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Reports on Completed Research for 2014



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

REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2014. 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. JAMIE LYNN CLARK, University of Alaska, Fairbanks, Alaska, received a grant in April 2013 to aid research on “The Sibudu Fauna: Implications for Understanding Behavioral Variability in the Southern African Middle Stone Age.” This project sought to gain a deeper understanding of human behavioral variability during the Middle Stone Age through the analysis of the Still Bay (SB; ~71,000 ya) and pre-SB (>72,000 ya) fauna from Sibudu Cave. In addition to characterizing variation in human hunting behavior within and between the two periods, the project had two larger goals. First, to explore whether the data were consistent with hypotheses linking the appearance of the SB to environmental change. No significant changes in the relative frequency of open vs. closed dwelling species were identified, with species preferring closed habitats predominant throughout. This suggests that at Sibudu, the onset of the SB was not correlated with climate change. Secondly, data collected during this project will be combined with lithic and faunal data from later deposits at Sibudu in order to explore the relationship between subsistence and technological change spanning from the pre-SB through the post-Howiesons Poort MSA (~58,000 ya). Preliminary analysis indicates steady, continuous change in the fauna over time, with no marked breaks associated with the major changes in technology. This suggests that technological changes may not have been driven by subsistence needs, and may instead reflect changes in mobility, demography, or social organization.

DR. J. CAMERON MONROE, University of California, Santa Cruz, California, was awarded funding in October 2012 to aid research on “The Cana Archaeological Survey.” Urbanism has been a central focus of archaeological research for more than a century. Although archaeologists have long focused on the earliest cities, a variety of urban contexts that thrived in contact settings have emerged as ideal contexts in which to explore urbanism from a broader anthropological vantage point. The Cana Archaeological Survey examines the origins of Cana, a city on the Slave Coast of West Africa during the era of the slave trade (16th through 19th centuries AD). The project sought to understand the changing relationship between Cana, a major precolonial city of the kingdom of Dahomey, located in the modern Republic of Bénin, and its broader hinterlands over the course of the second millennium AD. The project employed systematic regional archaeological survey and test excavation around Cana to provide initial inferences into whether urbanism in Dahomey was: 1) a deeply rooted precontact phenomenon resulting from the close articulation of towns and their respective countrysides; or rather 2) a state-driven process driven by long-distance forces of the Atlantic Era. Collectively, archaeological and ethnohistorical evidence collected suggests that the latter was the case, providing a valuable window onto the political and economic forces shaping urban life in the tumultuous Atlantic Era.

DR. IAN D.S. WATTS, an independent scholar in Athens, Greece, was awarded funding in April 2012 to aid research on “The Antiquity and Behavioral Implications of Pigment Use in the Northern Cape (South Africa).” Earth pigment use is widely considered to date back approximately 300,000 years (~300 ka), but several poorly documented claims have been made for earlier use, from Fauresmith and Acheulean contexts in South Africa’s Northern Cape. This project evaluated these claims. At Kathu Pan, scraped specularite—a glittery form of haematite—is associated with some of the earliest blades and points, at ~500 ka. This is currently the earliest compelling evidence for pigment use. Utilized specularite and red pigments were recovered from an undated Fauresmith context at the back of Wonderwerk Cave, where firelight would have been essential. Specularite was also confirmed at Canteen Kopje, associated with early Middle Stone Age or Fauresmith material, with dating estimates for overlying deposits indicating a minimum age of ~300 ka. Claims for Acheulean pigments at Kathu Pan, Kathu Townlands, and Wonderwerk could not be confirmed; indeed, there is good evidence of absence. Minimum distances to specularite outcrops for Wonderwerk and Canteen Kopje are 50km and 170km respectively, with no natural agencies capable of reducing these distances. These findings lend some support to predictions of Power’s “female cosmetic coalitions” model of the evolution of symbolic culture, while challenging predictions of Kuhn’s “honest, low-cost signals” hypothesis.

DR. VERONICA N. WAWERU, Stony Brook University, Stony Brook, New York, was awarded a grant in October 2009 to aid research on “Chronology of Holocene Innovations and Inventions in West Turkana, Kenya.” Chronology data from this research provide better resolution for dates of innovations in West Turkana between 8.2ka and 0.87ka. The Holocene marks the introduction of domestic fauna in a region that until ~5ka relied on a hunting/gathering/fishing subsistence base. A combination of Thermoluminescence (TL) and Accelerator Mass Spectrometry (AMS) methods were used to refine the timeline for innovations at different paleo-habitats in West Turkana. The study confirms existing dates for the large fishing village of Lothagam and also yields older dates for the Later Holocene lacustrine sites of Lopoy and Napedet than previously known. Aggregate data from the Holocene in the Turkana Basin is uninformative about whether local hunter/fishers adopted pastoralism or if demic movements brought the new socio-economic package of domesticated fauna and pillar-building. Chronology data from this research and that of other scientists in the last 40 years point to the existence of a mixed strategy involving hunting, fishing, and use of small domestic stock up to the very late Holocene. Niche partitioning may explain the existence of multiple economic strategies where different social groups pursued varied subsistence strategies while maintaining exchange relations involving ceramics and domestic stock. Future research will seek to answer this question.

DR. EDWIN WILMSEN, University of the Witwatersrand, Johannesburg, South Africa, was awarded a grant in April 2013 to aid research on “Potters, Clays, and Lands: An Ethnoarchaeological Study of the Social Dimensions of Pottery in Botswana.” A potting clay mine and a nearby archaeological site at Manaledi village in the Tswapong Hills of Botswana were excavated. The work and family histories of current potters in this village, along with those of 41 potters in five other villages, were studied using ethnohistorical methods. Clay from the mine and sherds from the excavations and current potters were prepared as thin section slides and examined by petrography. Uniformity in trace minerals in the Manaledi clays and sherds confirm that clay from the mine has been used for potting exclusively at Manaledi for several generations. Manaledi ancestors, and the Hills

themselves, are powerful guardians of the mines and their interests must be protected. Among these interests is procreation, and unlike at other villages, pregnant Manaedi women may work the mines and continue potting. Ancestry and pregnancy are bipolar attributes of community continuity bound together with tenurial rights in land through descent and are emphasized by village potters. Potters at all the villages studied are of varying age, status, religion, and skill levels; most are elderly women (40-79 years old) living in rural areas, but younger women are increasingly becoming apprentices to supplement their income, as demand for clay pots is expanding in both traditional and commercial markets.

Asia and the Near East:

DR. BRADLEY A. CHASE, Albion College, Albion, Michigan, received a grant in October 2012 to aid research on "Pastoral Land-use and Social Change in Harappan Gujarat: Strontium Isotope Analysis at Gola Dhoru." This project has established an empirical baseline for further investigations of the land-use changes that may have accompanied the emergence and decline of South Asia's first urban civilization. This was accomplished through the analysis of strontium isotopes in the tooth enamel of domestic animals excavated from Gola Dhoru, an important crafting and trading settlement of the Indus Civilization (2600-1900 BC), located in Gujarat, India. Although less than two hectares in areal extent, this settlement rapidly developed into a heavily fortified manufacturing center. Eventually, however, the intensity of industry declined and the residents of the site no longer participated in the interregional networks that had linked them to the inland cities. Preliminary findings suggest that while the residents of Bagasra during its main phase of occupation were largely self-sufficient in the production of small stock raised primarily for meat, they were also dependent to a considerable extent on intraregional exchange networks for the procurement of cattle kept for secondary products such as milk and traction. The next phase of the analyses will include samples from the initial as well as the last phase of occupation in order to more fully reconstruct trajectories of changes in land-use practices at the site.

DR. PARTH R. CHAUHAN, Indian Institute of Science Education and Research, Manuali, India, was awarded funding in April 2011 to aid research on "Early Pleistocene Environment and Archaeology in Central India." This project was carried out through collaboration between various institutions in India, Australia, and the USA. The field research has been spent primarily in the Sehore and Hoshangabad Districts of Madhya Pradesh and the chief goal has been to investigate the site of Dhansi in Hoshangabad District. The project intended to investigate the archaeological and geological aspects of the Dhansi site, being one of the first reported archaeological occurrences in a stratified Early Pleistocene context in South Asia. Through excavations, numerous flakes and flake tools on quartzite, chert, and quartz were recovered. Researchers also collected sediment samples for pollen analyses, different geochronological applications including luminescence dating, paleomagnetic dating, and cosmogenic nuclide dating. Carbonate nodules were also collected for stable isotope studies. Finally, a large number of samples were collected for sedimentological analysis of the entire type-section of the Dhansi Formation. The stable isotope studies and the pollen analysis will paleoecologically characterize the only known Early Pleistocene section/context in central India, making it a source of reference in the entire region. The multidisciplinary nature of this project will also allow

paleoanthropological comparisons with other parts of the Indian Subcontinent as well as with comparable evidence outside the region.

DR. MEREDITH CHESSON, University of Notre Dame, Notre Dame, Indiana, was awarded funding in October 2009 to aid research on “Follow the Pots: The Social Lives of Early Bronze Age Artifacts from the Southeastern Dead Sea Plain, Jordan.” The “Follow the Pots” research program explores two interconnected sides of an archaeological looting story: the conventional archaeological investigation of the emergence of prehistoric urbanism and increasing social complexity, and the multiple and contested values of this archaeological heritage to multiple stakeholders today. Archaeologically, the project centers on the cemetery of Fifa as a comparative base to the other early EB cemeteries in the region potentially enhancing our understanding of EB society during this dynamic period. Ethnographically, interviews are used to document meanings and values of the EBA material culture by looters and non-looters in the local communities and elsewhere to better understand motivations behind pothunting. “Follow the Pots” draws on this comparative data to rewrite the traditional archaeological looting story by focusing on materiality, and considers how EB peoples deployed material culture in graves in the past, and how archaeologists and looters re-use and re-value this same material culture in the present.

EMILY L. HAMMER, then a graduate student at Harvard University, Cambridge, Massachusetts, was awarded funding in October 2011 to aid research on “Landscapes of Pastoral Nomads in Southeastern Turkey,” supervised by Dr. Jason Alik Ur. The supported research investigated patterns of re-occupation and manipulation of natural resources by pre-modern mobile pastoralists in southeastern Turkey. Archaeological survey documented campsites and features related to herding. Satellite imagery and spatial analyses demonstrated various patterns in landscape organization. Terrestrial in-situ cosmogenic nuclide methods enabled the dating of rock-cut cisterns located in proximity to campsites. Four main conclusions were drawn: 1) mobile pastoralists altered their local landscapes in order to shelter humans and animals, collect water, and improve pastures; 2) pasture and water features were fixed, re-usable investments that encouraged seasonal re-inhabitation, over time these features became geographic foci that oriented inhabitation and herding patterns; 3) the topographical position of domestic and herding features would have resulted in vertical daily movement patterns for humans and animals; and 4) analyzed cisterns are “non-recent” (dates currently being calculated), older than the surface campsites that cluster around them (last 500 years). Although incomplete, the novel geological methods applied to cistern dating have been successful, and could be more widely used. An over-reliance on ethnographic analogy plagues the archaeology of pastoralism around the world. This study represents a first step in reconstructing mobile pastoralists’ dwelling spaces and premodern land-use strategies on the fringes of Mesopotamia.

DR. VIRGINIA R. HERRMANN, Dartmouth College, Hanover, New Hampshire, was awarded a grant in April 2013 to aid research on “Urban Plan and Sociopolitical Change at Iron Age Sam’al (Zincirli Höyük, Turkey)”. In the ninth century BC, the ruler of the small kingdom of Sam'al (modern Zincirli, Turkey) built a new capital and adorned its gates with striking relief scenes. A century later, Sam'al came under the control of the Assyrian empire of Mesopotamia. This project compares the urban organization of Sam'al's period of independence with that of its imperial period, through targeted excavations in different parts of the site. Under Assyrian imperial domination, the city's residential area was divided between the mansions of the elite and the smaller, less formal houses of commoners. The current work has found that this socioeconomic segregation was not original to the city's

plan, but was introduced at the onset of strong Assyrian influence. Additional evidence suggests that large parts of the city were originally left unoccupied, either used for temporary gatherings and encampments or because they were uninhabitable until better drained. The 2013 season has confirmed and enhanced these results through additional excavation and ceramic, faunal, soil, and radiocarbon analyses. Through the case-study of Sam'al, this project explores the effect of major changes in political organization, such as the incorporation of a city-state into a transregional empire, on the plan of ancient cities.

DR. MARGARET A. JUDD, University of Pittsburgh, Pittsburgh, Pennsylvania, received funding in October 2009 to aid research on "Life and Death Courses at the Byzantine Monastery at Mount Nebo, Jordan." This project involved the continued excavation and analysis of the comingled human remains from two Byzantine crypts (AD 491-640) at Mount Nebo, Jordan, considered to be the crossroads of the Holy Land for travelers, traders, and pilgrims connecting to Egypt, Syria, Jerusalem, and the East. The carbon dating of leather sandals supports dates derived from historical documents. Believed to be located on the burial site of Moses, the monastery at Mount Nebo was suspected to have attracted ascetics and pilgrims from the fringes of Christianity, and flourished as a cosmopolitan monastery. Preliminary strontium analysis points to heterogeneous localities drawing from diverse Christian communities. The elaborate commingling of the skeletons limits individualization for the majority of the estimated 81+ adults and at least 14 children, thus retaining the solidarity in death as intended by the monastics. Membership in the crypt was privileged to biological males and children including infants; whether or not the children were male is undetermined. Severe knee arthritis, injury and poor dental health are prominent. The continuing bioarchaeological analysis tests the "community" behavioral model through dental and skeletal pathology, in addition to post-mortem processing.

LAURA V. LEWIS, then a graduate student at University of Oxford, Oxford, United Kingdom, was awarded funding in April 2013 to aid research on "Small Tools, Big Questions: A Comparison of the Earliest Microlithic Technologies in Two Sub-Continents," supervised by Dr. Michael Petraglia. Microlith production is a highly distinctive and significant stone tool technology. Systematic production of microliths began in different regions at different times, and in different social and environmental settings. However, microlithic industries have tended to be treated as a monolithic entity, without taking into account the variety of different methods of production and use. Variation within and between assemblages can reveal much about the various reasons why particular microlithic forms were selected as beneficial technological adaptations in particular regions, and the manufacturing choices that people made in order to produce their desired tools. This research project is the first to directly and quantitatively examine changes in microlithic technology over both space and time in two of the earliest microlithic industries in the world—the Howiesons Poort of southern Africa and the Late Palaeolithic of South Asia. Preliminary analyses from Batadomba-Iena, Sri Lanka, indicate areas of significant disparity in manufacturing techniques and tool requirements when compared to data from Howiesons Poort sites. A greater concern for miniaturization at Batadomba-Iena may be related to the ecological pressures of hunting in dense rainforest environments. Future work will focus on widening the comparative framework and elucidating potential areas of variability in microlithic technology.

ANNA MacCOURT, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in October 2013 to aid research on "Lord of the Universe... among Equals: The Challenges of Kingship in Late Early Historic and Early Medieval India," supervised by

Dr. Carla Sinopoli. This research project focused on establishing the spatial and chronological changes of elite sites in mid-first millennium CE Gujarat, focusing on sites associated with the Maitraka dynasty. Kingdoms, such as the Maiktrakas, of this period were characterized by competition between elite, land-holding groups including courts, Brahmanical temples belonging to various sects, and Buddhist monasteries. In order to compare the archaeological record of such elite sites two methods of analysis were used—spatial analysis of remote sensing data and typological analysis of ceramics excavated at such sites. Remote sensing data has been used to identify areas of archaeological activity and potential archaeological activity surrounding such sites on the Saurashtra peninsula. Typological analysis of ceramics collections at Maharaja Sayajirao University and the Gujarat Directorate of Archaeology and Museums was used to establish both chronological and regional variation in the material record. By combining these two methods of analysis, this project addresses the on-the-ground changes in land use and artifact distribution, which may not be as evident from literary records alone.

DR. MARIA STARZMANN, Free University of Berlin, Berlin, Germany, was awarded an Engaged Anthropology Grant in February 2013 to aid engaged activities on “The Stories of Stones: Community Engagement and a Children’s Archaeology in Turkey,” Urfa and Ankara, Turkey. Organized as a series of workshops at a local elementary and middle school in Sanliurfa, Turkey, the goal of this project was to share knowledge about the Late Neolithic past with children in an interactive way. After a presentation of basic facts about the work of archaeologists and an analysis of a small study collection of artifacts, the students explored what life might have been like at the Late Neolithic village of Fistikli Höyük in Turkey. In conversation with the children, the ancient life-world emerged in colorful ways and the students’ stories enriched existing explanatory models by reading archaeological findings in new and exciting ways. Most significantly, rather than describing Late Neolithic societies as lacking a “complex” social organization, the children focused on ideas of ancient economies of sharing and the possibilities of communal ways of living.

DR. MELINDA ZEDER, Smithsonian Institution, Washington, DC, was awarded funding in October 2012 to aid research on “First Steps toward Animal Domestication in the Taurus/Zagros Arc.” Combined archaeological and genetic information have confirmed that at least three of the four major Near Eastern livestock species—sheep, goats, and pigs—had been domesticated in this region by 10,500 years. This research seeks to trace the initial steps toward animal management and domestication in this region through the analysis of a large assemblage of animal remains from Hallan Çemi, one of the first fully sedentary communities established in this region (ca. 11,700 cal. BP). The analysis of over 200,000 bones from this site sheds new light on this process. It indicates that initial domestication begins in resource rich areas growing out of attempts at encouraging greater security and predictability of returns from economically important prey species. The research also examines the impacts of newly created anthropogenic environments on local species that exploit new opportunities created by human settlements and in so doing forge increasingly co-dependent relationships with humans. Finally the research documents the role of animals in the development of social and ritual mechanisms that involve feasting and the manipulation of animal symbolism used by these early communities to promote community cohesion and protect their increasing investment in their local environment and the resources within them.

Europe:

DR. VALDIS BERZINS, University of Latvia, Riga, Latvia, received a grant in April 2011 to aid research on “Long-Term Dynamics of Resource Use in the Changing Baltic Coastal Environment (Latvia).” Archaeological survey aimed at discovering Stone Age sites was carried out in two study areas along the Latvian coast, followed up by excavation at three locations. The sites of Lapiņi and Sise furnished evidence that people were living in the coastal belt already at a time when the present Baltic Sea was a large freshwater lake (9th millennium BC). Once saltwater entered the basin (in the 7th millennium BC), new aquatic food resources became available, such as marine and migratory fishes, whose bones were found in samples from the Slocene I settlement site. In the time since the last Ice Age, the Latvian coast has been affected by successive rises and falls in the relative level of the Baltic Sea Basin, which forced people to re-locate their settlements. Certain sites, such as Sise, were re-occupied when they regained their significance as key hunting and fishing stations. This phenomenon of back-and-forth shifts in human settlement, responding to changes in the landscape and in the opportunities for exploiting wild resources, is a characteristic feature of prehistoric human activity along the Latvian coast, contrasting with the situation in other parts of the Baltic Sea region.

DR. GABRIELLA KULCSAR, Hungarian Academy of Sciences, Budapest, Hungary, and DR. TIMOTHY EARLE, Northwestern University, Evanston, Illinois, were awarded an International Collaborative Research Grant in November 2011 to aid collaborative research on “Landscapes of Complexity: The Politics of Social Economic and Ritual Transformations in Bronze Age Hungary.” The project investigated the social, economic, and political organization of a Bronze Age society in the Benta Valley, central Hungary, centered on the fortified settlement at Szazhalombatta-Foldvar, which was occupied for nearly a thousand years. Funding from Wenner-Gren helped to develop a protocol to identify household areas by intensive survey and geophysical prospecting at Bronze Age settlements in the valley outside the central site, and to test excavate trenches at two settlements. Geophysical prospecting was carried out successfully at three sites (Bia 1/26, S6skUt 26/4, and Tamok 31/1), two of which were fortified, one unfortified. Based on these results, test trenches were excavated at S6skut and Tamok, revealing compelling remains of Bronze Age habitation, although no preserved house structures. Within the framework of the grant’s training component, Hungarian archaeology students received hands-on instruction in geophysical prospecting and survey methods, while the Hungarian archaeologist participants took part in a GIS course. Research results will provide the starting point for extended fieldwork at these sites, which will enable the study of the trajectories of socio-political change in a number of micro-regions in Hungary.

COLIN P. QUINN, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in April 2013 to aid research on “Inequality in the Presence of Death: Mortuary Rituals in Bronze Age Transylvania,” supervised by Dr. John O’Shea. Death, as a universal experience, has long been considered a great equalizer. However, mortuary rituals involved in death and burial are an important social context in which social inequalities are often materialized. This research project examined how people used mortuary rituals to negotiate social relationships and influence the development of social inequality in Bronze Age Transylvania. Using demographic and material evidence from the Trascau Mountains and Mures River corridor in southwest Transylvania (Alba County, Romania) during the Early and Middle Bronze Ages (2700-1400 BC), this study addresses: 1) how relationships of social inequality in these communities were materialized in mortuary contexts; 2) the rate

and extent of change in mortuary rituals throughout the Early and Middle Bronze Age; and 3) whether changes in mortuary rituals, as ideological institutions, reflected or influenced changes in the scale and degree of social, economic, and political inequality in local communities. Research included field surveys and an intensive radiocarbon dating program. Preliminary results suggest that mortuary practices shifted through time. Inequality was manifest in all Bronze Age mortuary contexts. Variability in the tempo and nature of burial through time suggests that ideological institutions served key, potentially transformative, roles in the organization of Bronze Age societies.

Latin America and the Caribbean:

ERIKA M. BRANT, then a student at University of Virginia, Charlottesville, Virginia, was awarded funding in April 2013 to aid research on “Ancestors and Aggrandizers: Modeling Political Power and Ancestor Veneration in a Post-collapse Andean Society (AD 1000-1450),” supervised by Dr. Stephen Plog. Anthropologists have long viewed ancestors as a source of kin-based authority that leaders draw upon to validate claims to power. An alternative viewpoint posits that ancestor worship may prevent the emergence of centralized authority and provide the ideological foundations for more equitable forms of sociality. This dissertation research project evaluates contrasting models of ancestor veneration in the Titicaca Basin of Peru through surface collection and targeted excavations at Sillustani—the foremost necropolis of the Colla ethnic group (AD 1000-1450). Following the collapse of the Tiwanaku state (c. AD 1000), the proliferation of modest forms of burial and commemoration in the Colla region seem to indicate a rejection of aggrandizing ideologies and the use of ancestors to promote more equitable social relations. Excavations at Sillustani revealed evidence for multiple elite residences, lineage-based ancestral shrines, an obsidian workshop, and also served to define the extent of the domestic sector. Materials recovered from Sillustani point to the performance of ancestor-focused rites by multiple and/or situational leaders. Forthcoming analyses of ceramic and faunal materials will further clarify the role of ancestor veneration in the reorganization of post-collapse Titicaca Basin societies.

GUY S. DUKE, then a graduate student at University of Toronto, Toronto, Canada, received funding in April 2013 to aid research on “Consuming Identities: Culinary Practice in the Late Moche Jequetepeque Valley, Peru,” supervised by Dr. Edward R. Swenson. The archaeological study of culinary practices provides an excellent point of entry to investigate everything from status and ethnicity to group and individual identity. This project was designed to shed light on the cultural politics of food preparation and consumption within the specific context of sociopolitical and environmental transformations distinguishing the Late Moche Period (AD 600-850) in the Jequetepeque Valley. The 2013 field season investigated a rural site on the north side of the valley (Je-64) for comparison with previously excavated data from the large ceremonial centre of Huaca Colorada on the south side of the valley. Preliminary results from Je-64 indicate that the site was composed of seven discrete sectors including two residential/domestic areas and a ritual core marked by differential architecture and ceramic and lithic assemblages. Food remains revealed the presence of llama, cuy, maize, squash, beans, peppers (*aji*), guava, and potato. The preliminary evidence suggests that distinct “culinary packages” shaped the experience and perception of different places at Je-64 and Huaca Colorada. The data from both sites are beginning to point to the existence of multiple corporate and individual identities during the Late Moche period in the Jequetepeque Valley.

FRANCISCO J. GARRIDO ESCOBAR, then a student at University of Pittsburgh, Pittsburgh, Pennsylvania, was awarded a grant in April 2013 to aid research on “New Perspectives on the Inca Road: Local Mining and Globalization in the Prehistoric Chilean Desert,” supervised by Dr. Marc Bermann. Scholarly treatments of the Inca Empire have often focused on the deep economic and political transformations wrought by Inca conquest and administration. In contrast, much less is known about “bottom up” changes, or how local groups might have independently used the overarching Inca system to create new economic opportunities of their own. The recent discovery of mining and craft specialized sites lying just off the Inca Road in the Atacama Desert provides the opportunity to explore the relationship of how local economic activities, not under Inca control, were stimulated by Inca imperial infrastructure. These sites that constitute the Chinchilla mining system differ markedly from Inca state-ruled mining sites in lacking Inca-style architecture, and featuring artisan (household) versus centrally managed production of copper ore beads, iron oxide red pigment, and stone artifacts. This research tested the proposition that this economic activity was made logistically possible only by the use of the Inca Road. In addition to evaluating the potential role of the Inca Road system as a spur to new forms of local economic activity, the research assesses contrasting models of imperial transportation systems and their role in the creation of global connections in marginal territories.

SARA J. MARSTELLER, then a graduate student at Arizona State University, Tempe, Arizona, received funding in October 2011 to aid research on “Dietary Practices, Mortuary Rituals, and the Social Constructions of Ychsma Community Identity (c. AD 900-1470),” supervised by Dr. Kelly J. Knudson. This project investigates how community identity is socially produced through the practices of diverse individual members. Building on current archaeological approaches to the social construction of communities, bioarchaeological evidence is used to investigate three important aspects of community formation: 1) the relationship between symbolic community boundaries and geographic space; 2) the nature and influence of intra-community diversity in the interpretation and enactment of community boundaries; and 3) the potential for negotiation of community boundaries by outside individuals. Using the Ychsma (c. AD 900-1470) on the central Peruvian coast as a case study, the project investigates dietary practices and mortuary rituals as social practices used to denote community identity. Analyses of materials from Armatambo and Rinconada Alta examine the ways in which dental indicators of diet, stable carbon and nitrogen isotopic indicators of diet, and archaeological contextual indicators of mortuary rituals correspond with or crosscut spatial burial patterns and additional groupings based on individual characteristics including sex, age at death, and biogeochemically reconstructed residential origins. Observed patterns are interpreted using a theoretical framework that incorporates sociocultural theory of identity with pre-Columbian Andean ideology of the body, self, and social environment as reconstructed from commonalities among regional ethnographic and ethnohistoric examples.

JAMES W. MEIERHOFF, then a student at University of Illinois, Chicago, Illinois, was awarded funding in April 2013 to aid research on “Historic Tikal: Refugee Exploitation of the Last Maya Frontier,” supervised by Dr. Joel Palka. The project investigated the remains of a nineteenth century village at the ancient Maya City of Tikal. This village is contemporaneous with the migration of Yucatec-speaking Maya who were fleeing the violence of the Caste War of Yucatan, and settled in the sparsely occupied frontier zone on the edge of three distinct colonial and national entities: Mexico, Guatemala, and British Honduras. It is hypothesized that the positioning of this village in an area conceived of as

frontier space by the surrounding societies facilitated the ability the inhabitants to renegotiate trade and social relationships with these groups. In 2014, four historic households were investigated by locating their stone hearths and associated trash deposits with metal detectors. The trash deposits surrounding the habitation sites suggest a robust trade relationship with the outlining societies. Foreign trade items of metal, glass, and “white wear” ceramics were found in abundance, and often in reusable condition. Local forest products, such as diverse animal remains and possibly reused ancient stone tools, were also present. Continued analysis of the artifacts from the historic Tikal village will continue to inform on life in the Last Maya Frontier, and the materiality of the refugee experience.

DAVID W. MIXTER, then a student at Washington University, St. Louis, Missouri, was awarded funding in April 2013 to aid research on “Surviving Collapse: Investigating Ancient Maya Responses to the End of Divine Kingship at Actuncan, Belize,” supervised by Dr. David Freidel. The ancient Maya collapse of the Terminal Classic period (AD 780-1000) has previously been characterized as the failure of a hierarchical political system headed by networked divine kings. Modern images of abandoned cities buried in the jungle have led to sensationalized views of this collapse. However, despite increased warfare, regional starvation, and broad-scale migration, Maya groups survived the collapse and rebuilt their political institutions. Through investigations of public architecture at the site of Actuncan, Belize, this research investigates the local development of post-collapse political institutions and the selective incorporation of the community’s Classic period past. Excavations focused on defining the architectural layout of a large civic complex constructed during the Terminal Classic (TC) period. The open and accessible form of this complex points to increased participation in political life following the collapse. Additionally, distributional analysis of artifacts, microartifacts, and soil chemistry from this complex points to activities taking place during the routines of public life. Finally, excavations of Classic period public spaces only identified TC reverential activity within a pyramid complex spatially discrete from the TC civic center. The spatial separation of political and ritual life reflect a reaction against the entangled institution of divine kings.

SARAH E. NEWMAN, then a student at Brown University, Providence, Rhode Island, received a grant in October 2012 to aid research on “Talking Trash: Ritual, Reuse, and Refuse at El Zotz, Guatemala,” supervised by Dr. Stephen D. Houston. Using artifacts recovered from archaeological excavations at the ancient Maya site of El Zotz in northern Guatemala, this project analyzed physical indicators of artifacts’ depositional histories to reconstruct the human actions responsible for the formation of distinct archaeological deposits. In particular, investigations focused on an enigmatic deposit from the site’s royal palace: a combination of artifacts suggestive of refuse (e.g., animal remains, crafting debitage, and eroded potsherds) with evidence characteristic of ritual behavior (e.g., intensive burning, destruction of single-use pottery vessels, and carefully worked and valuable materials). Close analysis of breakage, burning, and weathering patterns within that deposit and comparisons to the cultural and natural processes at work in the formation of other distinct contexts (abandoned structures, household garbage dumps, architectural fill, etc.) highlighted relationships among ancient Maya practices of discard and burial. Specifically, these investigations revealed evidence of an often-overlooked category of depositional behavior: the reuse of curated refuse in ancient Maya ritual deposits.

DR. LISA OVERHOLTZER, Wichita State University, Wichita, Kansas, was awarded funding in February 2013 to aid engaged activities on “Aztec Replica House Museum

Exhibit at Xaltocan, Mexico.” The grantee returned to Xaltocan, Mexico in July 2013 to work with the descendant community to disseminate dissertation research findings in a new exhibit hall. The exhibition highlights archaeological evidence for occupational continuity across the Aztec imperial transition, contradicting written histories that detail the site’s abandonment and resettlement 40 years later. The central feature of the exhibit is a full-scale, authentic reconstruction of a commoner house and patio dating to the supposedly vacant period. For this experimental archaeology project, the grantee collaborated with regional experts in adobe construction and reed farming and weaving, and experimented with ancient materials such as cactus juice used as a binder in mortar. The house was furnished with replicas of household goods: a backstrap loom, baskets, gourds, and sleeping mats. A cooking scene on the patio was reconstructed, and displayed through plexiglass panels the human remains recovered underneath, demonstrating how ancient residents lived with their dead. Exhibit cases displaying excavated artifacts highlight how archaeologists learn about the past by dating deposits, analyzing human bone, and interpreting pottery. The exhibit hall, which opened in September, is now an educational resource for residents, promotes archaeological tourism, and serves as a permanent interface between archaeologists and the community.

DR. LISA TREVER, University of California, Berkeley, California, received a grant in August 2013 to aid engaged activities on “Panamarca Scholarly Exchange and Community Engagement Project.” The Engaged Anthropology Grant allowed the grantee to return to Peru in July 2014 for the first time since completing the dissertation, “Moche Mural Painting at Pafiamarca: A Study of Image Making and Experience in Ancient Peru,” which received support with a Dissertation Fieldwork grant in 2010. The research project made several important discoveries of previously unknown mural paintings, which represent a real contribution to the field and to knowledge of ancient American art and cultural heritage, the results of which will be forthcoming in publication. The Engaged Anthropology Grant, however, allowed the grantee to travel to Peru to present these findings to colleagues and audiences in Lima, Casma, and Trujillo, including a public lecture at the University of Trujillo’s Museum of Archaeology, Anthropology, and History. Furthermore, support from the Engaged Anthropology Grant assisted collaboration with the staff of the Museo Regional “Max Uhle” in Casma, Peru, to improve its storage facilities for archaeological collections.

DR. NATHANIEL VanVALKENBURGH, Harvard University, Cambridge, Massachusetts, was awarded funding in April 2012 to aid research on “Reducción and Policia: Spanish Colonial Forced Resettlement and Daily Praxis at Carrizales (Zaña Valley, Peru)”. During this course of research, the grantee and collaborators examined the impacts of the Spanish colonial *reducción* movement on the daily lives of indigenous populations in Peru’s lower Zaña valley. “Reducción” was a wholesale attempt to refashion indigenous subjects by forcibly resettling them into gridded -- planned towns and reassembling extended native households into nuclear family units. Through excavations at the sites of Carrizales (a *reducción* abandoned a few years after its foundation in 1572 CE) and Conjunto 125 (an adjacent late prehispanic site), the team household spatial organization and foodways, with the goal of understanding how *reduccion*’s grand aims were articulated and contested within quotidian spaces. Following an excavation field season in 2012, laboratory research in 2013 concentrated on the analysis of zooarchaeological and archaeobotanical remains. Architectural comparisons revealed broad similarities in the organization of domestic space before and after *reducción*, even as settlement took on a radically different shape. Analysis of malacological and vertebrate assemblages demonstrated a drastic drop in marine species

diversity between late prehispanic and early colonial times and a reorientation towards less time -- intensive fishing and mollusk -- gathering strategies. Across the same time period, terrestrial species presence and diversity increased markedly, and the residents of Carrizales intensified their production of products that tribute records indicate they owed their encomendero. Based on these results, the grantee and collaborators have secured additional funding and will continue to expand their results in future field sessions.

MATTHEW C. VELASCO, then a graduate student at Vanderbilt University, Nashville, Tennessee, was awarded a grant in April 2012 to aid research on “Burials and Boundaries: Bioarchaeological Perspectives on Social Differentiation and Integration in the Late Prehispanic Andes,” supervised by Dr. Tiffany A. Tung. This project examined how the emergence of new burial traditions contributed to social cohesion and identity formation during a period of widespread ecological and political upheaval in the ancient Andes (AD 1000-1450). Funding supported archaeological excavation, digital mapping, and skeletal analysis of a large collection of human remains (representing over 200 individuals) recovered from two cemetery sites in the southern highlands of Peru. Using a bioarchaeological approach, this study explored if diverse social groups utilized mortuary buildings to integrate their dead and promote alliance formation, or if they alternatively maintained separate cemeteries to reify group boundaries based on kinship and resource rights. Preliminary results reveal heterogeneity in the style and degree of cranial modification within single tombs, tentatively supporting a model in which mortuary practices promoted solidarity and exchange between different kinship and ethnic groups. However, the elongated form of modification is virtually absent from the earliest burial contexts, suggesting that the consolidation of a regional ethnic identity may have occurred relatively late in prehistory, perhaps in response to Inka imperial expansion. Ongoing analysis will provide additional insights into the social identities of the dead and how they intervened in broader political and social transformations among the living.

North America:

DR. DANA LEPOFSKY, Simon Fraser University, Burnaby, Canada, received funding in April 2013 to aid research on “Ancient Mariculture among the Coastal First Nations of British Columbia: Integrating Archaeological, Ecological, and Traditional Knowledge.” This project documents traditional marine resource management among Indigenous peoples of the Northwest Coast. This was done by conducting interviews with local Indigenous knowledge holders and by conducting archaeological fieldwork to locate and date the construction of ancient clam management features. Interviews were conducted with sixteen Heiltsuk community members. People shared information on specific harvesting locations, how clams were harvested and processed, the importance of clam digging to social and economic relations, and observations about changes in clam ecology. The archaeological portion of the research focused on clam gardens: rock-walled terraces built at the lower intertidal zone to increase the zone in which clams thrive. Novel techniques were developed for determining the age of these features and have yielded the first radiocarbon dates of clam gardens on the coast. These dates, from four regions and eleven sites, range between approximately 1700 – 200 years ago. Excavations also provide details on wall construction and placement of walls relative to changing sea levels. These findings expand conceptions of how Northwest Coast Indigenous peoples interacted with their land and seascapes. This in turn has implications for the way we conceive of peoples typically classified as hunter-gatherers and the “wild” landscapes they inhabit.

MADELEINE McLEESTER, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in April 2013 to aid research on “Reconstructing the Calumet: Landscape Formation and Transformation during the Protohistoric and Historic Periods,” supervised by Dr. Kathleen Morrison. This research project investigated how Upper Mississippian communities, living in the Calumet Region near Chicago from AD 1000 until European contact, utilized and managed ecosystems surrounding their domestic sites. Investigations of these hunting and foraging grounds have previously been treated as largely outside of the archaeological purview. Consequently, we have little knowledge of how these communities co-created and managed the broader landscape. Further, without a strong knowledge of this human-environment interaction, we cannot determine how practices conditioned later environmental responses to unprecedented, rapid social changes that occurred after contact. Employing a multi-scalar research design, this project investigated human-environment interaction in the Calumet Region through a suite of environmental archaeological methods. At the local scale, this project analyzed soil samples from the Oak Forest site, an Upper Mississippian agricultural village located in Cook County, Illinois. These data informed site seasonality and reconstructed the surrounding vegetation, determining resources available and those used by inhabitants. At the regional scale, this project investigated changes in the regional vegetation and fire histories from the Upper Mississippian period through European colonialism and settlement. Through these data, this project demonstrates the broad extent of Native American landscape management, deconstructing narratives of a pristine, natural pre-European landscape.

DR. GREGSON SCHACHNER, University of California, Los Angeles, California, was awarded a grant in May 2010 to aid research on “Multiple Dimensions of Mobility in the Little Colorado Area, AD 1275-1450.” With Wenner-Gren support, the grantee led a team of archaeologists in the exploration of population movement among Ancestral Pueblo farmers in the Little Colorado area during the thirteenth through fifteenth century AD. Anthropologists studying small-scale societies have shown that population movement occurs within networks of multiple scales, with everyday shorter distance movements shaping less frequent, longer distance population circulation. Archaeological survey of lands surrounding two Ancestral Pueblo villages in the Petrified Forest area documented extensive local mobility linked to agriculture, as well as highly diverse long-distance material ties, as demonstrated by non-local pottery and obsidians. The diversity of these materials, as well as the range of their sources identified through chemical compositional analysis, suggest that Petrified Forest villages were an important node in mobility networks in the region. Research further documented these ties through analysis of museum collections at the American Museum of Natural History, Smithsonian Institution, Museum of Northern Arizona, and Arizona State Museum. Comparison of similar data among regions of the Little Colorado area suggests that extensive local mobility and diverse long-distance ties were often correlated. Although these results fit current theory, a more thorough explanation of these correlations will require future research more closely examining a range of cases.

Oceania:

DR. STEPHANIE J. GARLING, University of St. Andrews, St. Andrews, United Kingdom, was awarded funding in April 2011 to aid research and writing on “Evolutions or Revolutions? Interaction and Exchange at the Post-Lapita ‘Transition’ in Island Melanesia.” This monograph rethinks a pivotal stage in the prehistory of Island Melanesia: the elusive

cultural “transition” of the closing centuries of the third millennium BP. On the one hand this was marked by the seeming final “demise” of the Lapita Cultural Complex—the archaeological signature of the last major human migration event in world prehistory—and on the other, by the flowering of striking new styles of pottery decoration across the region. the much debated and yet ill-defined “Incised and Applied Relief” (IAR) ceramic tradition. It tackles the crux of the largely polarized “Post-Lapita Transition” debates: Did these island communities continue to interact? How and why did interaction change? Are Lapita and Post-Lapita related? The monograph brings together archaeological and anthropological theory, a re-examination of the underpinnings, and much-needed new research from the Tanga Islands. It tracks interaction through a variety of evidence: some orthodox in Pacific archaeology (the style and composition of pottery; obsidian; pig and dog remains), one under-utilized (rock-art), and another novel (red ochre). Overlaying these distinctive patterns of interaction and teasing out how they match and mismatch—and their “evolutions” and “revolutions” from Lapita—illuminates the “transition” and contributes to our wider understanding of how island identities and interaction patterns are formed and transformed.

Comparative:

DR. CAROLYN L. WHITE, University of Nevada, Reno, Nevada, received a Hunt Postdoctoral Fellowship in 2012 to aid research and writing on “Fashioning the Changing Self: Clothing and Adornment in Trans-Atlantic Perspective.” Support assisted the completion of a book manuscript and preparation of two articles that examine trans-Atlantic trade, use of personal adornment, and the construction of identities in the eighteenth and early nineteenth century. Artifacts of personal adornment shed light on a powerful aspect of daily life: the ways that people physically presented themselves, communicating ideas about their individuality as well as their membership in groups. Through archaeological information, visual culture, and archival records, the research considers the meaning of clothing in a broad context, divulging how people visually constructed and constituted themselves across gender, class, ethnicity, and age boundaries. First, it examines the use of personal adornment on domestic sites in England and in New England to look at the ways that people expressed individual identity and social groupings through clothing and personal appearance. Second, the project explores the role of Britain as a supplier of personal adornment goods to America in the eighteenth and nineteenth centuries. Third, the work compares colonial and post-colonial self-presentation on two sides of the Atlantic.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

CLAUDIA MARIE ASTORINO, then a student at City University of New York, Lehman College, New York, New York, was awarded a grant in April 2013 to aid research on “Does Human Sex Indicator Morphology in the Skull Co-vary with Age and Ancestry,” supervised by Dr. Eric Delson. The human skeleton exhibits sexual dimorphism, or differences in physical form between males and females of the same species. This dissertation project investigates how sex, age, and ancestry inform the shape and size of sexually dimorphic features of the skull in recent modern humans. The research phase supported by this grant enabled 3D laser scans to be collected from a large, documented collection of skulls from both domestic and international skeletal collections. Over 300 adults and 50 subadults were scanned at the Smithsonian National Museum of Natural History (Washington, D.C.),

Muséum National d'Histoire Naturelle (Paris, France), University of Coimbra (Portugal), University of Bologna (Italy), and the University of Dundee (Scotland). Differences among human groups defined by sex, age, and/or ancestry were investigated by placing curves of 3D points on the surface of the laser scans and comparing their positions among groups of specimens. This study will help to gain a more comprehensive understanding of the range of sexual dimorphism in the recent modern human skull.

ANDREA BAILEY, then a student at University of Minnesota, St. Paul, Minnesota, was awarded a grant in April 2012 to aid research on “Sexual Coercion: Aggression toward Non-Estrous Females and Strategies to Reduce Costs of Male Violence,” supervised by Dr. Craig Packer. This grant funded a seven-month field season in Gombe National Park, Tanzania, during which the researcher conducted over 500 ninety-minute focal follows on twenty cycling female baboons, collecting behavioral data on interactions with conspecifics, as well as fecal samples that will be used to extract the stress hormone, cortisol. This study focuses on male aggression toward pregnant and cycling, non-estrous females, with the goal of determining: 1) if males behave aggressively towards non-receptive cycling females in order to gain compliance when they are swollen; and, 2) if the pregnancy sign reduces the amount of aggression received by pregnant females. Preliminary results indicate that pregnant females avoid males more before the appearance of the pregnancy sign and that they also receive more aggression from other females during this time period. Additional analyses of the field data are currently underway.

W. ANDREW BARR, then a graduate student at University of Texas, Austin, Texas, was awarded funding in October 2012 to aid research on “Early Hominin Paleoenvironments in the Hadar and Shungura Formations: Insights from Bovid Ecomorphology,” supervised by Dr. Denne Reed. Ever since Darwin claimed that expanding savannas were the driving force behind humanity’s divergence from other apes, our understanding of human evolution has been inextricably linked to the environmental context in which our ancestors evolved. This project offered new data on paleoenvironmental conditions in the Omo Shungura Formation. This project helped resolve the question of whether the antelope astragulus—one of the most common bones recovered in the fossil record—can be used linked to the habitat preferences of bovids. Results suggest that even after controlling for body size and evolutionary relationships, there is a strong link between this bone and habitat-specific locomotion. Applying this method to the fossils from the Omo Shungura demonstrated the presence of a major environmental shift beginning ~2.58 Ma, but with significant periods of habitat change later in time. Complementary data collected on the dietary adaptations of the Shungura bovids raise questions about the diet of one of the common bovid tribes, the *Tragelaphini*. Overall, the environment of the Omo Shungura Formation appears to have continually shifted on relatively small temporal and geographic scales. The hominins occupying this area must have been ecological generalists, or else tracked their preferred habitat across the landscape.

AMY L. BAUERNFEIND, then a doctoral student at George Washington University, Washington, DC, was awarded funding in October 2011 to aid research on “Metabolic Supply and Demand: A Study of Energetic Strategy in the Brain,” supervised by D. Chet C. Sherwood. Although studies in gene expression have suggested that the human brain is more energetically costly to maintain than that of the other primate species, it is unknown which cellular and biochemical modifications are responsible for this increased metabolic demand. Research studied the distribution of proteins in the brain of humans, chimpanzees, and macaques using matrix-assisted laser desorption ionization (MALDI) mass

spectrometry, technology that allows tissue sampling at a fine spatial resolution. Additional work sought to determine the extent to which the expression levels of gene-coding regions are indicative of the downstream expression level of a protein product. Results indicate an extremely low correlation between overall gene and protein expression. However, several functional categories of genes and proteins exhibited higher correlations, including those involved in protein synthesis and modification, and oxidative metabolism, potentially supporting neuronal structural complexity and synaptic transmission. The results highlight the importance of studying comparative molecular biology at the protein level and identify candidate genes for further exploration of differential regulatory control between humans and other primates.

SCOTT A. BLUMENTHAL, then a student at City University of New York Graduate Center, New York, New York, was awarded a grant in April 2013 to aid research on “Reconstructing Woody Cover and Habitat Heterogeneity in Modern and Ancient East African Environments with Stable Isotopes,” supervised by Dr. Thomas Plummer. Environmental dynamics are thought to have driven numerous fundamental human evolutionary innovations during the Pleistocene (~2.5-1 million years ago). Paleoenvironmental records from northern Kenya and northern Ethiopia suggest that hominin experienced increasingly open, heterogeneous environmental conditions in East Africa. Unfortunately, our understanding of regional variability in environmental change is severely biased by interpretations from a small sample of sites, and there are few empirical records to assess heterogeneity in the fossil record. The first aim of this study was to understand vegetation variation across a wide range of modern environments using stable carbon isotopes in soils from national parks and reserves in Uganda. This provides a template for reconstructing vegetation heterogeneity in the fossil record. The second aim of this study was to reconstruct Pleistocene environments to understand the record of human evolution on the Homa Peninsula, southwestern Kenya. It appears that paleoenvironments in this region were characterized by an abundance of grass during periods of fossil mammal preservation, which indicates that unlike other regions there is no evidence for a directional shift toward more open habitats. These results suggest that environmental hypotheses of human evolution must account for regional variability in environmental change across East Africa.

KIERSTIN K. CATLETT, then a graduate student at Arizona State University, Tempe, Arizona, received funding in October 2012 to aid research on “A Dental Topographic Analysis of Deciduous Tooth Wear in Hominoids,” supervised by Dr. Gary T. Schwartz. Some primate molars wear in a manner that maintains topographical features on the chewing surfaces, however little is understood about how deciduous premolars wear. Some deciduous tooth-types (e.g., mandibular fourth deciduous premolars [dp4s]) are present throughout the weaning process, an energetically costly transition in the life histories of young primates. Since differential wear patterns on deciduous teeth have been observed in early hominin fossils, testing hypotheses on dp4 wear provides insight into the paleobiology of early hominin juveniles. Using high-resolution dental scans from 350 wild-shot museum specimens, representing six great ape species, this project assesses whether dp4s wear in a manner that maintains their occlusal topographies (i.e., chewing efficiency) and if differential wear among species correlate with weaning. Preliminary results indicate that dp4s of great apes (with the exception of *Gorilla gorilla*) do not wear in a manner that maintains their occlusal topographies. To date, the presence of differential wear patterns on dp4s among species with different ages at weaning remains inconclusive, with the exception of *G. gorilla*. *G. gorilla* measures collected post-M1 eruption, a dental marker coincident

with the weaning process, is significantly different. This suggests that wear on dp4s may have limited utility for assessing relative ages at weaning.

DR. AMANDA CONCHA-HOLMES, University of Florida, Gainesville, Florida, received funding in April 2013 to aid research on “Entangled Lives: Human Encounters with Rhesus Macaques on Florida’s Silver River.” In order to explore contested negotiations of conceptions, perceptions, and interactions of human encounters with some of the only wild monkeys in the United States, this project incorporates a feminist, postcolonial visual anthropology. The research attends to a poetics of place, experiences of cultural hybridization, plurality, fragmented-yet-historically salient identities that connect human boaters and free-ranging monkeys to an emplaced ontological politics on Florida’s Silver River. Evidence collected over a two-month summer phase and a two-month winter phase includes a triangulated dataset integrating over 100 hours of video and sound recordings: 1) videotaped observations; 2) intercultural cinema footage; 3) videotaped interviews; 4) questionnaires and free-list data conducted with 159 boaters; and 5) interactional behavior charts. Through employing visual and acoustemological techniques like repetition, juxtaposition, music, talk, ambient sounds and silence, the research captures some of these natural-cultural encounters in affective ways. These techniques are critical to the use of film as an alternative space of knowing that decolonizes thinking about “humaNature” entanglements. Since, globally deployed colonial ontologies that separate human from nature and native from alien inform local policies, this era of global conservation and development requires unpacking notions of belonging.

CAROLYN ENG, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in October 2012 to aid research on “Exploring the Function of the Human Iliotibial Band and the Implications for Human Locomotor Economy,” supervised by Dr. Daniel E. Lieberman. The iliotibial band (ITB) is a complex structure that is unique to humans among apes and is derived from the fascia lata (FL) of the thigh. To assess the human ITB’s role in elastic energy storage, the grantee created computer models that characterize the 3D geometry and force-generating capacity of muscles that insert into the human ITB and chimp FL. The models are based on measurements of the muscle architecture and moment arms of the tensor fascia lata and gluteus maximus muscles in human and chimpanzee cadaveric specimens. Using the human model, research found that the ITB has the potential to store and recover elastic energy during walking and running, with eight times greater energy storage in running compared to walking. By comparing factors that contribute to energy storage in the human and chimpanzee models, results showed that differences in muscle attachments and hip motion during bipedal walking explain the human ITB’s greater capacity for energy storage compared to the chimp FL. Together, these data suggest that the human ITB is specialized for elastic energy storage during locomotion, especially during running. Stronger selection for reduced locomotor costs during endurance running may have favored traits that increased ITB energy storage in humans.

DR. OLIVIER D. FEDRIGO, Duke University, Durham, North Carolina, received funding in October 2010 to aid research on “Uncovering the Genetic Bases of the Energy Trade-off Hypothesis Using the Elephant-Nose Fish.” The Mormyridae are African fresh-water fish that have become an important model in studies on electrophysiology and behavior because of their remarkable electrogenic and electrolocation capabilities. Interestingly, they also have an exceptionally large cerebellum. For instance, the elephant nose fish, *Gnathonemus petersii*, has a brain that accounts for ~3% of total body mass, comparable to that of the

human brain. Brains are energetically costly, and this high degree of encephalization carries with it significant metabolic requirements. Indeed, mormyrid brain oxygen consumption accounts for ~60% of total resting body oxygen consumption, compared to ~20% in humans and 3-10% in other mammals. One hypothetical way to evolve increased encephalization is through an energy trade-off. By decreasing the energy requirements of other energetically expensive tissues, such as skeletal muscle and intestines, greater resources can be allocated to brain development and maintenance. There are approximately 200 species of mormyrid that vary in their degree of encephalization. The experimental advantages of mormyrids and their high level of diversity, combined with recent advances in quantitative genomics, place us in a unique position to study whole body energetics with molecular characterization of gene expression between tissues and across species to identify the fundamental forces shaping the evolution and development of enlarged brains. This study focused on two species with significantly different brain sizes: *G.petersii* (~3% of total body mass) and *Brienomyrus brachyistius* (~2.2% of total body mass). First, whole transcriptome was sequenced, assembled, and annotated for these two species using directional RNA-Seq. After homologous gene models were established, RNA-Seq was performed on these same species for three individuals each across four tissues (skeletal muscle, telencephalon, cerebellum, and intestines). Differentially expression analysis between tissues and across species was performed and results were contrasted with ontological categories. This study reports preliminary evidence of the role of energetics in the evolution and maintenance of increased encephalization.

DR. CHRISTOPHER C. GILBERT, City University of New York, Hunter College, New York, New York, received a grant in April 2012 to aid research on “Biochronology of African Pleistocene Hominin Sites: A Reassessment Using Cercopithecoid Taxa.” Despite recent advances in chronometric techniques, the geological ages of many Plio-Pleistocene deposits containing early hominins, particularly those in South Africa, remain in doubt. Consequently, biochronology and relative faunal dating methods remain valuable age-assessment tools, and cercopithecoid monkeys have historically been among the most biochronologically useful faunal elements. The last major studies using cercopithecoids, however, were published 20-25 years ago; thus, a reassessment is long overdue. Over the past two years, this study reexamined all major African Plio-Pleistocene cercopithecoid collections from early hominin sites, revising taxonomy and faunal lists at each site. Radiometric dates for each taxon based on their distribution across sites were then compiled, and absolute dates across East and South Africa were correlated using shared taxa. In addition, the dentition of *Theropithecus oswaldi* was determined to be significantly correlated with geological age such that larger teeth in this lineage are tightly associated with younger geological sites ($r^2 \sim 0.85$), thereby providing a highly accurate age-estimation tool not available previously. Results confirm some recent age estimates for important South African early hominin sites, and yet provide important refinements in the case of others. This revised assessment represents an important step forward in clarifying the timing of early hominin evolution.

IRENE GODOY, then a student at University of California, Los Angeles, California, was awarded funding in October 2011 to aid research on “Mechanisms of Inbreeding Avoidance in *Cebus capucinus*,” supervised by Dr. Susan E. Perry. This research project combines behavioral observation, genetics, and endocrinology to study mating behavior in the Lomas Barbudal population of wild capuchin monkeys (*Cebus capucinus*) in Costa Rica. The main objective of the project is to determine the mechanism by which individuals avoid mating with close relatives. Hypotheses tested are: 1) early social familiarity; 2) phenotypic

matching; and 3) the use of such cues as age proximity and adult male rank. Additional objectives are to determine whether females are more responsible than males for behaviors that prevent inbreeding, as well as to determine what stages in development are crucial for co-socialization to occur in order for sexual aversion to arise later in life. Ten-minute focal follows were conducted on 21 adult females and over 1,500 fecal samples were collected non-invasively for later extraction of steroid hormones to track changes in female reproductive phase. Preliminary results indicate that adult male rank and early spatial proximity to adult males during infancy are reliable indicators of paternal relatedness, while age proximity is a moderately good indicator of paternal sibship. Analyses are ongoing to see whether adult females use these cues or other mechanisms, such as phenotypic matching, to assess relatedness to other group members.

ASHLEY S. HAMMOND, then a graduate student at University of Missouri, Columbia, Missouri, was awarded a grant in October 2012 to aid research on “Fossil Evidence for Hip Joint Mobility and the Evolution of Suspensory Locomotor Abilities in Hominoids,” supervised by Dr. Carol V. Ward. Suspensory behaviors are thought to be key locomotor behaviors to understanding extant great ape morphology, and figure into most scenarios of great ape and human evolution. It is assumed that suspensory behaviors are associated with increased ranges of joint mobility, particularly range of abduction at the hip joint, although there are no empirical data on hip mobility available. This project tested the hypothesis that suspensory primates have an increased range of motion at the hip joint compared to non-suspensory anthropoids in anesthetized animals (in vivo), and investigated the utility of modeling joint mobility digitally for application to fossil hominoids. The study found support for the hypothesis that suspensory primates have significantly increased range of hip abduction. Simulations of hip abduction revealed that there is also a consistent relationship between the digital approach and range of abduction measured in vivo, providing a framework for interpreting fossil hominoids. Range of abduction was then simulated in fossil hominoids *Proconsul nyanzae*, hypothesized to be an above-branch quadruped, and *Rudapithecus hungaricus*, which is hypothesized to be suspensory. As expected, this study found that *Rudapithecus* would have had hip mobility similar to suspensory taxa whereas *Proconsul* had more limited hip mobility. This project provides the first evidence for suspensory behavior in a fossil ape based on hindlimb joint mobility.

KEVIN G. HATALA, then a student at George Washington University, Washington, DC, was awarded funding in October 2012 to aid research on “A Novel Experimentally Based Investigation of Plio-Pleistocene Fossil Hominin Footprints,” supervised by Dr. Brian G. Richmond. Bipedalism is a fundamental characteristic of the human lineage that has profoundly influenced our behavior and ecology. Yet many questions about the nature of bipedalism throughout human evolution remain unanswered. In this project, a new approach was used to investigate sets of footprints made by our fossil ancestors, with the goal of addressing long-standing questions about the evolution of human locomotion. The first objective was to develop an understanding of how patterns of locomotion can actually be inferred from footprints. Experiments were conducted with habitually barefoot modern humans and chimpanzees, and the first quantitative framework was developed for directly relating footprint morphologies to specific biomechanical patterns. The morphologies of c.3.7 Ma fossil hominin footprints from Laetoli, Tanzania, and c.1.5 Ma footprints from Ileret, Kenya, are now being compared to the experimentally produced footprints. By analyzing these in the context of the experimental results, which link footprint morphology to specific biomechanical causes, informed reconstructions of the gaits used by the Laetoli and Ileret hominins will be developed. These data will be used to test the hypothesis that

important changes to hominin locomotion (and therefore also their anatomy, behavior, and ecology) occurred between the Pliocene and early Pleistocene.

MICHAELA HUFFMAN, then a student at Ohio State University, Columbus, Ohio, was awarded funding in April 2013 to aid research on “The Peopling of South America: Analysis of Dental Non-metric Traits to Evaluate Migration Scenarios,” supervised by Dr. Debra Guatelli-Steinberg. The present study focuses on the contribution of dental crown traits to understanding the colonization of South America, explicitly testing the hypothesis that there were subsequent waves of migration from East Asia into South America after the initial Late Pleistocene dispersal. The assessment of the phenotypic changes in dental morphological traits among South American populations, during the Late Pleistocene and Holocene periods, is important in identifying whether these changes are due to gene flow from East Asia or microevolutionary events within the region. Twenty-five crown traits were observed across 325 individuals from East Asia, South America, and Polynesia. Initial results indicate that Late Pleistocene/Early Holocene South American populations are morphologically different from Late Holocene South American populations. Further Analysis will focus on simulating migration scenarios from East Asia to South America by using geographic and temporal distance matrices.

DAVID C. KATZ, then a graduate student at University of California, Davis, California, received a grant in April 2012 to aid research on “Universality and Biological Mechanisms of Subsistence-Driven Craniofacial Reduction,” supervised by Dr. Timothy D. Weaver. This research assesses the extent to which modern human cranial and mandibular form evolved in response to dietary changes associated with the agricultural revolution. The emergence of agriculture as the predominant means by which people obtain food resources is one of the most significant economic shifts in human evolutionary history. Physical anthropologists have long hypothesized that the shift from hunting and gathering to agriculture produced common shape changes in the chewing architecture of early agriculturalists because the diets of early farmers were softer and more heavily processed than those of their hunter-gatherer predecessors. To test this hypothesis on a worldwide scale, 3D shape data was collected: 1) on the cranial and mandibular remains of over 500 hunter-gatherer and agriculturalist populations from six continents; and 2) on the mandibular remains of approximately 200 subadults from a subset of these populations. Data analysis is ongoing, with project completion expected by June 2015.

DR. CHERYL D. KNOTT, Boston University, Boston, Massachusetts, received a grant in April 2012 to aid research on “Sexual Coercion and Reproductive Strategies in Wild Bornean Orangutans.” Orangutans represent the extreme living example of a large-bodied, highly sexually dimorphic, arboreal ape living in a diffuse social structure. They inhabit an environment of sparse, widespread, and varying food resources—features that have also been proposed for some extinct hominids. This study focused on the reproductive behaviors that occur within this ecological framework. Through combining data on female hormonal functioning, with detailed data on orangutan behavior, ranging, and energetics the project investigated: 1) the expression of female choice and male and female mating strategies using ranging data; 2) whether females show behaviors consistent with infanticide avoidance; 3) the effects of male sexual aggression on subsequent female behavior; and, 4) the physiological costs of encounters, consortships, and matings. The initial results of this study show that the physiological costs of mating differ between males and females, revealing the heavy cost of mating effort for males. Further analysis of ranging behavior promises to enlighten our understanding of female choice in orangutans and the way that sexual coercion

has shaped female strategies. This understanding of how obtaining or avoiding potential mates operates in a living ape provides important information to apply to our interpretations of the evolution of hominid social structure.

MAUREEN MARSHALL, University of Chicago, Chicago, Illinois, was awarded a grant in February 2014 to aid research on “Articulating Ancient Lives: Diet, Health, and Mobility in Late Bronze Age (1500-1150 BC) Societies in Armenia.” The project connected members of local communities in Armenia with lives of people in the past by presenting the results of the original research investigation on the political subjects in early complex polities. The grantee returned to Armenia in order to engage with the host community who supported the original research along three avenues: a public workshop in the town of Tsaghkahovit; an academic talk held in the capital city, Yerevan; and collaborating with local archaeologists on co-authored publications. The objectives of this project were thus to provide a means for the local community in Tsaghkahovit to interact with and learn from the materials that they have helped to excavate through a hands-on educational experience with skeletal biology; to share the results of the Wenner-Gren funded dissertation research on biogeochemical analysis of human remains with the Armenian academic community; and to continue to build international collaboration through publication of the resulting data.

ERIKA I. McCLURE, then a student at Durham University, Durham, United Kingdom, was awarded funding in April 2011 to aid research on “Childhood Obesity in Bangladeshi Immigrants to the UK: A Biocultural Investigation,” supervised by Dr. Gillian Bentley. The project investigated how cultural and biological factors interact in a population at increased risk for obesity-related metabolic diseases. Research was based in neighborhood primary schools and was centered on pre-adolescent girls, aged 10-12, in a Bangladeshi migrant community in northeast England, and white British girls of the same age, socioeconomic status, and geographical location. Physical health was assessed through height, weight, and waist circumference measurements, health histories, and saliva samples evaluated for markers of bodily inflammation. Diet and eating behaviors were assessed using: 1) a series of school lunchtime observations; 2) 24-hour photographic food diaries; and 3) researcher-administered questionnaires. Interviews with school staff, and further questionnaires and focus groups with children and parents were also administered on the topics of eating, health beliefs and behavior. While both participating cohorts had similar rates of overweight and obesity as defined by BMI, Bangladeshi British girls ate a wider variety of foods including more fruits and vegetables, were more likely to eat home-cooked meals, exhibited more sophisticated knowledge of health and nutrition, and reported spending more time engaged in daily physical activity than their white British peers.

EMILY R. MIDDLETON, then a student at New York University, New York, New York, received funding in April 2013 to aid research on “Ecogeographical Influences on Trunk Modularity in Recent Humans: Colonization and Morphological Integration,” supervised by Dr. Susan C. Antón. The ribcage, vertebral column, and pelvis have undergone numerous shape changes throughout hominin evolutionary history, responding to a wide suite of locomotor, obstetric, and climatic selective pressures. The degree to which morphological elements are integrated, or covary, has important implications for the way body form evolves, and this project seeks to understand the pattern of morphological integration in the trunk skeletons of modern humans and our closest living relatives. Most studies of integration focus on interspecific comparisons, but this project specifically investigates how intraspecific variation due to ecogeography and sex affect integration. Skeletal data were collected from a range of modern human populations and from multiple chimpanzee taxa.

Preliminary results suggest support for the research hypotheses, with humans possessing weaker relationships among skeletal trunk elements than chimpanzees, which may have contributed to the successful colonization of diverse global environments by modern humans. In addition, human females appear to possess slightly weaker patterns of trunk integration than human males, which may relate to the protection of obstetric dimensions of the bony pelvis in the face of conflicting selective pressures. Additional data analyses are ongoing to further elucidate aspects of the pattern of trunk integration in modern humans and chimpanzees.

DR. AMY MORAN-THOMAS, Brown University, Providence, Rhode Island, was awarded an Engaged Anthropology Grant in February 2014 to aid engaged activities on “Experiences and Etiologies of Metabolic Disorders: Discussing Findings with Local Experts and Communities in Belize.” Earlier fieldwork, “An Anthropological Study of the Experience of Diabetes and Parasitic Infections in Belize,” examined how people were negotiating treatment and refiguring causality amid an increasingly complex overlay of infectious and chronic diseases in the southern Stann Creek District. Diabetes has now become the leading cause of death nationwide in Belize, making its realities emblematic of a larger emerging epidemic of metabolic disorders in the world today. This Engaged Anthropology Grant allowed the grantee to return to Belize in the summer of 2014 for the first time since the dissertation fieldwork concluded in 2010, to share and discuss these ethnographic research findings with Belizean experts and communities who contributed to the project—including local patient groups, government doctors and policy makers, variously positioned caregivers, national intellectuals and advocates, and the patients and families who participated in the research. Alongside a series of smaller-scale conversations and exchanges, the keystone event of this trip involved organizing a public workshop in Dangriga—to create a community forum for interested people to offer suggestions and feedback that might deepen the value of ethnographic work, and to explore potential collaborations for making our collective reflections useful to those living with chronic conditions in real time.

ALEJANDRA ORTIZ, then a graduate student at New York University, New York, New York, was awarded funding in April 2013 to aid research on “Development, Morphology and Homology: A Comprehensive Examination of Hominin Upper and Lower Molars,” supervised by Dr. Shara E. Bailey. Hominin phylogeny generates controversy. From a developmental perspective, the selection of features used to infer phylogeny is a process prone to two types of error: 1) using developmentally correlated features that weaken statistical results; and 2) overlooking the underlying developmental mechanisms responsible for diversity and parallel evolution in different taxa. Teeth are often well-preserved in the fossil record and offer valuable information to reconstruct several aspects of human evolution. This project examines a large dataset of fossil and extant hominoid teeth to answer the following questions. How do developmental processes influence dental variation and constrain evolutionary change in the hominin lineage? And are dental features good characters for phylogenetic analyses in the sense that they are developmentally independent and preserve information about ancestor-descendant relationships? Data collection was undertaken at the Max Planck Institute, Germany, from September 2013 to July 2014. Three-dimensional models of the internal and external surface of approximately 1000 teeth were generated using microCT. These models are currently being analyzed via visual assessments, geometric morphometrics and linear/area measurements using an evolutionary-developmental framework. An assessment of the relationship among development,

morphology and dental evolution in the hominin lineage has never been undertaken. Thus, this study aims to contribute to the better understanding of our evolutionary past.

DR. BRIGITTE PAKENDORF, Max Planck Institute, Leipzig, Germany, was awarded funding in April 2012 to aid research on “Investigating the Prehistory of ‘Khoisan’-speaking Hunter-gatherers from Southern Africa with Large-scale Y-chromosome Sequences.” This project is investigating the paternal prehistory of so-called Khoisan and Bantu-speaking populations from southern Africa, where “Khoisan” designates people speaking non-Bantu languages with click consonants irrespective of their extreme linguistic, cultural, and genetic diversity. To achieve this goal, large stretches of the Y chromosome, which is inherited solely in the paternal line, were sequenced in order to elucidate the genetic relationships and possible contact among these populations. The results of the study demonstrate that the prehistory of these peoples was highly complex. First of all, three different streams of paternal lineages are present in the Khoisan populations: they are characterized by high frequencies of ancient lineages, but there is also evidence of later intermarriage in the paternal line with presumably Bantu-speaking immigrants who brought specific Y-chromosomal lineages with them; a third group of lineages, which is absent from the peoples of southern Africa speaking Bantu languages, shows a potential link with eastern Africa. Furthermore, there is evidence in the ancient lineages that some Khoisan populations have been relatively isolated, while others are likely to have been in such intense contact as to have switched to a different language than the one they spoke originally.

LISA W. PFEFFERLE, then a student at Duke University, Durham, North Carolina, received funding in October 2010 to aid research on “Investigating Adipocyte Differences in Humans and Chimpanzees: Connecting Gene Expression with the Evolution of Diet,” supervised by Dr. Gregory A. Wray. Differences in energy consumption and allocation that persist between humans and chimpanzees have widely been proposed to account for unique metabolically expensive human adaptations. One such distinction is the dietary shift towards increased fat consumption during human origins, a trait that continues to differentiate us from chimpanzees today. This shift in energy source may have contributed to the evolution of physiological, morphological, and disease susceptibility characteristics seen in modern humans. White adipose tissue and its specialized cell type, the adipocyte, are essential for lipid metabolism, as they integrate energy balance by regulating intake, storage, and expenditure. This study characterized the phenotypic traits of human and chimpanzee differentiated adipocytes and compared them to their underlying genomic profiles. In addition, the adipocytes were challenged with an evolutionarily significant fatty acid, linoleic acid, to elucidate gene expression events associated with increased dietary intake. Using multiple genomic techniques, this study exposed important changes in adipocytes that distinguish humans from chimpanzees, providing insight into the evolution of the human phenotype and modern disease.

DR. ELIZABETH A. QUINN, Washington University, St. Louis, Missouri, received funding in April 2013 to aid research on “Milk with Altitude: Investigations into Milk Composition and Physiology among Tibetans.” This project was designed to specifically investigate the hypotheses that altitude would have an effect on milk composition among high altitude adapted ethnic Tibetans living in Nepal. Milk samples were collected from 130 mothers, with detailed anthropometrics collected on both mothers and infants. As predicted, there was no association between altitude and milk macronutrients or energy, although milk fat was much higher than reported by previous studies. Milk adiponectin did show a dose dependent association with altitude but not maternal body composition, while maternal body

fat predicted milk leptin content. Older infants and toddlers in Nubri had significantly lower weight for age z-scores compared to toddlers in Kathmandu (-1.85 vs. -0.36). There were no associations between milk leptin or adiponectin and infant weight for age z-score in Nubri, but both leptin and adiponectin were inversely associated with weight for age z-score in Kathmandu. It appears that the ecological pressures of altitude (hypoxia, marginal nutrition, thermal stress, radiation stress) may have significantly stronger influences on infant weight among high altitude living populations than hormonal signals in milk. In Kathmandu, with many of these external stressors removed, the associations between these hormones and weight for age are present.

ASHER Y. ROSINGER, then a student at University of Georgia, Athens, Georgia, received a grant in April 2013 to aid research on “Hydration Strategies, Nutrition, and Health during a Lifestyle Transition in the Bolivian Amazon,” supervised by Dr. Susan Tanner. Currently, many Amazonian populations are undergoing a period of rapid change in lifestyle through increased market participation and dietary changes, yet the search for clean water remains a critical problem facing many of these populations. The social sciences emphasize that when populations undergo lifestyle transitions, health, disease patterns, and body composition are affected. Lifestyle transitions may create a mismatch between hydration strategies and the nutritional landscape. This research found that Tsimane’ have flexible hydration strategies that rely on their environment for water. Increased water intake from foods was associated with a decreased risk of diarrheal illness among adults, which may represent a nutritional adaptation to an environment with limited access to clean water. Tsimane’ who lived in a market integrated community were significantly more dehydrated than Tsimane’ living in a traditional community. These findings contribute to human biology theory by suggesting that lifestyle transitions may create conditions that increase vulnerability to dehydration among rural populations. Additionally, lactating women were significantly more dehydrated than non-lactating women controlling for environmental and lifestyle factors. This work illustrates the nutritional challenges lactating women face in stressful physical environments and raises evolutionary questions dealing with maternal buffering during chronic dehydration.

DR. ALANNA E.F. RUDZIK, Durham University, Durham, United Kingdom, received a grant in October 2012 to aid research on “The Development of Melatonin Rhythmicity and Sleep/wake Consolidation in Breastfed and Formula Fed Infants.” The research project investigated the development of the day/night rhythm of melatonin release in breastfed and formula fed infants. Sixty-one mother-infant pairs were followed bi-weekly from four weeks to eighteen weeks post-partum, to observe the development of the infants’ sleep/wake patterns, including the development of the sleep hormone melatonin, and the impact on maternal well-being. At each time-point, mothers and infants wore motion-capture devices to record their sleep and wake patterns overnight, and the mothers completed sleep diaries detailing their and their infants’ sleep. Maternal and infant urine samples were collected at each time-point for analysis of day/night differences in melatonin levels. Breastfeeding mothers also provided samples of their expressed milk, for analysis of milk melatonin levels. Statistical analysis showed that breastfeeding mothers’ reports of maternal and infant sleep patterns differed very little from those of mothers who used formula. Objective data from the motion-capture devices found no statistical difference in sleep development between breast fed and formula fed infants. There were also no differences between breastfeeding and formula feeding mothers’ reports of sleep disturbance, sleepiness, or depression symptoms. These results suggest that breastfeeding mother-infant pairs are not at a disadvantage in terms of sleep development or maternal well-being.

DR. CHRISTOPHER B. RUFF, Johns Hopkins University, Baltimore, Maryland, was granted funding in April 2013 to aid research on “Locomotor Behavior and Limb Bone Structure in Gorilla.” Early human ancestors were characterized by a diversity of forms of locomotion, but it has been difficult to interpret this variation due to a lack of modern analogues. In this study, gorillas are used as such a model to investigate the relationship between behavioral and genetic effects on the locomotor skeleton. Four different taxonomic/regional subdivisions of gorillas that vary in their degree of genetic relatedness and arboreal vs. terrestrial behavior are included in the study. Several types of bone structural features related to locomotion are assessed: limb bone length, joint size, and strength. These features are also thought to exhibit different sensitivity to behavioral differences during growth and development. As part of the study, a comparison of growth trends in these properties in two species of gorillas from contrasting environments and different behavioral repertoires is carried out. Results will have wide applicability to interpreting early human evolutionary events, as well as skeletal variation among modern humans and nonhuman primates.

PAULA S. TALLMAN, then a graduate student at Northwestern University, Evanston, Illinois, was awarded funding in October 2012 to aid research on “Stress, Health, and Physiological Functioning in the Awajún of the Peruvian Amazon,” supervised by Dr. Thomas W. McDade. The Awajún are an Amerindian group living in the northern highland rainforest of the Peruvian Amazon. This dissertation employed a critical biocultural approach and methods to explore the relationship between cultural changes, stress, and biological functioning in an Awajún community. Ethnographic research revealed that individuals are most stressed by lacking economic resources to cover basic needs and the costs of education. The importance of education is deeply embedded in the cultural fabric of Awajún communities as the Summer Institute of Linguistics (a US based evangelical and linguistic organization) and the Peruvian government worked extensively in the region over the last 50 years to promote education and Spanish language use as a path out of poverty. In a sample of 220 individuals (18-65 yrs. of age), multivariate linear and logistic regression analyses showed that individuals with more education have lower blood pressure ($B = -1.41$, $p = 0.004$) and individuals who reported speaking Spanish as their primary language had lower Epstein-Barr Virus antibodies ($OR = 0.33$, $p = 0.029$), indicating that they have “better” immune system functioning. These results demonstrate that events in the broader cultural and political economic sphere can “get under the skin” to influence cardiovascular and immune system functioning.

LINGUISTICS

LAUREN A. HAYES, then a graduate student at University of Arizona, Tucson, Arizona, received funding in October 2012 to aid research on “‘Talking Proper:’ Appalachian Women in the Workplace,” supervised by Dr. Jennifer Roth-Gordon. This project explores the effects of changing workplace ideologies on factory and manufacturing workers in Appalachian Kentucky. While capital mobility and economic crises have devalued labor in the United States, the neoliberalization of work culture has called workers into new social identities. Corporate decisions that are influenced by neoliberal logics valuing flexibility have implications for the way people experience day-to-day working life. Workers are increasingly expected to be flexible in their ability to move from one work sector to another, to take initiative in trainings, to come up with new and innovative work processes, and to

value social skills, like communication, in work interactions. These expectations of the autonomous and innovative worker, no matter their place in the workplace hierarchy, have effects on the ways that workers value their labor and form a work identity. Based on extensive field research using ethnographic and linguistic field methods, this study examines how women factory and manufacturing workers at multinational companies in the Appalachian region of the United States negotiate a gendered work identity that values manual labor through the control of specific work processes and the strategic use of local speech.

UJIN KIM, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in April 2012 to aid research on “Moral Resonance: Honorific Speech among Kazakh Nomads in China,” supervised by Dr. Judith T. Irvine. This ethnographic research, conducted in Kaba County, Altai Prefecture, Xinjiang, China, shows that Kazakh nomads use their honorific speech to communicate the images of an ethical person, grounded in the appropriateness of one’s linguistic choice in a given situation. This appropriateness, in turn, is based on the perceived congruence among the linguistic forms used (both honorific and non-honorific) and the non-linguistic components of the situation, mediated by language ideologies about what constitutes good speech and a good person. This study highlights the semiotic processes by which the grammatical components of honorific speech become imagistically linked to the various non-linguistic aspects of pastoral life. In their everyday ethical judgment of how one should act in different social settings, Altai Kazakhs appear to be concerned less about fulfilling their prescribed mutual obligations within the traditional kinship structure, but more about skillfully fashioning their social networks by drawing on the sociolinguistic generative scheme that links types of speech and types of kin relations, which can be tropically extended to all social relations, including non-kinship and interethnic ones. When the Kazakh herders use honorific speech in interactions, such imagistic “fit” between forms of talk and social forms is understood to reveal the speaker’s moral quality.

NICHOLAS LIMERICK, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, received a grant in October 2011 to aid research on “Contested Language Ideologies and the Mediation of Indigenous Schooling in Ecuador,” supervised by Dr. Asif Agha. This dissertation is based on a multi-sited ethnographic study of language use with indigenous educational leaders in Quito, Ecuador. More specifically, the grantee investigates identity politics in Ecuador and the uses of indigenous languages in intercultural, bilingual Quichua-Spanish education. The project examines how leaders speak in and about Quichua for the coordination of intercultural bilingual education, how such ideologies emerge vis-à-vis state policies, and how such policies are reformulated across domains, especially where teachers and students may bring contrastive views to language contact and education.

MELANIE McCOMSEY, then a student at University of California, San Diego, La Jolla, California, was awarded funding in April 2011 to aid research on “Bilingual Spaces: Socialization to Spatialized Practice in Spanish and Juchitán Zapotec,” supervised by Dr. John B. Haviland. This project offers a fresh perspective on the classic problem of linguistic relativity associated with Humboldt, Sapir, and Whorf. It draws on ethnographic and semi-experimental linguistic data collected over two years of fieldwork with bilingual speakers of Spanish and Juchitan Zapotec, an Otomanguean language spoken in Juchitan, Oaxaca, Mexico. Because the languages differ in their spatial grammar, and because the speakers differ in their bilingual proficiency in the two languages, the researcher was able to investigate whether different cognitive styles are related to specific linguistic codes.

Research found that some changes in spatial cognitive style are happening independently of changes in the grammars of Spanish and Zapotec. This suggests that ways of thinking about space may not be coupled to individual linguistic codes, but can vary as part of a local system of practice and communication. It was also found that embodied interactions with the rapidly modernizing built environment in Juchitan affect how children learn particular styles of spatial problem solving. This project contributes to the fields of linguistic relativity and language contact, showing how multiple worldviews are created and lived through practice within a single speech community.

DANA M. OSBORNE, then a student at University of Arizona, Tucson, Arizona, was awarded funding in April 2012 to aid research on “Negotiating the Hierarchy of Languages in Ilocandia,” supervised by Dr. Norma Mendoza-Denton. Situated in contemporary Philippines, this project explores the social, linguistic, and cognitive impacts that changing language policies have had on speakers of one of the most spoken minority languages in the country, Ilocano. In the massively multilingual milieu of the Philippines, language policies have defined languages appropriate for school (and citizens)—in 1974, the Bilingual Education Policy (BEP) declared Filipino and English to be the national and official languages respectively and all minority languages to be auxiliary or “transitional.” The Department of Education finally determined the BEP to be a failure and began to selectively reintroduce the mother tongue in schools to bridge growing gaps between speakers of minority languages and those with native command of Filipino. In this way, language is a salient sign of enduring national struggle and it is the foremost stage on which the complexities of social participation, belonging and identity are negotiated. This project examines the ways that young Ilocanos negotiate languages with a special focus on the social semiotic practice of spatial language among speakers to determine the strength and directionality of any language change undergirding contemporary language practices.

JOSHUA A. SHAPERO, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in April 2012 to aid research on “Speaking Places: The Grammar of Space and the Sociality of Place among Central Quechua Speakers,” supervised by Dr. Bruce Mannheim. This project examines patterns of spatial orientation in language and environmental practice in the Rio Negro watershed, in the north-central Peruvian Andes. The study integrated ethnographic, grammatical, and experimental methods to show how speakers of the endangered language, Ancash Quechua, engage their physical environment through language and practice, and how this is changing intergenerationally. Ancash Quechua speakers communicate spatial relations by means of allocentric Frames-of-Reference; in other words, systematically using place-names and local topography, as in “Juan’s house is toward Rio Sawan,” or “the cup is on the uphill side of the table.” This habitual integration of environmental knowledge with the grammar serves as a mechanism mediating spatial orientation in language and cognition and the cultural patterns of environmental practice that constitute meaningful places, such as seasonal pasturing, the collection of medicinal herbs, and place-bound rituals of healing, divination, and sacrifice. The high grasslands called the puna or hallqa are central here. Pastoralism in this zone has persisted across successive periods of political fragmentation and violence in the last several millennia. This study shows that the persistence of complex patterns of practice such as hallqa pastoralism are not due simply to cultural, economic, or ecological determinants, but to a mutual relationship between environmental practice, language structure, and cognition.

DR. KRISTINA WIRTZ, Western Michigan University, Kalamazoo, Michigan, was awarded funding in April 2013 to aid research on “On Becoming Bilingual: Children’s

Linguistic Repertoires, Ideologies, and Identities in a Dual Language Elementary School.” Ethnographic and discourse data was collected at a Spanish-English dual language public elementary school during the 2013-14 school year, to examine the relationship between children’s speech practices and their reflexive understandings of what it means to be, or become, bilingual. Hundreds of hours of notes and recordings capture normal school-day interactions among two classes each of kindergarten and third-grade students during about 100 school days throughout the year. The result is a closely textured, year-long perspective on how children in two grades use their language resources during instructional time and in social interactions. While transcription and data analysis continue, and a new longitudinal phase of data collection will begin with the next school year, preliminary findings contrast the 50/50 “balanced bilingualism” program model with students’ overall preference for English, and the staff’s emphasis on rigid code-separation without “code-switching” or translation to the students’ translanguaging practices and development as adept translators who accommodate English monolinguals. Students’ expressive practices demonstrate how they incorporate bilingual language resources, from sounds to vocabulary to discourse markers, into their repertoires, even as they police Spanish during “English time.” Other metalinguistic categories (e.g. “tattling,” “bad words”) often seem more salient to students than these code boundaries.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa:

HILARY R. CHART, then a student at Stanford University, Stanford, California, received funding in April 2012 to aid research on “Becoming Business People: In Pursuit of Entrepreneurship in Botswana,” supervised by Dr. Sylvia Yanagisako. In Botswana’s capital city, it seems everyone is “in business” as men, women, youth, elders, wealthy professionals, and the poor and unemployed alike describe their entrepreneurial activities with enthusiasm. This is hardly surprising in the context of soaring unemployment and heavy government promotion of small business. Yet widespread claims of entrepreneurship are new here and based on tremendously diverse practices that are fiercely contested. There is much debate over what counts as “real business,” who can legitimately claim to be an entrepreneur, and what practices—including the religious, illicit, and occult—may fuel or undermine success. These debates are enlivened by personal struggles and moral convictions and complexly invoke the politics of class, gender, ethnicity, and generation. Drawing on eighteen months of ethnographic research with state entrepreneurship promoters and their clients—teachers and students of business in primary, secondary, and tertiary classrooms, as well as diverse entrepreneurs operating in a single urban neighborhood—the research approaches business as more than a pre-defined set of economic activities. Amidst global trends of rising unemployment, flexibility, and insecurity, and the worldwide expansion of micro-enterprise initiatives, the dissertation explores how business emerges as a cultural production that profoundly makes (and re-makes) social fields, if not always money.

DR. KAMARI CLARKE, University of Pennsylvania, Philadelphia, Pennsylvania, was awarded a grant in September 2014 to aid engaged activities on “Geographies of Justice Engaged Project.” It is undisputed that African states have played, and continue to play, a crucial role in the development of international criminal justice. African countries comprise the largest single group of States Parties to the ICC and, through the African Union (AU), in

June 2014 they also adopted a protocol to establish the African Court of Justice and Human and Peoples Rights (African Court). This protocol sets the framework for the establishment of a regional court with both civil and criminal jurisdiction. Although Africa continues to be a key player in the fight against impunity, the reality is that both the ICC and the African Court are new institutions undergoing resistance, scrutiny, and amendments of its many articles. With the Engaged Anthropology Grant, the grantee was able to travel to Addis Ababa and, with co-organizers from the Institute for Strategic Studies, convene an international criminal workshop entitled, “African Geographies of Justice: African Court and Heads of State Immunities.” This workshop examined the African Court and heads-of-state immunities question in relation to Africa’s emerging African peace and security landscape and its political history. By providing historical, political, and legal analyses of the African Court heads-of-state immunities debate participants were able to fully assess the prospects of justice in Africa in its complexities.

LAUREN COYLE, then a student at University of Chicago, Chicago, Illinois, was awarded funding in April 2011 to aid research on “Dual Sovereignties in the Golden Twilight: Law, Land, and Sacrificial Labor in Ghana,” supervised by Dr. John L. Comaroff. This study examines the often hidden or unremarked cultural, economic, and social effects of Ghana’s mining industry, which is widely lauded as a great economic success in one of Africa’s most celebrated democracies. The research focuses on Obuasi, a legendary ethno-cosmopolitan mining center in Asante, long home to an underground gold mine and, recently, to a bitter controversy over surface extraction. Obuasi played a central role in British colonialism and is now a key pillar of the country’s economy. In many ways a company town, Obuasi is run by a transnational mining corporation. It is currently the site of Ghana’s most acute mining-related conflicts, following the dispossession and destruction of many indigenous farmlands and streams, the declining political and spiritual legitimacy of traditional rulers, the casualization of mine labor, soaring youth unemployment, and the rise of an increasingly organized and militarized shadow labor force of small-scale miners (“galamseys”), among them ever more foreigners, especially Chinese. The grantee argues that, in this theater of struggle, novel forms of shadow authority operate, ambivalently, as forces of beneficence and terror—at once biopolitical and exceptional, earthly and other-worldly—and exercise sovereign-like rule over territories and populations in the shadows of the formal legal system.

JOSHUA CRAZE, then a graduate student at University of California, Berkeley, California, received a grant in April 2011 to aid research on “At the Edge of the Territory: Disputes along the South Sudan Border,” supervised by Dr. Paul Rabinow. This research project analyzed the dynamics of conflict and territory in the contested area of Abyei, Sudan/South Sudan. Two groups principally inhabit the area. The transhumant Misseriya, who move their cattle south through the region in the dry season, feared that if Abyei were to join the nascent nation-state of South Sudan, their access to vital grazing pastures would be limited. The Ngok Dinka, the principal residents of the region, claim that Abyei is their ancestral homeland, and that the Misseriya have no residency rights in the area at all. Both groups made maximal territorial claims to once flexible areas of pastoralist grazing. Analyzing this conflict, research shows how discussions of borders by both groups have become part of a state discourse that is selectively taken up and used by both state and non-state actors. The dialectic at play on the borders of Abyei is one in which non-state concerns are transformed into the language of the state, and the Sudanese state uses non-state actors to deliberately obscure the borders of the territory.

ROBYN W. D'AVIGNON, then a graduate student at University of Michigan, Ann Arbor, Michigan, received funding in April 2013 to aid research on "Off the Grid: Artisanal Gold Mining and Illegal Techno-Politics in Southeastern Senegal," supervised by Dr. Gabrielle Hecht. This dissertation draws on fourteen months of ethnographic research on the goldfields of southeastern Senegal to ask how illegal capture of resources and land by artisanal miners competes and collaborates with the developmental projects of the state and the search for knowledge of subsoil resources by private capital in Africa. Liberal reforms to Senegal's mining code and rising gold prices have ushered in the country's first large-scale mineral boom. Thousands of African miners illegally exploit gold with dynamite and generators on corporate permits, threatening the viability of formal mines. Intensifying conflicts between these two categories of miners—and the state's experimental efforts to police mixed mining zones—has emerged as a key arena for debate over access to land, expertise, and the legitimacy of the Senegalese state at its margins. Research was conducted in the private courts of artisanal mines, in households swollen with migrant miners, and among ambivalent bureaucrats who debate over whether to defend private investors or its poorest citizens. Combining perspectives from science studies and political anthropology, this dissertation theorizes how informal technological practice materializes insurgent forms of techno-political connection and challenges the state's moral vision of justice in post-colonial Africa.

JACOB DOHERTY, then a student at Stanford University, Stanford, California, received a grant in April 2012 to aid research on "Keep Kampala Clean: Disposability, Environmentalism, and Garbage in Urban Uganda," supervised by Dr. James Ferguson. This project is an ethnographic study of urban-environmental politics in Kampala, Uganda. Because ongoing processes of state-directed urban transformation are being carried out in the name of "cleaning up" the city, research focused on the ways in which cleanliness is produced, and in turn, waste and dirt are imagined and discarded. Research examined "disposability"—a condition of material injury and social displacement—as well as the emergent responses through which precariously positioned urban residents craft claims to citizenship and urban belonging. Ethnographic work was conducted using a variety of interview techniques, participant observation, and photo elicitation in a range of sites that intersect with the waste stream in different ways. Sites included municipal offices and garbage trucks, high profile public cleaning exercises led by a private foundation, NGO "sensitization" events, small-scale projects converting organic waste into alternative energy sources, and informal plastic collection and trading centers. One critical research finding is that, rather than operating purely as a source of abjection and enhanced urban marginality, working with waste was an important way for variously positioned actors to enact urban citizenship and claim a rightful place in the city. The project explores how and when citizenship and disposability are differentially distributed.

DR. BRIGHT DRAH, then an independent scholar, Alberta, Canada, received a grant in February 2013 to aid engaged activities on "Strengthening Female Political Leadership for Orphans' Interventions through Community-based Research: The Role of the Anthropologist." The recognition of African women as mediators of orphan care comes against the assumption that these women are submissive, lack initiative, and are subjugated by their men. Consequently, researchers and interventionists have focused mainly on women's domestic roles and ignore women's political leadership roles outside of their households. In Manya Klo, Ghana, care for orphans is a political responsibility for queen mothers (traditional female leaders). This project was in response to an unmet need in Manya Klo to use contextual data to identify strategies to further empower queen mothers

who are also caregivers and advocates for orphans. Through a (“non-customary”) consultative approach (workshops, brainstorming, consensus building, and information sharing), the queen mothers identified the factors that inhibit their work as leaders and identified specific actions that could strengthen their positions. Queen mothers want to: 1) democratically elect leaders who would be accountable to them; 2) be involved in making decisions that affect women and children; and 3) be treated with respect by chiefs. The project approach marks a shift from K’lo custom where leadership decisions are mostly made by male leaders with minimum input from females.

ALISON HELLER, then a student at Washington University, St. Louis, Missouri, was awarded a grant in October 2012 to aid research on “After the Stitches: Negotiating Destigmatization Processes among Women with Fistula in Hausa Speaking Niger,” supervised by Dr. Shanti Parikh. Obstetric fistula, an injury sustained during childbirth which results in chronic incontinence, affects an estimated two million women in the Global South. In this year-long research project, 100 women with fistula were interviewed regarding their experiences living with fistula and seeking care in order to better understand how fistula and fistula treatment cause social rupture. The research finds that the fistula narrative, or the monolithic portrait of women with fistula (whereby fistula sufferers are universally branded as young girls forced into “child” marriages, who, following the onset of their postpartum incontinence, are abandoned and mistreated by their kin and exiled from their communities) does not accurately reflect the demographic or social realities of women on the ground. Thus, the formula the fistula narrative follows must be seen as a carefully crafted imaginary that is emblematic of a long-standing pattern of engagement with women’s bodies in the Global South that attributes blame for disease to “culture,” thereby obscuring vast structural inequalities of health access. The research examines the ways in which Western engagement, advocacy, and cultural assumptions obscure healthcare agendas in the Global South. Additionally, the research examines the individual fistula experience, particularly aspects of clinical communication and the medical interface; meanings of waiting and suffering; and local understandings of illness, chronicity, social support, gender and sexuality.

ANDREW HERNANN, then a student at City University of New York Graduate Center, New York, New York, received a grant in April 2012 to aid research on “Ethics on the Margins: Religious Transformation in a Labor Regime in Timbuktu, Mali,” supervised by Dr. Gary Wilder. This research project examined to what extent local conceptions of Islam influence division of labor in northern Mali. Engaging archival and various ethnographic methodologies, this year-long fieldwork interrogated how Islam’s shifting roles in the region affect the ways in which residents understand and integrate themselves into Timbuktu’s salt trade. Amid the occupation of northern Mali, the displacement of many of its residents, the subsequent military intervention, and the eventual return of many (formerly) internally displaced persons and refugees, social, political, and economic disruption inevitably factored into research and analysis. Working with Timbuktuans in both southern and northern Mali, data was collected from salt miners, traders, merchants, vendors, as well as religious experts. Archival material was also examined in Dakar, Senegal, and Bamako, Mali, in order to analyze the transformation and continuity of different regional networks. The research suggests that Timbuktu’s prolonged peripheral status facilitated the development of unique religious expressions, especially a metaphysical and social ethic of privacy. Most Timbuktuans—for various historical and contemporary reasons—express a certain cosmopolitanism. However, this dominant ethic of privacy limits social and political

expression, thereby facilitating continued unequal division of labor, and more general regional marginalization.

DR. SARAH HILLEWAERT, University of Toronto, Mississauga, Canada, was awarded an Engaged Anthropology Grant in August 2013 to aid engaged activities on “Working towards the Promotion of Young Women’s Education and Professional Development in Lamu, Kenya.” The grantee returned to the site of her dissertation fieldwork to set up workshops for young women and community leaders, to discuss a range of often-controversial social issues with which young women in Lamu are increasingly confronted.

DR. STACEY A. LANGWICK, Cornell University, Ithaca, New York, received a grant in April 2012 to aid research on “Science, Capital, and African Healing.” The research examines the contemporary development of traditional medicine in Africa. The past decade has brought a wave of new national laws acknowledging traditional medicine in Africa and re-imagining it as an object of legal protection and commercial development. Tanzania provides a particularly rich site to explore the new configurations of science, capital, and politics that are giving rise to these efforts. Here former colonial and socialist interests in traditional medicine have re-emerged with new enthusiasm as market-oriented solutions to development. This research examines both scientific and entrepreneurial efforts to commercialize herbal plants. Through interviews, observations, and extended engagement with herbal clinics and practitioners (as well as scientific research stations, clinics, and the entities that are regulating commercialize traditional medicine), the work describes the many facets of the emerging herbals industry in Tanzania. It examines that ways that healing knowledge is coming to have new forms of therapeutic and monetary value. At the heart of this capitalization of healing knowledge and the commodification of traditional medicine are efforts to resolve and redefine deeply embodied relations with plants and place.

DR. AMANDA LOGAN, Northwestern University, Evanston, Illinois, was awarded funding in February 2014 to aid engaged activities on “Histories of Food, Home, and Field: Celebrating Women’s Knowledge and Sustainable Choices in Banda, Ghana.” Building on research supported by a Wenner-Gren grant in 2010, this engagement project involved the presentation of long-term histories of food, home, and field to the community of Banda, Ghana. After several weeks of community consultation, a “Remembering the Past Celebration” was held at the Banda Cultural Centre in July 2014. The intent was to generate interest in the past to help bridge generational divides, highlight women’s knowledge, and de-stigmatize certain practices associated with poverty. The event included five poster displays interpreted by trained historical ambassadors that focused on what can be learned from the past; an Olden Times Food Fair, with fourteen different dishes prepared by local women; and potters, spinners, weavers, and carvers making their crafts. Attendance was much higher than expected, with an estimated 400 people in attendance. Several focus groups were held after the event in order to stimulate conversation on what can be learned from the past, which practices should and should not be revived, and how best to disseminate and promote knowledge about the past. In the short term, a Heritage Farmers group was formed to experiment with “lost” crops, and a Banda Heritage Facebook page was launched.

FERENC MARKO, then a graduate student at Central European University, Budapest, Hungary, was awarded funding in October 2012 to aid research on “Red Tape Theater: The Creation of Citizens and Sovereignty in South Sudan,” supervised by Dr Dan Rabinowitz. This research investigated the bureaucratization of the state and the creation of the

institution of citizenship in South Sudan. By focusing on the process of the documentation of the South Sudanese citizenry, the research asked: how is citizenship imagined, improvised, and performed? Furthermore, as the majority of the citizenship-applicants hold no reliable documentary evidence to prove their cases, the meaning of evidence was critically scrutinized as well. To answer the initial questions, the grantee carried out ethnographic fieldwork at the central citizenship office for eleven months, focusing on the daily bureaucratic practice. The ethnography of the citizenship office was supplemented by interviews with successful and unsuccessful applicants as well as with people involved in the application-process, such as professional fixers and forgers, “traditional” chiefs, civil society activists, and church leaders. The study will contribute to the ethnography of South Sudan and Central Africa generally, and will develop our theoretical understanding of bureaucracy and citizenship.

AMIEL MELNICK, then a student at Columbia University, New York, New York, received funding in 2012 to aid research on “Black Spots: Roads, Accidents, and Uncertainty in Kenya,” supervised by Dr. Brian Larkin. The research project was a historically informed ethnography of roads and their hazards. Data was gathered through case studies of road accident victims, a sited ethnography of a “black spot” (a stretch of road where accidents happen frequently), research on the insurance industry, and archival research on both road safety and insurance. This research explores how the hazards of the road—both the high incidence of injury and death, and the dangers of connection across distance—require social, ethical, and political forms for dealing with uncertainty and harm. The data will help illuminate both how obligations and solidarities are created and tested within and outside co-ethnic spaces, as well as how the political-economic shifts dubbed “neoliberalism” have affected the forms of managing, and capacity to manage, uncertainty.

MARISSA A. MIKA, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, received a grant in October 2012 to aid research on “Experimental Infrastructures: Building Cancer Research in Uganda from 1950 to the Present,” supervised by Dr. Steven Feierman. This multi-sited ethnographic project examined the ways in which a new set of research initiatives on HIV-related malignancies are reshaping the landscape of oncology services at the Uganda Cancer Institute. The Institute, a historic site of cancer research and care established in the 1960s, is undergoing rapid changes as it shifts from being “the place where you were sent to die” to a site of international research excellence. The research phase receiving support examined the ways in which a partnership between a cancer research organization in the United States and the Uganda Cancer Institute is dramatically reshaping the built infrastructure of care and research services. Focusing on the story of two buildings, the project examined the ways in which new facilities and partnerships are displacing and reshaping long established oncology practices that were fundamentally shaped by Uganda’s history of crisis, namely civil war and the AIDS epidemic. The project explored the way partners understand the ethics of collaboration, the minutiae of constructing facilities despite vast distances, and the challenges of tearing down old, long established sites in the name of progress. This project examined the political stakes of oncology in the Global South.

ERIN V. MOORE, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in October 2012 to aid research on “Women into Girls? Translating and Transforming Development in Ugandan Girls’ Empowerment Programs,” supervised by Dr. Jennifer Cole. In 1992, Lawrence Summers, then the chief economist of the World Bank, declared that educating girls “yields a higher rate of return than any other investment

available in the developing world.” Summers’ argument converged with a growing consensus in the international development industry, which over the past two decades has poured hundreds of millions of dollars into transnational campaigns designed to “empower” girls—psychologically (via self-esteem), personally (via leadership training), and economically (via microloans). This dissertation investigates the production, circulation, uptake, and transformation of global “girls’ empowerment” discourses in order to better understand how ideologies related to development, age, and gender attract resources and public support in some parts of the world and are then translated in others. The dissertation draws from more than twenty months of ethnographic research that followed the design, implementation, monitoring and evaluation of a multi-organizational program designed to make cities safer and more inclusive for adolescent girls. In addition to working within the networks of a major multinational non-governmental organization, the grantee conducted participant observations with a group of teenagers in the Bwise “slum” area of Kampala, Uganda’s capital city—the targeted beneficiaries of the aforementioned NGO—who approach myriad institutions including religious groups, NGOs, and the sexual economy to acquire the resources they need to attend school, support their families, or migrate.

DR. PNINA WERBNER, Keele University, Staffordshire, United Kingdom, was awarded funding in April 2012 to aid research on “‘The Mother of All Strikes:’ Politics, Law and Vernacular Cosmopolitanism in Botswana’s Public Service Unions’ Activism.” The project studied the aftermath of a landmark eight-week strike by public sector unions in Botswana—a strike that echoed, often deliberately, the Arab Spring and the global spread of protest movements. Strikers called for social justice, welfare, and a living wage in the face of elite privilege. The strike was peaceful, and much of the struggle took place in courts, or by mobilizing actors in civil society calling for reconciliation. The grantee observed the strike but left Botswana while multiple court cases between unions and Government (the employer) were still pending. The project observed and followed these court cases to their ultimate conclusion in the Court of Appeal. The project was innovative theoretically, disclosing the embeddedness of union legal battles in ethical notions of social justice/social movement unionism, while confirming the significance of judicial review in contemporary postcolonial labor relations. Although the project recognized the complex dialectic of law and politics in labor litigation, it nonetheless challenged simplistic, Afro-pessimistic, sceptical interpretations that debunk legal activism as merely mystificatory in postcolonial societies. The project filled a hiatus in research on African public service unions—neglected, despite leading progressive public sphere actors in advancing worker rights.

ADRIAN LIP SHING YEN, then a student at University of California, Davis, California, was awarded a grant in July 2012 to aid research on “Psycho-pharmaceuticals and Traditional Medicine in Acholiland: Emerging Forms of Therapeutic Citizenship in Postwar Northern Uganda,” supervised by Dr. Alan M. Klima. Situated in the Acholi region of northern Uganda, the research endeavored to understand the politics of post-conflict reconstruction in the region as they could be read through the expansion of psycho-pharmaceuticals in the treatment of “war-related” mental health conditions like PTSD and depression. Practically, this entailed documenting the encounters between Acholi men and women, health workers, humanitarians, traditional healers, and psychotropic drugs, while paying close attention to how these encounters unfolded within a broader regional context of “post-conflict” rehabilitation and development. The study revealed how the administration of psychotropic drugs increasingly became a proxy for other meaningful reconstruction initiatives in the region, and how, contrary to popular medical and political discourses about the recently ended Lord’s Resistance Army war, mental and emotional problems for many—

particularly what was understood as “PTSD” or “trauma”—were as much the consequence of a particular anxiety provoking discourse of development as they were of recent political violence.

Asia:

ABDUL HAQUE CHANG, then a student at University of Texas, Austin, Texas, was awarded a grant in October 2012 to aid research on “Voices of Fishermen of the Indus Delta in National Water Governance and Environmental Narratives,” supervised by Dr. Kamran Asdar Ali. This study focuses on how the life of ordinary people living in the Indus delta in Pakistan has changed due to the building of the modern irrigation system, dam construction, and the development of water use infrastructure in since 1947. The grantee conducted fieldwork in the Indus delta at Doulat Dablo, Keti Bandar, and Rehri Goth from January 2013 through December 2013. During this fieldwork, life histories of ordinary fishermen were gathered to show how state narratives of water governance and NGO’s interventions regarding protecting environment and ecology intersect with fishermen’s everyday life. To contrast the fishermen’s ordinary lives with the narratives of national water governance and environmental initiatives, the grantee conducted ethnographic research in carnivals held at the shrines of Sufi saints, observed political protests organized by nationalists, and held conversations with people at their Otaq (male guesthouse) called Kachahri. Kachahri is form for narrating things, which allows the revealing of local sensibilities about space, place, environment, water and ecology. Fishermen practice Kachahri as a mode of sharing history and ordinary life. The research uses this form of narration as a methodological tool to understand, conceptualize and comprehend their everyday lives in their terms.

DAISY DEOMAMPO, then a graduate student at Fordham University, New York, New York, was given funding in August 2013 to aid engaged activities on “Policy, Health, and Women’s Rights: An Engaged Project on Transnational Surrogacy in Mumbai, India.” This engaged anthropology project emerged from dissertation research on the global surrogacy industry in Mumbai, India, in which prospective parents travel across national borders in pursuit of assisted reproductive technology (ART) services such as gestational surrogacy, egg donation, and in vitro fertilization. This project comprised two primary activities. First, with the assistance of a translator, the grantee conducted a participatory workshop with current and former surrogate mothers and egg donors. This workshop focused on women’s concerns around the health, medical, and contractual aspects of surrogacy, with the goal of articulating key concerns for inclusion in ongoing ART policy debates. Second, with the assistance of the Advanced Centre for Women’s Studies and the School of Development Studies, the grantee presented research findings at the Tata Institute of Social Sciences to an audience of scholars, students, and research participants. This project brought together diverse actors in order to disseminate key research findings and to provide a forum for local actors to share their experiences and voice their concerns about ART regulation. Future activities include the development of articles for publication in mainstream media outlets and for sharing with the broader community involved in ART policy debates in India and beyond.

SEAN M. DOWDY, then a student at University of Chicago, Chicago, Illinois, was granted funding in April 2013 to aid research on “Goroka: The Shared Account in Assam’s Kingdom of Magic,” supervised by Dr. John D. Kelly. Challenging the dominant view of

Northeast India as a landscape of intransigent inter-ethnic conflict, this research documents and analyzes how, why, and through what means agents in a multi-ethnic society seek to economically mitigate, yet cosmologically preserve, the ontological multiplicity that defines their world. Based on the grantee's ongoing research in the Mayong Kingdom in Assam—a place infamous for magic, sorcery, and a surfeit of ritually and politically segmented communities—this research presents an ethnographic theory of ethnogenesis and intersubjectivity by attending to logics and practices of classification and speciation. Through an idiom of the “shared account,” Mayongians collectively funnel a plurality of perspectives on material and spiritual value into mutually intelligible classifications and mutually transparent intentions. The grantee argues that the shared account is much more than an instrument for reckoning economic value: it is a cosmography, a technology of translation, and a material philosophy that both mitigates and constitutes ontological differences. By attending to the way shared accounts are created and debated in events of ritual, ecological calamity, kingly and chiefly audit, economic exchange, sorcery, and feasting, this research presents a much-needed ethnographic perspective on how differences are reckoned differently in one of India's most turbulent regions.

VICTORIA G. GROSS, then a student at Columbia University, New York, New York, was awarded a grant in April 2012 to aid research on “Articulating Honor, Authoring the Past: Political Statements among the Devendra Kula Velallars of Tamil Nadu,” supervised by Dr. E. Valentine Daniel. The Devendra Kula Velallar community—a Dalit caste long subjected to violent subjugation in the Tamil region of India—is in the midst of a multivalent socio-political movement. Devendras, who are known to others as Pallars, are in the process of claiming a higher status for themselves. They articulate their claim by adopting a more aristocratic caste title, performatively asserting dominance during caste-centered functions and in everyday moments of bodily comportment, writing and distributing documents about their history, and engaging in conspicuous consumption indicative of a high class position. In opposition to most approaches to Dalit assertion, which employ the discourses of human rights and distributive justice and foreground the oppression of India's untouchables, Devendras refuse victimization. Instead they focus on their position in the distant past, which, they claim, was very high. Some even claim that the Devendras are, in fact, the descendants of the ancient kings of the Tamil region. Such claims are not voiced without opposition. The Thevar community, which used to dominate Southern Tamil Nadu, is staunchly opposed to the Devendras, and intercaste violence between the two communities is increasingly common. This study tracks both the Devendras' upward mobility and the Thevar backlash that it elicits.

HEMANGINI GUPTA, then a student at Emory University, Atlanta, Georgia, received funding in April 2013 to aid research on “After-Work: Class, Gender and Public Culture in Neoliberal Bangalore, India,” supervised by Dr. Carla Freeman. This project examines how the turn to neoliberal market privatization is produced and shaped by local understandings of class and gender in India. Ethnographic fieldwork was conducted for fifteen months in Bangalore, India's “Information Technology” capital, now an emergent center of flexible start-up businesses. Drawing from participant-observation and in-depth interviews at diverse sites of the new economy, and immersive fieldwork at a particular entrepreneurial site, this project shows how widespread neoliberal approaches to global business premised on notions of risk and flexibility are interpreted and experienced through everyday understandings of gender, class, and caste. The project traces how professionalizing women embody and creatively employ neoliberal approaches to labor by drawing on an analysis of their labor practices, urban circulation, and after-work lives. While middle-class women in India have

typically marked their class belonging by remaining in the domestic sphere, the country's turn to neoliberal market privatization in the 1990s produced a large new middle class of professionals. The project shows how employment in the new entrepreneurial economy infuses a spirit of neoliberal risk-taking into everyday life—across labor and leisure—challenging what it has historically meant to be a middle-class woman in India. In turn local and shifting understandings of class and gender norms in this postcolonial context offer an understanding of neoliberalism very different from the advanced economies in which it has typically been analyzed.

AMIR HAMPEL, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in October 2012 to aid research on “Changing Selves in a Transforming Society: How Shy Chinese Learn the Virtues of Self Assertion,” supervised by Dr. Richard A. Shweder. Over the past few years, psychological discourses have permeated popular media and daily life in China. The current research has discovered that psychologists and other actors use psychology to critique Chinese culture's perceived effacing of the individual, while establishing communication and self-actualization as important values. These values are influencing how young Chinese people evaluate themselves, and are leading many of them on projects to remodel their personalities and their lives. Participation in personal growth seminars in Beijing and analysis of self-help literature has revealed much about who people wish to become. Many ambitious young professionals are eager to use the tools of self-help to develop confident, resolute, and extroverted personalities. These characteristics are presented as effective tools for achieving material success, but they are also felt to signal health and potent vitality. In a middle class exploring widening horizons, under the pressures of intensely competitive labor and marriage markets, the longing to be a stronger person fuses with a desire to realize one's dreams. By cultivating the confident and extroverted personalities they idealize, people hope to attract attention and financial opportunity; at the same time, they are also searching for a way past psychological limitations, to personal fulfillment and self-actualization.

DR. YU HUANG, Chinese University of Hong Kong, Hong Kong, was awarded a grant in August 2012 to aid research on “Promoting Sustainable Shrimp Aquaculture through Rural Co-operatives.” Shrimp farmers in south China have strived to become “science-savvy” farmers in their pursuit of high yields. As they use various “inputs” to boost productivity, they see their profits squeezed away by agro-capital that monopolizes the upstream sector of credits and inputs for shrimp juveniles, compound feed, aeration machines, and shrimp pharmaceuticals, and the downstream sector of processing, marketing, and sales. In summer 2013, the grantee mobilized some farmers to form aquaculture co-operatives to increase their bargaining power with agribusinesses and practice democratic decision-making, as well as conduct a trial experiment for ecological farming. The grantee also took some cooperative members to join a training workshop in a famous cooperative called “Puhan Rural Community” in Shanxi Province, China. The Community dispatches a large team of community coordinators (*fudaoyuan*) that maintains a close relation with cooperative members. In the spirit of “from the masses, to the masses,” the Community seeks to serve the needs of members rather than profiting from them. This Engaged Anthropology project has inspired the grantee to think about how anthropologists can apply their knowledge for social change, whose next ethnographic study will explore issues related to action research, rural co-operatives, and food sovereignty in China.

SUMA IKEUCKI, then a graduate student at Emory University, Atlanta, Georgia, received a grant in October 2013 to aid research on “Brazilian Birth, Japanese Blood, and

Transnational God: Identity and Resilience among Pentecostal Brazilians in Japan,” supervised by Dr. Chikako Ozawa-de Silva. Based among Brazilian migrants in Japan, the majority of whom are of Japanese descent, the research explores how migrant converts grapple with the boundaries of the self. For Pentecostal Brazilian migrants, the boundaries are principally twofold. The first involves national and ethnic identities; although the Japanese legal system regards them as partially Japanese and issues descent-based visas, the Japanese majority typically does not view them as fully or authentically Japanese. The other concerns spiritual aspiration and religious experiences; by constructing the relationship with the divine Other, migrants learn to navigate and cultivate the boundary of moral personhood. The project investigates how different boundaries of the self—whether ethnic, national, or spiritual—interrelate, coexist, and compete with one another. Findings show that the spiritual boundary may transcend the ethno-national boundaries, albeit fleetingly. But they also point to the possible reification of the differences attributed to “Christian” and “Japanese (Buddhist/Shintoist)” cultures.

BRITTA E. INGEBRETSON, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in April 2012 to aid research on “Media, Circulation and the State: A Study of Women’s Reading Practices in a Chinese Village,” supervised by Dr. Judith Farquhar. The grantee has conducted ethnographic fieldwork on women’s leisure and media consumption habits in Tunxi, located in southern Anhui Province, China. The project explores how women in a rural city seek to constitute themselves as modern, “cultured” (*you wenhua de*) subjects in China’s rapidly urbanizing countryside, and how these women navigate through and interact with state efforts to produce “quality” (*you suzhi de*) subjects. Through fieldwork at various sites including a rural school, a yoga studio, and a newsstand, this research shows how rather than reject concepts of “quality” or “culturedness” as promoted through state campaigns such as the “superior birth, superior (child) rearing” (*yousheng youyu*) campaign, women seek to inhabit and quite literally embody them through various projects of self-improvement. These concepts of “quality” and “culturedness” are defined through a constellation of diverse and seemingly disconnected practices and qualities that index a forward-thinking, modern, and upwardly mobile mother independent from traditional family networks and local hierarchies, as well as distinct from the imagined “backwards” (*luohou*) rural subject.

AHILAN A. KADIRGAMAR, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded funding in April 2012 to aid research on “Households, Caste, Class, Land and Post-war Reconstruction in Sri Lanka,” supervised by Dr. Michael Blim. In May 2009, a three-decade-long civil war came to an end in Sri Lanka. In the post-war years a process of reconstruction characterized by state infrastructure development, financialization, and the expansion of the market has been underway. This study looks at rural livelihoods and changes to the social structure of Jaffna, the war-torn, predominantly Tamil district in northern Sri Lanka. How has the process of reconstruction impacted incomes related to the land and agricultural production in Jaffna? What is the relationship between faltering agricultural incomes and widespread indebtedness to out migration and remittances? In analyzing the household economy, this study addresses issues of caste stratification and class differentiation after the war. It further analyzes the economic pressures on rural social associations such as cooperatives and the new forms social exclusion relating to rural education. This study is important for understanding the dispossession of the peasantry, common to so many places in the global South ravaged by armed conflicts and going through rapid global integration.

HAYDEN S. KANTOR, then a graduate student at Cornell University, Ithaca, New York, received funding in October 2012 to aid research on “Embodied Virtues: Local Strategies of Agricultural Production and Food Consumption in Bihar, India,” supervised by Dr. Stacey Langwick. With increases in both food prices and crop yields, small-scale farmers in Bihar, India now experience the paradox of struggling to adequately provide for their families even as they produce more food. Green Revolution agricultural practices have boosted productivity, but this increased engagement with the wider food economy means that villagers are also more susceptible to the market fluctuations. Given these economic circumstances, what types of farming and eating practices do Bihari villagers deploy, and how have these practices changed over time? Further, how do villagers construct and enact notions of ethical eating at this time of heightened economic anxiety, and how do these ethical projects vary according to gender, age, class, and caste? This study examines these questions through participant-observation fieldwork in Nalanda District, Bihar, in order to address the anthropological literature on the capitalization of agriculture, food practices, and embodied ethics. This final report reflects on the findings related to some of the main research topics addressed during this four-month phase of fieldwork, including: 1) agricultural cropping strategies; 2) the dynamics of cooking and eating within the household; and 3) Chhath Puja, a major festival that sheds light on family and community feasting practices.

DR. NAVEEDA KHAN, Johns Hopkins University, Baltimore, Maryland, was awarded a grant in May 2010 to aid research on “The Imminent, the Everyday and the Eternal: Temporal Orientations to Climate Change in Bangladesh.” Fifteen months of field research were conducted between 2011 and 2014 in Bangladesh in two primary locations: a silt island between the districts of Tangail and Shirajganj in the Jamuna River; and in the capital city of Dhaka. The object of the study was threefold: 1) to study how the human form of life on the island was accommodated to the movement of land due to the river’s erosive and accretive activities; 2) to study more widely the imprint of the “natural” upon the morphology of the social through the uptake of types of soil, floods, erosion, seasonality, hunger and so on; and 3) to study the emergence of the awareness of climate change from within the social. The effort was to show the interplay of different temporal horizons and experiences of time in the everyday to understand if living probabilistically (in a colloquial sense) within a physically dynamic environment translated into greater adaptability to climate change or not. As the interpretation of the data is still ongoing, it is too hasty and perhaps not useful to say whether there is greater or lesser adaptability to climate change, but given the acknowledged imperative to change, the more important question to ask and bring forward in the final analysis is, what have been the fallouts of perpetual adaptability?

KIHO KIM, then a student at University of Chicago, Chicago, Illinois, received funding in May 2010 to aid research on “New Vineyards in Old Villages: Modernity and Temporality in China’s Wine Industry,” supervised by Dr. Judith Farquhar. In China, the wine industry is a state-sponsored project invested in gaining global recognition for the nation’s cultural competitiveness, and presented as a catalyst for extending the efficiency of industrial agriculture in rural areas. Local governments provide wine companies with favorable terms in taxation and land contracts, and large-scale vineyards are expanding into vast areas of rural farmland on which villagers used to retain individual land-use rights and plant grain and vegetables. The ethnographic research of China’s wine industry illuminates differing discourses of quality on products and humans, and demonstrates how they contend and negotiate with each other to claim legitimate paths of development. In Shandong Province, wine companies project a model of industrial agriculture and labor management while

claiming the farming practices of Chinese villagers as inefficient or “backwards” (*luohou*). Local officials and winery managers often blame the personal quality (*suzhi*) of local farmers for the low quality of wine grapes. In conclusion, the state project of the wine industry frames villagers into the “old, inefficient” minds accustomed to memories of collective production and quantity-oriented production, and aims at advocating the realization of “a new countryside” (*xin nongcun*) and “new peasants” (*xin nongmin*) in rural villages.

LAYOUNG SHIN, then a graduate student at Binghamton University, Binghamton, New York, received a grant in April 2012 to aid research on “‘Performing Like a Star:’ Pop Culture and Sexuality among Young Women in Neoliberal South Korea,” supervised by Dr. Deborah Elliston. This research was conducted primarily among “fan-cosppers”—young women in their teens and twenties who are *iban* (queer-identified) and perform for one another as pop music singers (fan-costume-play, or “fan-cos”). Research included participant observation and semi-structured interviews at fan-cosper events, hangout places, dance-practice rooms, and LGBT organization gatherings in Seoul. The field research found that young female *iban* culture has been constructed, popularized, and decreased over the last ten years as Korean society has undergone neoliberalization. It found that job insecurity, low income, lack of secondary education on the one hand, and commercializing pop culture industry and the necessity of consumption on the other, made a significant negative impact on young women’s daily lives as well as the effort required to participation in fan-cos and *iban* community more difficult and challenging. Furthermore, rising public awareness of *iban* identity (due in part to LGBT activism as well as greater media exposure) has increased the risk of “outing” and kept fan-cosppers from seeking public recognition and popularity. As a result, the fan-cosper community has grown increasing isolated and hated, even by other LGBT subjects. These findings reveal hierarchies within LGBT communities and a bias against young female *ibans* that do not follow gender conformity and make their existence visible.

VIBHUTI RAMACHANDRAN, then a graduate student at New York University, New York, New York, was awarded funding in April 2012 to aid research on “Producing ‘Trafficked’ Victims: Protection and Prosecution in Neoliberal India,” supervised by Dr. Sally E. Merry. This project explored how global humanitarian agendas shape the Indian legal system’s current responses to prostitution, and how women rescued from brothels (some of whom are trafficked) experience anti-trafficking interventions. Framed by policy concerns in the global North, anti-trafficking interventions focus on rescuing women from brothels, placing them in protective custody, and prosecuting traffickers. With the US actively seeking to strengthen responses to sex trafficking in the global South, donor agencies are funding NGOs to improve the rate at which traffickers are convicted. This project studied how NGOs and global donors are increasingly involved in trying to “fix” the legal system in postcolonial India by foregrounding the figure of the vulnerable victim. Law (as legislation, law enforcement, criminal justice, and state protective custody) was a central theme structuring this study of how the issue of sex trafficking is being constructed and addressed in India. Courts and shelters were key sites where women’s complex lives collided with the ways they were “managed.” The grantee found that the perceived unpredictability of rescued women’s statements in court, assumptions about their unreliability as witnesses, and suspicions about their capacity or willingness to tell the “truth,” further complicate the vulnerable victim figure upon which anti-trafficking interventions are predicated.

JILL REESE, then a student at University College London, London, United Kingdom, was awarded a grant in October 2012 to aid research on “Spectacular Politics and the Image: Narrative, Morality and Power in the Tamil Public Sphere,” supervised by Dr. Christopher Pinney. Situated in Madurai, Tamilnadu, India, this project sought to examine the relationship of spectacularity to political efficacy, the nature and circulation of narrative tropes of morality employed by image regimes, and the utility of a “streetscape” as ethnographic location to illuminate the spatio-temporal dimensions of a politico-media assemblage. Data gleaned during fieldwork reveals the centrality of patronage and hierarchies of power as demonstrated through spectacle (images as well as affective displays of public devotion) and mobilized through materials (goods promised in campaigns, illicit payments for votes, materials presented at ceremonies, and the opulence of religious, civic, and political functions). Eighteen months of fieldwork affirmed the preeminence of imagery to political parties and their successes despite continuous tensions between ambivalence and anxiety about images, but also revealed the importance of the materiality of politics to electoral success. It is essential for parties to create a coherent narrative through the image regime, but that need not necessarily be moralistic. Additionally, the utilization of multiple “streetscapes” within Madurai as ethnographic locations is imperative because public spaces—especially those around significant statues of past leaders—situate popular discourses as they are revealed and contested through imagery and events such as religious festivals, political demonstrations, and caste and civic celebrations, and it is for this reason that political parties employ these spaces.

ADITI SARAF, then a graduate student at Johns Hopkins University, Baltimore, Maryland, was awarded a grant in October 2012 to aid research on “Invoking Azaadi: Islam, Freedom and the Moral Economy in the Kashmiri Marketplace,” supervised by Dr. Veena Das. The research addresses questions of freedom, exchange, and the “moral economy” in the markets of Srinagar, India-administered Kashmir. Currently, the movement for freedom from India (*azaadi*) is organized primarily through strikes and public protests in the midst of state violence and surveillance in accordance with a schedule of activities laid out in regularly issued protest calendars. The grantee conducted 22 months of fieldwork between 2011 and 2013 on how Kashmiri merchants adapt their work to the ongoing conflict. Specifically, the project focuses on: 1) how the disruptive violence of militarization, curfews, and protests transform the everyday business practices of traders, merchants, and shopkeepers; 2) the history of traders’ activism as discerned in archival documents; and 3) how notions of freedom are linked to perceptions of economic self-sufficiency and dependence. For the dissertation, the grantee hopes to explore ideas of sovereignty, both collective and individual, along the following lines: an ethnohistory of trade relations and commercial regulation, the political activism of traders’ collectives, and the material and moral networks of credit and credibility that persist through political turbulence.

DR. PASANG Y. SHERPA, Penn State University, State College, Pennsylvania, was awarded funding in August 2013 to aid activities on “Engagement in Cultivating Mutually Beneficial Collaborations to Understand Climate Change Impacts between Academic Scholars and Sherpas of Everest Region, Nepal.” The grantee’s doctoral research showed that despite several institutional responses to climate change effects organized in the Everest region since 2004, climate change is still a foreign concept. These institutional responses were found to have narrowly focused on extreme events, which limit our understanding of the wider effects. It was also revealed that Sherpas are aware of and are experiencing environmental changes although differentially based on their socioeconomic and occupational backgrounds. In some cases, institutional responses have also had unintended

negative consequences putting lives in danger. As a result, the grantee developed this engagement project (December 2013 to January 2014) to start conversations about institutions and researchers involving communities as equal partners in understanding and responding to climate change effects locally. A seminar was conducted at the Environmental Graduates Himalaya premises with academic scholars, as well as a seminar with the Sherwi Yondhen Tshokpa members, two workshops in Pharak, and informal discussions with community members. Two sets of low-cost weather monitoring stations were also installed in Pharak. Observation of the seminars among academic scholars and the SYT members, presented in the engagement blog (<http://www.scoop.it/t/everest-and-sherpas>), show that while both groups realize the need for (investigative) action, there are different emphases and different perspectives by which such actions are imagined.

JULIE STARR, then a graduate student at University of Virginia, Charlottesville, Virginia, was awarded funding in October 2011 to aid research on “Cultivating the Ideal Body in China: Race, Suzhi, and Beauty in Contemporary Shanghai,” supervised by Dr. John R. Shepherd. Drawing on ten months of fieldwork in Shanghai, China, this research compares how Han Chinese and white Western professional women—all living in Shanghai and all between the ages of 25-35—understand, discuss, and moralize the pursuit of better bodies. Through examining daily practices and discussions about eating, working out, and going to beauty salons it illustrates and compares how these women view self, gender, and race as constituted in and through their bodies. In general, the findings of this research suggest that gender, race, and social status were much more bodily for the Chinese women and yet less essentialized: bodies and selves were assumed to be constantly changing and thus daily modifications were not seen to endanger a unique or authentic bodily-self. Furthermore, for the Chinese women, bodies were a legitimate site to work on the self in order to improve one’s social standing. Whereas for the Western women, there was tremendous tension between seeing bodies as part of “who one is” and denying that bodies have any relevance to one’s social position. This research argues that the attitudes of these women toward body modification practices reveal important differences in their understandings of power, nature, and social change.

HSIAO-LING SU, then a graduate student at University of Wisconsin, Madison, Wisconsin, received funding in October 2012 to aid research on “Counterfeit Goods, the State, and Intellectual Property Rights: An Ethnography of Legal Consciousness in Post-Socialist China,” supervised by Dr. Yongming Zhou. China, upon its accession to the World Trade Organization in 2001, became obliged to protect intellectual property. The concept of private ownership embedded in Intellectual Property Rights (IPR), however, contrasts with vaguely defined local property relations and contradicts practices of reciprocity common in China. This six-month extension of dissertation fieldwork in two southern Chinese markets investigates the emergence of a legal consciousness of IPR in a context where legal reforms enforce private ownership and yet long-practiced customs of reciprocal exchange continue. An examination on interactions between business owners, sales staff, and state actors reveals that business owners and sales staff differentiate various kinds of property and act accordingly. On trademark law, the majority of business owners and sales staff contest regulations by continuing to carry and sell counterfeit goods while remaining wary and vigilant. On ideas and information including new season designs and general know-how, which is not legally protected, they actively fend off competitors. Finally, on dispensable resources such as money, food, time and labor, all groups reciprocate intensively. State actors are more on the receiving end of reciprocal exchanges, which has important implications on shaping market people’s legal consciousness of property.

ANAND P. VAIDYA, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in October 2010 to aid research on “The Origin of Forests, Private Property, and the State: The Life of India’s Forest Rights Act,” supervised by Dr. Ajantha Subramanian. This project tracked the creation and implementation of India’s 2006 Forest Rights Act, a landmark law that for the first time grants land rights to the millions who live without them in the roughly 23 percent of India’s land area that is public forest land. This project followed the national movement for forest rights (which was critical in lobbying for and drafting the act) and the struggle led by a group affiliated with the movement to implement the law in a village in eastern Uttar Pradesh. This project asks how the ongoing contestations over the text and meaning of the law have shaped the claims to property and authority that are made through it, and found that the law is in fact deeply ambiguous and its meaning has yet to be established in practice. Conflicts over who should be entitled by the law in its lobbying and drafting were translated in the law’s text into contradictory potential readings of the law. These contradictory potential readings have, in the Forest Rights Act’s implementation, been taken up by caste and class groupings that have been in long violent conflict over forest land, turning a long violent conflict into a legal one.

BHARAT J. VENKAT, then a graduate student at University of California, Berkeley, California, received funding in May 2010 to aid research on “Paradoxes of Giving: The Business of Health in the Indian AIDS Crisis,” supervised by Dr. Lawrence M. Cohen. The last fifteen years have witnessed a renaissance of philanthropic giving reminiscent of the early twentieth century. In India, much of this money had gone towards the funding of HIV prevention and treatment programs. However, recent epidemiological surveys conducted by both private foundations and the Indian government revealed that HIV in India had not taken on the proportions of the epidemic in sub-Saharan Africa. This research examined how funding in India began to dry up, how decisions were made about where to re-investment resources, how accounting was conducted for already spent funds, and how conceptions of impact were both measured and made. In a broader sense, this work looked at how practices of business became central to practices of public health, and how these very same business principles were used to justify the ending of HIV/AIDS funding by philanthropic organizations and international health bodies. Fieldwork with philanthropic organizations in Delhi, as well as with government agencies, NGOs, and hospitals in Chennai, provided multiple entry points across various scales into the ways in which funding was being actively reorganized within the context of what appears to be an epidemiologically stabilizing and biologically mutating epidemic.

XIAOBO YUAN, while a student at the University of Chicago, Chicago, Illinois, was awarded a grant in October 2012 to aid research on “Constituting the Three-Self Church: Official Christianity, The State and Subjectivity in Contemporary China,” supervised by Dr. Judith Farquhar. The resulting dissertation, “Reform and Purification: The Politics and Practices of Ethical Cultivation in Chinese Christianities,” examined regimes of moral reformation and purification in Chinese Protestant churches through an ethnographic study of two different types of churches in metropolitan Nanjing: the state-authorized Three-Self Church (*sanzi jiaohui*) and the unauthorized “urban underground church” (*chengshi dixia jiaohui*). These two types of churches have an antagonistic relationship and seemingly opposite orientations to the nation-state: the Three-Self professes to make Christianity Chinese, and the urban underground church movement aims to Christianize China. In tracing how Christians seek to reform their own and others’ life-ways, the resulting dissertation explores how ordinary ethical practices produce different political imaginations,

how Christianity can and should transform the nation-state, and concurrently analyzes how circulating assumptions about state interventions into religious activity, in the form of surveillance or coercion, shape various possibilities for ethical life. Through a comparative ethnography of above- and underground churches, the research shows how Christian groups are caught in a particular set of tensions with the state, in which vulnerabilities to state interference are unevenly and sometimes unexpectedly distributed.

AMY ZHANG, then a student at Yale University, New Haven, Connecticut, was awarded funding in April 2012 to aid research on “Recycled Cities: Remaking Waste in Post-reform Urban China,” supervised by Dr. Helen F. Siu. This research examines contention around the modernization of waste infrastructure against the backdrop of rapid urbanization in China. After 30 years of economic reform activists warn that, if China fails to develop more efficient ways of managing garbage in cities, its residents will experience a waste crisis. During eighteen months of fieldwork, the researcher collected data through interviews and participant observation, by following incineration experts and activists, tracking informal and formal recycling schemes, and working with communities who are devising new organic waste treatment technologies with an eye to examining how waste—instead of being treated as objects to be discarded—was transformed into things of value. The research focused on how different types of waste (e.g. recyclable or organic) are classified, processed, and transformed through technologies, labor, and environmental practices. Debates around waste intersect with efforts at making “modern” citizens and cities. At the same time the success and failure of each of these new waste treatment schemes reflects increased citizen advocacy against pollution and their skepticism towards the ability of governments and experts to create the modern cities they have promised.

Europe:

NATALIA C. BUIER, then a student at Central European University, Budapest, Hungary, received a grant in April 2013 to aid research on “Past Remembered, Present Opposed: Historical Memory and Labor Contention in the Spanish Railway Sector,” supervised by Dr. Don Kalb. The anthropology of memory has made essential contributions to the study of the plural experiences of the past and their cultural articulation. It has, however, encountered a limit in its focus on representation and discursive formations. This project contributes to the emerging field of anthropology of labor and memory through an investigation of the way in which historical representation enables and conditions collective organization in the railway sector and is a structuring force in debates over the public utility model. Using the strategic lens of the post-Francoist history of labor mobilization in the largest public company of Spain, the project argues that alternative development models are shaped by uneven access to instruments of historical representation. The ethnographic investigation follows three main topics: the making of narratives of progress and decline of the national railways; an account of the transformation of the field of organized labor and the role played by plural representations of the past in the process; and, finally, the relationship between historical memory, the moral economy of indebtedness and the unmaking of the labor force as a collective political subject.

JENNIFER J. CARROLL, then a student at University of Washington, Seattle, Washington, received funding in April 2012 to aid research on “Choosing Methadone: Managing Addiction and the Body Politic in Post-Soviet Ukraine,” supervised by Dr. Laada Bilaniuk. Recent efforts to control the HIV and intravenous drug use epidemics in Ukraine have been

supported by some of the largest international public health grants in the world. This has given leverage to biomedical solutions to addiction in this region, including opiate substitution therapy (OST). This project investigates the social values and processes that inform opiate addicts' treatment-seeking behaviors via ethnographic research and in-depth interviews conducted among active and recovering opiate addicts in Ukraine. Medicalized drug treatment programs may seem like purely technological interventions, but these technologies become soaked in the political, social, and ethical paradigms of each community in which they hit the ground. By tracing how locally relevant social structures and social values shape the experience of addiction and the moral weight of treatment seeking, this project unpacks the locally meaningful reasons why some addicts choose OST, why some do not, and how these new public health infrastructures become incorporated into addicts' strategies for managing their bodies, their identities, and their lives.

PHILIP CARTELLI, then a student at Harvard University, Cambridge, Massachusetts, received funding in October 2013 to aid research on "Marseille-J4: The (Re)production of Space in a French Mediterranean Port City," supervised by Dr. Mary Steedly. Confronting their increasingly peripheral role in trade networks, former industrial port towns around the world have sought to redefine themselves in order to attract outside investment and visitors. Such processes tend to involve superficial facelifts as well as more lasting changes in infrastructure and accessibility. The Euroméditerranée urban redevelopment project in Marseille, currently the largest of its type under way in Europe, is one such example of a multi-faceted development scheme, with a variety of positive and negative repercussions for Marseillais of different backgrounds and occupations. The dissertation explores the specific transformation of the J4, a waterfront esplanade in downtown Marseille, from a non-purposed common space to one housing two cultural institutions directed towards a largely middle-class public. Beginning before the J4's transformation in 2010 and culminating in 2014, one year after Marseille had assumed the title of European Capital of Culture, fieldwork unraveled competing exigencies of the J4's changing users and its newly imposed and institutionalized appropriate uses. The grantee accomplished this research through participating in the J4's daily life, conducting interviews with those in the echelons of institutional power, archival research, and considering the perspectives of daily and occasional users of the space.

AMY FIELD, then a student at New York University, New York, New York, was awarded funding in October 2013 to aid research on "Capital, Creatures, and Care: Farm Animal Protection Law and Human-Animal Relationships in Eastern Germany," supervised by Dr. Sally Merry. This project examined animal farming livelihoods and their regulation in eastern Germany. Like many nations in Europe, Germany is often applauded for having a very progressive animal protection regime. Eastern German farmers, however, have had to cope with this increasingly complex legal apparatus, which was imposed with the administrative absorption of eastern Germany by western Germany after the Berlin Wall fell in 1989. The study entailed the collection of ethnographic data including: farmer narratives of animal wellbeing, market conditions, and ethical constraints; observations of farmer-regulator interactions; observations of farmer continuing education events; and reviews of local written industry and scientific materials about animal welfare. The project explored how regulation has shaped human-animal relationships and what social consequences this regulation has had in this site marked by twenty-five years of dramatic legal, cultural, and political change. Cultural proximity and the social relations between regulator and regulated, as the research showed, can influence the outcomes of regulation and monitoring. Moreover, regulation is affected by practices and knowledges. The context of the practice and its local,

pre-existing ethics, which become subject to regulation, strongly shape the way law can apprehend the practice. Human-animal relationships here were shaped by the law and by the regulator-farmer relationship.

MATEUSZ P. HALAWA, then a student at New School University, New York, New York, received a grant in April 2012 to aid research on “Inhabiting Postsocialism: The Rise of Mortgages in Poland,” supervised by Dr. Ann Stoler. How does the financial infrastructure of capitalism come to shape everyday life by opening possibilities for some and constraining them for others? What are the consequences of the increased reach of markets into family life? This project is an ethnographic study of one of the oldest capitalist instruments, the mortgage credit, as it spreads through post-socialist Poland. The research followed the varied capacities of the mortgage contract in creating new worlds that range from infrastructures of new suburban housing to intimacies of young family households attuned to markets in property and foreign currency; and from emerging individual identities of “consumers,” “investors,” or “homeowners,” to a whole social structure of inequalities mediated by credit scores. Fieldwork was conducted in 2013 in Warsaw and included: interviews with mortgagors, bankers, economists, regulators and financial advisors; an exploration of emerging practices of personal finance and household budgeting; and an analysis of the public discourse around the new “mortgage generation” and their predicament.

FREDERICK B. KETCHUM, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in April 2011 to aid research on “Redesigning Human Nature: An Anthropology of Enhancement Drugs in Germany,” supervised by Dr. Judith Farquhar. This research ethnographically examined the phenomena of “enhancement” in Germany, or the use of medical treatments by individuals who are not sick to improve performance or mood. Currently, most technologies that can be used for improvement purposes are prescription pharmaceuticals. Most of the literature on this topic comes from bioethics, which deals with important ethical questions about whether using enhancements is unnatural, if this use threatens individuals’ identity, if everyone should have access to these medications, and what the consequences for broader society are. This project added to existing ethical analyses by focusing on qualitative, ethnographic data about the discourses around enhancement in Germany, and experiences of individuals using those medications. Research found that much of the public concern about enhancements is due to anxieties about changes in global market regimes and labor markets, and expectations for productivity and achievement. Those individuals using enhancements reported sharing these concerns, but also using enhancements as a way to meet the expectations they perceived. Given that those drugs used for enhancement are generally used for treatment, research also investigated the relationship of enhancement to medical practice, to situate medicine in its wider social context, in which desires for self-improvement are an everyday fact of life.

ARTURO MARQUEZ, JR., then a student at Northwestern University, Evanston, Illinois, received funding in April 2013 to aid research on “A Senegalese Odyssey: Migration and Mental Health in Catalonia, Spain,” supervised by Dr. Rebecca A. Seligman. This dissertation research provides an ethnographic study of the production, circulation, and recontextualization of humanitarian discourse in local institutions working with undocumented and tenuously documented West African residents in the province of Barcelona. Based on eighteen months of fieldwork, this study demonstrates the ways in which institutional discourse anchored in psychiatric and humanitarian registers enables forms of recognition according to broader subject formation processes and subsumes West

Africans' lived experience within a distinct model of institutional personhood. Fieldwork was conducted in two main institutions and in multiple non-institutional contexts. With unemployment at record high levels, many West Africans have relied on "occupied" industrial buildings and complexes as strategic spaces for housing, work, and transnational social relations. Local groups have made human rights claims on behalf of migrants, but in mobilizing public support they have relied on language that reifies the figure of the "humanitarian subject" embedded in state governmentality. The struggles of West Africans, specifically from Senegal, align with an alternative model of personhood and a distinct transnational morality, which are ultimately obfuscated in the odyssey to remain in Spain.

FABIO MATTIOLI, then a student at City University of New York Graduate Center, New York, New York, received funding in April 2013 to aid research on "Productive Debts: The Financialization of Urban Life and the Magic of Debts in Kopje, Macedonia," supervised by Dr. Katherine Verdery. The research describes the emergence of a new political economy in Macedonia, focusing on the power hierarchies that shape the construction sector of the country's capital, Skopje. While official data show that the country has good levels of liquidity, most of the building companies contacted faced a disconcerting and chronic lack of money. Forced to build without cash, they had to revolutionize their building cycles, as well their internal relations; despite their efforts, the value of their work seemed to always "magically" dissipate into thin air. But not every enterprise experiences precarity and economic losses; in recent years a conservative right wing party has colonized the state, syphoning Macedonian and international monetary investments towards the central government. Companies that are close to this new political formation get paid in cash. Enterprises that are not, have to rely on forms of in-kind transactions that leave them with unwanted goods that they cannot sell on the market. Getting to money becomes a real struggle that restructures labor and gender relations on the work sites. Through the case study of a small building company (which will be called "Construx"), the research analyzes the precarity that results from Macedonia's arising political economy.

JORGE O. NUNEZ, then a graduate student at University of California, Davis, California, received funding in April 2011 to aid research on "Financial Nationalism: Imagining Catalonia through the Banking System," supervised by Dr. Alan Klima. This ethnography is about the ethics and aesthetics of personal savings in Catalonia, with a focus on investment and speculation. It documents the allocation of public debt amongst citizens, the purchase of toxic assets by ill-advised bank customers, and the everyday life of non-professional online traders. At the same time, it is a study of money cultures based on notions of citizenship, consumption, and technology. The hypothesis suggests that after the housing bubble, a sizeable number of low and middle-income savers became a ready-made source of liquidity for both the Catalan government and the Spanish stock exchange system. This happened through the retailing of billions of Euros in patriotic bonds, preferred shares and subordinated debt, and financial derivatives to everyday citizens, triggering a cultural conflict between pre-existing local moralities of savings and emerging global notions of investment and speculation. The main argument emerges out of a dialogue with individual savers about the morality of money. However, the study also takes into account the point of view of several other key actors in the world of finance, such as bankers, account managers, brokers, traders, public servants, consumer associations, financial journalists, public relation experts, activists, politicians, and online forum users.

JOHANNA RÖMER, then a graduate student at New York University, New York, New York, was awarded funding in April 2012 to aid research on "Constructing Violence: Risk,

Security, and Criminal Justice Professions in Catalonia,” supervised by Dr. Bambi B. Schieffelin. Spain has one of the highest rates of incarceration in Europe, and 45% of Catalan inmates are foreign. Nonetheless, Spain has maintained a rehabilitative prison system that originated in the post-Franco era. This ethnographic research (2012-2013) investigated the production of concepts of civil society in a prison bureaucracy in Barcelona. Focusing on the activities of prison treatment teams, composed of psychologists and other professionals, it shows how teams demonstrated civic values and moral stances towards prisoners and the state. The project highlighted teams’ efforts to care for a diverse population of violent offenders also at risk for self-harm. It found that prevention practices focused on self-harm were an important component in violence treatment programs. It also found that teams sought to develop ideologies of sincerity in treatment relationships, which in practice situate sincerity as the embodiment of a particular political-economic relationship to the state. Teams lacked shared communicative resources with inmates, as well as stances toward government and authority. Showing how teams typified and communicated Spanish and Catalan ideas about the appropriate expression of emotion and violence to inmates, this project contributes a perspective that incorporates ideas of personhood to ongoing scholarship on the construction of civility and security in Europe.

OLESYA SHAYDUK-IMMERMAN, then a student at University of California, Berkeley, California, received funding in April 2013 to aid research on “Reinventing the Jewish Way: How the Soviet State Created the Jewish Movement by Restricting It,” supervised by Dr. Alexei Yurchak. Recently the mass media became agitated by a new bill advanced by the Israeli cabinet of ministers and drafted by a former Soviet Jewish politician, Zeev Elkin. The law legitimizes the Jewish character of the state of Israel and deprives Arabic of its official second language status. The world community considers such political views, typical for the former Soviet Jews, a paradox since Jews in the USSR experienced being a discriminated minority and fought for democratic changes in Soviet society. As a result, people previously regarded as victims and elevated to the ranks of heroes by the activists of the world leftist movements became subverted to the status of evildoers. Yet when observed more closely, this situation contains no paradox—the views have not changed, but the context has. Transition from socialism to western capitalism caused a significant shift in the meanings of the ideas and practices of the Soviet Jewish movement participants. In order to understand the rationalities behind their actions and statements, one has to assign them meanings relevant to Soviet socialism. The following are the most important presumptions: one cannot be neutral about their Jewishness, they have to either be proud or ashamed of it; ethnicity matters—the prevalence of class is a meaningless rhetoric of the Soviet state; anti-Semitism exists—objections against the idea of Israel as a Jewish state are anti-Semitic by their nature; the claim that Israel is an aggressor is meaningless rhetoric of the Soviet Union because in fact the policies of Israel are a defense against the neighboring enemies and, therefore, Judaism is a form of critical thinking.

CHRISTOPHER SWEETAPPLE, then a student at University of Massachusetts, Amherst, Massachusetts, was awarded funding in April 2012 to aid research on “Convergence and Cleavage: Queer Muslims at the Intersection of Exclusion and Inclusion in Contemporary Europe,” supervised by Dr. Jacqueline Urla. The project sought to explore the ways in which the ongoing political inclusion of sexual minorities and racialized exclusion of Muslims in Germany were challenged, negotiated, and experienced by queer Muslim-identified people. The fieldwork investigated political, gender, and sexual, as well as ethnoracial subjectivity of activists, cultural producers, and non-political actors whose identities as both non-heterosexual and non-white-German call for a deeper understanding

of social division and solidarity beyond the regnant but superficial cultural logic, which pits homosexual citizens against homophobic immigrants. This project chronicled how people jointly and individually navigate this political terrain by combining participant observation at diverse sites of activism and political organizing, and among relaxed spaces of leisure and everyday life, along with semi-structured and informal interviews with participants enlisted at these sites. The research revealed that anti-racist discourse and forms of self-understanding as non-white appear to be the primary strategies participants utilized in order to confront the exclusionary character of mainstream gay and lesbian politics and to link this effort to other struggles. This research promises to provide a nuanced account of mutating social divisions and proliferating solidarities in Germany and Western Europe.

Latin America and the Caribbean:

GIULIANA BOREA LABARTHE, then a student at New York University, New York, New York, received funding in April 2013 to aid research on “Recasting the Contemporary: A New Art Scene for the New Lima,” supervised by Dr. Fred Myers. This project examined the emergence of a vibrant art scene for contemporary art in Lima over the last fifteen years. Ethnographic research was conducted in Lima and in art venues in Miami and Buenos Aires. Through twelve months of archival analysis, participant observation, interviews, and anthropological network analysis, the research explored how Peruvian artists, curators, collectors, art dealers, museums, and other international stakeholders make, manage, and imagine Lima’s art scene and highlighted their multi-scale strategies to articulate a previously “peripheral” art world. The study argues that Lima’s new art scene is closely connected to efforts of elites and urban planners to relocate Lima as a global city by changing its long lasting white colonial image to a contemporary one. But to bring the “contemporary” has implied discussion on the role of an indigenous population that has shaped Lima and demands recognition at all levels. It examined how the growth of a neoliberal economy has brought into play different elite groups and transnational agents that compete in art management while confrontations resonate in Latin American art networks. The study contributes to scholarship on politics and circulation of art and culture, and on the making of creative cities in the global world.

LEE E. CABATINGAN, then a student at University of Chicago, Chicago, Illinois, was awarded funding in October 2011 to aid research on “The Caribbean Court of Justice: International Pursuits and National Promises in a Regional Court,” supervised by Dr. Stephan Palmie. Based on participant-observation, interviews, and archival research at the Caribbean Court of Justice (CCJ) in Trinidad & Tobago, this project addresses the question of how a newly established legal institution, like the CCJ, works to create its authoritative legal voice. The court is intended to serve many of the independent nation-states of the English-speaking Caribbean, but these states and their publics tend to view the court with hesitation and suspicion. They place the CCJ alongside a history of failed regional experiments. And, the fact that the CCJ promises to cut the last strings of colonialism by replacing the Privy Council in England as the final court of appeal does little to establish its authority for a public that remains devoted to the perceived superiority of British law and order. As a result of its precarious positioning, the CCJ operates anxiously, striving in everything it does, says, signals, or portrays to establish a balance between colonial court-ness, independent Caribbean-ness, regionalism, nationalism, past, future, passion and logical persuasion in order to establish a foothold in the very region it is designed to serve. This dissertation, then, explores the ways in which the CCJ, both through its mundane practices

and its extraordinary events, attempts to construct a scaffolding upon which its authoritative legal voice—its jurisdiction—can be perched.

CLAUDIA CHAVEZ ARGUELLES, then a student at University of Texas, Austin, Texas, was awarded funding in October 2012 to aid research on “Legal Truths and Otras Justicias: Indigenous Peoples’ Search for Justice in a Culture of Impunity,” supervised by Dr. Shannon Speed. In the present context of state violence in Mexico, how is the Mexican Supreme Court of Justice (SCJ) constructing the legal truth when judging crimes against indigenous peoples in which the state is involved? What is the significance of the politics of testimony for how indigenous peoples are re-conceiving their struggles in relation to the indigenous rights’ discourse? Focusing on how the 1997 Massacre of Acteal, Chiapas, has been processed through the SCJ and the recent outcomes of this case, this project explores how the Mexican state is constructing its political and legal project for indigenous peoples through the decisions of the judiciary; its effects in the ways indigenous communities reorganize around autonomous projects of justice outside the realms of state power; and the relation between the intervention of scholars, lawyers, grassroots organizations, and human rights activists in cases of mass murder with the advance of legal imperialism. This study will illuminate how the mechanisms in the production of Truth around cases of state violence and counterinsurgency are capable of generating new indigenous political identities, and will reveal the competing interests and epistemologies that constitute the politics of testimony within cultures of impunity.

PAULA DIAS, then a graduate student at Brown University, Providence, Rhode Island, received a grant in April 2012 to aid research on “Petro-Politics at the Grassroots: Big Oil, Environmental Education, and Governance in Brazil,” supervised by Dr. Jessaca B. Leinaweaver. This was an ethnographic study of a state-mandated environmental education (EE) project implemented by Shell Oil with quilombola communities in the state of Rio de Janeiro, Brazil. This research asked how state regulation of the oil industry through EE affects the political landscapes of two quilombos—Rasa and Maria Joaquina—at the levels of political practice and social dynamics. Through twelve months of fieldwork (including participant observation, in-depth interviews, and archival research), this research had the following findings: EE policy was developed by “activist bureaucrats” in Brazil’s environmental agency (IBAMA) following democratic precepts of critical environmental education. On the ground, EE projects demand forms of expertise and labor that perpetuate inequality even as they privilege some community leaders. The “democratic” political values expressed by Shell’s EE project come into conflict with quilombola political practices, effectively challenging quilombola leaders’ authority. Shell’s EE had the positive impact of creating a network of communities and venues for discussion of shared notions of belonging and culture among quilombos. Despite these advancements, community development projects such as EE rely on reified notions of “community,” “culture,” and “democracy” that maintain project-bound hierarchies and inhibit a dialogue with the political realities of beneficiary communities.

ALEXANDER FATTAL, Harvard University, Cambridge, Massachusetts, was awarded an Engaged Anthropology Grant in February 2014 to aid engaged activities on “Guerilla Marketing: Information War and the Demobilization of FARC Rebels,” Bogota, Colombia. Over the course of late July and August 2014, the grantee traveled to four cities in Colombia to share the findings from dissertation research that was funded in part by the Wenner-Gren Foundation. The grantee presented conclusions in a political context in which peace negotiations with the Revolutionary Armed Forces of Colombia (FARC) have reached an

advanced stage, with provisional agreements signed for three of the five agenda items. This made the research into the individual demobilization of FARC combatants all the more germane to Colombian scholars, students, and policy-makers. Research results were presented at four different universities: La Universidad de Antioquia in Medellin, ICESI Universidad in Cali, la Universidad del Norte in Barranquilla, and the Universidad de los Andes in Bogota. The audiences were very engaged at the presentations, often asking lively questions about Colombia's much-anticipated "post-conflict" future. The grantee also extended the engagement project to Colombian audiences, as planned, with a few regional and national media outlets, and by sharing an initial cut of an ethnographic film about the psychological worlds of former guerrilla fighters.

JOSEPH P. FELDMAN, then a student at the University of Florida, Gainesville, Florida, received a grant in October 2012 to aid research on "Memorialization and Politics in Post-Conflict Peru," supervised by Dr. Florence Babb. The research, conducted between January and December 2013 in Lima, Peru, examined the process of making the Place of Memory, Tolerance, and Social Inclusion (*Lugar de la Memoria. la Tolerancia y la Inclusion Social*), a national museum charged with representing the history of political violence that took place in Peru during the 1980s and 1990s. Using interviews, participant observation, and archival sources, the investigation focused on the history and social life of the museum project as well as the institution's relation to diverse publics. Preliminary findings relate to the transnational dimensions of the Place of Memory, the participation of victims and the armed forces in the project, and the implications of the museum's "post-truth commission" identity. The dissertation is positioned to make contributions to museum anthropology, the anthropology of the state, and research on violence and post-conflict transitions in Latin America.

DR. JOHN HARTIGAN, University of Texas, Austin, Texas, received funding in October 2013 to aid research on "Races of Corn and the Cultivation of Biodiversity in Mexico." "*Razas de maíz*" (races of corn) in Mexico are an important example of the use of race on nonhumans, illustrating that racial thinking is not inherently about humans. This usage challenges arguments that "the idea of race" is fundamentally modern, emerging with the Enlightenment; it also complicates critiques of racial thinking as principally focused on dynamics of Othering. Rather than tightly delimiting "the human" through projections and acts of dehumanization, race also operates through positing and cultivating forms of sameness across species lines, as evidenced in practices involving the reproduction and analysis of razas de maíz in two research institutes in the state of Guanajuato, Mexico, charged with preserving and improving maize biodiversity. These practices can be characterized as "care of the species," as evidenced in efforts to coax seeds to grow in various culturing mediums and then transforming them into data streams. "Care of the species" provides numerous instances of parallels posited between plants and people, in which "raza" is associated with plasticity in species, rather than the fixed, typological forms generally associated with perceptions of race. These parallels highlight the importance of perceptions of sameness in ratifying racial thinking through commonalities across the line between humans and nonhumans.

CARINA HECKERT, then a student at Southern Methodist University, Dallas, Texas, was awarded funding in April 2013 to aid research on "Gender Relations, Illness Experiences, and HIV/AIDS Care in Santa Cruz, Bolivia," supervised by Dr. Nia Parson. This research examines how global health and local policies shape the subjective lived experiences of "people living with HIV/AIDS" (PLWHA) in Santa Cruz, Bolivia, paying particular

attention to the gender dynamics involved. At the time of fieldwork, a funding crisis emerged as the national government expelled key NGOs and the Ministry of Health violated terms of Bolivia's agreement with the Global Fund to Fight AIDS, Tuberculosis, and Malaria, thus making the country temporarily ineligible for Global Fund resources. Given that Bolivia is highly dependent on external funding to provide antiretrovirals (ARVs) and other forms of support to PLWHA, these actions put lives at the mercy of political decisions. This research documents the unfolding crisis and the ways civil society places demands upon the state. It also draws on participant observation in the context of care and interviews with healthcare workers and PLWHA to explore how policies shape illness experiences, especially in relation to gender. Global health policies often employ an oversimplified dominant discourse that frames women as victims, and this intersects with local gender ideologies in Santa Cruz in a way that results in a discourse of blaming men. This often comes with unintended consequences for both men and women as policies are developed and implemented at the local level.

KYLE JONES, then a student at Purdue University, West Lafayette, Indiana, was awarded a grant in October 2013 to aid research on "'Uniting All of Peru Isn't Easy.' Youth and Transurban Spaces of Hip Hop in Peru," supervised by Dr. Brian C. Kelly. Grassroots organizations, such as the Cusco Hip Hop Cultural Association and the Hip Hop in the Park Collective, have become a fixture of hip hop culture in Peru. This project examined the ways these organizations have taken shape across the country's cities, and the roles they play in young people's lives. Carried out in the Andean cities of Cusco and Huancayo, as well as the capital of Lima, research utilized ethnographic methods of participant-observation, interviewing, and Photovoice or "participatory photography" (a group analysis method combining photography with grassroots social action). Oral histories revealed that new communication technologies and the migration of people within the country were central to how these organizations initially formed. Members of these organizations saw their participation as a way to "improve themselves" and "get ahead," through self-education and expression, creating new social relationships, and developing professional skills and potential economic opportunities. These factors were all brought together through the production of events, such as weekly gatherings, workshops, or large festivals, which comprised a central activity of hip hop organizations. For many youth, hip hop organizations offered an emotionally satisfying alternative form of family and constructive way to participate in urban life. As such, these hip hop organizations reflect both the challenges and opportunities youth face in contemporary Peru.

ROBERT J. KETT, then a student at University of California, Irvine, California, was awarded a grant in April 2013 to aid research on "Subterranean Science: Oil, Archaeology and the Making of Southern Mexico," supervised by Dr. Mei Zhan. From atop Complex C, an overgrown pyramid at the center of the Olmec archaeological site of La Venta, the visitor can see the pipes and towers of the Petróleos Mexicanos (PEMEX) processing plant that sits next to the archaeological zone. Such natural and cultural resource projects have dramatically transfigured the town of Villa la Venta and the Mexican state of Tabasco. This research examines how intellectual inquiry on the Mexican Gulf Coast has contributed to the region's dramatic transformation through projects of natural and cultural resource development in the twentieth and twenty-first centuries. It demonstrates how various knowledge-making projects—which identified natural and cultural resources including Olmec archaeological centers and petroleum reserves—were necessary precursors to the subsequent transformation of the region from an infamous "backwater" into a center of heritage tourism and oil extraction. The research then offers an intellectual history that

points to the active role of such projects in processes of region- and resource-making, arguing for an increased attention to the ways in which intellectual projects interact in the context of field research and to the connections between such interdisciplinary inquiry and broader regional development.

AMY B. KRAUSS, then a student at Johns Hopkins University, Baltimore, Maryland, was awarded funding in October 2011 to aid research on “Legal Language, Moral Fields: An Ethnographic Study of Abortion Rights and Advocacy Networks in Mexico,” supervised by Dr. Deborah Poole. This research investigates the competing normative fields generated by the legalization of early abortion in Mexico City and the prioritization of rights-bearing life at the moment of conception in the majority of Mexican states. The project explores this tension between the legalization and criminalization of abortion practices by examining the debates about the constitutionality of the Mexico City legislation in the Supreme Court and seven penal cases in which women were incarcerated for abortion with the charge “homicide with a count of kinship” in the state of Guanajuato. Drawing from this archival research in combination with extensive ethnographic fieldwork in clinics that provide the Legal Interruption of Pregnancy (ILE) in Mexico City and feminist networks that span between states, the dissertation analyzes how healthcare providers, feminist advocates, and women seeking a safe abortion negotiate rivaling state regulatory frameworks and how such day-to-day negotiations shape different versions of the reproductive body and the ethical subject.

KRISTIN LaHATTE, then a graduate student at the University of Virginia, Charlottesville, Virginia, received funding in March 2011 to aid research on “‘Don’t Hand Your Stomach Over to Just Anyone:’ Development Aid and Personal Social Relations in Haiti,” supervised by Dr. Ira Bashkow. Development aid advocates a normative ethos of professionalism that foregrounds equality between providers and recipients while discouraging personal relationships that could lead to accusations of corruption, nepotism, and dependency. These personal relationships are understood to undermine the inculcation of values such as transparency and accountability that are encouraged by development aid providers. And yet, in many of the places that development operates, recipients consider personal relationships—gift exchange, food sharing, and long-term commitments—not only appropriate, but also obligatory. A multi-sited project, this ethnographic research moved between multiple aid sites within the city of Port-au-Prince and the countryside of the Central Plateau to examine the role of personal social relations in the context of aid encounters within Haiti. Continued analysis of the data collected will focus on the articulation of morality and relationality within these contexts to better elucidate the ways in which differential systems of value are negotiated and understood by those who are the recipients of aid.

DR. DOUGLAS LONDON, Adelphi University, Garden City, New York, was awarded an Engaged Anthropology Grant in February 2013 to aid engaged activities on “Hunter-Gatherers and Double-Edged Dietary Swords: Food as Medicine among the Waorani Foragers of Amazonian Ecuador.” Starting in 2009, the grantee compared the diet and the health of the Kawymeno Waorani hunter-gatherer population in Amazonian Ecuador with neighboring indigenous subsistence farmers. Evidence demonstrated that particular aspects of the Waorani traditional diet protect against certain chronic and infectious diseases. Waorani that have abandoned their traditional diet experience previously absent dietary related diseases. Maintaining a traditional diet has been discouraged by policies of oil companies, non-profits, government health and education institutions and Westernizing Waorani institutions themselves. Several months’ regional visits and meetings took place in

32 remote Waorani communities, attendant schools and health centers, and with influential stakeholders overseeing these regions: oil companies, non-profits, indigenous umbrella groups, and government officials. Activities culminated in a conference to encourage collaborative efforts among the stakeholders that had been visited. Overall goals achieved included disseminating study results to encourage the preservation and recognize the value of the native Waorani diet and planting the seeds of potential future collaborations to prevent dietary-based disease among stakeholders.

JOSHUA P. MacLEOD, then a student at Brown University, Providence, Rhode Island, received funding in October 2011 to aid research on “Mega-Projects, Nature, and Social Movements in Post-Conflict Guatemala,” supervised by Dr. Kay B. Warren. This dissertation fieldwork grant funded ethnographic research realized in 2012 based in Guatemala City and in the highland towns of Nebaj and Chajul, Quiché, on changing forms of social mobilization and violence in Guatemala. The research project focuses on the construction of natural resource based “mega-projects”—such as hydroelectric dams or open-pit mines—by the Guatemalan government and transnational corporations and the communal and national responses to these mega-projects, especially by indigenous communities and organizations. The research involved three areas of investigation: an analysis of the politico-economic transformations that have contributed to the current emphasis on the extraction and accumulation of natural resources; an investigating into what extent recent indigenous mobilizations are a resurgence of identity politics or a new socio-political moment where indigenous peoples are articulating an alternative political agenda for all citizens; and an exploration of how historical memories of counterinsurgent violence are resonant with contemporary conflicts. Fieldwork was unexpectedly extended by two occurrences towards the end of the research period: the eruption of massive social protest in the town of Barillas over a hydro dam and the consequent declaration of martial law; and the trial, conviction, and posterior annulation of the conviction of former head of state, Efraín Ríos Montt, for genocide and crimes against the Ixil-Maya during the Guatemalan civil war in 1982-83.

LAURA MONTESI, then a student at University of Kent, Canterbury, United Kingdom, was awarded funding in April 2014 to aid research on “Making Sense of Diabetes among the Indigenous Huave People of San Dionisio del Mar, Oaxaca, Mexico,” supervised by Dr. Anna Waldstein. Sixth in the world for number of people living with diabetes and diabetes being the leading cause of death nationwide among the working-age population (ages 15 to 64), Mexico is facing a public health crisis, symptomatic of broader socio-political and economic pathologies. Despite the prevalent urban impact of the epidemic, type 2 diabetes (T2D) is increasingly and disproportionately affecting rural and indigenous communities. This epidemiological profile has prompted the reading of T2D in terms of an ethnoracial disease, with the consequence of downplaying the environmental and political factors behind it. A central issue is how indigenous peoples themselves make sense of diabetes as the institutions of science and the state scrutinize and turn their focus to their bodies. Exploring bodily experiences—both narrated and lived through, among the Huave people in Oaxaca, Mexico—discloses a different take on the problem: it reveals how T2D is conceived as a bodily metaphor through which the Huave express emotional distress, compelling concerns about the structurally violent circumstances that threaten their community, and duress, which characterizes much of their daily lives. In this “other” light, diabetes is not connected so much to genetics as it is to the experience of vulnerability.

DR. ALEX M. NADING, Franklin & Marshall College, Lancaster, Pennsylvania, was awarded a Hunt Postdoctoral Fellowship in April 2013 to aid research and writing on “Mosquito Trails: Ecology, Health, and the Politics of Entanglement.” The book profiles a group of community health workers, or “brigadistas,” who led house-by-house mosquito control campaigns near Managua, Nicaragua. While the brigadistas’ mission seemed simple, many residents refused to allow their homes to be “inspected” by government auditors. The sizeable number of people in the city who scavenged for recyclable garbage feared that they might be punished for harboring mosquitoes in the things they collected. Others wondered how an emphasis on domestic hygiene could counterbalance the dilapidation of the city’s public spaces. The brigadistas themselves, who were predominantly women, wondered if the domestication of the problem might unfairly gender the problem. The work’s central claim is that for people in dengue-endemic communities, a view of humans and mosquitoes as mortal enemies is not compelling. It argues for a reconception of health not as an absence of mosquitoes or viruses but as a management of connections among human bodies, human dwellings, and the nonhuman beings that shared them.

TATHAGATAN RAVINDRAN, then a graduate student at University of Texas, Austin, Texas, was awarded funding in April 2013 to aid research on “New Indigenities in the Rebel City: Politics and Everyday Social Relations in El Alto, Bolivia,” supervised by Dr. Charles R. Hale. In response to a series of influences, including the transnational indigenous movement, people in many regions have increasingly reclaimed indigenous identity and enacted “indigenous” politics. This dissertation research explores the manifestations and broader political implications of this phenomenon in the Bolivian city of El Alto, known as the largest indigenous city in the Americas. Historically, indigeneity in the city was relegated to the private and familial spheres. In marked contrast, the twenty-first century has witnessed the emergence of urban indigeneity as a highly visible cultural and political phenomenon. El Alto was also at the center of multiple waves of mass popular mobilizations in the early 2000s against neoliberal economic policies that eventually brought the first indigenous President, Evo Morales, to office. In this context, this work explores the role of indigeneity in political mobilization, its impact on everyday racialized social relations (especially the discriminatory relations the more westernized, second-generation, indigenous immigrants to the city had with their “more Indian” first generation counterparts), and how it intersects with gender. In dealing with these three questions, this study links the sphere of organized politics with that of the cultural politics of everyday life. An analysis of the convergences, divergences, and possible contradictions between these two realms yields a more holistic insight into the complex meanings and experiences of indigeneity in contemporary Bolivia.

CAISSA REVILLA-MINAYA, then a graduate student at Vanderbilt University, Nashville, Tennessee, was awarded a grant in October 2012 to aid research on “Environmental Perceptions in a Matsigenka Population,” Madre de Dios, Peru, supervised by Dr. Norbert Ross. The purpose of this study is to broaden theories of culture and indigenous environmental ontologies. Ethnographic and quantitative research was conducted in order to determine Matsigenka’s environmental worldviews, the distribution of such beliefs, and their correspondence with actual environmental behavior. According to preliminary analysis, the Matsigenkas of the Native Community Tayakome conceive their world as populated by beings of variable ontological kinds and human-like agency. In some cases, entities with human-like souls are considered to be similar or even more powerful than humans, having the status of a healer or *seripigari*. In other cases, the agency of other organisms lies mostly on physical characteristics that make them powerful enough to be the

cause of taboo activities. Although there seems to be a general agreement of some beliefs and environmental actions across the population of Tayakome, there is variation in identifying non-salient “powerful” species, in the extent of agency of other entities, and in the lack of correspondent behavior. Such variability might be related to the particular background of the people in Tayakome, particularly to the degree of contact with outer Peruvian society. Determining indigenous ontologies is fundamental for empowering underrepresented peoples by including their perspectives in national decision-making processes.

LOUIS P. ROMER, then a student at New York University, New York, New York, received funding in April 2012 to aid research on “Producing Sovereign Publics in Non-sovereign Places: An Ethnography of Papiamentu-speaking Publics in Curaçao and Bonaire,” supervised by Dr. Bambi B. Schieffelin. This project is an ethnographic investigation of the prominent place of Papiamentu-language talk radio within the public sphere of Curaçao. While prior work on public spheres has centered on commercial mass media and recent work has turned to new media, this dissertation opens up the discussion on media, public spheres, and political processes by focusing on radio. This focus reveals new insights about the impact of political interventions on everyday lives, and shows how local actors use both traditional and new media in innovative, disruptive ways that call upon anthropologists to rethink assumptions about the role of communicative practices and media in political processes. The pervasive presence of talk radio makes Curaçao a productive site for understanding the production and propagation of public responses to the recent political transition of Curaçao into a self-governing country of the Kingdom of the Netherlands in 2010. This project examined the conditions that support media production, the relationships between radio and other media, and the structure and content of the discourse of talk radio broadcasts. In particular, it analyzes how talk radio discussion participants incorporate information from international news and local media to produce assessments about public events. This research found that in the period of 2012 to 2013, talk radio publics produced a dominant discourse where Curaçao’s prospects for political self-determination were contingent upon compliance with norms of respectability, civility, and linguistic propriety. Within the public sphere created through Papiamentu-language talk radio programs, aspiring to participate in a democratic process entails proving to an imagined audience of local listeners and foreign overhearers that one knows how to talk like a civilized, respectable person.

DR. ROBERT SAMET, University of Massachusetts, Amherst, Massachusetts, was awarded a grant in August 2013 to aid engaged activities on “Engaging Journalism: The Venezuelan Press in Times of Political Uncertainty.” One year ago Venezuela was at a crossroads. The death of President Hugo Chavez altered the country’s political landscape and there were questions about what the future held. Today it is in crisis. Soaring inflation, plummeting oil prices, and scarcity of goods have helped fuel frustration and political unrest. No one feels the current predicament more than Venezuelan journalists. The grantee’s dissertation research (2007-2009) examined the press and the politics of urban violence in Venezuela’s capital city, Caracas. It used crime reporting as a window onto the dynamics of political engagement among journalists, editors, and media owners. The Engaged Anthropology Grant was used to conduct a series of follow-up workshops during the summer of 2014 about the promises and perils of engaged journalism in these times of political uncertainty.

PETER A. TABER, then a graduate student at University of Arizona, Tucson, Arizona, received a grant in April 2012 to aid research on “Expertise and Sovereignty in Ecuadorian Biodiversity Conservation,” supervised by Dr. Brian Silverstein. The project examines the discourses and practices through which biodiversity—specifically floristic diversity—has become consolidated as an object of governmental action and ethical commitment in Ecuador. The “consolidation of biodiversity” here references the increasing organization of institutional activities around biodiversity and the subsequent increasing coherence and salience the term has had for iterative generations of scientists and managers, as well as the general public, over the last 25 years. Through a focus on the historical and contemporary practice of systematic botany and allied fields, the project examines the rise of biodiversity as an institutional discourse and component of policy: as a target of various forms of physical regulation; as a normative preoccupation and source of national pride; and as the object of embodied scientific, technical, and managerial practice. This research program has been pursued primarily through an ethnographic focus on a community of practice constituted by botanists and affiliated scientists and administrators working in or with Ecuador’s National Herbarium and Quito’s Universidad Central. The community of practice studied has its origins in the botanical inventory work of Missouri Botanical Garden in Ecuador beginning in the mid-1980s.

ANDREW TARTER, then a student at University of Florida, Gainesville, Florida, received funding in April 2012 to aid research on “The Tree Farmers of Haiti: Understanding Factors that Influence Farmers’ Retention of Forest Land in Southern Haiti,” supervised by Dr. Gerald F. Murray. This dissertation documents the emergence of a unique, Haitian-initiated response to the issue of deforestation: farmer-managed woodlands. These woodlands are not original forests, nor the result of secondary or tertiary regrowth of original forests; they are composed primarily of exotic trees. These trees are not planted as woodlots, nor are they the remnants of previous reforestation projects. Instead, these woodlands are dominated by non-native species, systematically managed by Haitian farmers for sustained charcoal production. This research documents a series of conscious steps—active and passive—that farmers take to ensure the continued production of wood within privately owned woodlands. With the aid of three student anthropologists from the state university of Haiti, a large survey was designed to collect a series of socioeconomic, ecological, and spatial variables associated with particular plots of land. A regression-based model is being developed from these data, to be tested at the research location and elsewhere in Haiti. The model is valuable for the ability to predict whether a particular land plot could sustain this woodland system. This research is important because of the tangible potential to influence policy-makers; tree-planting and reforestation efforts remain major priorities of Haitian civil society, the state, and nongovernmental organizations.

DR. NICO TASSI, University College London, London, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in April 2012 to aid research and writing on “Reassembling the Economic: The Aymara Economic System in the Global Arena.” The writing accomplished during the fellowship has been aimed at outlining the features of an interstitial global economy in which Aymara traders participate. Interlocked with forms of cultural reproduction and political self-determination, Aymara’s emergent economic practice is outlining a mode of affirming indigenous logics from the interstices. The final manuscript describes how Aymara’s control of local commercial spaces has been strategic to expand their socio-political structure and economy by means of flexible translocal networks reaching out to regions where neither the state nor mainstream enterprises are interested or able to reach. This concomitant expansion of economic scope and socio-political

institutionality, rooted in a series of indigenous forms and practices enables Aymara traders to proactively engender specific microeconomic practices, strategies of business administration, and to define tactics to participate in the global market on their own terms. Such indigenous traders have been able to configure a rhythm of operation and a level of autonomy in their economic management that situates them as “economy makers,” in the sense that the economy is something they do rather than something that is imposed on them.

DR. JOSHUA TUCKER, Brown University, Providence, Rhode Island, was awarded funding in April 2013 to aid research on “Andean Sounds, Indian Selves: Music, Media, and Indigenous Experience in Highland Peru.” Funding supported research in Ayacucho, Peru, on the circulation of Andean popular music and its connection to transnational debates over indigenous identity. Focusing on a Quechua-language genre called *chimaycha*, this work shows how local activists tied to the global indigenous movement compete with agents of the popular cultural industry to define certain kinds of songs and performers as the true voices of contemporary indigenous Peru. This scene pits traditionalists, who seek to preserve esthetic distinctiveness and thereby claim the rights accorded to bearers of “deep difference,” against “modernists.” The latter instead follow inherited expectations that indigenous performers sing songs of personal experience, meaning that their non-traditional songs treat the decidedly modern problems of labor migrants in the urban milieu. By following musicians, luthiers, broadcasters, and listeners as they create, circulate, consume, and debate the value of *chimaycha*, this research shows how they stage a debate between differing commitments to indigeneity without entirely exhausting the “truth” of either position. Indeed, far from threatening the perdurance of indigenous identification, these debates challenge a dominant narrative in vogue among nationalist ideologues, according to which salutary forms of cultural mixture are inexorably whittling away Andean commitments to indigenous difference and self-determination.

SIMON URIBE, then a student at London School of Economics, London, United Kingdom, was awarded an Engaged Anthropology Grant in February 2014 to aid engaged activities on “Strengthening the Citizen Oversight Movement of the San Francisco-Mocoa Road Project in the Colombian Putumayo.” This engagement project sought to support a *veeduría ciudadana* (citizen oversight organization) of a road project in the Putumayo region of Colombia where the grantee had carried out doctoral research. This *veeduría* was established in 2010 by a group of Putumayenses concerned with the environmental and social impacts of the road to be constructed across the Amazon-Andes Piedmont, home to indigenous and peasant communities and one of the regions of greatest biodiversity in the world. The project, conceived in conjunction with members of the *veeduría*, focused on the development of two strategies aimed at enhancing citizen participation in the context of the road project. The first strategy consisted of a series of workshops in citizen journalism and social media, the final outcome of which was the development of a community blog designed to make visible the role and activities of the *veeduría*. The second strategy was to develop a radio program broadcasted by one of the local stations allowing the members of the *veeduría* and general community to engage in debate and discussion on different issues related to the road project.

MEGHAN F. WEBB, then a graduate student at University of Kansas, Lawrence, Kansas, received funding in October 2013 to aid research on “*Yojkanäj Wawe*’ (We Remain Here): Transnational Surveillance’s Effect on the Wives of Kaqchikel Migrants,” supervised by Dr. Brent E. Metz. Increasingly, indigenous communities are embracing transnational migration as a way to engage with the global market. In the past fifteen years Kaqchikel Maya men

from the *aldeas* (hamlets) surrounding Tecpán have turned to transnational migration from Guatemala to the United States as a means of achieving economic security. In the absence of their migrant husbands, Kaqchikel women find themselves filling roles traditionally held by men. This, when combined with the increased economic power from remittances, should translate into greater autonomy for Kaqchikel women. However, ethnographic research suggests the opposite to be true. The wives of migrants become, upon their husbands' departures, subject to increased local and transnational surveillance, particularly at the hands of their *suegras* (mothers-in-law). By documenting the micro-technologies of surveillance (e.g. social media, cell phones, transnational gossip, transnational videos, etc.) used in transnational households, this research demonstrates that migrants' wives are subject to familial surveillance of both care and control and questions how such monitoring impacts gender relations and family dynamics in sending communities. As such, it provides insights into the personal dilemmas of indigenous migrants and their families who remain in sending communities.

Middle East:

DR. HAYDER AL-MOHAMMAD, University of Southampton, Southampton, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in October 2012 to aid research and writing on "The Precariousness of Dwelling: Entangled Lives and Ethics in Post-Invasion Iraq." "Rough Ground," the resulting book project, seeks to ambiguate the stories of devastation and moral uncertainty in Iraq's recent history by giving more complex accounts of the connections, relations, and the entanglements of lives, which are named in forms such as friendship and family, and modes of comporting to others such as care, and even love, which have yet to become part of how one thinks and writes about life after the invasion of 2003. It is this picture of the lives of Iraqis as not merely caught in tribal tensions and obligations, sectarianism, war and occupation, and the violence and destruction of terror, but in the rough ground of mundane affairs and encounters, which clears a space to think of the care and ethics of daily life in Iraq. Such a narrative, however, does not do away with the politics, suffering, and history of the country; it indicates, rather, the thinness of thinking only of the unravelling of life in Iraq without also accounting for its entanglements as well—entanglements which are not merely counterpoised to violence and suffering, but emerge from, through, and even against them.

NARGES BAJOGHLI, then a student at New York University, New York, New York, received a grant in October 2013 to aid research on "Restaging the Revolution: Military Media and the Contested Legacies of Revolution in Iran," supervised by Dr. Faye Ginsburg. If successful, every revolutionary movement eventually faces a dilemma: how does the commitment to the revolutionary project get transmitted from one generation to the next as historical circumstances change? In the case of the Iranian revolution, from the 1979 generation to the present, different media forms have been critical indicators of generational sensibilities—from graffiti, posters, faxes and other "small media" (that characterized the early days) to work in feature film, television, and social media identified with the contemporary moment. This research included intensive participant-observation of pro-regime filmmakers and cultural producers in the Islamic Republic. The grantee conducted ethnographic research in editing rooms, in production meetings, and in distribution trips of pro-regime filmmakers, focusing on how card-holding members of Iran's paramilitary organization, the Basij, create media and train a younger generation of media makers.

DR. JESSICA BARNES, Yale University, New Haven, Connecticut, received an Engaged Anthropology Grant in August 2012 to aid engaged activities on “Engaging Egypt’s Water Publics: Research Dissemination at a Time of Political Transition,” Cairo and Fayoum, Egypt. This engagement project allowed the grantee to return to her field site to present findings from the resultant book, “Cultivating the Nile: The Everyday Politics of Water in Egypt” (Duke University Press, 2014). The grantee arranged a series of three events in Cairo and in the rural province where fieldwork was conducted, with diverse audiences of civil society, farmers, engineers, donors, and academics. In each event the grantee presented the book’s central argument: to understand Nile water politics, one must look at the everyday practices of blocking, releasing, channeling, and diverting water, which take place on a range of scalar levels, and which ultimately control where the water flows and what it becomes in the process. In each case, the presentation was followed by vibrant and fascinating discussions between the grantee and people who are also interested in the Nile but approach this issue from quite different perspectives.

VEYSEL FIRAT BOZCALI, then a student at Stanford University, Stanford, California, was awarded a grant in April 2013 to aid research on “Borderwork: Oil Smuggling Court Cases in the Turkish-Iranian Borderland,” supervised by Dr. James Ferguson. The project examines oil smuggling cases in the Turkish courts along the Turkish-Iranian borderland in which the formal economic sector was devastated by three decades of war between the Turkish state and Kurdish guerillas. In the project, 52 court cases (18 cases during the phase supported by the Wenner-Gren Foundation) were analyzed. Formal and informal interviews were conducted with the judges, prosecutors, lawyers, paralegals, defendants, litigants, and witnesses. The project explored how traders/lawyers challenge the smuggling allegations in the courts. Through various legal arguments, alternative documentation for export transactions, and contending expert witness reports, traders/lawyers propose alternative framings of smuggling as legitimate cross-border trade, private property, or individual enterprise. In doing so, traders/lawyers can eventually make courts drop the smuggling charges. Some of these court decisions even become binding precedents and establish the alternative framing of smuggling as a legitimate way of trading. The project calls this work of contesting the smuggling allegations and making courts recognize alternative framings of smuggling, “borderwork.” Moreover, the project examined how traders justify smuggling as justifiable tax evasion, civil disobedience, or antistate struggle. In that sense, it discusses how the local population considers lawfulness and morality of smuggling differently from the state authorities.

CAN DALYAN, then a student at Cornell University, Ithaca, New York, received funding in October 2012 to aid research on “‘Anxious About Their Treasures:’ Biodiversity, Biopolitics, and the Secret History of Plants in Turkey,” supervised by Dr. Hirokazu Miyazaki. Set against the backdrop of Gezi Park Protests and a year of civil unrest, this project analyses the workings of agricultural biodiversity conservation in Turkey. Through an ethnography of the Turkish Seed Gene Bank, the institution in charge of managing and conserving the precious plant genetic material of Turkey, this project explores how decisions about plant life are taken at a time of great concern about national bio-wealth and of global environmental challenges such as climate change and biodiversity loss. Doing so, it extends the framework of biopolitics and highlights the ways in which regulation of non-human life is constitutive to the governmentality of the state. The project also brings into view political sensibilities and historical anxieties that unfold in the science and practice of conservation, and traces them in the light of archival research back to distinctive historical periods in the late Ottoman Empire and early Turkish Republic. Spreading out through

ethnographic accounts into the largest urban revolt in Turkish history, as well as to seed exchange festivals, hydroelectric power plant construction sites, and agro-communes around the country, the project presents a detailed picture of environmental governance in Turkey and its cultural and political underpinnings.

YAZAN DOUGHAN, then a student at University of Chicago, Chicago, Illinois, was awarded funding in October 2011 to aid research on “Acting Like a Citizen: Language Practice and the Vicissitudes of Urbanism and Tribalism in (Neo)liberalizing Amman,” supervised by Dr. Susan Gal. The resulting dissertation, “*Fasād*, Authority and the Discursive Production of Reform and Revolution in Jordan,” is an ethnography of governance, political action, and mobilization drawing on fieldwork conducted at Amman’s municipality and poor neighborhoods during the wave of protests in 2011-12. The dissertation grapples with the salience of the concept of *fasād* (corruption) used in the protests among discourses and during events since the economic crisis in the late 1980s. Rather than starting from a sociological definition, the dissertation looks at how *fasād* is used and materialized in political practice and discourse—by political activists, ordinary Jordanians, and state actors—as a diagnostic of “what went wrong” and a form of intervention or criticism. It considers how people use *fasād* to make sense of their living conditions, their anticipated life trajectories, and relations to political authority. In so doing, the dissertation touches upon a set of interrelated themes: the production and foreclosure of personal and collective futures; the shifting meanings of governance and citizenship from personal care to impersonal market-informed citizenship; the ethical and pragmatic dimensions of the political critique of *fasād*; and the intertwining of secular and religious understandings of the concept.

CALLIE E. MAIDHOF, then a graduate student at University of California, Berkeley, California, received a grant in October 2012 to aid research on “A House, a Yard, and a Security Fence: Settlements and the Domestic Life of the Israeli State,” supervised by Dr. Charles Hirschkind. This research addresses the problems of secularism, the state, and middle-class ideology in Israel by employing an ethnographic methodology centered on the secular suburban settlement of Alfei Menashe. Lying just a few kilometers east of the Green Line, which marks the fading boundary between Israel and the Occupied Palestinian Territories, Alfei Menashe provides a useful entry point into these problems by highlighting both the labor of the state in producing and legitimizing secular, middle-class normalcy, as well as the popular assumptions regarding the constitution of political controversy and the role of religion in this process. This research takes up the question of how normal, domestic life is produced in politically contested spaces, about the political and affective labor of both state and non-state actors that goes into constructing settlement-suburbia as a part of the singular national space of Israel. This research argues that settlement is not a fringe phenomenon, as it is often portrayed by the press, but a normal and even mainstream part of Israeli life. By mobilizing secular, middle-class desire, the state has effectively managed a project of settlement in which upwards of ten percent of Jewish Israelis actually live east of the Green Line.

DINA MAKRAM-EBEID, Max Planck Institute, Halle, Germany, was awarded an Engaged Anthropology Grant in August 2013 to aid engaged activities on “The Politics of Labor in Egypt: An Engaged Anthropology with Young People in al-Tibbin, Helwan,” Cairo, Egypt. Support helped the grantee to co-organize two workshops and an exhibition with informants in Helwan, Egypt. Doctoral fieldwork was conducted between 2008 and 2010 on the shop-floors and in the company town of the Egyptian Iron and Steel Company (EiSeO) in

Helwan. The first workshop followed a month-long factory occupation at EISeO in December 2013. The workshop enabled young workers that led the recent occupation to exchange their experience with older workers who led a major strike in 1989 and to reflect on their demands, strategies, and tactics. The platform allowed the grantee to share the findings from the PhD research, which focused on the fragmentation of the labor force and the place of the tenured work contract in public sector factories of Egypt. The research looked at how this form of contract comes to be a kind of potential property that crosses the boundaries of common understandings of “private property” and the “public sector.” The second workshop included filmmakers and young members of the community in Helwan. The workshop showed participants the basics of filmmaking and how to use it as a tool to document various inequalities. A final photo exhibition about the plant was in the space of the first workshop. It enabled reflections by the group on labor histories, collective memories, and alternative imaginations for the future.

JOANNE NUCHO, University of California, Irvine, California, received funding in February 2013 to aid engaged activities on “Imagining the City: Ethnographic Film Workshop in Bourj Hammoud, Lebanon.” This project established a filmmaking workshop for young adults living in Bourj Hammoud, Lebanon. Bourj Hammoud is a diverse, densely populated, working-class suburb of Beirut that is dominated by Armenian social and political institutions. Earlier dissertation research in Bourj Hammoud looked at the ramifications of various urban planning initiatives as well as infrastructures and social service institutions on the formation of sectarian identity. Using videography and photography, the grantee documented how people obtained much-needed services and resources, like education, medical care, electricity and water. The presence of the grantee’s camera elicited great interest among several of interlocutors and enabled unexpected conversations as grantee and interlocutor filmed the urban landscape of Bourj Hammoud together. The engaged anthropology project established a filmmaking workshop with some interlocutors. Not only did students learn practical filmmaking skills, but their ethnographic explorations of their city serve as a collaborative method of starting critical conversations about some of the issues raised through the initial research encounter, including the notions of sectarian identity and community experienced through the built environment.

OMER OZCAN, then a student at University of Texas, Austin, Texas, was awarded a grant in October 2012 to aid research on “Waiting in the Kurdish Bordertown of Yuksekova,” supervised by Dr. Kamran Asdar Ali. The grantee conducted twelve months of research to study historically conditioned and future-oriented aspects of ordinary waiting practices in the border town of Yuksekova. Located at the juncture of the borders of Iran, Iraq, and Turkey, Yuksekova has been a significant center of the ongoing armed conflict between the Turkish army and Kurdistan Workers’ Party (PKK) since the mid-1980s. In this border town waiting took on the weight of history and the embodied process of living shot through with trauma, forced displacement, chronic unemployment, and poverty. This project explored how chronic waiting has permeated the sensibilities of everyday life and shaped local conceptualizations of hope and resignation. Situated in the anthropological studies of time, everyday life and hope, this project studied waiting at two analytically related levels: 1) the ways in which waiting practices mediated historical and social change into the arrangement and rhythm of everyday life; and, more importantly, 2) how this influenced the imaginations of the future and conceptualizations of hope and resignation. Employing methodological tools of archival research, participant observation, life histories and interviews, this project analyzed the intricacies of everyday life within the larger processes of socio-political

transformations and individual and communal experiences saturated with uncertainties and expectations.

JENNA D. RICE, then a graduate student at Stanford University, Stanford, California, was awarded funding in May 2011 to aid research on “Accounting with God and Kin: Family Associations and Philanthropy in Southern Lebanon,” supervised by Dr. Sylvia Yanagisako. Since Lebanese state welfare programs are markedly limited, private charitable organizations provide the great bulk of assistance to those deemed worthy of aid. But if state citizenship is not a key criterion for the receipt of aid, by what logics do these groups operate? Based in the southern Lebanese city of Saida, this research examined the ways in which Lebanese charitable giving practices and sensibilities (towards, for example, piety, poverty, worthiness, obligation, merit, kinship, and care) have been reconfigured during recent political and economic upheavals. This research focused on non-NGO based giving, including anonymous donors, known patrons, and family associations. It explored in particular the mobilization of Islamic concepts and the reconstrual of kinship paradigms, as well as the complex interplay of familial, legal, religious, and political authority.

DR. REBECCA L. STEIN, Duke University, Durham, North Carolina, was awarded funding in October 2011 to aid research on “Digital Occupations: Social Media and the Israeli Occupation.” This project studied the ways that Israel’s military occupation has been transformed in the age of social media and new digital communications technologies. Through ethnographic work with a variety of Israeli state institutions involved in the management and implementation of Israel’s occupation, with Israeli human rights bodies working to document and educate about the violence of military rule, and with everyday Israeli civilians whose experience of occupation is increasingly mediated by online tools, the grantee tracked the ways that an increasing reliance on such digital tools, platforms, languages, and aptitudes has changed both the everyday terms of military rule in the occupied territories, and the Israeli struggle against it. The ways that Israeli civilian populations—highly literate in digital tools—are being recruited into the work of sustaining and supporting the occupation through ordinary social media processes, platforms, and practices were also considered. The research concluded that the evolving terms of social media usage are heavily impacting and shaping Israeli militarism, while shifts in Israeli militarization are dramatically altering the social media field itself—a phenomenon this study terms “digital militarism.”

NAOMI S. STONE, then a student at Columbia University, New York, New York, was awarded funding in April 2011 to aid research on “Human Technologies in the Iraq War,” supervised by Dr. Brinkley Messick. In a new contribution to contemporary scholarship on war, this project explores the ethical, epistemological, and affective dimensions of “human technology”—local wartime proxies, mediators, role-players, and translators—employed by the US military as embodied repositories of Middle East knowledge to: 1) facilitate military forms of seeing; and 2) act as the faces or visible manifestations of partially masked American projects. These Iraqis are part of a broader phenomenon in contemporary war, which this study identifies as “elsewhere-optics,” wherein seeing as well as bodily risk are outsourced: both machines (i.e. drones) and human bodies are situated and maneuvered remotely by the US military. Employed by the American Department of Defense as exemplars of their cultures, but ejected to the peripheries as traitors by their own countrymen and as potential spies by US soldiers, human technologies negotiate complex injuries and claims for recognition. Drawing on 26 months of fieldwork across the US and in Jordan, the project focuses on the wartime labor of Iraqi former interpreters and current

role-players, as they theatricalize war for US soldiers in pre-deployment simulations in mock Middle Eastern villages across America. Zooming in on the haunted and uncanny spaces of the simulations, in tension with their wartime referents, the research delves into these Iraqi intermediaries' affective and imaginative worlds.

CRISTIANA STRAVA, then a student at University of London, London, United Kingdom, was awarded a grant in October 2012 to aid research on "At Home with Modernity: Exploring Place-Making in a Casablanca Slum," supervised by Dr. Trevor Marchand. This project explores the everyday lives and struggles of those living in Hay Mohammadi, a marginalized and criminalized neighborhood in Casablanca. Built on the gaping holes of a colonial-era quarry, Hay Mohammadi has become a mythical neighborhood in the history of Morocco. Home to North Africa's oldest and largest slum still in existence today, Hay Mohammadi served as a laboratory for experimentation with new urban planning forms at the height of the modernist movement. Sixty years later these visionary projects stand as monuments to ruin and decay, as the neighborhood became infamous for an underground torture prison, high crime rates and the more banal traumas of poverty and illness. The aim of this project is to explore the ways in which neighborhood spaces serve as powerful sites for the individual and communal negotiation of both past and future social imaginaries. Based on fifteen months of fieldwork that combine participant-observation with a variety of sensorial and multi-media methodologies, this project will present an experiential account of how everyday lives and the built spaces in which they unfold are enmeshed in an intimate web of historical, material, and sensorial aspects, and how these exist in tension with current political and heritage efforts centered on the neighborhood.

EMRAH YILDIZ, then a student at Harvard University, Cambridge, Massachusetts, received a grant in October 2011 to aid research on "Traffic in Value: A Road Ethnography of Pilgrimage, Contraband Commerce, and Border-Crossing across Eastern Borders of Turkey," supervised by Dr. Steven C. Caton. The phase of research covered by the grant involved conducting crucial ethnographic fieldwork, interviews, and archival research on the *Hajj-e Fuqara* ("pilgrimage of the humble") route between Iran, Turkey, and Syria. The route emerged during the Iran-Iraq war as an alternative for Shi'a Iranians' pilgrimage to prominent sites in Iraq as well as to Mecca. The dissertation research examines the changing nexus of state sovereignty, religious pilgrimage, and informal economies along the Hajj-e Fuqara route. In the following two decades, this bus route shuttled Iranian pilgrims to the Sayyida Zainab shrine near Damascus, as well as contraband goods between Iran, Turkey and Syria. The Syrian civil war brought an end to pilgrimage and restructured the transnational contraband networks that the route had previously facilitated. By chronicling the transformations of this border landscape on the transnational fringes the Middle East, this dissertation aims to recover the arresting of traffic in people and goods as a moment in legal construction and social praxis of cross-border commercial labor, which the growing historical and anthropological scholarship on transnational mobility has often neglected in favor of historical continuity and geographical contiguity.

North America:

DR. CHIP COLWELL-CHANTHAPHONH, Denver Museum of Nature & Science, Denver, Colorado, was awarded funding in May 2010 to aid research on "Repatriation and Reconciliation: The Ethical Effects of NAGPRA." This ethnographic study investigated how repatriation law in the United States has directed and configured the beliefs, values, and

behaviors of Native Americans and museum professors. Specifically, this project examined how the 1990 Native American Graves Protection and Repatriation Act (NAGPRA) has been variously applied by individuals and institutions over the last 25 years, and in what ways the law's implementation has rearranged the moral relationship between museums and tribes. This question was answered by following the "ethnographic biographies" of four cultural items repatriated from the Denver Museum of Nature & Science—two sacred objects and two sets of human remains—as they originated, were collected and curated, were claimed, and were returned home. Additionally, a systematic survey of tribal repatriation workers was conducted to understand the broad impacts of NAGPRA on Native American communities across the United States. The results of this research to date include one article (Colwell-Chanthaphonh, C. 2012. *The Work of Repatriation in Indian Country*. *Human Organization* 71(3):278-291) and a book manuscript under contract with the University of Chicago Press. This project ultimately illuminated the interplay between juridical laws and moral duties, while shifting the repatriation dialogue towards an ethnographically grounded anthropology.

ANDREW CURLEY, then a student at Cornell University, Ithaca, New York, was awarded funding in October 2012 to aid research on "The Changing Nature of Navajo Tribal Sovereignty in an Era of Climate Change," supervised by Dr. Wendy Wolford. Research was conducted from January 2013 to July 2014 in the Navajo Nation, the largest Native American reservation in the United States, and looked at the social nature of coal in the Navajo Nation. The grantee examined the deeper meanings of the industry for both proponents and opponents of it. The dissertation based on this research shows how these meanings articulate competing notions of tribal sovereignty that has both intensified and taken new directions in this era of global climate change. What was found is that political questions about development are rooted in notions of culture that go into constructing deeper meanings of being indigenous in the 21st century. In other words, the ideological foundations to political narratives are related to central understandings about being Navajo now and into the future. Writing through the perspectives of cultural anthropology, Native American studies, and the sociology of development, the dissertation argues that resource development projects and the debates they generate are part of deeper, more critical indigenous struggles for survival, both materially and culturally.

BRITT DAHLBERG, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, received funding in April 2012 to aid research on "Legibility of Suffering and Risk: The Making of Objects of Scientific Investigation and Community Action," supervised by Dr. Adriana Petryna. This study sought to determine which problems gain attention and why in post-industrial risk assessment. The project focused on an active investigation of potential asbestos risk in a town in the United States. Ethnographic fieldwork and in-depth interviews were conducted with residents, and at meetings of and between community organizations and government agencies collaborating to assess risks and discuss plans for land reuse. It was found that there was no single "community" affected by the history of asbestos. Rather, categories of "community" and "expert" developed through the course of investigation and collaboration. Neither was it obvious at the start what the most urgent problems were. This project shows that although "emergency" and "disaster" often look clear after the fact or in media coverage, a lot of work goes into noticing problems and gathering evidence and attention for them and defining their scope—especially in the case of long-term, slow-moving threats, such as with industrial waste. The results contribute to our understanding of how taken for granted assumptions about whose

concerns matter and what can be hoped for in recovery, shape the kinds of risks and hopes that are publicly conceptualized and put into action.

EVREN DINCER, then a student at Cornell University, Ithaca, New York, received a grant in October 2012 to aid research on “The Reindustrialization of the US: An Ethnography of Auto Workers in the American Rust Belt,” supervised by Dr. Shelley Feldman. This research from September 2012 until August 2014 focused on an auto engine assembly plant outside of Buffalo, New York, where the changing characteristics of industrial work and working class culture in a reindustrializing Rust Belt city of America were examined. The plant was the recipient of the 2009 government bailout. Specifically, the grantee examined the meanings of the work and industry for both traditional hires (higher-tier workers) and the new hires (lower-tiered) by focusing on the differences between as well as among them. In the dissertation that is based on this research, the research will show how meanings associated with and around work vary across generations and how these change shop floor culture. It will argue that these changes have significant implications for the future of industrial work in America. Moreover, as unions continue to lose ground and adopt and welcome more managerial rhetoric, we also see the narrowing of the gap between union and non-union industrial workplaces. Since the government bailout is key to this transformation, it is significant to understand the role of states and state-like structures in the making of American reindustrialization.

JASON EUREN, then a student at New School University, New York, New York, was awarded a grant in April 2012 to aid research on “Technological Citizenship: How Today’s Hackerspaces are Interfacing Tomorrow’s Future,” supervised by Dr. Miriam Ticktin. This research seeks to understand the increasing civic appropriation of technological devices and processes as political strategies for intervening in the world. Through fieldwork at key sites within the San Francisco Bay Area, such as San Francisco City Hall and local hackerspaces, it has explored the forms, dynamics, and motivations of such social experiments. Reflecting upon these numerous appropriations, this research proposes the concept of “technological citizenship” to describe the ways an emerging civic sociality is taking technology as the crux for organizing new forms of participation, action, and politics. Through the concept of technological citizenship, this research traces the way municipal government, non-profits, grass-roots collectives, maker communities, technology companies, venture capitalists, and citizens are experimenting and improvising new configurations of public and private life. At stake in the iteration of these new configurations is the demarcation of what kinds of practices and forms of participation are to be shared among the collective and in what contexts these participatory practices are to be employed. This research has focused on two primary contexts: civic participation in municipal governance and civic participation in biotechnology.

DAVID N. FLOOD, then a student at the University of Virginia, Charlottesville, Virginia, received funding in 2012 to aid research on “Old-Time Values: Classed and Raced Cultural Practice as Activist Politics,” supervised by Dr. Ira Bashkow. This study of music, cross-class interaction, and left activism focused on an encounter between largely middle-class, left-leaning musicians, and working-class communities around Asheville, North Carolina. The project sought to investigate issues related to “class culture” from the standpoint of activists who explicitly seek out working-class arts, aesthetics, and community ties, as part of an explicit praxis of resistance or activism. It also sought to investigate working-class responses to the influx of musicians from “somewhere else.” The resulting dissertation examines class as a lived reality through the lens of this encounter detailing the

accommodations, differences, understandings and misunderstandings, and (mis)communication that resulted from long-term cross-class relationships. Examining musical practice as a rare space of cross-class interaction that is uniquely divorced from educational, vocational, or institutional settings, the work situates this particular encounter in terms of contemporary political economy and within a long history of white middle-class fascination with certain cultural products of the (in this instance, white) working class. This history underlies the project's examination of the reality of voluntary downward class mobility, the politics of cross-class cultural appropriation, and questions related to the theorization of class as a marker or predictor of certain kinds of differences in conceptions of personhood and social being. It also examines the idea of class culture as activist praxis, through the lens of an anti-capitalist political project.

AISHA S. GHANI, then a student at Stanford University, Stanford, California, received a grant in April 2011 to aid research on "Conflated Identities: 'Muslim'/'Terrorist' and the Difficulty of Producing a Genuine Discourse about Terrorism," supervised by Dr. Tanya Luhrmann. Through ethnographic analysis of courtroom proceedings and the advocacy efforts of several civil liberties organizations around terrorism cases, this dissertation demonstrates how the law produces disjunctive narratives about terrorism and terrorism subjects through the purposeful elision and avoidance of certain kinds of questions and issues, particularly pertaining to religion and ethical violence. In revealing the processes through which these erasures and omissions of Islam, ethics, and violence take place, the dissertation contends that a generative incommensurability is produced in relation to, or rather despite, the subjectivities of terrorism subjects; an incommensurability that is generative precisely because it enables courts and civil liberties organizations to carry out legal and advocacy efforts effectively. That is, without having to apprehend the contentious and yet real imperatives of men who, in their own words, seek recognition and legitimacy for their religiously inspired violence. Despite efforts to suppress and displace these issues, the dissertation argues that both Islam and ethical violence do, in fact, "return" at moments of rupture in courtroom settings, producing a certain "excess of meaning" that belies the fact of incommensurability itself.

KATHERINE HENDY, then a student at the University of California, Berkeley, California, was awarded funding in November 2010 to aid research on "Drugs on Trial: Science, Bureaucracy and Activism in Clinical Trial Research with Psychedelic Drugs," supervised by Dr. Corinne Hayden. The grantee undertook research with Northern California drug activists and researchers who have been working to legalize psychedelic drugs for use in psychotherapeutic settings. In contrast to other legalization efforts that have focused on state-based legislation or civil rights lawsuits, this movement organizes and funds clinical trials, which study the therapeutic benefits of psychedelics as a gateway to federal legalization as prescription pharmaceuticals. The research ethnographically tracked how the aspirations for the legalization of psychedelics combined with the on-the-ground practice of clinical trial research. The dissertation explores how the concerns of various regulatory agencies with issues of safety and drug diversion shape the form and practice of clinical trial research and consequently the kinds of pharmaceutical knowledge that emerge therefrom. Given that clinical trials are used to produce scientific research and to regulate the pharmaceutical industry, this dissertation will argue that they provide an important point of entry into the contemporary relationship between science and politics in the United States.

DR. MICHAEL JORDAN, Texas Tech University, Lubbock, Texas, was awarded funding in February 2013 to aid activities on "Engaging the Kiowa Community: A Collaborative

Approach to Sharing Research on Historical Consciousness and Intellectual Property Rights.” This engagement project drew upon research conducted with members of Kiowa descendants’ organizations in 2008 and 2009. These grassroots organizations are comprised of the descendants of prominent nineteenth-century Kiowa figures and are focused on preserving Kiowa history and perpetuating Kiowa cultural practices. Through the development of a collaborative exhibit at the Kiowa Museum and a series of public presentations, the initiative explored how these topics resonate in the lives of contemporary community members. The exhibit, titled “Reclaiming the Past,” was developed in consultation with members of Kiowa descendants’ organizations and the Kiowa Cultural Preservation Authority. In addition to addressing historical memory, the role of Kiowa descendants’ organizations, and the community’s involvement in anthropological research, the exhibit examined how descendants access and deploy intellectual property associated with their ancestors. Four public lectures provided additional opportunities to disseminate the research results. One lecture was held in conjunction with the exhibit opening at the Kiowa Museum. The three remaining talks targeted members of the Kiowa community who live in Anadarko, Norman, and Tulsa. These talks were hosted by the Southern Plains Indian Museum, the Fred Jones Jr. Museum of Art, the Jacobson House Native Art Center, and the Philbrook Museum of Art.

JAYMELEE JANE KIM, then a graduate student at University of Tennessee, Knoxville, Tennessee, received a grant in April 2013 to aid research on “Transitional Justice in a Non-Transitioning Society: Perceived Efficacy of Canada’s Justice and Reconciliation Effort,” supervised by Dr. Tricia Redeker-Hepmer. From the 1840s-1996, Canadian Aboriginals suffered forced assimilation, sexual abuse, and physical abuse in government-sponsored and church-administrated boarding schools. The Canadian government began to actively address these crimes in 2006 with the negotiation of the Indian Residential School Settlement Agreement. The agreement utilizes transitional justice tools (e.g. commemoration, monetary reparations, investigative truth and reconciliation commission, grave excavation) typically employed in countries undergoing a political regime change and a transition into democracy. Using transitional justice theory and based on data gathered primarily in the lower mainland of British Columbia, this research focuses on: 1) the similarities and differences in stakeholders’ goals; 2) transitional justice’s perceived efficacy; and 3) the relationship between past and current human rights grievances. Contributing to critical anthropological debate, this research investigates the sociopolitical factors that influence transitional justice in a non-transitioning society that operates with a legacy of institutionalized discrimination and colonization. Broadly, these findings can inform the applied work of transitional justice facilitators, including government officials, lawyers, and anthropologists.

SHANA A. LESSING, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded a grant in October 2011 to aid research on “In the Service of Those Who Serve: Psychologists, Ethics, and the Care of Soldiers,” supervised by Dr. Vincent Crapanzano. This research addressed intersections of militarism and professional ethics, through an ethnographic study of clinical psychologists in the US military. Aiming to extend understandings of “professional ethics” beyond codified norms and guidelines, this project explored how practitioners themselves navigate potentially conflicting roles and expectations, and interpret ethical uncertainties entailed in treating, diagnosing, and producing authoritative knowledge about patients who are also “comrades” of both lower and higher rank. The grantee conducted semi-structured interviews with active-duty, reserve, and retired military psychologists, ethnographic research at an army behavioral health clinic, and investigation of military psychology’s professional cultures,

disciplinary histories, ethical discourses, and clinical paradigms. The research suggested that the ethical contours of military psychologists' day-to-day practice are not easily reducible to competing sets of "military" versus "clinical" obligations or values; as practitioners' engagements with their work were continually reconfigured in relation to both ongoing public scrutiny and shifting institutional settings and conditions, this study highlighted the ways in which professional-ethical questions, commitments, and imperatives are mediated by personal experience, public expectations, and clinical and non-clinical relationships.

JANNY LI, then a graduate student at University of California, Irvine, California, was awarded funding in April 2012 to aid research on "Spectral Science: Into the Experimental World of Ghost Hunters," supervised by Dr. George Marcus. In a 2004 National Science Foundation survey measuring public attitudes and understandings of science, 60 percent of Americans reported beliefs in the paranormal alongside a professed respect for science. This dissertation explicitly addresses the current skepticism of the American public toward explanations provided by the scientific community to the perennial question: Is there an afterlife? This dissertation engages with longstanding religion-science debates through an ethnographic study of paranormal researchers, popularly known as "ghost hunters," in New York City and Southern California. In particular, this dissertation connects paranormal research to growing moral and intellectual anxieties concerning the empirical status of religion and more broadly, ambivalence toward scientific explanations amongst larger societal uncertainties (e.g., global warming, vaccines, Darwinian evolution) in America. This dissertation is particularly relevant for understanding the wider US religion-science context because it illuminates the role of scientific explanation, not in scholarly practice, but in everyday lives and popular movements. Thus, it provides a grounded account of abstract religion-science debates and has the potential to shed insight upon other controversies deemed "anti-scientific" or hostile to science, such as Intelligent Design and Creation Science, currently gaining traction within the United States.

ROSEANN LIU, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, received a grant in April 2013 to aid research on "Educating for Justice: Culturally Relevant Pedagogy and a Charter School's Pursuit of Racial Equality," supervised by Dr. Kathleen D. Hall. Sixty years after *Brown v. Board of Education* (1954), American schooling clearly remains a central arena in the fight for greater equality. How to achieve equality is less clear. Desegregation was once the ideal for creating a more just educational system, but the charter school movement has changed all that. Because desegregation has largely failed, pursuing a politics of recognition, through the creation of identity-based charter schools, has for some become a more viable approach to achieving the promise of *Brown* today. Yet despite this shift, surprisingly little is known about these schools. To be sure, identity-based charter schools are engaged in a moral undertaking that places concepts like equality and justice at the heart of its value system. Many of these schools use culturally relevant pedagogy to confer recognition to marginalized groups as a method for achieving these moral values. But in non-homogenous settings, does seeking recognition for some lead to the misrecognition of others? This ethical tension is central to this year-long ethnographic study that examines how a school, serving predominantly Asians but with a significant Black student population, reconciles this tension as it seeks to advance racial equality in education in contemporary urban America.

NOAM A. OSBAND, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, received a grant in October 2011 to aid research on "Pines, Pain, and Personhood: An Investigation into the Physical and Phenomoneological Experiences of

Treeplanters,” supervised by Dr. John Jackson. This work examines tree planting done in the American southeast by Americans and Mexicans. Research has shown that great differences exist in work methods and job motivation. For the Mexicans, they are workers with little autonomy. They have no choice over scheduling, lodging, and pace. Their choice to work in the United States is also a very common one, and although it separates them from their families for long periods of time, it is a mainstream choice. By contrast, the Americans who do this job are living a distinctly alternative lifestyle in their domestic context. These workers frequently live a rootless lifestyle; many of them live out of their car and do not have their own apartment for years at a time. Their choice of seasonal work, a job that has little opportunity for career advancement, places them outside the hegemonic expectations for most American workers. Additionally, the Americans still work in a large pre-capitalist mode. Workers are typically paid piece rate and only need work as much as they want to. Similarly, company contracts with landowners are typically handshake deals, and the boss will loan his workers money without even writing down what he loaned. Research will now seek to understand what lessons are drawn from the lure of seasonal work for these work forces and the changes wrought by the tree-planting industry largely shifting into a more corporate structure over the past few decades.

CANAY OZDEN, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in April 2012 to aid research on “Engineering Economics: An Ethnography of the Electricity Markets in the United states,” supervised by Dr. Michael M.J. Fischer. This dissertation explores the creation and daily maintenance of markets based on the example of deregulated electricity markets in the United States. Specifically, the grantee aims to investigate the shape scholarly economic theories take when a variety of non-economist actors such as engineers, traders, and researchers interpret, modify, or completely transform them while striving to concretize a marketplace. During the multi-sited research, the grantee spent time at a power trading and market intelligence firm, interviewed economists and power systems engineers, and observed studies at various smart grid research centers. Based on observations, the research argues that electricity markets are animated by vernacularized forms of economics created at the interstices of engineering knowledge and microeconomic theory. Today, market expertise is not a direct extension of the academic discipline of economics but a hybrid creation that deserves special attention if anthropologists are to shed light on the mechanisms that underlie ubiquitous yet often obscured forms of contemporary market exchange. Combining economic anthropology with science and technology studies, this research contributes to the anthropology of markets by exploring what it means to make and act in a market today.

THOMAS C. OZDEN-SCHILLING, then a graduate student at Massachusetts Institute of Technology, Cambridge, Massachusetts, received funding in April 2013 to aid research on “Salvage Cartography: Mapping Futures for Devastated Landscapes in British Columbia,” supervised by Dr. Christine Walley. Throughout the resource peripheries of North America, institutional realignments caused by economic deregulation, land privatization, and the movement of experts out of large government bureaucracies and into private consultancies has altered the ways in which different publics understand their relationships with—and futures within—rural landscapes. Drawing on interviews and ethnographic fieldwork conducted with these three separate groups engaged in “resource” mapping and modeling in northwest British Columbia—exploration geologists, forestry scientists, and First Nations cultural heritage cartographers, the dissertation asks: What new professional and epistemic commitments are shaping the politics and subjectivities of these knowledge workers? How are these commitments shaping the idioms of inclusion and the

modes of governance through which people understand their relationships with the landscapes they inhabit? These questions are taken up through the lens of a recent, climate-change environmental crisis: the loss of over half of British Columbia's pine trees to an ongoing epidemic of wood-boring mountain pine beetles. The dissertation seeks to use the experiences of individual mapmakers across three domains of practice to show how the Canadian government's uneven response to the epidemic has revealed changes in the way post-deregulation governing bodies use experts to mediate between citizens and the state.

KELLEY SAWYER, then a student at the University of New Mexico, Albuquerque, New Mexico, received a grant in October 2010 to aid research on "Philadelphia's Story: Gay Tourism and Shifting Citizenry in the Nation's 'Freedom Capital,'" supervised by Dr. Louise Lamphere. Research focused on the implications of Philadelphia's state-supported gay tourism marketing campaign, "Get Your History Straight and Your Nightlife Gay," with respect to residents' and visitors' impressions of the city and their experiences of inclusion within its Gayborhood. Research findings indicate that the gay tourism campaign functioned not simply as an invitation for lesbian and gay travelers to visit Philadelphia and spend their money; it inadvertently marked the city and its "Gayborhood" as safe and welcoming for an influx of moneyed, white, straight residents. More broadly, the campaign worked in concert with the city's millennial gentrification and with national LGBT political gains to "contemporize" and whiten the city through the thematics of history and diversity.

LINDA H. TAKAMINE, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in April 2012 to aid research on "Alcoholism and Recovery as Everyday Practice," supervised by Dr. Judith T. Irvine. How do some alcoholics manage to stop drinking? This research focuses on participants in Alcoholics Anonymous (AA) in a metropolitan area in Texas. This project approaches sobriety from alcoholism as an ongoing practice in which recovering alcoholics cultivate a virtuous disposition, or a sensitivity as to how to act in an ethical manner in day-to-day life. Through interactions with other AA members, alcoholics learn to recognize their thoughts, emotions, and actions as signs of either "character defects" indicative of alcoholism (such as self-will) or of "virtues" indicative of sobriety (such as honesty). Sobriety entails a fundamental and pervasive reworking of their lives, including family, sexual relationships, and work, among other things. The researcher observed practical activities in everyday settings, conducted semi-structured interviews, and analyzed face-to-face interactions to explore three research areas: 1) the extent to which alcohol use was intertwined with practices in multiple domains of everyday life; 2) socialization into AA's practices; and 3) how alcoholics habitually comported themselves within everyday worlds of work, family, and the like prior to sobriety, and the material conditions under which they are or are not able to conduct themselves according to AA's ethics.

DR. MATTHEW WALLS, University of Oxford, Oxford, United Kingdom, was awarded funding in February 2014 to aid engaged activities on "Traditional Kayaking and Embodied Heritage in Greenland." This engagement project was designed to involve local community members who participated in Wenner-Gren funded research in the final phase of producing an ethnoarchaeological film about traditional kayaking in Greenland. The film is Kalaallisut (Greenlandic), and it documents how Inuit develop unique forms of sensory awareness and cultural knowledge through the physicality of kayaking. It is assembled from excerpts of interviews and demonstrations of traditional practices that were developed as a partnership between 2009-2011. Returning to Greenland was an opportunity to present a rough cut of the film, and open the editing process to the community to ensure they can hear their own

voices in the final version. The project will benefit the community because it will result in something accessible, which they will have co-produced, and it will help to build future research partnerships.

DR. MARGOT WEISS, Wesleyan University, Middletown, Connecticut, was awarded a grant in April 2011 to aid research on “Visions of Sexual Justice among Contemporary Queer Activists.” Visions of Sexual Justice is organized around the deceptively simple question: What is the relationship between sexuality and social justice? Based on ethnographic research with queer left activists in New York City, Chicago, and Montreal, the project explores the ways activists imagine and articulate new visions of queer social and economic justice. As organizations like Queers for Economic Justice in New York City argue, at a time of economic precarity, LGBT and gender non-conforming people are particularly vulnerable—more likely to work in street economies, more likely to be homeless, more likely to survive through low-paying and non-unionized service work than their straight and cisgendered counterparts. Yet the gay and lesbian movement pays scant attention to poverty, much less class. An intervention into this impasse, Visions of Sexual Justice charts the ways activists make connections between sexual and economic justice in order to comprehend and transcend, rather than repeat, the often bifurcated scholarly analyses of queerness and capitalism, desire and class, and sexuality and economy.

DR. ANNA J. WILLOW, Ohio State University, Marion, Ohio, was awarded funding in October 2011 to aid research on “The Politics of Environmental Alliance: A Multi-Sited Ethnography of the Boreal Leadership Council.” This project explored the prospects and politics of multi-sector conservation by investigating the Boreal Leadership Council, an initiative comprised of ENGOs, First Nations organizations, resource-extractive corporations, and investment institutions committed to collectively addressing issues impacting Canada’s boreal forest. Drawing on multi-sited ethnographic research and on landscape and discourse theoretical perspectives, it examined how cultural and political differences contour and complicate partnerships between indigenous groups and environmentally-concerned non-Natives. While the initiative promotes a pluralistic definition of conservation and encourages dialogue that recognizes First Nations rights as essential to the forest’s future, it continues to adhere to discursive practices that limit how environmental information can be persuasively presented, thus undermining the influence of indigenous participants who inevitably take part on terms that are not fully their own. Participating in multi-sector conservation represents a strategic choice made by indigenous leaders seeking to ensure their peoples’ ability to practice the land-based subsistence on which they physically, culturally, and spiritually depend. These findings offer a valuable vantage point from which to reflect on entanglements of socionatural and sociopolitical relationships and thereby contribute to considerations of “nature” as a contested category and “conservation” as an arena in which power relations may be both reinforced and resisted.

Oceania and the Pacific:

DR. MAJ NYGAARD-CHRISTENSEN, University of Denmark, Copenhagen, Denmark, was awarded a grant in October 2011 to aid research on “Policy in the Thick of Politics: Democracy Promotion in Timor-Leste.” Based on fieldwork carried out during the latter phase of the UN mission in Timor-Leste (UNMIT), this project focuses on the social and material practices of “democracy promoters”—a collective reference to foreign political

advisors, experts, and observers. Since its separation from Indonesia in 1999, Timor-Leste has regularly been described as a “laboratory of democracy”—a reference to international experiments with new approaches to state-building and externally guided democratization—in connection with the half-island’s transition to independence. The starting point of this project however, has been that democracy promotion projects are not implemented in “laboratories” or vacuums, but in the thick of local political life. The fieldwork focused on democracy promotion as a political as well as material practice, highlighting the messy effects of the massive presence of international advisors in Dili, the capital city. In continuation of this, the project has pointed to the humanitarian intervention as a material and political, rather than external presence, which has transformed the urban and political space of the new nation. Engaging the commonplace notion of interventions as external and impartial in relation to the political settings intervened upon, the fieldwork thus contributed to the outline of an approach to the study of interventions as an integrated part of political dynamics in post-conflict nations.

NOAH O.H. PLESHET, then a student at New York University, New York, New York, was awarded a grant in October 2013 to aid research on “Man, Dog, Dingo: Canine Conjectures and Indigenous Transformations in Central Australia,” supervised by Dr. Fred Myers. This project investigates relationships between domestic dogs, native dingoes, and Indigenous people in urban and remote central Australia. Indigenous relations with dingoes and dogs take us to the heart of central Australia’s great transformation since the mid-nineteenth century, from a domain of hunter-gatherers to that of frontier ranchers, to the present day in which Indigenous communities often subsist on transfer payments from the welfare state, in the midst of a wealthy settler state economy. Prior to white colonization Indigenous Australians tamed the dingo, valued as a companion animal, a hunting aid, and a sacred figure in dreaming narratives. White settlers introduced domestic dogs, which were rapidly integrated into indigenous social, ecological, and spiritual life. In early 20th century, Indigenous Australians were encouraged to hunt dingoes for a government bounty offered to facilitate sheep and cattle grazing. In the present, dingoes have been re-valued as an apex predator essential to preserving ecological balance, whereas, the omnipresence of hybrid dog-dingo “camp dogs” in indigenous communities is a salient and controversial feature, a potential risk to public health and safety. The dingo has been, by turns, sacred, vermin, and ecological saviour. The “camp dog” has been companion hunter and protector, health hazard, and icon of suffering. The research builds on classical and contemporary ethnographies of human-animal relations and animal studies scholarship, to promote understandings of personhood, property, and place making in Indigenous modernity. This project contributes to understandings of Indigenous experiences of settler economy and society, and the transforming values of nature and culture these have entailed, with broader implications for understandings of interspecies relationships articulated in the midst of difference and poverty.

NICOLE J. REISNOUR, then a student at Cornell University, Ithaca, New York, received a grant in April 2013 to aid research on “Sounding the Immaterial: The Sonic Politics of Adat and Agama in Post-Authoritarian Bali,” supervised by Dr. Martin F. Hatch. When the newly independent Republic of Indonesia made adherence to a monotheistic faith a requirement for all of its citizens, the Balinese were placed in the residual category “peoples who do not yet have a religion” and were slated for missionization. Local reformers then set to work trying to convince the government that their people’s worship practices conformed to authoritative representations of religion. Although Balinese Hinduism achieved state recognition in 1958, the larger effort to modernize Balinese religiosity has persisted to the

present day. This research analyzes the ongoing reform movement in Bali as it is waged and grappled with through the medium of sound. By ringing bells, delivering sermons, orally interpreting texts, and setting up automated systems to play amplified prayers, Balinese Hindus use sound to represent and interact with invisible agents. At the same time, the entangled signifying and affective capacities of religious sounds and other sensuous things are resources that they draw upon in fashioning themselves as moral persons and imagining novel forms of ethical cultivation. The present study proposes ethnographic investigation of the aural semiotics of divine presence as a means of analyzing how religious reform intervenes and is lived at the level of the self.

LAUREN E. SWEETMAN, then a graduate student at New York University, New York, New York, received a grant in April 2012 to aid research on “Healing Maori(ness): Music, Politics, and Forensic Mental Health,” supervised by Dr. David Samuels. During the tenure of this award, the grantee completed fourteen months of ethnographic, community-engaged field research in Auckland, Aotearoa/New Zealand. Research focused primarily on the Mason Clinic’s Te Papakāinga O Tāne Whakapiripiri unit, a secure forensic psychiatric facility for criminal offenders with mental health issues. Run “by Māori for Māori,” this unit offers an explicitly indigenous paradigm of healing that marries Western clinical frameworks with intensive cultural programming, where music, spirituality, and language are utilized as integral aspects of treatment. Here, the grantee worked intensively alongside the cultural team as they implemented their programming, participating in the programming as well as the daily life of the unit, and monitoring the experiences of the patients as they advanced in their rehabilitation. Overall, approximately 100 interviews were conducted with participants representing the various stakeholders in this project: patients, cultural advisors and elders, psychiatrists, psychologists, consumer advocates, occupational therapists, social workers, and all levels of management; as well as experts with relevant experience in the fields of criminal justice, health, and Māori culture. All interviews were designed and implemented in collaboration with the Taumata (cultural advisory board) at Mason Clinic, a partnership that will continue in all subsequent stages of this project.

IVO S. SYNDICUS, then a student at National University of Ireland, Maynooth, Ireland, received a grant in October 2012 to aid research on “Culture, Development, and Higher Education in Papua New Guinea,” supervised by Dr. Thomas Strong. This dissertation examines how actors in Papua New Guinea’s tertiary education sector reflexively locate themselves in relation to notions of “development” and “culture.” It draws on eighteen months of fieldwork in universities, mainly at the University of Goroka in the Papua New Guinea Highlands, but also at the University of Papua New Guinea in Port Moresby, including other contexts meaningful to university actors such as visiting homes and relations to wider kin networks. The research explores how Papua New Guineans in the modern institutional settings of universities mediate between the putatively universalist values of higher education and development, linked to images of a global modernity, and their own culturally diverse ways of knowing and being. Prolonged ethnographic research facilitated describing and analyzing how the conceptual tension between notions of “development” and “culture” is informed through the practical and pragmatic struggles of university actors to negotiate between multiple expectations and obligations placed on them, and their own personal aspirations. Exploring how subjectivities and reflexive notions of the self shape and are shaped by the experience of higher education, this dissertation discusses the cultural politics of difference in Papua New Guinea’s tertiary education sector.

General/Comparative:

DR. ULLA D. BERG, Rutgers University, Piscataway, New Jersey, received a Hunt Postdoctoral Fellowship in April 2013 to aid research and writing on “Mediated Migrations: Technology, Mobility, and Belonging between the Andes and the US.” During the fellowship period, a book manuscript titled “Mobile Selves: Race, Migration, and Belonging in Peru and the US” was completed. The book illuminates how transnational communicative practices and forms of exchange produce new forms of kinship and social relations, as well as new forms of self-presentation and belonging for global labor migrants. It shows how migrants create new portrayals of themselves that work both to overcome the class and racial biases that they had faced in their home country, as well as to control the images they share of themselves with others back home. The book is to be published by New York University Press (forthcoming, 2015) as part of the series “Social Transformations in American Anthropology.” *Mobile Selves* demonstrates the critical role that ethnography can play in transdisciplinary migration studies and exemplifies what comparative migration studies—still largely dominated by economic, sociological, and demographic approaches—stand to gain from anthropological analysis and ethnographic methodologies.

DR. CRISTINA GRASSENÌ, University of Bergamo, Bergamo, Italy, was awarded funding in April 2013 to aid research on “Seeds of Trust: A Comparative Analysis of Solidarity Economy Networks in Lombardy (Italy) and Massachusetts (USA).” This project consisted of a comparative analysis of a growing radical phenomenon in Europe and the US: solidarity economies, namely grassroots networks that organize direct provisioning, for example of food and energy. Since the 1990s, solidarity economies have emerged, either as diffused “districts” or “networks” of Solidarity Purchase Groups (as in Italy) or as locally focused “community economies” in the US, including some community-supported agriculture schemes. The project compared the “District” and “Community” models of solidarity economy in Lombardy and Massachusetts—two roughly comparable sites by size, population, and affluence. Using ethnography (participant observation, interviews, and network mapping), the project focused on the respective repertoires and tool-kits as well as on their networking strategies. One of the crucial findings is that Italian and American solidarity economy networks produce distinctive repertoires and have different models for their socio-economic action despite their common international background. While the American movement looks especially at Italy and Spain for successful models of worker-owned cooperatives, the Italian movement distinguishes solidarity economy (largely consumer-driven) from the cooperative economy (which is equated to one of the orthodox actors in the global economy and the global food system). Consequently, different sets of skills are developed within each network: while the Italian activists develop mostly consumer-driven, volunteer-run collective provisioning schemes, the American activists become project developers for social and economic enterprises in the green and cooperative sector, often depending on grants and start-up funds.

GINA JAE, then a student at Columbia University, New York, New York, was awarded a grant in October 2012 to aid research on “Translating Experiments to Experience: Producing Transplant Practices for Sickle Cell Disease in the US and France,” supervised by Dr. Lesley Sharp. This study examines how healthcare centers are making a risky, expensive, and potentially curative procedure available to children affected by sickle cell disease, a disabling genetic disorder common to minority and immigrant populations in the United States and France. This multi-sited study employs regional and transnational comparative ethnography to elucidate how clinical practices are being produced across four hospital-

based centers that provide specialized medical care for children with sickle cell disease in New York and Paris. Sickle cell disease provides a unique lens to compare how divergent standards of care are emerging through the co-production of technological innovation, clinical knowledge, medical authority, ethnicized discourses, and state-level health policies for a disease whose knowledge production has uniquely intertwined with racial, ethnic, and class-based politics and history. Implications of this work include relocating secular scientific priorities toward innovation as not merely the embodiment of positivist objectives to improve health outcomes, but also the means for practitioners to advance professional interests and perform medical authority and expertise. Using the extended case method, this research seeks to refine ongoing theories of biosociality in contemporary risk-based societies and fundamental cause theory in health inequalities.

DR. ARTHUR C. MASON, University of California, Berkeley, California, was awarded a Hunt Postdoctoral Fellowship in October 2012 to aid research and writing on “Assessing Intermediary Expertise in Arctic Natural Gas Development.” The resulting book manuscript, “Energy Estates: From Natural Monopoly to a Culture of Expertise,” improves the state of theory and knowledge about how one group, intermediaries (consultants), combines technical prediction with new forms of visualization for government and industry leaders eager to achieve long-term perspectives on energy markets. The writing undertaken focused on ethnographic and historical description as well as qualitative representations of consultant practices and the new cultural forms they introduce to natural gas industry. Specifically, the writing addressed five themes to demonstrate how energy consultants exert increasing control over an older economy of political-based energy development: 1) an integrated set of technologies including scenario planning and roundtable meetings through which firms translate the uncertainties of a variety of stakeholders into their own network; 2) adoption of changes in visualizing energy systems as a result of energy restructuring; 3) three specific intermediary practices (assembling, mobilizing, performing) for making energy futures public and private; 4) the formation of an elite consensus surrounding energy futures; and 5) separation from an “older economy” of energy decision-making that stresses political-based loyalties and text based-legislative histories.

FATIMA MOJADDEDI, then a graduate student at Columbia University, New York, New York, received a grant in October 2012 to aid research on “The War Bubble: Kabul’s Shifting Warscape and Afghan-American Community,” supervised by Dr. Rosalind C. Morris. This dissertation is based on multi-site ethnographic fieldwork in the San Francisco Bay Area and in Kabul, Afghanistan. The research situates socio-cultural and economic transformations in Kabul within a trans-national framework that takes as its starting point the assertion that culture and economy are the primary mediums of warfare. The grantee examines the socio-cultural ramifications of the current war and Afghanistan’s integration into an international war economy that demands a commodification of land, language, and culture alongside a devastating counterinsurgency, illustrating how an international web of social and economic relations shape both the city of Kabul and its massive green zone. Moreover, the dissertation illustrates a crucial transition from an urban economy of war to one of shared fantasies based on a future mining industry. This is inextricable from how the future is being re-imagined among both Afghans and Afghan-Americans as the notion of invisible treasure is fantasized as existing underground, shifting the site of surplus value from a tumultuous green zone economy and speculative real estate market to its new subterranean home, buttressing the belief that peace can only occur alongside an extractive industry and illustrating the crucial link between new forms of war profiteering and older logics of imperial violence.

DR. ERICA PRUSSING, then a student at University of Iowa, Iowa City, Iowa, received a grant in April 2012 to aid research on “Indigenous Activism and Epidemiological Knowledge: An International Comparison.” This transnational study examines the cultural and historical shaping of epidemiological research by and for indigenous peoples. Data from sites in both New Zealand and the US highlight how global indigenous activism is shaping the production of scientific knowledge in public health. Funding supported complete ethnographic and archival research in New Zealand about how Māori public health researchers combine high-quality, quantitative technical expertise with agendas for reducing systematic inequalities in health (e.g., participant-observation and interviews with researchers at five universities, two independent research groups, and administrators in regional and national health agencies; and past Maori health grant proposals housed in the New Zealand National Archives). Funding also supported initial ethnographic fieldwork with indigenous researchers at two sites in the US where Native American researchers are currently working to claim initial space for indigenous experiences and perspectives in public health research, while Māori researchers are working to maintain key gains in response to new pressures from the nation-state. Researchers in each setting weave together the persuasive value of quantitative methods with insights from global indigenous activism, yet draw upon different resources and respond to distinctive barriers at community, national and international levels as they promote greater social justice in health.

CONFERENCES & WORKSHOPS

“Ethnographies of US Empire”

April 24-26, 2011, Union Theological Seminary, New York, New York

Organizers: Carole McGranahan, (U. Colorado) and John Collins (Queens College and CUNY Graduate Center)

This workshop engaged contemporary US empire from an ethnographic perspective, seeking to add field-based anthropological research findings, questions, and manners of examining systems of knowledge and social ontologies to the historical and political analyses that have dominated the field of colonial and imperial studies. But it also sought to do more than “add ethnography and stir.” In taking up recent calls for more and sharper ethnographies of empire, organizers hoped to bring anthropology and its methods to bear on US empire, as well as consider how empire in turn shapes and re-shapes ethnography. What does it mean to examine empire ethnographically? How might an apparently enduring or reanimated imperial present be addressed and contested through careful, empirically grounded research? How might anthropologists develop ethnographic questions, agendas, and methods adequate to considerations of contemporary imperial formations? What might such an anthropological project mean in relation to broader politics and knowledge practices outside academia? Most basically, then, how might the study of empire alter what ethnography is and does? The workshop’s collective goals were thus to sharpen understandings of empire as well as of anthropology’s contributions to its analysis and contestation.

“To Have and to Hold: Food Storage and the Emergence of Social Differentiation”

February 23-25, 2012, Amerind Foundation, Dragoon, Arizona

Organizer: Ian Kuijt (U. Notre Dame)

Food storage—here defined as the purposeful investment in the curation of material items, with intent of later use—was a major evolutionary transition. In this workshop, researchers explored how food storage represents a flexible strategy for controlling time, a means of mitigating periods of scarcity, and a way of potentially extending periods of bounty forward in time and altering human relations and improving the human condition. Scholars explored practical aspects of food storage, including the physical conditions of food storage, the visible and invisible materiality of food storage, spoilage, the shelf life of different foods, access to stored foods, and how storage may have been embedded in different cultural and economic contexts. Drawing upon geographically focused New World and Old World case studies, this workshop explored the intersection with questions pertinent to the emergence of social inequality, the forager-farmer transition, and how past and present human communities deal with risk. By pulling apart the complex, and poorly understood, interconnections between the things people eat and store, population growth, and the development and control of an excess and surplus of food, these papers help researchers to understand how storage created the potential to reframe social relationships within human communities.

“10th Meeting of the Conference of Hunting and Gathering Societies (CHaGS)”
June 25-28, 2013, University of Liverpool, Liverpool, United Kingdom
Organizers: Lawrence Barham (U. Liverpool) and Thomas Widlok (Radboud U.)

Two hundred delegates from 25 countries took part in this long-awaited revival of the CHaGS tradition of interdisciplinary gatherings. The theme of “Resilience and Vulnerability” provided the focus for discussing the status of contemporary hunter-gatherers and the future of hunter-gatherer research. Since the last meeting in 2002, the field of applied indigenous studies has continued to expand for which hunter-gatherer case studies remain invaluable. A new generation of evolutionary anthropologists has also emerged with innovative comparative approaches based on hunter-gatherer data. These differing approaches were brought together in the plenary sessions, which began each day. Highlights included lively debate on the role of warfare and violence in human evolution and the largest gathering of researchers on Dravidian-speaking hunter-gatherers. The conference concluded with a panel of young researchers representing a spectrum of interests, discussing their hopes for the future of hunter-gatherer studies. The legacy the Liverpool meeting has been the establishment of the International Society of Hunter-Gatherer Research (ISHGR) with CHaGS 11 to be held in Vienna in 2015.

“The South-Central Montane Forest and Adjacent Areas: Regional Political Developments, Inter-regional Exchange and Cultural Interaction”
July 22-28, 2013, Sucre, Bolivia
Organizer: Sonia Alconini (U. Texas at San Antonio)

The aim of this workshop was to discuss the current status of archaeological research in the south-central tropical mountains of South America and their importance in the development of sociopolitical complexity in the nearby Andes and tropical lowlands. This region, also known as *Yunga* and *Jungla Tucumana* further north, is often described as an “uninhabitable,” marginal territory. Challenging such assumptions, the workshop goals were: 1) to illuminate the nature and evolution of the distinct political trajectories and cultural traditions that developed in the south-central tropical mountains; 2) to understand the nature of the agrarian systems in such Yunga environments; 3) to examine the political development of populations in the nearby temperate valleys; and 4) to assess the nature of the distinct spheres of interaction and circulation of goods, symbols, and peoples that crossed this ecological spectrum. Thanks to the support of the Wenner-Gren Foundation and the Universidad Mayor de San Francisco Xavier, sixteen scholars who work on the region were brought to Bolivia. Papers were circulated online prior to the workshop to facilitate discussion, and twenty-two presentations were made. The results exceeded organizers’ expectations, considering the different scopes, methodologies, and theoretical orientations present at the meeting, and plans to have the proceedings published are underway.

“3rd International Congress of Amazonia Archaeology”

September 8-14, 2013, Quito, Ecuador

Organizer: Stephen Rostain (CNRS Paris)

The 3rd International Congress of Amazonia Archaeology (3 EIAA) was organized by the French Institute for Andean Studies (IFEA), the Latin American Social Science Institute (FLACSO), the Andean French Regional Cooperation, and the Ecuadorian Coordinator Ministry for Knowledge and Human Talent (MCCTH). The meetings brought together approximately 400 academics from around the world (mostly archaeologists but also including scientists from closely related fields) to discuss the world’s largest rainforest and its connections to the human past. The meetings featured 80 invited speakers, from nineteen countries, as well as exhibitions, a book fair, paper presentations, and a documentary film screening, all highlighting the importance of interdisciplinary collaboration and, to a large degree, a growing acceptance of the idea of a domesticated Amazonian rainforest, blowing away old theories on ecological determinism and diffusionism. This international congress provides a unique forum for scholars studying the human past in Amazonia to come together, present their most recent findings, and review projects presented by fellow colleagues working in this region.

“The Origins of Recycling: A Paleolithic Perspective”

October 7-10, 2013, Tel-Aviv University, Tel-Aviv, Israel

Organizers: Ran Barkai (Tel-Aviv U.) and Manuel Vaquero (IPHES and Universitat Rovira i Virgili)

Fifty researchers from all over the world gathered in Tel-Aviv, Israel, to discuss, for the first time the issue of recycling in the Paleolithic, with the intention of establishing coherent lines of inquiry, data analyses, and interpretation of recycling behavior in prehistory. The workshop was focused on the presentation of new data regarding stone and bone recycling from Lower, Middle, and Upper Paleolithic sites from the Old World as well as relevant case studies from contemporary pre-industrial societies. The publication resulting from the workshop (to be published in a special issue of *Quaternary International*) is intended to: 1) demonstrate the scale, intensity, and characteristics of Paleolithic recycling; 2) provide a methodology for studying evidence for recycling and reusing activities; and 3) discuss the adaptive role of recycling and reusing in Paleolithic times.

“Epistemologies of Technology and Techniques”

October 25-26, 2013, University College London, London, United Kingdom

Organizers: Guido Frison and Ludovic Coupaye (U. College London)

A two-day interdisciplinary workshop, this meeting brought together thirteen representatives of anthropology, archaeology, history, philosophy, sociology, and economics, to discuss the theoretical and epistemological foundations of the two concepts of “technique” and “technology.” Workshop participants also explored the relevance and possibilities of establishing some degree of comparability between these different fields. Through an investigation of the different epistemological threads underlying the different disciplines, using a predefined set of questions, the workshop addressed the potentials—

and limits—of a common analytical frame that will enable fruitful debates and help the development of methodologies and theories that anthropology can use to engage with contemporary issues related to “new” technologies, innovations, policy making and associated notions such as technological impact, risk and solutions.

“*Sigamos Interactuando:*’ International Workshop on South-Central Andean Ceramic Knowledge”

November 25-29, 2013, Universidad de Cuyo, Mendoza, Argentina

Organizers: Emily Stovel (Ripon College) and Beatriz Cremonte (U. Nacional de Jujuy)

While providing globally relevant models of prehistoric interaction, modern scholars of the South-Central Andes struggle to interact themselves because of differences in each nation-state’s disciplinary trajectory and economic and academic employment conditions. Their exploration of common ceramic types, for example, and the archaeological themes they speak to, break in this context of diminished international interaction. In order to overcome these impediments, a multinational workshop on the ancient ceramics of the South-Central Andes brought together 42 ceramic specialists from Argentina, Bolivia, Chile, the USA, and Germany, and developed regional syntheses of the current state of knowledge in their fields to facilitate collaboration across national borders. The resulting regional PowerPoints were presented to the entire group in a day-long plenary session. The final panel was devoted to reflections and comments from three international ceramic specialists. Throughout, colleagues from neighboring countries expanded and consolidated professional networks, collaborated on avenues of future research, and identified new stylistic and technological variation and regional exchange systems. This *encuentro* represents a novel mechanism for encouraging cross-national collaboration and interaction, suitable to respond to the current grand challenges of archaeology and the social sciences.

“20th Congress of the Indo-Pacific Prehistory Association”

January 12-18, 2014, Siem Reap, Cambodia

Organizers: Ian A. Lilley (U. Queensland) and Kaseka Phon (Royal Academy of Cambodia)

The 20th Indo-Pacific Prehistory Association (IPPA) Congress was co-organized with the Royal Academy of Cambodia in Siem Reap, Cambodia, adjacent to the magnificent World Heritage site of Angkor. The Congress brought together 750 participants from 40 countries around the world. There were delegates from every country in North, South, and Southeast Asia (except North Korea and Brunei), including 32 Cambodian speakers as well as the participation of more than 100 other Cambodian attendees, many of whom were students gaining invaluable exposure to the international scene. The Cambodians were supported by government funding, while a Wenner-Gren grant supported some 100 eligible scholars and students drawn from other developing countries in the IPPA region of interest, including the first-ever IPPA delegate from Myanmar (Burma). The program saw some 580 papers delivered over the course of 64 sessions, making it the largest IPPA Congress to date. The papers covered Indo-Pacific historical anthropology in the broadest sense, including archaeology, cultural heritage, the natural sciences, comparative linguistics, cultural

anthropology and biological anthropology and genetics. Sessions covered the entire IPPA region of interest as well as the Americas on a comparative basis and East Africa and Madagascar in relation to the prehistoric movement of Southeast Asian people to those regions.

“Community Archaeology and Heritage Work in Africa: Issues, Lessons, and the Future”

March 24-28, 2014, University of Florida, Gainesville, Florida

Organizers: Peter Schmidt (U. Florida) and Innocent Pikirayi (U. Pretoria)

This workshop brought together professional archaeologists and heritage experts from Kenya, Zimbabwe, South Africa, Ghana, Nigeria, Eritrea, the USA, Canada, and Switzerland, to discuss pre-circulated papers with the assistance of three outside discussants from the USA and Australia. Though Africa has a long legacy of community engagement in planning and executing research, much of the continent continues to endure colonial legacies of central control over research and development, as well as requirements by outside funders that community engagement be integral to development projects, but with little training of professionals or communities. Signs of significant improvement and innovation in African community approaches emerged during the workshop, ranging from important experiments in culture banks in Mali to incorporation of local governance and planning of heritage sites by the National Museums of Kenya. Long-term research projects also point to some key innovations that lead to local initiatives joined by professionals, an innovative form of community engagement in Africa. Sorting out the differences between public archaeology and community archaeology also arose as a key contribution during the discussions. The pitfalls and potentials of community engagement, especially with special interest groups, led to a clearer awareness that community involvement requires constant ethical reflection.

“Traditional Textile Craft: An Intangible Cultural Heritage?”

March 24-31, 2014, the Jordan Museum, Amman, Jordan

Organizers: Eva Andersson Strand (U. Copenhagen) and Dr. Jihad Kafaki (Jordan Museum)

This workshop’s aim was to create an interactive, international, and interdisciplinary network and platform for knowledge exchange that would allow wide-ranging and innovative approaches in this area and to make the importance of textile crafts and textile histories more visible, with a clear recognition of the inter-relationships between textiles, textile crafts, people and cultural heritage. Sixty participants from around the world were convened, representing textile craft organizations, modern textile designers, textile craft technicians, and UNESCO, as well as the academic disciplines of archaeology, anthropology, history, and philology. The workshop addressed four themes: 1) definitions of traditional craft-practice and use of terminology; 2) the relationship of traditional textile craft to modern fashion studies; 3) the use of traditional textile craft and craftsmanship in the interpretation of ancient societies; and 4) preserving traditional textile heritage and making it visible. Workshop lectures and discussions clearly demonstrated not only the need for collaborative events but also the importance of interdisciplinary approaches and collaborations, and resulted several developments that that can be followed on the

conference's website (<http://conferences.saxo.ku.dk/traditionaltextilecraft/>) and blog (<http://www.traditionaltextilecraft.dk/>).

“Ceramic Metatypology for Northwest Mexico”

April 22-23, 2014, Austin, Texas

Organizers: Andrea Torvinen and Ben A. Nelson (Arizona State U.)

Ceramic types are described as having two sorts of style: a decorative style marking its membership in a ware category based on its external appearance, and a technological style that identifies its production sequence and defines it as a type. The ability of archaeologists to recognize the degree to which production sequences are shared allows for accurate type identifications. This workshop addressed this distinction through the development of a ceramic metatypology for the northern frontier of Mesoamerica. Ceramic styles are widely shared across this region, yet the social mechanisms responsible for the distribution of ceramic wares are still unknown (i.e., archaeologists have not yet identified the types that physically circulated). This unprecedented international collaboration included data from nine projects and garnered the agreement of seven other projects for future participation. Participants contributed technological and stylistic data from their typologies that were reviewed and synthesized by a subcommittee who organized the attributes of each type using a production sequence approach. The resulting preliminary metatypology (concordance) will be used as an ontology for describing and integrating ceramics across the region, thus creating datasets that will be used to create a regional chronology and explore the sociopolitical development of the northern frontier region.

“2nd Asia-Pacific Regional Conference on Underwater Cultural Heritage”

May 12-16, 2014, Honolulu, Hawai'i

Organizers: Hans Van Tilburg (NOAA Office of National Marine Sanctuaries) and Jun Kimura (Murdoch U.)

Hosted by the University of Hawai'i Marine Option Program, and the National Marine Sanctuary Foundation, this conference brought together 139 participants from 27 countries around the world to discuss common goals in underwater cultural heritage research and preservation. The conference addressed resource management and protection strategies across the region, facilitated cooperation through the development of academic and governmental networks, provided a forum for discussion of technical and ethical issues related to underwater cultural heritage, and published the proceedings both online (www.apconf.org) and in print form, disseminating them to a wide audience. Keynote speakers for this event were Dr. James Delgado, Director of the Maritime Heritage Program for the US National Oceanic and Atmospheric Administration and Professor Sayan Praicharnjit from the Centre for Community Archaeology Research and Development in Thailand. The opening reception and in-situ preservation workshop was followed by three days of concurrent sessions. The conference's concluding banquet was held at Bishop Museum, featuring Hawaiian food, dance, and music. Heritage field trips on the final day included Pearl Harbor, the Bishop Museum, and the He'eia Hawaiian fish pond.

“JASCA 50th Anniversary Conference + IUAES Inter-Congress 2014”

May 15-18, 2014, Makuhari Messe, Chiba City, Japan

Organizers: Junji Koizumi (JASCA) and Eisei Kurimoto (Osaka U.)

The Japanese Society of Cultural Anthropology (JASCA) held its 50th Anniversary Conference jointly with the 2014 Inter-Congress of the International Union of Anthropological and Ethnological Sciences under the general theme of “The Future with/of Anthropologies.” The conference brought together 937 delegates from 59 countries, 463 of whom were international. More than 1,400 participants were present including those who attended the JASCA domestic meeting simultaneously held at the same venue. Some 137 panels were organized in total along with three keynote lectures by Marilyn Strathern, James Ferguson, and Claudio Lomnitz. Another sixteen IUAES Commissions organized their own panels, and fifteen cooperating associations held their panels, roundtables, and symposia. The conference brought forth engaged discussion on the relevance of anthropology as a field and for humanity, and created a strengthened platform for the discussion of world anthropologies and the collaboration of the WCAA and the IUAES. The event also played a significant role in bringing Japanese anthropology, which has historically remained distinct and relatively unnoticed internationally, to a wider global arena.

“Embodied Encounters: Exploring the Materialities of Food ‘Stuffs’”

May 19-22, 2014, University of Wales, Lampeter, United Kingdom

Organizers: Emma-Jayne Abbots and Louise Steel (U. of Wales)

This workshop examined how people—in both contemporary and historical contexts—encounter and experience the materialities of “foodstuffs,” meaning both food’s material components and the objects through which these are produced, exchanged, and consumed. The primary aims were to initiate a dialogue about the ways in which changing interactions with the material world (re)produces new bodies, knowledges, and mediators, as well as to examine the translations, transformations, and transmissions (re)produced through these processes. It took an innovative approach to its subject; blending experiential activities with conceptually framed panels and thematic roundtable discussions. The workshop further aimed to foster interdisciplinary dialogue and participants were drawn from cultural anthropology, archaeology, human geography, and history. The workshop’s core objectives—to develop a conceptual toolkit, grounded in ethnographic and archaeological case studies, and develop methodologies for exploring diverse material relations between foods, objects, and bodies—are being delivered through two publications: a special issue of *Gastronomica* journal and an edited collection with Routledge. The workshop also laid the foundations for a research network on food stuffs, which has resulted in a follow-up workshop.

“Accounting for ‘Health’ and ‘Safety’ in the Global Garment Industry”

June 26-27, 2014, University of Sussex, Brighton, United Kingdom

Organizers: Geert De Neve and Rebecca Prentice (U. Sussex)

The 2013 collapse of Rana Plaza (an eight-story commercial building housing garment factories in Bangladesh), a spate of factory fires across Asia, and mass protests by workers and their allies have exposed the failure of neoliberal ethical governance regimes in the global garment industry. Deaths, injuries, and unsafe factory environments continue to

shape the working lives of garment workers across the globe, despite more than 30 years of corporate self-regulation via ethical standards and certifications, including now widely adopted labor codes on health and safety. Funded by the Wenner-Gren Foundation, this two-day workshop brought together leading anthropologists and ethnographers working on the global garment industry. The workshop examined the relationship between the politics of labor and initiatives to protect workers' "health" and "safety" in various parts of the world. Taking an ethnographic and comparative perspective, the workshop discussed garment workers' lived realities, paying careful attention to the material infrastructures, regimes of governance, and labor relations that shape their everyday experience of work and health.

“Advancing Archaeology & Heritage in Lesotho: Lessons from the Metolong Dam Cultural Resource Management Project”

July 10-12, 2014, National University of Lesotho, Roma, Lesotho

Organizers: Peter Mitchell and Rachel King (U. Oxford)

The workshop was convened to discuss the outcomes of the Metolong Cultural Resource Management (MCRM) Project associated with western Lesotho's Metolong Dam, and their relevance for heritage management in Lesotho. With its broad mandate and long tenure (from 2008-2012), the MCRM Project has completed excavations of Middle and Later Stone Age and Iron Age sites, rock art recording and removal, archival and intangible heritage assessments, and has trained ten Basotho archaeologists in a range of field skills. These accomplishments are major improvements on earlier dam-related cultural resource management in Lesotho, and this workshop was held to discuss the applicability of its outcomes to similar future projects. The meeting thus had two aims: 1) to discuss the outcomes of Metolong's heritage program with an audience of Basotho, South African, and international heritage managers, government representatives, and academics; and 2) to identify future directions for similar projects that productively combine archaeological research with local capacity-building initiatives. Importantly, this workshop was partly conducted by graduates of Metolong's training program, who have formed the Lesotho Heritage Network (lesothoheritage.wordpress.com), which allowed them to make valuable professional connections and to draw out those issues that they think are most relevant for their future as Lesotho's largest body of professional heritage managers. Workshop outcomes included specific recommendations with a focus on coupling responsible heritage management protocols with capacity building, applicable to: governmental measures to make heritage consultation compulsory in construction schemes; southern African professional archaeological associations pursuing accreditation schemes for field trainees and technicians; and the potential for training Basotho heritage managers in specific skills as part of modules within the National University of Lesotho or Morija Museum and Archives.

“Beyond State Failure: New Anthropological Perspectives on the Everyday State in Lebanon”

July 14-16, 2014, American University, Beirut, Lebanon

Organizers: Michelle Obeid (U. Manchester) and Dr. Sami Hermez (American U.)

The workshop aimed to critically unpack the taken-for-granted academic and mainstream discourses of "state failure" that dominate understandings of political life in Lebanon. These discourses of the "weak," "incompetent," and "the non-existent" state seem increasingly more ubiquitous two decades after the end of the Lebanese civil war (1975-1991). The state

is held responsible for its inability to calibrate internal tensions and to ward off external pressures emanating from the country's deep entanglement with regional developments in the aftermath of the Arab protests. Yet, countering this, belief in the project of the state continues to consume the political imaginary and suggests a triumph of "the idea" of the state. Bringing together an international group of anthropologists of Lebanon, the workshop aimed to investigate "the state" as an ethnographically emergent concept in a historical moment that is fraught with anxiety about the future of Lebanon and the region. Organizers aimed to invigorate the anti-statist approach that has overshadowed the recent anthropology of the state by expanding the theoretical scope of research, thus exploring the intimate spaces in which the state comes to life (or fails to) in an ethnographically grounded approach that accounts for a yearning and desire for the state.

"14th Pan African Archaeological Congress (PAA)"

July 14-18, 2014, University of Witwatersrand, Johannesburg, South Africa

Organizers: Karim Sadr and Amanda Esterhuysen (U. Witwatersrand)

The 14th Congress of the Pan African Archaeological Association for Prehistory and Related Studies and the 22nd Biennial Meeting of the Society of Africanist Archaeologists, was partly sponsored by the Wenner-Gren Foundation. The aims of the joint conference were to bring together Africanist archaeologists and colleagues in a forum for the exchange of information and ideas; to create contacts between students, researchers and practitioners across Africa in multiple disciplines; to forge links and friendships; and to facilitate and promote inter-African collaboration. To this end, the theme of the 2014 joint meeting was "African Archaeology without Frontiers." This conference covered all aspects of African archaeology and all periods from the earliest hominins to the historical period, and the official languages of the conference were English and French. For over 400 registered delegates from Africa, Europe, and North America, this joint meeting provided a good opportunity to meet and exchange ideas, as it also showcased South African resources to potential post-graduate students, post-doctoral fellows, and research associates. The Wenner-Gren funds allowed sixteen international postgraduate students to participate in the joint conference.

"13th EASA Biennial Conference"

July 31-August 3, 2014, Tallinn University, Tallinn, Estonia

Organizers: Patrick Laviolette (Tallinn U.) and Noel Salazar (U. Leuven)

The central themes of 13th Biennial Conference of the European Association of Social Anthropologists, which celebrated the Association's quarter-century mark, were collated under the title, "Collaboration, Intimacy, Revolution: Innovation and Continuity in an Interconnected World." The goals of this conference were to offer a platform for traditional lectures, paper presentations, and ethnographic film screenings while also instigating a new exploratory forum for non-text based, work-in-progress "labs." In this regard, 1130 delegates attended eight Invited Panels and 114 regular Panels, sixteen "Labs" were held, and seventeen films were screened. The primary supporting institution was Tallinn University, which graciously gave access to its facilities (including its Conference Centre and the provision of certain subsidized student dorm facilities) to host the event, as well as provided financial assistance to hire the National Opera House for the opening keynote and

reception. The keynote lecture and plenaries were webcast and can be viewed on EASA's website: <http://www.easaonline.org/conferences/easa2014/index.shtml>.

“Archaeologies of the Present: Critical Engagements with Post-industrial Urban Transformations”

August 3-7, 2014, Wayne State University, Detroit, Michigan

Organizers: Krysta Ryzewski (Wayne State U.) and Laura McAtackney (U. College Dublin)

This five-day workshop was convened to gather and promote emerging international dialogues among historical and contemporary archaeologists who conduct research on post-industrial urban settings in the recent past. The meeting involved ten invited presenters and three additional contributors who shared their research in places as diverse as Belfast, Indianapolis, Istanbul, and Brazil. Using site-based engagements in Detroit as common case studies, participants focused on the political, social, economic, and cultural material realities of “now” while engaging with the latent agency of post-industrial places to creatively re-emerge, transform, and reposition themselves in the near future. The workshop's objectives were: 1) to strengthen the existing international community of contemporary archaeologists both in the emergent sub-field and in the wider discipline of anthropology; and 2) develop specific theoretical and methodological positions that emphasize the importance of material approaches in investigating post-industrial urbanism. The workshop's presentations, site visits, and discussions involved engagements with three overlapping topics within the broader study of post-industrial urban transitions: namely “Creative Engagements with Post-Industrial Cities;” “Ruination;” and “Materialities of Political and Social Mobilizations.” Invited participants presented research relating to one of these three topics. Site visits involved engagements with transformative places and people around the city of Detroit, included the African Bead Museum, Powerhouse Productions, Heidelberg Project, Brewster-Douglass homes, Brush Park, the 8-Mile Wall, and the Earthworks Urban Garden. An edited volume focusing on the workshop theme and discussions is currently in preparation.

“Cultures of Crisis: Experiencing and Coping with Upheavals and Disasters in Southeast Europe”

September 18-20, 2014, Kadir Has University, Istanbul, Turkey

Organizers: Asker Kartari (Kadir Has U.) and Klaus Roth (Ludwig-Maximian U.)

The seventh conference of the International Association for Southeast European Anthropology (InASEA) was held on the Cibali Campus of Kadir Has University. The program included two plenary sessions, four keynote speakers, and 35 academic sessions of papers and discussion. Some 120 papers were presented on a wide range of topics. The theme of the conference was chosen by colleagues who felt that the entire region was suffering heavily from various crises, from wars and natural disasters to migration movements and domestic household problems. Papers were directed at the ways people in the region cope with hardships in their everyday lives, and included empirical work from countries such as Slovenia, Turkey, Moldova, Cyprus, and Greece. Conference organizers

plan to publish a selection of the papers in two volumes of *Ethnologia Balkanica*, the association's journal.

“7th Meeting of Archaeological Theory in South America (TAAS)”

October 6-10, 2014, San Felipe, Chile

Organizers: Dr. Flora Vilches (U. Chile) and Dr. Dante Angelo (U. de Tarapacá)

This conference brought together more than 300 junior and senior archaeologists, and colleagues from other disciplines (anthropology, literature, history, art and others interested or related to the discipline), who engaged in a lively discussion about archaeology's theoretical underpinnings and the challenges it currently faces as a scientific and social discipline. The main goals of the TAAS were to maintain a line of critical thinking regarding the practice of the discipline and continue efforts to further the intellectual debate and exchange of theoretical contributions in archaeology successfully attained in previous TAAS gatherings in Brazil, Argentina, Colombia and Venezuela. In addition, this iteration of TAAS sought to strengthen and broaden the democratic and critical engagement of professionals, students, and a diverse group of local stakeholders (including indigenous communities) through the discussion of topics such as heritage, identity, politics, public archaeology, ontological and relational archaeology, and gender and sexualities. The 7th TAAS was the first held on the Pacific rim of South America and achieved an integration of this previously neglected region with the rest of Latin America in terms of archaeological practice and theory building.

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