically embedded, cultural expression of claims-making, subjectivity, and reciprocity.

North America:

MONICA BARRA, then a graduate student at the City University of New York, New York, New York, received a grant in 2015 to aid research on "Race, Restoration, and the Disappearing Geographies of Southeast Louisiana," supervised by Dr. Jeff Maskovsky. This project explores the effects of coastal land loss and restoration efforts on the racial geography of the lower Mississippi River Delta region. Funding supported eighteen months of ethnographic and historical research among coastal geologists, engineers, and

communities of color living in Plaquemines Parish, Louisiana. Research included attendance at over fifty coastal planning meetings; thirty ethnographic interviews with key scientists and community leaders; ten life histories with community organizers; and ethnographic observation of day to day interactions among groups. Initial findings suggest that while scientists and coastal planners frame environmental issues in terms of geophysical processes, residents impacted by land loss and land rebuilding projects understand the work of predictive models, expertise, and movement of sediment and water constitute the terrain of social and racial justice. Ongoing analysis will focus on the ways geographic and racial inequality are understood in relation to decisions about managing land and water and the political life of scientific expertise as it defines the direction of future coastal planning.

CHRISTOPHER BAUM, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded funding in April 2015 to aid research on “Regulating Sex: Labor, Technology and the Shifting Politics of Adult Film Production in California,” supervised by Dr. Setha Low. Over the past several decades, the pornographic industry in Los Angeles has transformed into a booming multi-billion dollar enterprise, hosting over 600 production companies and a labor force that exceeds 6,000. Yet as this industry has rapidly expanded, the politics of pornography have also shifted. For over a century, the primary social and political debate around pornography concerned censorship and the control of sexually “obscene” material. Now, as adult film has taken root as a culturally and economically significant industry in the United States, debates have shifted away from questions of censorship, and instead concerns about regulating work, the body, and technology have become the symbolic sites where notions of sexual acceptability are playing out. Drawing upon thirteen months of ethnographic fieldwork in Los Angeles County, this research explores political issues impacting workers in this industry, including struggles over health and safety, emergent forms of financial regulation, and the problems and promise of new technological adaptations. It engages with a variety of cultural producers including industry professionals and stake-holders to explore how emergent technologies and forms of bodily regulation in the adult film industry are reconfiguring broader understandings of sexuality and sexual labor in the United States.

JEFFREY P. BRISTOL, then a graduate student at Boston University, Boston, Massachusetts, received a grant in October 2015 to aid research on “Islamic Law in the United States: Co-Operative Pluralism,” supervised by Dr. Shahla Haeri. Research involved extensive observation at Islamic community centers, interviews with congregants, imams and other Muslim scholars, research into court records as well as observation of ongoing disputes regarding Islamic law in the American legal system. This project inquired what Islamic law means to individuals and how organizations help individuals to realize that meaning. A major focus of this research was understanding how the Islamic legal order intersects with the American legal system and what that means for various forms a secularism both in the US and abroad. As a result of this interest, the project situated Muslims within a legal community that was both local to specific Islamic centers -- as well as regional, national, and even international -- through their involvement with various organizations. This research showed that such institutions are not just broad geographically, but culturally as well, involving interfaith exchange with non-Muslim communities in addition to their Muslim counterparts. It also emphasized the compatibility of Islam and a liberal democracy as long as the rule of law governing the state tolerates a measure of legal pluralism and recognizes the right of individuals to order their personal lives.

ORISANMI BURTON, then a graduate student at University of North Carolina, Chapel Hill, North Carolina, received funding in April 2015 to aid research on “Taller than the Wall: The Politics of Knowledge Production in New York State Prisons,” supervised by R. Charles Price. This research examines how multiple, loosely affiliated groups of imprisoned and formerly imprisoned activists are engaged in a protracted struggle against the inhumanity of prisons in New York State. The grantee for this project conducted twelve months of in-depth participant observation with formerly incarcerated activists, as well as families of incarcerated people, and current and former prison workers in both urban and rural contexts. During this fieldwork the grantee completed four focus groups and interviewed 42 subjects, as well as exchanged over 60 letters with currently incarcerated activists. Archival research was conducted in eleven institutional repositories as well as in the personal archival collections of research subjects.

ELLA BUTLER, then a graduate student at University of Chicago, Chicago, Illinois, received funding in April 2014 to aid research on “Producing Taste: Expertise and the Senses in the U.S. Processed Food Industry,” supervised by Dr. Joseph Masco. This was an ethnographic study of the work of food scientists, flavor chemists, and sensory scientists working in the United States. The research involved participant observation and interviews with food scientists in university food science departments, visits to flavor companies and sensory evaluation companies, and attendance at industry trade shows and scientific conferences. The grantee was interested in how scientists who study the sensory properties of food understand the relationship between sensory experience and food products. To this end, research looked at the experimental methods and concepts that scientists bring to their work in order to see how they understand sensory experience as something that can be evaluated, measured, utilized, or reproduced. In addition, the study was interested in the kinds of institutional positions that food scientists hold, and the way that institutional factors, funding structures, and media representations inform scientific research. The challenge of making healthier foods through scientific research into taste and flavor was an area where these questions became particularly salient. The research will serve as the empirical basis for a broader argument within the grantee’s dissertation concerning how the senses feature in scientific experimentation, and how scientists in turn understand the senses.

LUZILDA CARRILLO, then a graduate student at University of California, Irvine, California, was awarded funding in April 2016 to aid research on “Making Corporate Inclusivity: Discrimination and Expertise in Post-Affirmative Action America,” supervised by Dr. William Maurer. Since the 1990s, business scholars and popular intellectuals in the United States have theorized workplace diversity to produce organizational techniques to center the management of differences in thought and perspectives, rather than the traditional categories of race and gender. These knowledge practices have bourgeoned after the economic crises of 2008 and the systemic dismantlement of affirmative action policies, which sought to correct the historic effects of segregation through the development of race-based initiatives and programs. Through multi-sited ethnography, interviews, and archival research, the researcher investigated the intersection between scientific, economic, and political logics and affective dispositions. In particular, the researcher followed the work of an interdisciplinary network of management consultants and researchers, human resource professionals, and event coordinators as they created and employed diversity knowledge and techniques in workshops and trainings, organizational models, and research on workplace discrimination and corporate profitability. This study asked how these corporate professionals made sense of their work, how they intervened in behaviors and practices, and

how they justified the creation of new policies and programs across multinational corporations. This research examined how antiracist and capitalist projects have become entangled, and how they have opened and foreclosed possibilities for reimagining social justice.

JESSICA COOPER, then a graduate student at Princeton University, Princeton, New Jersey, received a grant in April 2015 to aid research in on “Care by Conviction: An Ethnography of California’s Mental Health Courts,” supervised by Dr. Elizabeth A. Davis. Mental health courts (MHCs) are novel criminal courtrooms that aspire to move criminal offenders with psychiatric diagnoses out of jails and into community mental health programs that are provided and overseen by the courtroom. Based on two years of ethnographic fieldwork in MHCs and their ancillary clinical spaces in the San Francisco Bay Area, this dissertation examines the systems of evidence and ethics practiced in courtrooms-made-clinics. How does structural change in the criminal justice system reorganize political and affective relationships between offenders -- considered clients in this context -- and the state? The research focuses on relationships between offenders and courtroom professionals to ask how care influences and directs statecraft.

EVREN DINCER, Uludag University, Bursa, Turkey, received an Engaged Anthropology Grant in February 2017 to aid engaged activities on “Situating Auto Work: Engaging with Community in the Rust Belt.” This engaged anthropology project is based on dissertation research on the changing labor-management relations on the shop floor in the auto industry in the U.S. in the aftermath of the 2008 economic crisis. One of the aims of this project was to reconnect with workers to discuss how to improve the relations between workers and management on and off the floor. To achieve this end, meetings with workers and managers were organized, where research findings were shared and discussed. A second aim was to discuss the wider socio-geographical context of the plant. To underline the significant connection between the urban context and the dynamics on the shop floor, the grantee organized a conference on economic development in Buffalo since the Great Recession. The conference featured discussions on various sectors, the role of state(s) in economy, and the condition of labor in the wider Rust Belt context. It featured speakers including workers from the plant, local public figures, academics, labor organizers, business members, and representatives of several NGOs in the region.

ASHLEY E. DRAKE, then a graduate student at University of Chicago, Chicago, Illinois, received a grant in April 2016 to aid research on “Military Working Dog Team,” supervised by Dr. Martha K. McClintock. This project explores the U.S. Military’s attempts to engineer and deploy human-animal affective relationships as biotechnological equipment. Biotechnology is increasingly prioritized as the ultimate source for the next wave of military innovation and typically involves manipulating nonhuman organisms or processes to develop new products. However, not every form of biotechnology fits within this framework. One of the most effective types of defense biotechnology, the military working dog team, relies less upon physical resource extraction and more upon the emergence of an affective bond between human and dog. Using twelve months of data collected with military working dogs, handlers, trainers, and veterinary staff at two military bases, this project examines: 1) how militarized conceptions about biotechnology are being used to leverage “affective capital” in economies of state violence; and 2) the impact these affective biotechnologies have on handlers’ experiences during and after deployment. This project aims to show how bonding between military working dogs and their handlers complicates narratives of biotechnology by positioning affective

relationships as weaponry. As such, this research presents an opportunity to reexamine the ways biotechnology loops back to transform how people think about their relationships with non-human others.

MACARIO GARCIA, then a graduate student at the University of Virginia, Charlottesville, Virginia, was awarded funding in October 2015 to aid research on “Sensing Incarceration: Mobility, Imagination, and Affect in the Contemporary United States,” supervised by Dr. Kath Weston. Ethnographic fieldwork was carried out in the American Southwest between November 2015 and November 2016 in one “male” prison to understand how mobilities are refracted through the imaginations and sensory practices of people living through the American corrections systems. The project focused on three contexts: a maximum-security unit where captives live, alone, inside an 8x12 foot cell for 23 hours per day; in a medium/maximum-security unit where incarcerated people live alone for 20 hours every day; and at a minimum-security facility where men live with forty other captives throughout their day. The researcher conducted participant observation and semi-structured interviews, and mapped social relationships, material movements, architectural designs, and sensorial practices. Their research found that correctional practices created visceral mobilities that, once operationalized, tortured incarcerated people in ways that often go unnoticed or are ignored by non-imprisoned peoples. These mobilities often manifested in moving walls and vibrating papers, creating novel and powerful materialities, temporalities, and conceptions for what it means to be human.

MATTHEW LEE HALE, then a graduate student at Indiana University, Bloomington, Indiana, received a grant in October 2015 to aid research on “A Precarious Generation: Millennials, Downward Mobility, and [Digital] Labor in U.S. Youth Fan Subcultures,” supervised by Dr. Susan Lepselter. The new millennium brought with it many advances in digital technologies -- exponential increases in computational power and connectivity, the proliferation of mobile devices, the rise of social media, digital commerce, cloud computing, and the formation of the so-called “sharing” economy. These technological and social developments lead to the fundamental reconfiguration of the relationship between work and leisure. Drawing on eighteen months of ethnographic fieldwork conducted in Atlanta, Georgia, this project (renamed “An Expression of Precarity: American Youth, the Creative Industries, and the Monetization of Leisure”) makes sense of that relationship and observes and critiques its effects at the level of everyday life and its manifestation in expressive culture. It takes participatory culture as a productive site through which to investigate how American youth use social media and popular culture to make sense of and cope with the socioeconomic precarity of the twenty-first century. The project argues that emerging forms of always-on, on-demand communication technologies propelled by neoliberal socioeconomic policies have dismantled traditional labor structures and profoundly changed how American youth think about and spend their free time.

KAELEIGH HERSTAD, then a graduate student at Indiana University, Bloomington, Indiana, was awarded funding in May 2015 to aid research on “Fighting Blight: Investigating Lived Processes of Postindustrial Ruination in Detroit, Michigan,” supervised by Dr. Anne Pyburn. This project examined the processes of blight removal and remediation in Detroit from multiple perspectives, asking how residents and organizations perceive and interact with the city’s vacant and decaying structures and how the social and physical dimensions of blight reflect and shape residents’ understandings of the city’s past, present, and future. The researcher utilized semi-structured interviews, participant observation, archival research, and media/social media analysis to investigate the historical roots of the

city's present-day blight "crisis" and the factors that play into its removal via demolition or deconstruction. Preliminary findings demonstrate that residents, city officials, and visitors to the city interpret and interact with Detroit's vacant structures in different ways, often projecting a variety of meanings onto the city's decaying built environment. Whereas city officials and local media often represent blighted neighborhoods -- and by extension, their residents -- as blank spaces on a map and obstacles to new growth and development, residents in areas with high levels of structural vacancy see themselves as part of struggling but vibrant communities, deserving of (but often not receiving) city recognition and investment.

ELISA LANARI, then a graduate student at Northwestern University, Evanston, Illinois, received a grant in April 2015 to aid research on "'Peaceful Little Revolutions' in the New South: Race, Poverty, and Suburban Governance in Metropolitan Atlanta," supervised by Dr. Michaela di Leonardo. This project examines the changing nature of American suburbia and of the "New South" by focusing on a historically white, affluent, and conservative suburb of Atlanta that recently became an autonomous municipality, separating itself fiscally and politically from the city and its majority-minority county. Combining history and ethnography to cover a period of time from the 1970s to present day, this research seeks to understand how this long process of city-building has changed under the impact of social and demographic shifts, and how residents across class, racial, gender, and generational lines have differentially apprehended and negotiated these changes. By using gentrification and nonprofit activism as primary case studies, the researcher uncovers new articulations of citizenship, neoliberal governance, race, and community activism emerging in this increasingly polarized suburban landscape, at the same time highlighting the impact of these projects and discourses on poor minority residents. Research for this project took place during sixteen months of deep ethnographic immersion, including participant observation at civic and community meetings and events; volunteering experiences with local nonprofit organizations; semi-structured interviews with civic and business leaders, homeowners, activists, and low-income residents; collection and analysis of media, public, and organizational documents; and archival research.

DR. NADINE SARAH LEVIN, University of Exeter, Exeter, United Kingdom, was awarded a grant in April 2015 to aid research on "What is Metabolism After Big Data? Health, Bodies, and Populations in the Post-Genomic Sciences." This project was an ethnographic exploration of how metabolism is being reconfigured in relation to "big data," and how this affects the development of biomedical interventions into health and disease. This project investigated the forms of expertise required to make sense of big metabolic data, as well as the new social configurations that arise to "translate" metabolic data into clinical practices. Combining medical anthropology and science and technology studies, this project examined how the rise of big data -- which revolves around the use of computers, algorithms, and databases -- not only enables researchers to engage with the meaning of biological life in new ways, but also produces politically charged ways of evaluating, measuring, and intervening into bodies and populations. To do so, this project examined the field of metabolomics -- the post-genomics study of the molecules and processes that make up metabolism -- as a case study for the role and value of big data in biomedicine. Six months of ethnographic research in two US-based metabolomics laboratories, as well as interviews with members of the scientific community were conducted, which resulted in the publication of several articles, and the submission of a book manuscript to a major university press.

JESSICA LOWEN, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2014 to aid research on “Good Girls, Bad Acts: How Sex-Workers-Turned-Missionaries are Redefining Moral Personhood,” supervised by Dr. Alaina Lemon. This dissertation, which is based on fieldwork in and around the city of Detroit, investigates religiously motivated intervention in the sex industry in order to make a larger claim about evangelical sociality. Contemporary Christian narratives about human trafficking are dominated by religious references to slavery and salvation, which dovetail feminist abolitionist discourse and laws protecting trafficking victims. Despite this “rescue” rhetoric, Christian ministries who actually do intervention outreach at sites where sex is sold (i.e. “sex industry missionaries”) do not attempt to remove people from situations that they perceive to be exploitative. Nor do they insist that people stop selling sex as a prerequisite for religious conversion. This raises questions about what missionaries’ ultimate goals might be. Over two years of ethnographic fieldwork, primarily shadowing former-sex-workers-turned-born-again-Christians, this study investigated missionaries’ attempts to build relationships and maintain ritual purity in locations they perceive to be extreme outliers of decay: commercial sex venues in Detroit. These outreach activities are underscored by racial, gender, and sexual ideologies, which permeate anti-trafficking public policy. The research explores these inter-scalar connections by tracking ideologically inflected outreach efforts across multiple domains, from street-based activism to state-funded collaborations between religious groups and law enforcement. As such the dissertation expands our understanding of a form of social engagement and explains something about the role of religion in policing sex in American public life. Existing scholarship on sex and religion focuses on actors’ values and beliefs. Instead, this study argues that the processes by which religious actors come to play an integral role in regulating sex in America is actually rooted in evangelical theories of sociality, especially ideas about the corporate nature of humanity and what this implies about the workings of contamination and supernatural manifestation. This is accomplished by analyzing how people “reach out” to others across multiple interactional frames.

DR. KENNETH T. MacLEISH, Vanderbilt University, Nashville, Tennessee, received funding in April 2016 to aid research on “Accounting for Trauma: Diagnosis, Institutions, and Everyday Life after War.” This project is an ethnographic investigation of how institutionalized and vernacular manifestations of diagnosis shape everyday experiences of post-military life for military veterans, their families, their broader community, and their advocates and professional caretakers. Diagnosable mental illness -- chiefly post-traumatic stress disorder (PTSD) and related conditions like depression, anxiety, and substance abuse - - have come to serve as the primary lens through which the American public, military, and state institutions (including the Veterans Health Administration, or VA), and veterans themselves, understand the effects of war on those who fight it. Research included extensive observation and over 50 ethnographic interviews at novel sites of veteran care in a military community in the US south. The sites include a faith-based veteran trauma recovery program; a veteran treatment court (VTC) where veteran offenders complete a therapeutic treatment program in lieu of jail; and a network of local mental health care providers, advocates, and support workers. Research found that in these novel and emergent spaces of care, diagnosis operates far beyond, but still in relation to, clinical and bureaucratic domains, governing and shaping but never fully defining the trajectories of life in the aftermath of war.

LAURA ELIZABETH McTIGHE, then a graduate student at Columbia University, New York, New York, received a grant in October 2015 to aid research on “Born in Flames:

Black Feminist Resistance in the Prison Capital of the World,” supervised by Dr. Courtney Bender. Renamed “This Day, We Use Our Energy for Revolution: Black Feminist Ethics of Survival, Struggle, and Renewal in the New New Orleans,” this research is a collaborative ethnography of activist persistence, researched and written alongside southern black women organizers amid the social change they effect in New Orleans today. Grounded in eighteen months of fieldwork at Women With A Vision (WWAV) -- a quarter-century black feminist collective -- this dissertation explores the remaking of New Orleans after Hurricane Katrina from the perspective of black women’s political lives. Two closely connected events frame this study: On March 29, 2012, WWAV overturned a law criminalizing sex work as a “crime against nature;” two months later, still unknown arsonists firebombed WWAV’s headquarters. By peeling back the histories of violence and struggle that surround these events, this project reckons with what it means to build home and political vision amid the everyday terror that so-called recovery efforts have wrought. It reads against the presumed boundary between the secular and the sacred to theorize the material and spiritual labor of subverting the near constant surveillance. Stitching across generations of southern black women organizers, this study contributes a theoretically rigorous and dynamic public understanding of the ethics of survival, struggle, and renewal among those accorded neither a legible past nor a collectively foreseeable future.

SARAH C. MILLER-FELLOWS, then a graduate student at Case Western Reserve University, Cleveland, Ohio, was awarded a grant in April 2016 to aid research on “Reproduction in the Context of Genetic Disorders among the Geauga County, Ohio Amish,” supervised by Dr. Vanessa. The Old Order Amish have a high burden of genetic disorders due to founder effect. This project explores how medical clinics providing care for these disorders are shaped by the Amish context. Patients, providers, and the community at large engage with questions regarding how to best provide care within the context of the Amish relationship with technology, cultural values, and rejection of commercial health insurance. This project (renamed, “ Making Healthcare Amish: An Examination of Creating Culturally Competent Novel Healthcare Systems”) presents research from an ethnographic study of clinics in three communities, including interviews with clinicians, administrators, board members, and Amish community members. The findings from this research provide important knowledge about how Amish communities and the medical clinics that serve them can create successful, culturally competent healthcare to best serve a diverse population and how communities organize to ensure their families are receiving the care they need.

TERESA MONTOYA, then a graduate student at New York University, New York, New York, received funding in April 2015 to aid research on “Differential Sovereignities: An Anthropology of Navajo Futures,” supervised by Dr. Fred Myers. Against the backdrop of environmental toxicity and settler colonial displacement in the Puerco Valley on the Navajo Nation, this dissertation engages *Diné* (Navajo) political lives through two distinct modes of “relatedness.” Specifically, this project examines the tensions between political sovereignty and the *Diné* cultural ideal of *K’è* as they correspond with broader debates over Indigenous sovereignty and jurisdiction. The Navajo Nation envisions sovereignty as a federal treaty relationship while *K’è* reaffirms an inward oriented *Diné* ontology of social relationships. This research, in turn, examines how *Diné* citizens imagine *K’è* -- a philosophy of kinship embodied in respect for human and non-human relations -- not only as a key concept for social obligations but also as political critique, redefining sovereignty by community politics themselves. Thus, this dissertation articulates how, in public debates as well as everyday life, these two modes of collective self-understanding are in tension and dialogue. More broadly, this work is intended to illuminate new developments around the increasingly

polysemic and multifarious expressions of sovereignty in tribal and community politics -- what the researcher terms, “differential sovereignties.”

GENNIE NGUYEN, then a graduate student at University of Oregon, Eugene, Oregon, was awarded funding in October 2015 to aid research on “Coming to Terms with Our Routes: Displacement, Identity, and Neighborhood Place,” supervised by Dr. Lynn Stephen. Place-based investments, such as Urban Renewal Areas, the funding of community centers, parks, and schools, and the fixing-up of infrastructure (e.g. roads, bridges, and public transportation), raise the livability of places when they are remade. These changes may be proposed with the intention of helping poor people of color, but they ultimately benefit members of the white middle class, after displacing the poor. The comparative approaches in this study (comparing places and people) point out that it is important not only to examine where low-income people of color, immigrants, and refugees live, but also examine the trend that when they move to places, regardless of where it is, neighborhood amenities and property values tend to decline. They become market tools to depress property values and ripen it for reinvestment. These findings suggest the enduring impact of mid-20th century redlining policies in which the Federal Housing Authority intentionally divested in neighborhoods with non-whites while pouring significant resources into places deemed as white. This study questions anti-poverty strategies that funnel resources into divested places with the expectation that those resources are going to trickle-down to the impoverished. Instead, they displace the poor and refashion those areas for those who can afford it.

CYRUS O'BRIEN, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in April 2015 to aid research on “Carceral Conversions: Discipline and Religion in ‘Faith- and Character-Based’ Prison,” supervised by Dr. Paul C. Johnson. This research centered around a “faith- and character-based” prison in Florida and involved prisoners, prison staff, community volunteers, and former prisoners. The research investigated how religious practices and ideologies impact the experience of being incarcerated, as well as how religion shapes the structures of imprisonment. It documented prisoners’ near-constant concern about the prospect of becoming “institutionalized” and recorded an array of techniques prisoners practiced to cultivate what they perceived to be their true, non-institutionalized identities. Prisoners saw themselves in a constant struggle to define themselves as individuals, rather than accepting the categories that the prison placed upon them. Prisoners used the term “institutionalized” disparagingly to indicate a failure to fashion one’s own subjectivity. Volunteer programs were one of the few social spaces where concerns about being a creature of the institution were less pronounced. Prisoners called interactions with community volunteers “my lifeline” and pointed to volunteers’ blindness to institutional categories as having a humanizing effect that affirmed their cultivated subjectivities. The research also found that, after the fact, prisoners and staff often ascribed events to the prison’s institutional logics, thereby making all human action vulnerable to charges that it was animated not by individual will but by institutional forces.

AMY S. ROBBINS, then a graduate student at Binghamton University, Binghamton, New York, received funding in October 2015 to aid research on “Making in the World of Glass Craft,” supervised by Dr. Pamela Smart. This project examined the practices of glass artists, scientists, engineers, and designers experimenting with and investing in the social, economic, aesthetic, and technological possibilities of glass. Ethnographic fieldwork was primarily conducted in Corning, New York, using the Corning Museum of Glass (CMoG) and Corning Incorporated as the institutional loci of focus. Additional fieldwork was undertaken at Domaine de Boisbucet, a design center in Lessac, France. Through eighteen

months of archival research, interviews with glass practitioners, and participant observation, the research focused on cross-disciplinary collaborative glassmaking projects that bridge the artistic studio and the scientific lab. The main question that this research addressed was – following Tim Ingold’s assertion that forms emerge through a dialogue between makers and materials -- how do materials, techniques, and technologies inform projects of innovation? The evidence collected provides an empirical understanding of glass as a material that is both acting and acted upon, and of the possibilities, constraints, and ends to which innovation -- material and institutional -- is directed. This study contributes to scholarship on materiality by empirically grounding materiality theory in the institutional structures and community networks of Corning, providing a reconfigured story of human-material relations.

BISAN A. SALHI, then a graduate student at Emory University, Atlanta, Georgia, received a grant in October 2015 to aid research on “The Limits of Care: The Production of Super-Utilizers in America’s Emergency Rooms,” supervised by Dr. Peter J. Brown. With the unraveling of Atlanta’s social service infrastructures, local emergency rooms (ERs) are transforming from healthcare facilities to community safety nets. With options limited, some of the city’s most vulnerable find themselves in local ERs daily for minor abrasions overshadowing profound socio-structural problems. Identified by healthcare bureaucrats and special interests as fueling the fiscal crisis in America’s last-standing public hospitals, these patients are dubbed “super-utilizers,” indicating both great need for and excessive use of healthcare institutions. This study investigated how structural violence in and around public hospital practices produce these super-utilizers and simultaneously exclude and blame them for their dependency on these limited services. Situated within a context of a rapidly gentrifying urban landscape, this research investigates the ER as a site of survival and recovery within a limited pool of bad options. Located within medical anthropological scholarship around urban poverty, flailing safety-nets, and embodied suffering, this ethnographic study aims to reveal the medicalization of poverty and the everyday suffering of super-utilizers to unpack the underlying causes and consequences of a broken public system in the United States.

DANIELLA SANTORO, then a student at Tulane University, New Orleans, Louisiana, was awarded funding in May 2015 to aid research on “The Wheelchair Life: Navigating Visibility and Social Mobility after Violently Acquired Injury in New Orleans,” supervised by Dr. Adeline Masquelier. This ethnography explores the intersections between race and disability in the experiences of rehabilitation amongst individuals with spinal cord injuries as a result of gun violence from 1982 to the present in New Orleans, Louisiana. In particular it examines the social production of invisibility, and how so-called “street veterans” vie for social visibility and self-organize around wheelchair specific mobility. This research was guided by the following questions: What defines the “wheelchair life?” How does structural violence upon communities beget physical violence, and make the survivors of this violence disappear? What do the social processes and social meanings of rehabilitation after violent injury tell us about the workings at the intersections of race and disability in New Orleans? These questions were engaged through ethnography at rehabilitation centers, second line parades, and community events as well as through a series of interviews and story circles aimed to contextualize participants stories of trauma and interpersonal violence within wider forms of structural violence.

DANA M. SCHMIDT, then a graduate student at University of Missouri, Columbia, Missouri, received a grant in October 2016 to aid research on “The Second Epidemiologic

Transition in Newfoundland: Identifying the Model and Drivers of Health Changes,” supervised by Dr. Lisa Sattenspiel. The overall research project examines the state of the second epidemiologic transition on the island of Newfoundland, which had poorer health for much longer than other Western regions. Information on 20th century morbidity and mortality patterns including overall, age-specific, and cause-specific mortality are used in order to assess the timing and pace of the transition, why it was delayed, and the main factors driving Newfoundland’s transition. Urban-rural differences in health and mortality patterns are also explored. The fieldwork phase consisted of three months of archival research (June–August 2017) in St. John’s, Newfoundland, in the Provincial Archives of Newfoundland and Labrador and the Centre for Newfoundland Studies at Memorial University. Quantitative data on morbidity and mortality were gathered from vital statistics records, census materials, death registers, and health reports, while additional archival sources provided context to understand daily lives of 20th century Newfoundlanders. The main findings to date focus on infant mortality, which remained excessively high for decades, contributing to the delay of the second epidemiologic transition. Major reductions in infant mortality, primarily from preventable childhood infectious diseases occurred between 1945-1965, resulting from an influx of social programs aimed at reduction of poverty and health disparities.

BETH M. SEMEL, then a graduate student at Massachusetts Institute of Technology, Cambridge, Massachusetts, was awarded a grant in April 2016 to aid research on “Speech, Signal, Symptom: Psychiatric Diagnosis and the Making of Algorithmic Listening in the United States,” supervised by Dr. Graham M. Jones. This multi-sited, ethnographic project investigated U.S. university-based research teams of psychiatric and engineering professionals collaborating to develop artificial intelligence (AI)-enabled speech analysis technologies for mental health applications. Traditional techniques of psychiatric diagnosis in North America have depended on clinicians’ ability to interpret the semantic content of patients’ self-reported symptoms. Yet the neuroscientists, psychiatrists, and psychologists who make up the research teams upon which this dissertation focuses enlist the work of engineers and computer scientists to develop alternative means of deciphering the biomedical significance of patients’ spoken utterances, using AI to draw connections between acoustic features of speech and psychological pathology. By analyzing day-to-day activities associated with building and testing these technologies and tracking how researchers represent them to academic and general audiences, this dissertation illustrates that statements about AI’s transcendent objective capacities should be understood in their contexts of enunciation and materialization. The researchers’ attempts to use AI to cut through the sociocultural aspects of speaking in order to capture the biological basis of mental illness enacts ambivalence within Euro-American attitudes toward the value of speakers’ inner states in determining the meaning of speech, while also transforming conceptualizations of expertise, listening, and care within the culture of U.S. mental health.

HAEDEN STEWART, then a graduate student at the University of Chicago, Chicago, Illinois, received funding in July 2016 to aid research on “The Shadow of Industry: Toxic Legacies of Mill Creek Ravine,” supervised by Dr. Shannon Dawdy. The dissertation investigates the history of Mill Creek Ravine, one of the first industrial areas in the province of Alberta. Tracking the remains of industrial activity from the early twentieth century until the present day, this research studies how industrialization in Western Canada created new landscapes, new communities, and new modes of daily life. Two seasons of archaeological fieldwork have identified the remains of an early meat-packing plant (Vogel’s Meats) as well as the remains of two shanties from the working class community of Ross Acreage.

The archaeological investigation of Ross Acreage and Vogel's Meats have provided insight into: 1) the development of manufacturing and new consumable goods throughout Edmonton and Central Alberta, and the integration of the local economy within a regional and global economic system; 2) the forgotten histories of working class communities and the exploitation and violence that is endemic to industrialization; and 3) the long-term effects of early industrial activity on local populations and environments.

ANDERS WALLACE, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded funding in April 2015 to aid research on "Swinging in the Iron Cage: Pickup Artists, Seduction Communities, and Passing for Heterosexual Men," supervised by Dr. Michael Blim. This project used ethnographic research over twelve months in New York City-based seduction communities: communities of men who train each other in heterosexual flirting and seduction skills. What gender does standardized training in seduction skills produce? Research encompassed iterative observations, interactions, and interviews with men at multiple sites—including conferences, trade shows, subscription-based clubs, weekend-long training bootcamps—as well as digital ethnography using online seduction forums, digitally recorded seminars, e-books, and podcasts. In addition, oral life histories with select informants delved into family and personal sex history, formative experiences in their gendered self-understanding, as well as subjective themes dealing with their motivation, experience, dissonance, standpoint, and sense-making practices in these communities. Research uncovered the ways that seduction skills teach men to embody male privilege. It also discovered ways these skills straddle contradictory cultural norms of self-help -- between self-empowerment and social belonging -- that are centrally concerned with articulating heterosexual men's relations with each other, rather than with women. Men in these communities are critical of traditional forms of masculinity and more accepting of non-normative gender and sex identities. However, they are also using learning seduction in ways that assert labile forms of male power through contextual enactments of style.

JOSEF WIELAND, then a graduate student at University of California, Irvine, California, received a grant in April 2015 to aid research on "Crystallizing Value: Quartz Mining, Crystal Healing, and the Energies of Market-Making," supervised by Dr. William Maurer . This ethnographic project followed quartz crystals through a commodity network spanning from miners in rural Brazil to New Age crystal healers in the American Southwest. As a multi-sited study, the research was guided by three primary goals: 1) to map the different ways that informal Brazilian miners, international wholesalers, and New Age crystal healers narrated their experiences with "crystal energy;" 2) to trace how quartz crystals become spiritually, economically, and socially valuable through their rich "social lives;" and 3) to understand how distinct forms of value shift across time and space, and what this might tell us about spiritual and market networks. Research was conducted in three primary locations: clandestine quartz mines and warehouses in Minas Gerais, Brazil; the world's largest gem shows in Arizona and Colorado; and throughout the Bay Area and Southern California. Drawing from classic follow-the-commodity studies, recent theorizations of materiality, and social studies of the New Age, this research offers a unique perspective on how various forms of value emerge and transform as differently positioned actors engage with commodities' sensuous (sometimes mystical) qualities.

Oceania and the Pacific:

DR. ELISE BERMAN, University of North Carolina, Charlotte, North Carolina, was awarded a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Producing Age: Children, Deception, and Avoiding Giving in the Marshall Islands.” Children in the Republic of the Marshall Islands do many things that Marshallese adults will not. They walk around half naked, carry food in public, and talk about things that they have seen rather than hiding uncomfortable truths. They also directly insult each other and explicitly refuse to give. Why do Marshallese children do such things? Marshallese adults say that breaking cultural norms is simply a part of children’s nature. Children are too immature to be able to follow social rules. In contrast, “Producing Age” argues that supposedly immature activities such as walking naked, carrying food, and refusing to give are not natural but cultural. Marshallese children learn to be immature and to be different than adults. This book is an analysis of the interactional significance, use, and production of difference. Rather than a book about commonly understood social differentiators such as race, gender, or class, however, it is a book about a difference just as cultural but often overlooked: age.

CLARE C. CAMERON, then a graduate student at University of California, Berkeley, California, was awarded funding in April 2015 to aid research on “From Citizen to Stakeholder: New Logics of Humanitarianism in West Papua, Indonesia,” supervised by Dr. Ian Whitmarsh. The research conducted under this grant explored the increasing role of private-sector support for development and humanitarian aid projects, often implemented through corporate programs in social responsibility. While humanitarian aid projects have typically intervened through practices modeled on states and citizenship, these projects emerged out of the for-profit private sector’s focus on a new category of social actor: the stakeholder. Based in Timika, West Papua, Indonesia, this project asked: What new social obligations and relationships do corporate social responsibility programs produce through an attention to this stakeholder, rather than citizen, subjectivity? And, what practices and norms of corporate governance characterize a new humanitarian regime that relies on privatized funding of healthcare services? Through a combination of archival methods, semi-structured interviews, and participant observation of public and private healthcare services in Timika, this research describes a spatio-temporal logic of corporate social responsibility programs that differs from that of non-profit or bilateral humanitarian aid and domestic government programs in social welfare. While social responsibility programs seek a “social license to operate” from local stakeholders, this research further reveals how these programs simultaneously foster political expectations and demands of the corporation.

SOPHIE CHAO, then a graduate student at Macquarie University, Macquarie, Australia, was awarded funding in October 2015 to aid research on “Agribusiness Land Grabs and Transforming Indigenous Foodways: Towards a Theory of Hunger and Satiety in West Papua,” supervised by Dr. Jaap Timmer. This research explores how oil palm expansion and deforestation are experienced and conceptualized by the indigenous Marind-Anim of West Papua, Indonesia. Six months of fieldwork were carried out in three Marind villages, complemented by interviews with corporate, government, NGO, and United Nations bodies, as well as by research in an oil palm plantation. Initially focused on transforming indigenous foodways, the research reveals a much broader cosmological context in Marind culture in which plants constitute particular kinds of persons, endowed with their own agency and desires. Oil palm (a non-native plant cultivated commercially as food and fuel source) and sago (the endemic and traditional Marind food crop) come to act as the two extremes in a dynamic spectrum of morality, embodying political, historical, and spiritual meanings that shape how the Marind experience the advent of oil palm. The research suggests that

landscape transformations in the Anthropocene may be usefully approached from a multispecies perspective, in which non-human beings (in this case, plants) participate in their own and different ways in the making of emergent ecologies. It also reveals the importance of engaged anthropology towards informing the policies and prospects of state, corporate, and civil society stakeholders in contexts where development-driven transformations fail to take into account the worldviews of those communities directly affected by them.

DR. KELSEY DANCAUSE, University of Quebec, Montreal, Canada, received an Engaged Anthropology Grant in February 2017 to aid engaged activities on “Promoting Local Research Capacity through Psychosocial Health Research Training and Knowledge Translation.” Since 2015, the grantee and research colleagues have studied psychosocial health in Vanuatu, a lower-middle income country in the South Pacific. The main goal of this research was to study stress during pregnancy and infant development. It was observed, for example, that high stress among pregnant women predicted smaller infant birthweight. Researcher experience also highlighted the need for psychosocial health assessment tools for broader use. Thus, in 2017, study members worked to refine their questionnaire and to test it among other samples, so it could be used by local health professionals within clinics and the community. Meetings with the Ministry of Health and local health professionals were held to review past data and questionnaires. One hundred women who completed the questionnaire in the past, were contacted and re-administered the questionnaire to collect their feedback. Finally, the questionnaire was administered to men and older women from the same communities to assess its use among broader samples. The resulting assessment tool has been shared with local researchers, and is currently being used in studies of psychosocial health among people who were recently displaced due to a volcano. Tools such as this represent one simple but important component to help increase mental health surveillance and services.

DR. JAMON ALEX HALVAKSZ, II, University of Texas, San Antonio, Texas, received funding in October 2013 to aid research on “Large Scale Mining Development and Agricultural Change in Papua New Guinea.” This research seeks to understand the emergence of new kinds of subjects who are marked by the global work force, but remain distinctly local. In a context of an industrial gold mine operated with the consent of indigenous landowners in Papua New Guinea, this research examines transformations of work and identity as expressed through subsistence agriculture and cash crops. As community members are trained in the practices of a large-scale resource extraction project, and taught to meet expectations defined by global capital, do they change local gardening practices? This research uses a combination of spatial and ethnographic methods to compare the landowner community of Winima, who receive compensation and priority employment opportunities, with their immediate neighbors in Elauru, who live outside the leased area of the mine. During earlier research periods, both communities shared stories, agricultural practices, remaining interconnected through land and kinship, and still speak the same language. The research documents changes as Winima residents reorient production toward market sensibilities, and increasingly embody the ideals of individual responsibility celebrated by the mine.

JORDAN HAUG, then a graduate student at University of California, San Diego, La Jolla, California, received a grant in October 2014 to aid research on “Finding Hope in a Time of Decline: After Mine Closure in Misima, Papua New Guinea,” supervised by Dr. Rupert Stasch. In places where extractive industries have left an indelible mark, eroding

infrastructures and disappearing economic opportunities following project closures often contribute to crises of hope. Hope for future equality with people in wealthier parts of the world seems no longer practical. Through ethnographic research in Misima, Papua New Guinea, this project seeks to answer the pressing question of how people in these communities hope for greater equality in times of dramatic geopolitical and economic decline. In 2000, the small island of Misima became the site of one of the most significant industrial mine closures in Oceania. Since that time, the possibilities for the island's geopolitical, infrastructural, and economic advancement have dramatically declined. In spite of this foreclosure of opportunity and increased isolation, many Misimans hope for better futures where they are able to obtain geopolitical, infrastructural, and economic equality. This hope has taken a particularly Misiman turn, with Misimans developing new ways of politics of knowledge, one where the claims of futurity are inherently met with skepticism. This leads to a constant destabilizing of what does and does not count for the politics of the possible. The "trick" of contemporary Misiman politics is destabilizing what counts as possible.

DR. STEPHANIE M.E. LECLERC-CAFFAREL, Smithsonian Institution, Washington, DC, was awarded funding in October 2016 to aid research on "An Early American Experience of Fiji: Connected Histories and Ethnographic Collections (1860s-70s)." American citizens impacted the history of the Fijian islands as early as the 1800s. Through exchanges with Fijian chiefs, they accessed natural resources and fertile lands in the archipelago, and integrated their harvests into international commercial networks. On important matters, they engaged the liability of Fijian counterparts, sometimes forcing them to look for protection from other countries, including England. Historical transformations in Fiji reflect the development and struggles of the young American nation, as well as its understanding of the world during the 19th century. These connected histories are materialized in museum collections, which also inform indigenous agencies frequently omitted in early Euro-American writings. The collection of Isaac M. Brower, a cotton and sugar plantation owner and U.S. Consul in Fiji, helps with the broader rethinking of these intersecting histories. It sheds light on a key period of interaction between Pacific islanders and U.S. citizens in Fiji (1860s-70s). Through museum, archival, and ethnographic research in Fiji, this project complements resources available in the US for this case study. Critical to this reevaluation of sources, photographs of museum collections were used to foster discussions with source communities, in a spirit of knowledge repatriation and intellectual exchange.

PATRICK NASON, then a graduate student at Columbia University, New York, New York, received a grant in April 2015 to aid research on "Sovereignty Submerged: The Politics of Presence in the Bismarck Archipelago," supervised by Dr. Paige West. This research examined how indigenous citizens and expatriate environmental activists on the island of New Ireland in Papua New Guinea articulate claims to oceanic space. These claims have come at a time when a multinational mining company is set to begin the world's first deep seabed mine just twenty kilometers from shore. While the company has argued the project will have minimal environmental or social impacts, participants of this study have voiced their concerns for the forms of nature and culture within the region. Through interviews, translations, and participant observations, this research discovered how oceanic space is produced through the rhythmic movement of beings across it. When these beings meet, they reveal to each other a glimpse of the material forces that brought them together. Space emerges as the sum of these forces; it is the materialization of each person's origin story. Consideration of the rhythms involved in spatial production enables a critique of the movement of capital and conservation into deep spaces. In showing how spaces like the

Bismarck Sea are sites of origin, we can critique a kind of dispossession that precedes the present -- one that endangers not only specific forms of life but the possibilities of the political.

ROWENA H. POTTS, then a graduate student at New York University, New York, New York, received a grant in October 2015 to aid research on “Mediating Difference: Televisual Sovereignty and the Politics of Documentary Production for National Indigenous Television (NITV) in Australia,” supervised by Dr. Faye Ginsburg. The dissertation research explores National Indigenous Television (NITV) as a dynamic site of cultural production characterized by competing regimes of value: those sensitive to epistemologies and ontologies of Indigenous storytelling and image production, as well as those that reflect a market-oriented ideology common to mainstream western television. Building on twelve months of multi-sited fieldwork and interviews with Indigenous media professionals and their non-Indigenous allies, the study highlights the creative and contested ways in which NITV is imagined, produced, and evaluated in an intercultural, public service broadcasting context that is not always in alignment with the priorities that have characterized Aboriginal television since its inception. Research suggests that NITV represents a charged site of cultural agency -- a space in which Indigenous media producers sustain and expand the field of Indigenous self-representation within the national imaginary of a settler society often hostile to their articulations of self-determination and difference. In the everyday media practices of NITV’s cultural producers, Aboriginal and Torres Strait Islander representation -- across genres and in broadcast and online formats -- asserts, expands, and amplifies a critical Indigenous visibility in the national mass media.

GeneralComparative

DR. SAREETA B. AMRUTE, University of Washington, Seattle, Washington, was awarded a Hunt Postdoctoral Fellowship in October 2015 to aid research and writing on “Encoding Race, Encoding Class: Indian IT Workers in Berlin.” This ethnography explores the work and lives of highly skilled Indian programmers in Berlin to reveal the oft-observed realities of global coding work. In addition to observing and interviewing in IT offices as well as analyzing political cartoons, advertisements, and reports on white-collar work, fieldwork was conducted among a core group of twenty programmers before, during, and after their shifts. The research shows how they occupy a contradictory position, as they are racialized in Germany as temporary and migrant grunt coders, yet their middle-class aspirations reflect efforts to build a new, global, and economically dominant India. The ways they accept and revisit the premises and conditions of their work offer new potentials for alternative visions of living and working in neoliberal economies. The book is a study of worker subjectivity within global capitalism that demonstrates how coders from India endorse, remake, and refuse the relationship between race and class that coding economies produce.

DIEGO ARISPE-BAZAN, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, received funding in October 2015 to aid research on “Colonialism’s Long Durée and the Spanish Migration to Peru in the Aftermath of the 2008 Economic Crises,” supervised by Dr. Asif Agha. Considering migration to be an act of reimagining the self, this dissertation (renamed, “History in the Making: Spanish Migrants in Peru and the Semiotics of Coloniality”) intervenes into the discursive means by which

individuals circulate socio-historical interpretations in everyday social encounters. The project follows Spanish migrants settling in Lima after the Spanish economic crisis of 2008, and demonstrates that their incursion into upwardly mobile, middle class spaces has come to animate Peruvian anxieties about the colonial past and its relevance to contemporary issues of race, class, and gender. Tensions between the migrants and Lima residents have ensued as colonial history began to weigh heavy in the minds of locals; more than one Peruvian has stated they view this as the “reconquest” of Peru. For Peruvians, two moments emerge as iconic of the relationship between the two nations: first, the centuries of colonial rule, and second, migration out of Peru to Spain in the late 20th century. However, many contemporary *limeño* aspirations and linguistic practices can be traced back to colonial relational mores, demonstrating the complicated nature of post-colonial contestations of North-South migrant trajectories.

SCOTT BROWN, then a graduate student at The New School for Social Research, New York, New York, was awarded funding in the January 2015 to aid research on “Prototyping the Social? An Ethnography of Social Innovation Design Practice,” supervised by Dr. Hugh Raffles. In recent years, the field of design has undergone a significant shift. In addition to the creation of specific objects such as products, buildings, and fashions, designers are increasingly addressing a wide range of material, social, and political problems through the designing of social systems and processes. Hired by governments, NGOs, and corporations alike, designers today are working to solve issues ranging from healthcare service delivery to enhancing relationships between citizens and the state. This project investigated the forms of knowledge and practice that constitute the work of “social innovation” design. Research focused on how designers render social and political complexity into “design problems” with specific solutions. Situated within the spaces of everyday design practice -- the studios, labs, consultancies and training institutes -- this research aides in the understanding of this emergent community of expertise by attending to the everyday habits, practices, ideas and common sensibilities that constitute the work of “social innovation” designers.

DR. TRACEY HEATHERINGTON, University of Wisconsin, Milwaukee, Wisconsin, received funding in October 2014 to aid research on “The Lively Commons: Seed Banking and Adaptation to Climate Change.” This ethnographic project tracked global gene banking initiatives across scales and networks of collaboration, connected through the node of the Svalbard Global Seed Vault. Based on interviews, participant observation, and scholarly research, it followed seeds through different physical, social, legal, and institutional locations. It undertook: 1) to describe the complex structural, institutional context associated with efforts to develop a comprehensive, global network of seed banks; 2) to seek insight into evolving mechanisms of governance and collaboration associated with resources for food and agriculture, as well as adaptation to climate change; 3) to evaluate conceptual approaches for understanding the resources being managed through seed banking, and address key debates around the question of the global commons; and 4) to consider the human and social dimensions, and potential significance, of these efforts, particularly for small farmers. The study focused on the work and partnerships of the Global Crop Diversity Trust, a charitable foundation that oversees the Global Seed Vault and international seed bank collections. It included fieldwork in Svalbard (Norway), Bonn (Germany), and Izmir (Turkey). Fieldwork was also conducted in the US at Seed Savers’ Exchange in Decorah, Iowa, to understand different situated perspectives on seed banking and partnerships with the Crop Trust.

HEATHER ASHLEY MELLQUIST, then a graduate student at University of California,

Berkeley, California, was awarded a grant in April 2015 to aid research on “The Multisite Church Revolution: Church Technology in South Korea and the United States,” supervised by Dr. Charles Hirschkind. This dissertation research explores technology in religious practice through examining transnational multisite churches and the media technologies that both enable and guide their development. A multisite church is a single church that meets at multiple locations by recording the worship service in one sanctuary and broadcasting it to congregations of “satellite” churches. This typically involves a combination of audio, video, and hologram technologies. With Wenner-Gren support, the grantee conducted fieldwork at Onnuri Church and Yoido Full Gospel Church sites in Los Angeles, California, as a necessary complement to prior fieldwork she conducted at South Korean sites of these churches. This research, spanning church locations on a transnational scale, will enable a comparative analysis of the relationship between particular material surroundings and the theological ideals of these communities. Through extended participant observation and interviews, this study explored what ethics and experiences are inculcated through the religious adoption of these technologies, what models for community or participation do multisite churches encourage, and how these churches understand their technological and organizational strategies in the context of their theological tradition.

LEILI SREBERNY-MOHAMMADI, then a graduate student at New York University, New York, New York, received a grant in October 2015 to aid research on “Decentering the Art World: Contemporary Iranian Art and the Rise of Gulf Capital,” supervised by Dr. Fred Myers. During twelve months of fieldwork within a social formation that includes Iranian artists, the dealers that represent them, and the collectors that buy their work, this project studied how Iranian artworks come to appear as valuable objects on the global art market. It charts the circulation of Iranian artwork across international borders to ask how they are constituted and reconstituted as objects of value in various different kinds of exhibitionary, transitory, and market spaces. By following this trajectory the project asks what happens when art objects, as the holder of multiple ideas and values, move into different socio-political and cultural milieu from where they were first produced? A central point of inquiry is the various investments made by actors within this market at the personal, social, and political level. This analysis of a distinctly contemporary commodity (contemporary art) within an institution (the market) contributes to the recent return to the classical anthropological concept of value. By providing new ethnographic data on the circulation of art objects across local, regional, and international contexts, the research engages anthropological and interdisciplinary debates on globalization. The multi-sited ethnographic research is significant in its innovative approach to the study of an art world not bound by territory or national borders.

SERENA STEIN, then a graduate student at Princeton University, Princeton, New Jersey, received a grant in October 2015 to aid research on “Soybeans and Speculations: ‘South-South Cooperation’ and the Politics of Food along a Mozambican Agro-Corridor,” supervised by Dr. João Biehl. This project investigated the transnational diffusion of soybeans via international tropical agricultural research, NGO activities, and technical missions by Brazilian state agronomists to northern Mozambique in the context of “South-South Cooperation.” By accompanying development policy experts, civil society leaders, plant scientists, consultants, extension workers, agribusiness managers, and small-scale farmers, the project examined: 1) polarized narratives of promise and threat encapsulated in the figure of the soybean as it is translated from savanna spaces in Latin America to Africa; and 2) the processes through which the category of Brazilian “South-South” aid is enacted and coincides with traditional North-South and multilateral aid partnerships: commercial

investment mega-projects in extractive mining and agribusiness. Through participant observation, interviews, and analysis of media and archival documents, the research evaluated various (dis)continuities of Brazilian policy when “exported” to Africa, taking the problem of “(in)commensuration” as a main focus, as two terrains across the Global South were made (and un-made) comparable and potentially replicative of Brazil’s late 20th century model of agricultural “success.” Additionally, the study explored repercussions of soy-growing among smallholder farmers by attending to taken-for-granted linkages among commodity production, gender dynamics, and food utilization in rural households, documenting local notions of well-being, and accompanying key informants and their families in the treatment of severe acute malnutrition in rural communities and hospitals.

CONFERENCES & WORKSHOPS

“From a Landscape Perspective: Papers in Honor of Prof. J. W. K. Harris”

April 20-21, 2015, Riverstone Ranch, Healdsburg, California

Organizers: David R. Braun (George Washington U.) and Emmanuel Ndiema (Rutgers U.)

A central question of anthropology, as a whole, and archaeology in particular, is the way in which humans pattern their activities relative to the geographic distribution of social and ecological contexts. In archaeology this is reflected in the diversity of material culture found at different places in ancient landscapes. This approach to the past focuses on synchronic dynamics of human interaction with specific contextual variables. During the course of two days, 25 researchers from all over the world met at the Riverstone Ranch to discuss the topic of landscape approaches to the archaeological record. The workshop involved several sessions dealing with the details of the archaeological record from the earliest part of the record (2.6 million years ago) to the ethno-archaeological record of hunter-gatherers. A major conclusion of the workshop is that the spatial and temporal scale of the questions asked in archaeology need to be better calibrated to the scales that are visible in different archaeological records. In addition, many contributors to the workshop reinforced the concept that better collaboration between research projects and with governmental regulatory agencies and communities can simultaneously expand our knowledge of the past and preserve the landscapes we study.

“The Anthropology the Politics of Scale”

February 24-27, 2016, Havana, Cuba

Organizers: Donald Nonini (U. North Carolina), Ida Susser (CUNY Grad Center) and Rodrigo Espina Prieto (Juan Marinello Inst. for the Investigation of Culture)

Anthropologists, geographers and cultural studies scholars from Europe, North America, and Africa joined Cuban sociologists and folklorists for two days of very productive discussions on the politics of scale, as these applied to ethnographic research undertaken in Europe, North America, South America, southern Africa, and the Caribbean, including Cuba. Two days of joint discussions between Cuban and international scholars were preceded and followed by two days of further discussion among international scholars. Topics around the politics of scaling processes included policing of new boundaries (e.g. around Cuban-US relations), remaking of national and transnational political organizations (e.g. the EU), constituting of publics making/unmaking of the Commons, generating cultural difference through scaling strategies, remaking the scale of the body (e.g., the personal body versus the body politic), temporal scale and disruptions, and postcolonial legacies.

“The Gift of Death: Violent Conflict and Obligations of Care”

April 6-10, 2016, Washington, DC

Organizers: Sarah Wagner (George Washington U.) and Sabrina Peric (Harvard U.)

Built around the notion of death as a gift, the workshop examined the relationships of obligation between the living and the dead during violent conflict and in post-conflict societies. Anthropologists and other social scientists convened in Washington, DC, to consider what the dead and missing give to the living, and how the living receive and reciprocate this burdensome yet generative gift. Moving beyond the frameworks of human

rights and transitional justice, the workshop's focus on reciprocity redirected attention to the humanistic obligations of care. The aim was to examine the nexus of values, practices, and needs that underwrites attempts to recover and identify victims' remains; expand understandings of what constitutes care itself to include theological responses and acts of remembrance; and foster a comparative perspective by considering contemporary and historical missing persons populations and survivor communities from Latin America, the Middle East, and Europe. As part of the workshop proceedings the participants generated a blog (<http://thegiftofdeath.strikingly.com/>) contributing summaries of the daily discussions, images, and graphic art; the participants also used the blog to compile relevant sources--from quotations to bibliographic sources--for future reference. Workshop papers are being developed for joint submission as a special issue for an anthropology journal.

“Rethinking Political Agency in the Middle East: Engaging Political Anthropology”

May 19-20, 2016, European University Institute, Florence, Italy

Organizers: Luigi Achilli (European U. Institute) and Antonio De Lauri (Chr. Michelsen Institute)

This workshop was held at the Robert Schuman Centre for Advanced Studies of the European University Institute in Florence, Italy. The recent political turmoil in the Middle East provides a wealth of material for contemporary debate and fine-grained ethnographic comparison: about the nature of political change; about the performativity of power and the exercise of sovereignty; or the new kinds of structural dependence that emerge in the context of neoliberal economics. However, lured by the spectacular clarity of political demonstrations and acts of violence that have dramatically upset Tunisia, Egypt, and Syria, many Middle East scholars and political analysts have, with few exemptions, missed the complexity of political change in the region. With this workshop, the first aim was to bring together a group of junior and more established scholars who have been seeking, in diverse ethnographic sites and in hitherto isolated fashion, to bring the theoretical insights of recent anthropological work on political agency to bear on the study of political change in contemporary Middle East. The second aim in holding this workshop was to bring together scholars whose research in the Middle East has sought to develop alternative ways of thinking about political action and political subjectivity, and whose work has thereby come to envisage forms of agency that cannot be fully explained by traditional analytics such as power/knowledge and sovereignty.

“Anthropology, Weather and Climate Change”

May 27-29, 2016, British Museum and Senate House (U. London), London, England

Organizer: David Shankland (Royal Anthropological Institute)

The aim of the conference was to bring together anthropologists who have worked on the theme of weather and climate change to encourage the anthropological community to engage with these issues, and to inculcate a better understanding of the way that anthropologists could engage with the creation of public policy, whether national or international in this area. In total 351 papers were presented, and there were 558 delegates. Of the 558 delegates 55% came from the UK, and the remaining 45% from 47 other countries. We were particularly pleased to welcome plenary speakers from policy backgrounds, as well as a great range of disciplinary perspectives in the respective panel sessions. We were also very grateful to the American Anthropological Association for

sharing insights gained from work on their recent Climate Change report. The first aim of the conference, to establish permanent capacity at the Royal Anthropological Institute (RAI) into this vital area, has been achieved. Possible publications from the conference are now being evaluated by the RAI's Environment Committee, and we welcome suggestions for cooperation so that we can work together in any way that will facilitate our future contribution.

“Revitalizing CoPAR for the Digital Age” Challenges & Accessibility of Analog, Digitized, & Born-Digital Records”

June 2-3, 2016, College Park, Maryland

Organizers: Ricardo Punzalan (U. Maryland), Diana Marsh (American Philosophical Society), Robert Leopold (Smithsonian Center for Folklife and Cultural Heritage)

“Revitalizing CoPAR for the Digital Age” was a two-day workshop (June 2-3, 2016) that brought together 28 participants from previous Council for the Preservation of Anthropological Records (CoPAR) initiatives and included experts in cultural and linguistic anthropology, analog and digital ethnography, fieldwork, Native American and Indigenous studies, anthropological archives, and research data curation, to provide a roadmap for the future of CoPAR and to recommend best practices for the discipline. The workshop, held on the campus of the University of Maryland at College Park, covered two main themes: 1) taking stock of new methodological moves in the field and current issues with the preservation and access of ethnographic materials in the digital age; and 2) planning next steps for revitalizing CoPAR and creating an infrastructure for data curation in anthropology.

“EASA2016 Anthropological Legacies and Human Futures,”

July 20-23, 2016, Milan, Italy

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

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. During the conference, 24 network meetings took place, many meetings with publishers and workshops 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.

“The Real Economy: Ethnographic Inquiries into the Reality and the Realization of Economic Life”

June 16-18, 2016, Rio de Janeiro, Brazil

Organizers: Federico Neiburg (Federal U. of Rio de Janeiro) and Juan Obarrio (Columbia U.)

In the last few decades, even more after the 2008 financial crisis and the burst of turbulence and uncertainty, “the real economy” was transformed into one of the most crucial concepts in public debates about the present and the future of our collective existence. The meeting organizers proposed an ethnographic (pragmatic, comparative, historical) theoretical approach to the concept of lived experiences and practices of the “real economy.” Scholars from diverse nationalities and national institutions, doing ethnographic fieldwork in a broad geographical and global space, accepted the organizers’ invitation to “provoke” the real economy, ethnographically, and pursued a number of lines of exploration: 1) how assemblages of vernacular and scientific realizations and enactments of the real economy are linked to ideas of truth and to moral values; 2) what the realities (and the real economies) in which people engage are; 3) how these multiple and shifting realities become present and entangle with people’s situated lives; and 4) how the formal realizations of the real, in the governance of economies, engage with the experiential life of ordinary people.. The main outcome of the workshop will be a Special Issue for HAU, Journal of Ethnographic Theory, edited by Federico Neiburg and Jane Guyer.

“Footprints and Futures: The Time of Anthropology”

July 4-7, 2016, Durham, United Kingdom

Organizers: Elisabeth Kirtsoglou and Robert Simpson (U. Durham)

Organized with the help of the Association of Social Anthropologists of the UK and Commonwealth, this conference brought together 530 delegates from 37 countries. Of these 198 were student registrations, many of whom benefited from the financial support of the WGF. The conference had seven plenaries (one was the Annual Firth Lecture), 65 panels, and ten laboratories. As is customary, the event provided a context for annual meetings of various societies and networks. In addition to the formal conference programme, delegates were provided with a range of cultural and social events both during and after the conference (including performances, book launches, a banquet, tours, and a ceilidh). For the first time the conference organisers established an exchange with the European Association of Social Anthropologists, wherein an EASA2016 convenor, Alice Bellagamba, attended ASA2016 and chaired a plenary, while Elisabeth Kirtsoglou (ASA convenor) did the same at the EASA conference, held several weeks later in Milan, Italy. Informal feedback from delegates after the conference have indicated that the conference was both enjoyed and appreciated with the quality of the plenaries singled out for praise.

“Celebrating Africa’s Unsung Heroes in Prehistory Research”

July 28-29, 2016, National Museums of Kenya, Nairobi, Kenya

Organizer: Fredrick Manthi (National Museums of Kenya)

The human fossil material recovered from sites scattered across Africa has established the region as the birthplace of humanity. The work to unearth material to help bridge gaps in the human evolutionary tree continues to date and involves a host of research assistants, sometimes referred to as “fossil hunters.” These are the people who set up research camps, carry out excavations, and find many of the fossils and artefacts, in addition to performing administrative duties and overseeing fieldwork. Despite these critical roles, fossil hunters

are inadequately recognized. The event brought together four generations of “unsung heroes” (beginning in the late 1950s) from Kenya, Tanzania, Uganda, Ethiopia, and South Africa, with some of the prominent scientists in prehistory research who have worked with them. During the workshop, the research assistants shared their experiences with invited guests and the public and participated in closed sessions with the scientists. In addition, a photo exhibition of the celebrated fossil hunters and related material was mounted at the museum. This is believed to be the first time that these very important people have been celebrated in a public event.

“The Eighth World Archaeological Congress (WAC-8)”

August 28-September 2, 2016, Doshisha University, Kyoto, Japan

Organizers: Koji Mizoguchi (Kyushu U.) and Takura Izumi (Kyoto U.)

More than 1,600 people participated, coming from over 80 countries, making it one of the most internationally diverse WAC meetings in history. More than 150 academic sessions were held over five days, on topical themes ranging from “Science and Archaeology” to “Disaster Archaeology” to “The Public, Heritage, and Museums.” WAC-8 featured several special events coinciding with the conference. “Art and Archaeology” was a multi-site collaboration between archaeologists, artists, and members of the public, who were invited to visit satellite venues to discover new ways of presenting and seeing archaeology. Several public lectures were given at WAC-8, such as one on “Disaster Prevention and Archaeology.” WAC also took its 30th anniversary as an organization to reflect on the recent history of global archaeology in two plenary sessions: “Indigenous Archaeologies and WAC: the Past, the Present and the Future” and “WAC at 30: Giving the Past a Future,” which resulted in a Statement on the Future Collaboration of International Archaeological Learned Communities, supported by leaders of several international archaeology societies. Finally, from WAC-8, 14 WAC international conference resolutions were published on the WAC website: <http://worldarch.org/blog/wac-8-resolutions/>

“Seeds, Soils, and Politics: Cultivating Citizenship and Governance”

September 7-14, 2016, UC-Santa Cruz, Santa Cruz, California

Organizers: Nancy Chen (U. California-Santa Cruz) and Birgit Muller (U. Cambridge)

In an era of significant climate change with overlapping concerns of food security and well-being, the production of food has shifted with genomic technologies and political interventions in cultivation management. A workshop addressed the changing governance of seeds and soil in the 21st century, especially with regard to state and corporate forms of government, neoliberalism, and social notions of security. Three critical perspectives framed the discussion: 1) Public-Private authority with respect to seeds and soil: what happens when intellectual property rights and new technological interventions travel together? Using case studies, participants examined complex intermingling of public and private authority with respect to the regulation and disciplining of farming practices and control over seeds and soils. 2) Terms of Engagement with Seeds and Soil (emotional, sensorial and political engagement): ethnographers documented how national farming policies, international programs, and private contracts biotechnology corporations affect the relationships of farmers to soil and seeds and their autonomy. 3) Citizenship and Mobilization in the Realms of Agribusiness and Corporate Authority: this workshop addressed participatory

mechanisms and attempts at self-governance on food worldwide. What might anthropology propose for more ethical and nuanced approaches to cultivating citizenship?

“Decolonizing Anthropology in Southern Africa”

September 20-October 2, 2016, University of Venda, Thohoyandou, South Africa

Organizers: Pfarelo Matshidze (U. Venda) and Helen MacDonald (SOAS U. London)

Organized as the ASnA (Anthropology Southern Africa) conference, this meeting sought to clarify the role of the discipline of anthropology in Southern Africa in the “negative moment” and engage with it. About the negative moment, Achille Mbembe, in *Decolonizing Knowledge and the Question of the Archive* (2015) commented: “Twenty one years after freedom, we have now fully entered what looks like a negative moment. This is a moment most African postcolonial societies have experienced. Like theirs in the late 1970s, 1980s and 1990s, ours is grey and almost murky. It lacks clarity...A negative moment is a moment when new antagonisms emerge while old ones remain unresolved.” This radical moment of change has been witnessed in higher education recently with the hashtag movements #rhodesmustfall, #freestellenbosch, #endoutsourcing, and #feesmustfall, amongst others. The themes of the conference widely addressed issues pertaining to the negative moment. Seventy-six papers were presented, and keynote addresses were delivered by Faye Venetia Harrison (U. Illinois at Urbana-Champaign) and Anne-Maria Boitumelo Makhulu (Duke U.). The keynote speakers and participants from universities throughout southern Africa were joined by delegates from Germany, Sweden, the United Kingdom, and Canada.

“100+25 Years of *Homo erectus*: Dmanisi and Beyond”

September 21-24, 2016, Tbilisi, Georgia

Organizers: David Lordkipanidze (Georgian National Museum) and Friedemann Schrenk (U. Frankfurt)

During 125 years of *Homo erectus* research, much new scientific data have been accumulated. Over the past 25 years, remains of at least five individuals dated 1.77 million years were discovered at the Dmanisi archaeological site. Today, among the remains of this period, Dmanisi *hominins* are considered the world’s best-preserved fossils. This conference was convened to discuss and debate state of the art knowledge about *Homo erectus* and to develop new approaches and questions for future international and interdisciplinary research. Participants put early evolutionary stages of the genus *Homo* into an evolutionary and environmental perspective and discussed the role of the Caucasus in early hominin development. A focus of the meeting was the emergence of *Homo erectus* and its evolutionary history, including taxonomy, lifestyle, distribution, and environmental impact. One hundred scientists from more than twenty countries participated. A public lecture at the Georgian National Museum was given by Donald Johanson, and his lecture and selected talks were live-streamed to a wider public audience.

“Relevance and Application of Heritage in Contemporary Society”

October 20-22, 2016, Royal Ontario Museum, Toronto, Canada

Organizers: Pei-Lin Yu (Boise State U.), George Smith (Florida State U.) and Chen Shen (Royal Ontario Museum)

Eighteen experts in cultural heritage from the USA, Canada, Australia, UK, Egypt, Japan, and China convened for a workshop to address the evolving relevance and application of cultural heritage in contemporary society. The workshop was preceded by two public events sponsored by the Museum: a special lecture, given by Dr. Fekri Hassan on climate change and social organization in Early Egypt, and a panel discussion that featured five experts from the Museum on cultural heritage challenges and opportunities. Over the following two days, workshop participants discussed the evolving nature of global and local cultural heritage, and identified key action steps in a variety of sectors. The group also developed a Declaration and a Call to Action regarding the benefits of cultural heritage for resilient and healthy contemporary societies. The papers developed for the workshop will be revised to reflect workshop outcomes and published as a volume with Routledge Press in Fall 2017.

“Productive Encounters: Prototypes and Keywords for Critical Ethnographic Design”

October 27-29, 2016, UC-San Diego, La Jolla, California

Organizer: Elana Zilberg (UC-San Diego) and Joseph Hankins

The University of California's Collaboratory for Ethnographic Design (CoLED) hosted this three-day workshop, bringing an interdisciplinary group of ethnographers together for a series of curated, provocative conversations to discuss the intersection of ethnography and design, and to explore the implications of their mutual influence on the practice of ethnography in the discipline of anthropology in particular. Recently practitioners of design and ethnography have found a variety of new engagements and mutual provocations. Many ethnographers already work in collaboration with designers and design researchers. Others are curious about how designers have taken up and transformed ethnographic research strategies to gain insights into how to redesign objects, infrastructures, and social or institutional systems. Some see design practice as complicit with global capitalism, industrialized manufacturing, consumer product marketing, and modern nation-building. Yet others are interested in how ethnographic practice might be transformed by an engagement with studio design, bringing research modes and strategies developed in design research back into the service of academic research. Many ethnographers are interested in innovations in research design that engage new media and frontiers in digital, visual, and performative formats. The workshop brought together ethnographers working in all these modes for a fruitful dialogue. Using a “keywords” format, conference presenters were asked to explore their keyword in relation to the following questions: What is Ethnography? What is Design? Who decides? What are the implications for theory, practice, and real world outcomes? A web-based publication is planned, which will include essays and short videos of the workshop.

“3rd Workshop of the Int'l Consortium for Eastern Himalayan Ethnolinguistic Prehistory”

February 8-10, 2017, La Trobe University, Bundoora, Victoria, Australia

Organizers: Stephen Morey and Mark Post (La Trobe U.)

The Eastern Himalayan region is the epicenter of cultural and linguistic diversity in modern day mainland Asia. A meeting place of the large cultural units of South Asia, East Asia, and South East Asia, this region contains a still unknown amount of linguistic and cultural diversity. This workshop brought together experienced linguistics and anthropology researchers with rising younger scholars to present cutting edge, up-to-date research on this

still under-researched area of human settlement. Papers ranged from linguistic history and comparison, through detailed studies of language relating to agriculture, naming and songs, to careful comparative work on ritual and musical instruments. These were enhanced by papers taking a broader view of the cultural and linguistic diversity, and of the patterns of migration over centuries. A volume, to be published by Brill, will bring this research to the wider community.

“Humans’ Earliest Personal Ornaments: Symbolism, Production And Distribution”

March 6-8, 2017, Tel Aviv U., Tel Aviv, Israel

Organizers: Daniella Bar-Yosef Mayer (Tel Aviv U.) and Dorothea Bosch (Leiden U.)

The role of shell beads and personal ornaments in prehistoric societies has seen tremendous increase in knowledge over the last fifteen years. This multi-disciplinary field of knowledge comprises the study of taxonomy and taphonomy, symbolism and behavior, long-distance contacts, and technological innovations, all of which were presented and discussed by twenty-four participants from around the world. This workshop, held at The Steinhardt Museum of Natural History, Tel Aviv University, brought together the leading experts in this field, who shared first-hand experiences followed by vivid discussions on some aspects of personal ornaments, such as what constitutes a shell bead and the meaning or function of shell and ochre use. During the three days of meetings participants discussed a wide range of topics and shared results of new research, which will improve their ability to address broader-scale questions pertaining to the anthropology of socially mediated behavior within past human societies and their evolution. The meeting concluded with a fieldtrip to Manot Cave and Mt. Carmel caves, where some of the earliest personal ornaments have been discovered.

“Violence and Representation in Mexico”

March 10-11, 2017, Zamora, Michoacán, Mexico

Organizers: Matthew Carlin (CIESAS) and José Escalona (U. Manchester)

The meeting focused on the topic of the representation of violence in Mexico over the last decade. More specifically, this workshop brought together an international group of cultural anthropologists and activists in order to collectively analyse the different ways that violence in Mexico has been regulated and framed through different mediatic forms of representation from 2006 to the present day. The forms of representation of violence that were discussed during the workshop included radio broadcasts, statistics, written reports, photographs, film, and multiple examples of new social media. Participants analysed and debated the effects of specific imagery and technology on our understanding of violence with the collective goal of producing some new conceptual tools that might help us improve our understanding of the contemporary political reality of Mexico in the 21st Century. The results of this workshop will culminate in a joint publication by participants that will appear in a special edition of a Mexican journal in 2018.

“Arab Masculinities: Anthropological Reconceptions”

March 21-25, 2017, University of Oxford, Oxford, United Kingdom

Organizers: Constantina Isidoros (U. Oxford) and Soraya Tremayne (U. Sorbonne)

The workshop gathered twenty anthropologists concerned about the dominant portrayals of men in and from the Middle East and North Africa (MENA) since the aftermath of the 2011 Arab Spring and subsequent geopolitical events, such as the “Syria crisis,” European “migrant [refugee] crisis,” ‘Fortress Europe,’ and US groundswell. These men and their families have become increasingly essentialized and dehumanized in recent geopolitical quakes. Monolithic tropes about “traditional” Arab men as dangerous Muslim others—as perceived threats to Occidental security and morality—seem to be evermore hysterically filling the media airwaves. Despite ground-breaking advances in Postcolonial and Subaltern Studies, such stereotypical caricatures stem from persistent Orientalism and erase the social realities of gender relations and how the lives of Arab men and women intersect across the MENA region. The twenty participants agreed that this erasure is out of step for Gender, Masculinities Studies and Middle East Feminist research, not only for the MENA region but in the Western academy, more generally. The meeting’s rationale was that this is a crucial historical moment to critically engage with and to anthropologically re-conceive the perpetuation of such hegemonic discourses on Arab manhood. A concrete agenda was developed to innovatively re-engage MENA feminist anthropology with the anthropology of men and launch the new field of “Anthropological Reconceptions of Arab Masculinities,” receiving dedicated support from the Institute of Social and Cultural Anthropology (ISCA), Middle East Centre at St. Antony’s College, and International Gender Studies Centre (IGS) at the University of Oxford. The participants presented and peer-reviewed their papers, intensively discussed new theoretical frameworks and methodological approaches, and are currently finalizing papers for two publications: a special issue in a leading journal and an edited volume for a university press.

“Innovating Rock Art Research Theory and Practice”

April 2017, Salzburg, Austria

Organizers: Rachel Hoerman (U. Hawaii-Manoa) and Natalie Franklin (La Trobe U.)

This workshop was a four-day gathering of 22 international rock art researchers and specialists in Salzburg, Austria -- a rock art research frontier. Its goals were the innovation of rock art research theory, realization of theory-informed practice, and holistic consideration of the ethics and role of rock art research, conservation and outreach in local and native communities. In a March 2016 “Rock Art Workshop Need Assessment Survey” conducted by the workshop organizers, 31 rock art researchers, stewards, professionals and potential workshop participants identified these themes as topics of great interest acutely in need of review and discussion. This workshop generated fresh theory and fueled new approaches, perspectives, and collaborations amongst a broad cross-section of anthropologists, archaeologists, professionals, stewards, and Indigenous and native community members engaged in rock art research, conservation, and management. It was jointly conceived and initiated by Nathalie Brusgaard and Rachel Hoerman with indispensable support and advice from senior rock art researchers Natalie Franklin, George Nash, and the late Daniel Arsenault. The event was thematically linked to an April 2017 rock art conservation and management gathering sponsored by the Getty Conservation Institute in order to generate broad dialogue and establish a platform for future collaborations.

The 13th Conference of Historians in Latin American Mining (MHLM)

April 4-7, 2017, Buenos Aires, Argentina

Organizers: Lorena Rodriguez and Maria Becerra (U. Buenos Aires)

This meeting was organized by the Ethnohistory Section of the Institute of Anthropology from the University of Buenos Aires, and guided by the theme "Interdisciplinary Dialogues and Challenges," bringing together over 100 participants from Argentina, Chile, Bolivia, Peru, Colombia, Brazil, Mexico, United States of America, Holland, France, Scotland and Spain. The meeting had six sessions that covered the analysis of mining agents, the conflicts and tensions around mining, the impact and construction of mining landscapes, the sources, scales and theoretical-methodological approaches, the mining technologies and technical operations, the population distribution and socio-environmental impacts of mining activities. The meeting also had five keynote presentations regarding the history of the meetings as well as offering a complete report on the current status of research in pre-Columbian, Colonial and present mining. Besides these activities, participants enjoyed the presentation of three related films, a visit to National General Archive and a pre-conference activity at the "J. B. Ambrosetti" Ethnographic Museum. The meeting fully met our expectations of strengthening network relationships, building cooperation among researchers of Latin American mining, and encouraging new research in this field.

"European Human Behaviour and Evolution Association (EHBEA)"

April 5-8, 2017, Ecole Normale Supérieure, Paris, France

Organizers: Coralie Chevallier (Laboratoire de Neurosciences Cognitives) and Nicolas Baumard (EHESS)

The conference enabled researchers working in human evolutionary behavioral sciences to meet leading scholars in the field, exchange ideas, and develop new research networks. Over 200 delegates from more than fifteen countries participated in six, half-day sessions and two dedicated poster sessions. Plenary speakers were Melissa Bateson (Newcastle University, UK), Rebecca Bliege-Bird (Penn State University, USA), Johannes Krause (Max Planck Institute for the Science of Human History, Germany), Friederike Range (University of Veterinary Medicine, Austria), Dan Sperber (Central European University Hungary and École normale supérieure, France) and Urszula Marcinkowska, the 2017 New Investigator. Two sessions introduced a new format to the conference, in which twelve young scholars working on a similar topic were allotted six minutes each, allowing for more student representation on the program. The full program including plenaries, talks and poster titles and abstracts is available to download at <https://ehbea2017.sciencesconf.org>.

"First Contact: Impact of Pleistocene Hominins on Island Ecosystems"

April 26-May1, 2017, Australian National U., Acton, Australia

Organizers: Julien Louys (Australian National U.) and Susan O'Connor (U. Western Australia)

Islands represent unique ecosystems which are highly vulnerable to environmental disturbances, invasions, and natural disasters. Evidence of Pleistocene hominins (including anatomically modern humans) on islands is rare and largely restricted to a few islands in East and Southeast Asia, California, and the Mediterranean. This international workshop reviewed these records in order to better understand the global impacts of pre-Neolithic cultural practices, subsistence strategies, and technologies on island ecosystems. Workshop

participants found that hominins had variable impacts on insular ecosystems, and that there was no single model of impact that fit each island record. Major ecological impacts, specifically extinctions, appeared to be largely restricted to the late Holocene. It was also found likely that the technological “package” associated with Neolithic populations, namely advanced hunting technologies, commensal animals, and agriculture, precipitate extinctions on islands. “Islands” can be difficult to define in the past, and whatever definition is used, extinction is impacted by changing sea-levels which will alter size and connections with other islands and continents. Island overkill appears to be a phenomenon mostly restricted to post-Neolithic populations, and has not always been a characteristic impact of hominin species. A report on the workshop was published in *Science* (Reese, A., 2017. *Science* 356: 6339-6340), and a volume of papers from the meeting is planned.

“Caravan Archaeologies: En Route to the Past, Present and Future”

May 3-5, 2017, Pica, Chile

Organizers: Persis Clarkson (U. Winnipeg) and Calogero Santoro (U. Pittsburgh)

The workshop was initiated to explore the similarities and differences of research and results of caravan-related research by bringing together an invited group of international scholars working within a variety of disciplines throughout the globe. Caravans -- a phenomenon of long-distance travel in arid lands to move goods via beasts of burden along regular routes -- have been reported and researched for centuries, yet much of that research has remained contained within very specific geographic and temporal parameters. The framework of discussion was established via a set of fourteen themes distributed to the invitees at the outset. The themes embraced the scope of caravan research through analogies, natural resources, physiography, environment, nomads, pastoralists, social interchange, routes, rest stops, navigation, remote sensing, and route destruction. The research presented ranged within and around the fields of archaeology, history, bioarchaeology, ethnography, ethnology, art history, geography, art history, economics, animal ethology, cultural evolution in nomadism and pastoralism, and site preservation. This latter category comprises an aspect that weaves throughout much of the research on caravans as a disappearing cultural and economic phenomenon, and one that leaves a fragile record in typically distant and unprotected terrain.

“Intercultural Education, Collaborative Research and Indigenous Identities in Atalaya, Peru”

July 13-17, 2017, Universidad Católica Sedes Sapientiae, Ucayali, Peru

Organizers: Peter Gow (U. St. Andrews) and Juan Ruiz Zevallos (U. San Marcos)

This conference brought together anthropologists, indigenous collaborators, indigenous leaders, and indigenous university students and professors for four and a half days at NOPOKI, the campus of the indigenous branch of Universidad Católica Sedes Sapientiae, located in Ucayali Region, Peruvian Amazonia. The four main themes discussed were: 1) the significance of previous ethnographic encounters from the perspective of anthropologists and their indigenous interlocutors; 2) the impacts of anthropological research and engagement on contemporary indigenous lives; 3) ongoing research by NOPOKI students in their own communities; and 4) the development of topics and methodologies for future collaborative research projects between participants. The event was built around both scholarly and indigenous forms of communal assembly and discussion, in a setting designed for reflection and symmetrical engagement with the objective of setting a collaborative

research agenda with wider comparative value. Whilst organizers originally sought to create dialogue between anthropological interests on the ontological turn and collaborative research, their method was purposefully adaptable to include any salient topics of interest for local participants. Thus, representatives from the Peruvian Ministries of Culture and Education were included as participants to set a more direct pathway to impact on decision-makers in relation to indigenous education and languages.

“The Mother- Infant Nexus in Anthropology: Small Beginnings, Significant Outcomes”

July 17-23, 2017, Durham University, Durham, United Kingdom

Organizers: Rebecca Louise Gowland (Durham U.) and Sian Halcrow (U. Otago)

This workshop brought together world-leading, international scholars with the aim of developing new theoretical perspectives for studying the mother-infant nexus in anthropology. The themes explored included biocultural understandings and embodied practices relating to maternal, fetal, and infant bodies and the significance for early life development and overall population well-being. This is particularly topical because there is a burgeoning awareness within anthropology regarding the centrality of mother-infant interactions for understanding the evolution of our species, infant and maternal health and care strategies, epigenetic change, and biological and social development. Over the past few decades, the anthropology and archaeology of childhood has developed apace; however, infancy, the pregnant body and motherhood continue to be marginalized. The aim of this workshop was to develop new theoretical directions within anthropology and set future research agendas regarding the unique mother-infant relationship. Organizers achieved this aim through two inter-related objectives: 1) invitations targeted participants who are leaders in different sub-disciplines of anthropology and beyond, whose research is breaking new methodological and theoretical ground in investigating mother-infant relationships and; 2) an assessment of a series of inter-related research topics/themes through multiple anthropological approaches in order to develop a holistic biocultural understanding of the mother-infant relationship and broader implications for population well-being. The workshop was viewed by all participants to have been enormously beneficial, with each presenter's research greatly enriched by the different perspectives offered. Outputs will include an edited volume, 'The Mother-Infant Nexus in Anthropology: Small Beginnings, Significant Outcomes' with Springer, and a collaborative paper in *Current Anthropology*.

“East African Association for Paleoanthropology and Paleontology (EAAPP)”

July 30-August 2, 2017, National Museum of Ethiopia, Addis Ababa, Ethiopia

Organizers: Jackson Njau (Indiana U.) and Briana Pobiner (Rutgers U.)

The EAAPP marked its 12th anniversary with this international conference, which brought together more than 160 scholars and students from Austria, Canada, Chile, Eritrea, Ethiopia, France, Germany, Israel, India, Italy, Kenya, South Africa, Somaliland, Spain, Tanzania, UK, and USA, to present research in the field of human evolution. The meeting provided a forum for scientists to broaden their knowledge and share experiences. It also offered opportunities for students based at African institutions to experience a world-class scholarly environment. Additionally, participants had opportunities to share experiences with policy makers, curators, and leaders from major anthropological funding agencies. Ninety-seven scholarly papers were presented, many touching on core issues in human evolution, as well as major advances in paleoanthropology and archaeology. Among the highlights of the

conference was a special viewing of original fossils of iconic hominins, including Lucy, Ardi, Selam, Bodo and Herto. EAAPP has succeeded in reaching out to the broader scientific community in Eastern Africa by rotating the conference in the major fossil hub countries (Tanzania, Kenya, Ethiopia). The next meeting will be held in Nairobi, Kenya in summer 2019.

“Fakery, Insincerity, and the Anthropology of Humbuggery”

September 7-10, 2017, Capri, Italy,

Organizers: Theodoros Kyriakides (U. Manchester) and Giovanni Da Col (SOAS U. London)

Many of the greatest classics of anthropology contain accounts of deceptions and frauds. From Levi-Strauss’ reflections on the young Kwakiutl learning shamanic healing in order to expose other practitioners as frauds but ending up becoming a successful curer himself, to Bourdieu’s collusive lying of participants in marriage rituals, fakery has been the ambivalent dwelling space of anthropology since its inception. This workshop was organized to study the increasing relevance of manifestations and socialities of fakery, insincerity, and humbuggery in a comparative and cross-cultural perspective. There is possibly no more timely inquiry today: semiotic manifestations of the larger notion of fakery, insincerity and humbuggery (or “bullshit”) cover a wide terrain, including forgery, fake news, plagiarism, counterfeiting, hoaxes, shams, Ponzi schemes, conspiracy theories, frauds and parody. Fake and insincerity inhabits our everyday digital culture and forces us to revisit our own notions of trust and sociality. While notions of trust and truth have long been regarded the glue of human relationships and motor of cooperative interactions, this workshop also questioned how spaces, contexts and cultures where deception and mistrust flourish produce effective albeit opaque forms of sociality, through which contradictions reproduce epidemiologically.

“Erosions of Legitimacy and Urban Futures: Ethnographic Research Matters”

September 10-16, 2017, Sicily, Italy

Organizers: Dr. Italo Pardo (U. Kent) and Giuliana Prato

Since the mid-1990s anthropological reflection on legitimacy and legitimation (of morality and action; of the law, politics and governance) has grown into a sophisticated international debate. An invitation-only workshop, this meeting developed new ideas through intense intellectual discussion among a strong field of four early-, mid-career, and senior anthropologists and qualitative sociologists. Benefiting from a wide-ranging ethnographic and analytical field, the discussions addressed conflicting moralities across the social, cultural, economic, and political spectra, and the corresponding progressive erosion of the legitimacy of “the system” especially of governance. The acute crisis of rulers’ responsibility and accountability that mars many democracies graphically stresses the importance of this topic in theoretical anthropology. World-wide discontent with how the dominant elite manage power is generating grassroots opposition, which is powerfully contributing to the growing gap between the rulers and the ruled. This is particularly evident in the urban field. Understanding and addressing this gap is critical to urban futures. In this workshop, engaged scholarship and robust exchange of ideas have brought out the epistemological significance of charting new theoretical directions on ‘legitimacy’ and ‘legitimation’ as loci of ethnographic knowledge gained through long-term field research.

Two major publications will contribute to an ethnographically-based theorization of legitimacy and urban governance.

“The Fourth International Meeting of Amazonian Archaeology”

October 1-7, 2017, Trinidad, Bolivia

Organizer: Carla Jaimes Betancourt (U. Bonn)

The conference or “Encuentro Internacional de Arqueología Amazónica” (EIAA) constitutes a space for the discussion and dissemination of the most outstanding archaeological research in the region. Peru, Ecuador, Colombia, and Bolivia join in dialogue with Brazil, Venezuela, French Guiana, Guyana, and Surinam, building a bridge across national and linguistic boundaries about Amazonia’s Pre-Columbian past. Topics related to past agricultural technologies, the influence of climate change, the transformation of landscape, development of art and technology, and the diversity of cultural patterns are presented and discussed during this international meeting of some 100 recognized scholars of South America, North America, and Europe. While doing so, meeting organizers are concerned with the relationship between archaeology and the indigenous peoples who nowadays inhabit this territory. The new archaeological data presented allow researchers to identify areas and topics that need to be investigated and discussed. The inclusive nature of the conference promotes the development of multidisciplinary projects and international collaboration.

“What is a Relation? Ethnographic Perspectives from Indigenous South America”

October 24-26, 2017, Pontificia Universidad Católica, Santiago, Chile

Organizers: Marcelo Gonzalez Galvez (Pontificia U. Católica) and Florencia Tola (EHESS)

The meeting aimed to start a discussion about the ontology of relations within Indigenous South American lived worlds. For three days, South American-based ethnographers, who work with indigenous peoples from different geographic areas in the region, gathered together to discuss ways of composing a comparative perspective. The workshop’s main focus was what researchers deemed a blind spot in the specialized literature: although relations had a central place in the literature, what relations actually were was usually taken for granted. As a preliminary conclusion, participants agreed that in order to answer what relations were, they should first explore what effects relations had. From there, they envisioned that relations were both a constitutive and transformative force. Relations were the key component of indigenous worlds, and at the same time what made them fluid and unstable, as much as they changed each time a relation was established.

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