

The Wenner-Gren Foundation

supporting worldwide research in all branches of anthropology

Reports on Completed Research for 2015



*“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 2015. 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. CHARLES P. EGELAND, University of North Carolina, Greensboro, North Carolina, was awarded funding in April 2015 to aid research on “Geochemical and Physical Characterization of Lithic Raw Materials in the Olduvai Basin, Tanzania.” The study of raw materials has traditionally been deeply embedded in analyses of the Early Stone Age (ESA), and the impact of source rock characteristics on early hominin ranging behavior and technological variation is now widely acknowledged. Northern Tanzania’s Olduvai Basin is home to dozens of ESA sites and a great diversity of lithic raw material sources. In order to better characterize ESA technological behavior, this study collected samples from over 200 rock specimens from seven potential raw material sources in the Olduvai Basin to analyze their geochemical (via x-ray fluorescence) and physical (via standard hardness tests) properties. These data provide information on, respectively, the chemical signature and tool suitability of rock sources. Preliminary results indicate that quantitative estimates of hardness differ significantly between major rock types, which have important implications for raw material choice during the ESA.

ANNEKE JANZEN, then a graduate student at University of California, Santa Cruz, California, was granted funds in October 2012 to aid research on “Mobility and Herd Management among Early Pastoralists in East Africa,” supervised by Dr. Diane Gifford-Gonzalez. Cattle-based pastoralism emerged in Kenya around 3000 years ago and has adapted with changes in the social and ecological landscape to this day. Ethnographic research documented significant changes in herding strategies among pastoral groups throughout colonial and post-colonial periods. Stable isotope analysis elucidates whether mobility was crucial in maintaining herds before agricultural populations entered in the region. Sequential sampling of livestock tooth enamel presents an isotopic record of diet during tooth formation, and reflects individual animals’ movements across the landscape. Analyses were done on teeth of modern livestock with known life histories to confirm the usefulness of these methods for East African archaeological identifications. Livestock teeth from Savanna Pastoral Neolithic sites in the Central Rift Valley and neighboring plains of Kenya were then analyzed for their strontium stable isotope composition, which tracks movements across geologically distinct environments. Monitoring such movements across a landscape required establishing a baseline strontium isotope map of the region. Animals with small home ranges were collected throughout the study area, yielding strontium signatures for local environments. Results show low mobility among early pastoralists, indicating that the more dynamic mobility patterns seen among East African pastoralists today developed relatively recently.

DR. MARY PRENDERGAST, St. Louis University, Madrid, Spain, and DR. AUDAX MABULLA, University of Dar es Salaam, Dar es Salaam, Tanzania, *et al.*, were awarded an International Collaborative Research Grant in November 2011 to aid collaborative research on “Archaeological Investigation of a ‘Moving Frontier’ of Early Herding in Northern Tanzania.” A team of international researchers and Tanzanian students conducted surveys and excavations in the Engaruka and Manyara basins and on the Mbulu plateau. This is often thought to be a “southern frontier” for early herders interacting with local foragers. The surveys documented all site types, including large numbers of Middle and especially Later Stone Age lithics, while Stone Age ceramics were quite rare. However, one site has proven to be the largest intact Pastoral Neolithic site in Tanzania, and the southernmost secure evidence of early herders in eastern Africa. This and other ceramic sites produced a series of precise and relatively early dates, placing the arrival of pastoralism in the early third millennium BP; the dates, when compared with those in Kenya, show no north-south cline, as expected based on existing models of the spread of herding. Connections between northern and southern Pastoral Neolithic sites are demonstrated through sourcing of obsidian artifacts, as well as through similarities in ground stone tools and bowls and, in some cases, ceramics. The survey has identified productive areas for future research, in addition to providing new chronologies and large ceramic, lithic and faunal assemblages from which one can examine early herders’ daily lives.

DANIELA E. ROSSO, then a graduate student at University of Bordeaux, Bordeaux, France, received funding in October 2013 to aid research on “Technological and Physicochemical Characterization of MSA Pigments from Porc-Epic Cave (Dire Dawa, Ethiopia),” supervised by Dr. Francesco D’Errico. Novel methodology was applied to the analysis of the Middle Stone Age (MSA) ochre and ochre-processing tools from Porc-Epic cave (Dire Dawa, Ethiopia) with the aim of gaining a better understanding of the emergence of pigment related technology in this region, and discussing its implications for the debate on the origin of “behavioral modernity.” This research shows that the MSA layers of this site have yielded the richest collection of pigment thus far, with 40 kg of ochre fragments and 23 ochre-processing tools. Porc-Epic cave is one of the rare palaeolithic sites at which most of the stages of ochre treatment are recorded. Elemental and mineralogical analyses show that ferruginous rocks, with variable proportions of iron, silicon, and aluminum, rich in hematite, goethite and clay minerals, were used to produce ochre powder, probably for a variety of functions (utilitarian and symbolic). The identification of different types of modification marks on the ochre fragments, and the presence of grindstones of a variety of raw material, show that a complex ochre treatment system, previously unknown in the Horn of Africa MSA, was used by the inhabitants of Porc-Epic cave.

DR. EDWIN WILMSEN, University of Edinburgh, Edinburgh, United Kingdom, received funding in March 2015 to aid engaged activities on “Reciprocal Relations: Expanding the Benefits of Research in the Study Area, Botswana.” Initial discussions/seminars with Botswana National Museum and University of Botswana personnel focused on concerns about the relevance of ethnography for interpreting archaeological data and on new legislation regarding access to clay resources. It is unclear if this applies to small-scale operators such as potters whose access to clays could be in jeopardy; urgent steps must be taken to clarify the matter. Another concern was an increasing tendency for potters to adopt mechanical rather than traditional modes of potting, the fear being that a significant facet of Tswana heritage will be lost. A workshop (including the screening of the grantee’s film on Pilikwe potters) addressed traditional and contemporary constraints on resource procurement as aspects of land tenure, the technical steps taken by the potters in

transforming raw material into clay, and analytic procedures used to identify clays and how such data aid in identifying prehistoric social interactions. Visits to Pilikwe and Manaledi potters revealed substantial changes taking place in Pilikwe—which is being absorbed into a labor catchment area where potters “don't want to stay ‘traditional,’ we want production”—while in Manaledi traditional potting is thriving, this difference largely a matter of geographical location. Both potters need market exposure and we will investigate ways to accomplish this.

ANDREW M. ZIPKIN, then a graduate student at George Washington University, Washington, DC, received funding in October 2012 to aid research on “Material Symbolism and Ochre Use in Middle Stone Age East-Central Africa,” supervised by Dr. Alison S. Brooks. The discovery of ochre pigments at African Middle Stone Age (MSA) sites has been widely interpreted as relating to the onset of modern human symbolic behavior. However, an alternate hypothesis holds that ochre's first function was technological rather than symbolic. This project asked, “When routine human acquisition of ochreous minerals began during the MSA, was this activity motivated primarily by symbolic or technological considerations?” Using ochre artifacts from the site of Twin Rivers Kopje, Zambia, as well as samples of mineral pigment deposits from Zambia, Kenya, and Malawi, this project refined geochemical methods of matching ochre artifacts to their source on the landscape. In addition, ochre streak colorimetry combined with analysis of how ochre artifacts from Twin Rivers were modified by humans determined that pigments with a saturated purple color were preferentially modified by grinding, likely to produce powdered pigment, relative to other types of ochre available near the site. Finally, an experimental archaeology study of ochre and resin adhesives determined that ochre fillers do not yield a significantly stronger adhesive than other widely available minerals like quartz, indicating that the documented use of ochre in the hafting of composite tools in the MSA was likely motivated by visual considerations.

Asia and the Near East:

DR. ADAM R. BRUMM, University of Wollongong, Wollongong, Australia, was awarded funding in October 2013 to aid research on “A World Apart: Earliest Human Occupation of the Maros Karsts in South Sulawesi, Indonesia.” The aim of the project was to conduct intensive archaeological excavations at a deeply stratified limestone cave in the Maros karsts of southern Sulawesi, Indonesia, in order to: 1) establish the arrival date of modern humans (*Homo sapiens*); and 2) to determine whether there is stratigraphically deeper and older evidence of human habitation. The 2014-15 excavations at the limestone cave revealed a sequence of Late Pleistocene human occupation that can be divided internally and on stratigraphic and chronological grounds into two distinct habitation phases. The oldest phase dates to earlier than 41,000 years ago (Ka) and comprises a simple core-tool technology and a prey assemblage focused on dwarfed buffaloes, but also including pigs and elephants. In contrast, the later occupation phase (41-22 Ka) registers the introduction to the site of a more advanced lithic tool-kit, new subsistence practices—including intensive harvesting of shellfish and systematic exploitation of small arboreal prey (but also pigs)—and the first proxy evidence of pigment-based art (ochre). This pronounced cultural shift at ~41 Ka has considerable significance for our understanding of the early prehistory of the region. A major behavioural change around 50-40 Ka has been documented by many studies in western Eurasia, and is widely accepted to indicate the arrival of modern humans and the replacement of archaic hominin species. This widespread pattern has not previously been

detected in Indonesia or elsewhere in Southeast Asia. Further work is now required to determine whether the older archaeological evidence identified at this site relates to occupation by archaic hominins, or reflects a much earlier arrival of modern humans on the island.

DR. RANDALL W. LAW, University of Wisconsin, Madison, Wisconsin, was awarded funding in April 2014 to aid research on “Identifying Indus Civilization Copper Sources and Exchange Networks Using Lead Isotope Analysis.” With Wenner-Gren support, a large and diverse set of copper artifacts excavated from sites belonging to the Indus Civilization of ancient (ca. 2600-1900 BC) South Asia were analyzed using lead isotope analysis and compared to copper ore sources across the Indian subcontinent and beyond. Funds also supported the sampling and analysis of important but poorly characterized copper deposits in Rajasthan, India. The result was the creation of an extensive database of copper artifacts and sources that can now be used to examine longstanding questions relating to raw material acquisition patterns, internal and external exchange networks, and inter-cultural contacts during the Bronze Age of South Asia. It has already been possible to confirm that Indus peoples obtained their copper from multiple sources in Rajasthan, the Balochistan region of Pakistan, and even as far distant as eastern Arabia. The Ambaji-Sendra copper belt along the Gujarat-Rajasthan border region of western India has now been identified as one of the earliest source areas exploited and as an important zone of connect between Indus peoples and those of the Ahar-Banas culture complex in southern Rajasthan. These and other findings are necessitating a reevaluation of the larger dynamics of Indus Civilization interregional interaction networks.

DR. BENJAMIN VALENTINE, University of Florida, Gainesville, Florida, received funding in February 2014 to aid engaged activities on “Fostering Multi-Vocal and Interdisciplinary Approaches in Indian Archaeology through Broader Engagements with Indus Civilization Migration.” With an Engaged Anthropology Grant, the grantee returned to India to share the results of isotopic research on Indus Civilization migration and to encourage new ways of engaging with the archaeological past. Building on isotopically inferred life histories of migration for archaeological individuals in the protohistoric cemeteries at Harappa, Farmana, and Sanauli, the grantee presented a new model of interregional interaction to specialist and non-specialist audiences and discussed his hypothesis of ancient institutionalized fosterage. Physical scientists, archaeologists, and laypersons at various institutions in Pune, Ahmedabad, Jaipur, and Delhi evaluated the grantee’s scientific narrative and offered their perspectives. This achieved two goals: 1) learning the different ways that this kind of high-resolution scientific analysis resonates with Indian scholarly and public communities; and 2) demonstrating new methods for contributing to old, sometimes inaccessible, narratives about the past. The discussions provided new ways to think about Indus Civilization migration and helped contribute to a more accessible and multi vocal South Asian archaeology.

YIRU WANG, then a graduate student at Cambridge University, Cambridge, United Kingdom, was awarded a grant in May 2014 to aid research on “The Origins of Sheep and Goat Domestication in Western China,” supervised by Dr. Graeme Barker. It has been long assumed that sheep and goats were not originally domesticated in China, but came from west Asia where they were domesticated since 10,000 BP. However, current zooarchaeological research in China has a basic problem in taxa identification and recognizing domestication. Several closely related caprine and gazelle species cannot be separated based on available expertise. This project carried out a systematic comparative

osteomorphology for caprines and gazelle distributed throughout western China, and different *Ovis* species/breeds found in Eurasia based on substantial modern specimens. A system of diagnostic criteria for the different species was established, with their osteomorphology found to be related with the functional adaptations to different landscapes. Further comparison with the different *Ovis* discovered a system of features was linked to their different geographical origins and morphology divergence under domestication. These criteria were applied to the archaeological samples in western China from 10,000-3500 BP. It revealed that earliest sheep domestication started ca. 5000 BP based on the local wild *Ovis*, while western domestic sheep and goats were adapted at ca. 4000 BP through long-distance population/herds movement, and crossbreeding with local wild *Ovis* was practiced throughout the developmental course of caprine domestication in western China.

Europe:

HANNAH CHAZIN, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in October 2014 to aid research on “The Politics of Pasture: Organizing Pastoralism and Politics in the Late Bronze Age South Caucasus,” supervised by Dr. Alan Kolata. This project explores how the human-animal relationships that define pastoralism were key to the organization of political authority in ancient societies, through a detailed study of pastoral organization in the Late Bronze Age South Caucasus. The project uses zooarchaeological and isotope data from animal bones from settlements and cemeteries to address two questions: 1) How were pastoral practices organized in the Late Bronze Age in the Tsaghkahovit Plain, Armenia; and 2) What role did newly emergent political institutions have in shaping the organization of pastoralist activity? Preliminary results suggest that there may have been key differences in the pastoralist activities located in a small residential complex outside of the main fortress sites, even as overall, the system of pastoral production remained local to the Tsaghkahovit Plain. The data and analysis generated by this research contributes to anthropological discussions of pastoralism, networks and mobility, sociopolitical complexity, human-animal relationships, and non-human agency.

DR. MICHAEL GALATY, Millsaps College, Jackson, Mississippi, and DR. ANASTASIA PAPATHANASIOU, Hellenic Ministry of Culture, Athens, Greece, *et al.*, were awarded an International Collaborative Research Grant to aid collaborative research on “The Diros Project: Greek-American Collaborative Archaeological Research and Training at Neolithic Alepotrypa Cave.” The Diros Project is centered on a very large cave located in the Mani, Greece, called Alepotrypa (Fox Hole). It housed a Neolithic village, mortuary, and ritual complex prior to its collapse around 3100 BC. The project surveyed the cave’s catchment zone and conducted excavations at an open-air site called Ksagounaki, located near the cave, and built with very large “megalithic” stones. Wenner-Gren funding supported additional survey work, including geophysical surveys, and expanded excavation at Ksagounaki. Alepotrypa and Ksagounaki are extremely important settlements, since they span various periods of the Neolithic, including the Final Neolithic, or Copper Age, which is very rare in Greece. It was during the Neolithic Age that farming arrived in Greece (circa 6000 BC), allowing increased sedentism and the appearance of village life, laying the groundwork for the later Greek Bronze Age. Also excavated was a Mycenaean “ossuary” at Ksagounaki, an unexpected, unique feature, filled with human bone and various grave goods. Because Ksagounaki was a large, important place, still visible on the landscape 2000 years after its abandonment, researchers hypothesize that some kind of “cultural memory” drew the

Mycenaeans back to Diros. Funding also supported a very successful training program for Greek archaeology students.

KRISTINA GOLUBIEWSKI-DAVIS, then a graduate student at University of Minnesota, Minneapolis, Minnesota, received funding in April 2014 to aid research on “Manufacture Decisions of Bronze Sword Smiths: Understanding Communication Networks through Objects,” supervised by Dr. Peter S. Wells. The project used 3D scanning technology to scan a total of 145 Late Bronze Age (circa 1200–800 BC) swords in central Europe. Artifacts were scanned from collections at the Stuttgart Württembergisches Landesmuseum, the Munich Prahistorische Staatssammlung, the Zagreb Arheoloski Muzej, the Hannover Niedersächsisches, the Hungarian National Museum, the Graz Universalmuseum Joanneum, the Innsbruck Tiroler Landesmuseum Ferdinandeum, the Linz Landesmuseum, and the Halle Salle Landesmuseum für Vorgeschichte. Blades were scanned using a David White Light scanner with resolutions of .06mm. These data are part of a multi-tiered collection process that incorporates existing two dimensional data, drawings, and contextual information. The goal of this project is to examine communication networks of Central European Bronze Age sword smiths (circa 1200-800 BC) as a case study for reconstructing past networks, wherein the swords represent a highly valued trade good, found in reasonably large numbers, across a widespread area. From these data, inferences about the network of smiths, and from that of the Bronze Age in general, can be studied.

DR. ARNALD PUY, University of Cologne, Cologne, Germany, received a grant in April 2013 to aid research on “Building Up Intensive Labor Areas: Terraces, Irrigation and Agrarian Change in the Ricote Valley (Murcia, Spain) after 711 AD.” Several irrigated-terraced fields were built in *al-Andalus* (Iberian Peninsula) after the arrival of tribes and clans of Arab and Berber origin in 711 AD. These agrarian areas were the platform for the introduction and adaptation of plant species from monsoonal climates into the medieval West. Many of them are still in use today, being among the most productive, resilient and sustainable agricultural areas in Europe. However, their construction timing and building processes are still unknown, and little information is available regarding their impact on the pre-existing environments. This project aimed at tackling these issues through trenching and sampling buried soils below the Andalusian irrigated terraces of Ricote (SE Spain). Results indicated that Andalusian groups were able to transform into intensive agrarian fields a highly heterogeneous terrain formed by Calcisols and seasonally waterlogged Planosols. The age of the youngest organic matter embedded in the topmost horizon of the buried soils assembled around cal. 989-1210 AD, suggesting that the construction of the Ricote irrigated terraces took place between the 10th-13th centuries AD. This period was characterized in *al-Andalus* by the apogee of the Andalusian state and the publication of many treatises on irrigated agriculture.

DR. ALAN H. SIMMONS, University of Nevada, Las Vegas, Nevada, was awarded a grant in October 2012 to aid research on “Nomadic Voyagers: Cyprus as a Neolithic Cross-Road—A Case Study from Ais Giorkis”. The “Neolithic Revolution,” the transition from hunting and gathering to domesticated resources and settled village, set the stage for contemporary society. The Neolithic first occurs in the Near East around 11,000 thousand years ago. For years, the adjacent Mediterranean islands were considered peripheral and late recipients of the Neolithic Package. Recent research, however, has revolutionized perspectives on the colonization of these islands, with Cyprus playing a major role. We now know that Cyprus had a very early Neolithic that is contemporary with the mainland. Most sites are coastal: Ais Giorkis is an exception, being located in the Troodos Mountains

foothills. Excavations there have revealed it to be a unique occurrence with some of the earliest domesticates in the Near East, unusual architecture, a rare nearly intact human burial, and evidence for trade and feasting. Support from the Wenner-Gren Foundation and other agencies has allowed for interdisciplinary investigations and the 2013 and 2014 seasons clarified its role as a distinctive component in the island's initial colonization and within broader regional issues related to Neolithic expansions. This emerging research has reoriented how archaeologists view island colonization, early sea-faring abilities, domestication processes and accompanying social changes, and the spread of the Neolithic from its mainland core areas.

Latin America and the Caribbean:

GABRIELA CERVANTES QUEQUEZANA, then a graduate student at University of Pittsburgh, Pittsburgh, Pennsylvania, was awarded a grant in April 2014 to aid research on "The Sican Capital as an Urban Community: State Politics and Urban Organization in Pre-Columbian Peru," supervised by Dr. Elizabeth Arkush. Cities that are capitals of large states provide unique information on the sociopolitical organization and the nature of power and rulership, as they are home to a society's leaders and central institutions. A capital city may be dominated by a centralized single governing institution, or may contain several, suggesting a more segmented form of rulership. This research studies the socioeconomic organization and urban layout of the city capital of the Sican State (800-1375 AD) in La Leche Valley, north coast of Peru. The preliminary results of the research indicate that the Sican capital had a dispersed urban pattern with several nuclei, similar to those found in garden cities like Mayan cities or those found in Southeast Asia, but very rare for the Andes. The Sican society presents a highly stratified social organization with marked differences between elites and commoners. Economic activities at the capital varied widely including ceramic, metal and lithic craft production. Agriculture took place within the city in the areas between houses or house groups.

PATRICIA CHIRINOS OGATA, then a graduate student at University of California, Santa Barbara, California, was awarded funding in April 2014 to aid research on "Strategies and Practices at a Colonial Settlement: Wari and Cajamarca Power Relations at Yamobamba, Peru," supervised by Dr. Katarina J. Schrieber. Recent research at Yamobamba, one of the two Wari imperial sites in the Cajamarca region of the Peruvian north highlands, included mapping, excavations, and materials analysis. The 2014 season confirmed the site's architectural pattern, which correspond to Wari imperial colonies. However, the low density of materials associated directly with occupation surfaces, and the absence of architectural features that indicate a long-term use of the site suggest that although Yamobamba was built during the Middle Horizon (AD 750-1000), it was only occupied for a very short period. Considering this situation, the revised goal was to document any evidence of why the site was used only briefly, and particular attention was given to architectural features, such as the number of subdivisions in each area, differences in masonry, and the use of reinforcement walls. Results suggest a complex scenario of power relations in Cajamarca during the Middle Horizon, and the current interpretation is that Yamobamba was built for economic purposes, as a node for extraction of resources. However, at some point one or several factors changed this goal, forcing the local population to abandon Yamobamba and making its occupation shorter than originally planned.

KIRBY E. FARAH, then a graduate student at University of California, Riverside, California, was awarded funding in April 2014 to aid research on “Creating and Maintaining an Elite Identity: A Study of Elite Domestic Practices at Postclassic Xaltocan,” supervised by Dr. Wendy Ashmore. This research project successfully uncovered, through archaeological excavations, the remains of several elite structures over the course of several hundred years. Successive building episodes suggest that the site retained elite significance over the entirety of the Postclassic and into the early Colonial Period. Excavated architectural features included stone and clay wall foundations, an expansive adobe platform, stucco floors, compacted dirt floors, and several ovens as well as a well-built hearth made of a combination of stone, ceramic and adobe. These elements are high quality and relatively large, distinguishing them from commoner houses at Xaltocan. Artifact analysis provides evidence that these structures housed a large range of activities including everyday household practices and possibly exclusive household rituals. This research has helped to facilitate a reconstruction of the spatial patterning of elite domestic practices over time and in relation to commoner practices. Analysis and reporting of these findings is ongoing, however the results thus far promise to offer an important case study of elite domestic practices during the Postclassic and to contribute to a greater understanding of elite identity and the role of class in both local and regional contexts.

KIRI L. HAGERMAN, then a graduate student at University of California-San Diego, La Jolla, California, was awarded funding in April 2013 to aid research on “Domestic Ritual and Identity in the Teotihuacan State: Exploring Processes of Social Integration through Figurines,” supervised by Dr. Guillermo Algaze. For this project, research was conducted on Teotihuacan period (0-500 AD) figurines from the Basin of Mexico across a number of sites. Ceramic figurines were used as an index of domestic ritual behavior in order to explore the degree to which peripheral communities within the state participated in a shared cultural and religious system. The similarity or dissimilarity of figurines across sites is used as a proxy to determine the integration of peripheral sites into a unified cultural system. Research was undertaken in two parts: the stylistic analysis of previously excavated collections of figurines from the sites of Teotihuacan, Axotlan, Huixtoco, and Cerro Portezuelo, and the excavation of the site Chicoloapan Viejo (in the southeastern Basin) and the analysis of the resulting figurines from this site. Preliminary analysis suggests that there was a high degree of cultural similarity across the region during the ascendancy and height of the state. Across four of the five sites under investigation, there was a high degree of similarity in figurine form and style leading up to the rise of the state. Similarly, a considerable change is experienced in the depiction of different members of society in the Teotihuacan state, compared to earlier figurine styles.

DR. CHRISTOPHER T. MOREHART, Arizona State University, Phoenix, Arizona, was awarded funding in October 2012 to aid research on “Environmental Interaction and Political Transformation in the Northern Basin of Mexico.” How does political change affect environmental interaction? How does environmental interaction allow people to engage with broader political processes? To examine these questions, this project studied settlements in the northern Basin of Mexico dating from the end of the Classic period to the Epiclassic period. This was a time of dramatic political transformation: between the decline of one regional state, Teotihuacan, and the formation of another, Tula. Research centered on reconstructing the functions and chronologies of two settlements and a ritual site in (now-drained) Lake Xaltocan. One site appears to have maintained a lake adaptation when the Teotihuacan state was declining. Despite the lake’s productivity, it was abandoned when the state disappeared. Another habitation site studied was settled during the Epiclassic period by

people using different forms and styles of material culture. Finally, a ritual site in the lake dating to the Epiclassic period was excavated, which contained the remains of at least 180 decapitated individuals. These data provide indirect evidence of regional conflict but direct evidence of ritual violence and offerings (likely to deities associated with water). This site offers a unique window into past people responding to broader political conditions via ecologically-oriented ritual practices.

DR. DOLORES R. PIPERNO, Smithsonian Institute, Washington, DC, was awarded funding in April 2013 to aid research on “Teosinte Domestication, Phenotypic Plasticity, and Late Pleistocene/Early Holocene Environments.” Due to the paucity of early archaeobotanical records, living representatives of crop progenitors often constitute the basis for morphological and genetic study of ancestral plants and proto-domesticates. Our experiments growing teosinte and maize in simulated Late Pleistocene (LP) and early Holocene (EH) environments indicate that people who first collected and then cultivated teosinte worked with phenotypes considerably different from those presently used as the baseline in archaeobotanical and genetic research on domestication. Some plants have important maize-like traits previously thought to be a result of human selection. Maize grown in early Holocene environments is much less productive than in modern conditions. Some of these differences are a result of phenotypic (developmental) plasticity, a subject of rising importance in evolutionary biology. Gene expression work on maize and teosinte grown in EH vs. modern conditions indicates that hundreds of genes are up- and down-regulated depending on the environment, and that the phenotypic differences observed between past and modern environments are in part a result of gene expression responses to environmental variability. Comparative gene expression work on teosinte and maize in EH conditions indicates that plastic traits observed in teosinte were fixed in maize, probably due to genetic assimilation during domestication.

DR. JACOB SAUER, Vanderbilt University, Nashville, Tennessee, was awarded a grant in August 2013 to aid engaged activities on “Presenting the Archaeological Past to Mapuche Communities and the Public in South-Central Chile, 2014.” This Engaged Anthropology Grant helped the grantee to return to Chile and give presentations to colleagues and the public in Santiago, Concepción, Villarrica, and Temuco on his archaeological, ethnographic, and ethnohistoric research at a site called Santa Sylvania, near the present-day town of Pucón in south-central Chile. The research investigated the long-term development, continuities, and changes in the Mapuche culture of Chile and Argentina, the only Native American group to successfully defeat the Spanish and maintain independence for more than 350 years. Work at Santa Sylvania suggested that the Mapuche did not experience the same sort of cultural changes that affected other indigenous groups, and that their resiliency to the effects of foreign contact can be seen as a result of individual and collective agency, the organization of Mapuche society, and a powerful “anti-colonial” identity that shaped Mapuche interactions with the Spanish and later Chilean state. The Engaged Anthropology Grant allowed the grantee to open a continuing dialogue on opportunities for further research and collaboration on these topics.

CASSANDRA K. SCAFFIDI, then a graduate student at Vanderbilt University, Nashville, Tennessee, was awarded a grant in April 2013 to aid research on “Networks of Violence: Bioarchaeology of Structural Violence and Imperial Articulation in Middle Horizon Arequipa, Peru,” supervised by Dr. Tiffany Tung. This project examines whether the expansion of the Wari Empire (600-1000 AD) exacerbated dietary disparities and intensified violence, or equalized food access and quelled violence (or something in between). Through

bioarchaeological analysis and paleodietary reconstruction, diet, malnutrition rates, and violence-related injury patterns are compared between discrete site sectors dating to the early phase of Wari expansion at the cemetery site of Uraca. These variables are compared at various life stages within individuals, within the site, and compared to other contemporaneous data from around the study region. Sex, age, and spatially based subsamples are compared to understand the impact of Wari expansion on the emergence of health inequality, dietary inequality, and violent social practices in the Wari hinterland in the south-coastal Majes Valley of Arequipa, Peru.

DOUGLAS K. SMIT, then a graduate student at University of Illinois, Chicago, Illinois, was awarded a grant in April 2014 to aid research on “Mining, Markets, and Commercialization: The Archaeology of Indigenous Labor in Colonial Peru,” supervised by Dr. Brian S. Bauer. This doctoral research investigated the development and growth of colonial market systems among indigenous Peruvian miners in Huancavelica, the largest mercury mine in the Americas. Founded in 1564, Huancavelica was indispensable to the Colonial Spanish economy, since silver refining throughout Peru and Mexico required a constant source of mercury. In 1573, Spanish authorities ordered each colonial province to annually send one-seventh of their population to Huancavelica, implementing the labor system known as the *mita*. Many of these indigenous laborers, or *mitayos*, perished in conditions so horrifying that Huancavelica became known as “the mine of death.” Over time, more and more mitayos remained in Huancavelica as wage-laborers, becoming integrated within an increasingly commercialized colonial market system. For three months in 2014, a multinational team under the direction of the grantee excavated seven colonial houses inhabited by indigenous miners, as well as 24 activity areas where evidence of food processing and mercury production was found. These household excavations indicated that the indigenous miners were active participants in the colonial market who had access to a much wider range of goods than previously assumed. Additionally, a previously unknown informal colonial cemetery was found, which provided evidence of the harsh conditions endured by the miners, as well as the multi-generational consequences of mercury contamination.

DR. EDWARD R. SWENSON, University of Toronto, Toronto, Canada, was awarded funding in April 2014 to aid research on “The Politics of Time and Space at Huaca Colorada, Jequetepeque Peru.” The 2014 season shed critical light on sociopolitical and ritual transformations at the site of Huaca Colorada, the largest Late Moche (650-800 AD) religious center in the southern bank of the Jequetepeque Valley of North Peru. One of the most significant discoveries was a sizeable Transitional occupation in the domestic area of Sector A at Huaca Colorada (800-950 AD). Excavations in 2014 also confirmed that this phase was marked by a break in architectural construction and the abandonment of the ceremonial sector of the site. However, the discovery of additional feasting middens, located to the north of the monumental zone, included fine ceramics from both the Moche era and Early Lambayeque wares in the higher stratigraphy. The evidence reveals significant continuities in the scheduling of feasting events and the seasonal occupation of the center despite the cessation of sacrificial ritual during the Transitional Period. Moreover, an important revelation of the excavations was the discovery of more permanent domestic constructions in Sector A that possibly date to the Transitional Phase. The adoption of more specialized residential architecture points to important changes in the temporalities of migration and quotidian practices at Huaca Colorada.

JEFFREY VADALA, then a graduate student at University of Florida, Gainesville, Florida, was granted funding in April 2014 to aid research on “Caches as Events: Diachronic Analysis of Ancient Maya Caching Practices at the Preclassic Cerros, Belize,” supervised by Dr. Susan D. Gillespie. Radiocarbon dating samples from Cerros, Belize, indicate the social systems of ritual and hierarchy developed more rapidly than previous studies indicated. The samples were collected from the context of fourteen ancient Maya cache deposits at Cerros, Belize. Samples were tested using AMS and analyzed using Bayesian modeling methods. These cache deposits were dated and used as analytical proxies to explore: the development of ritual practices, the importance of local history, and the emergence of hierarchy. To analyze these social phenomena, Bayesian modeled radiocarbon dates were used to chronologically locate computer generated social networks that represent: the various practices, items, places, and actors that caches drew upon. These networks helped contextualize and map various aspects of caching practices which allowed analysis to focus on understanding the social processes that created the diachronic variability of events over the course of Cerros’ short history.

Near East:

DR. ANDREW FAIRBAIRN, University of Queensland, St. Lucia, Australia, received funding in February 2013 to aid engaged activities on “Community Resources for Understanding the First Village Landscapes of the Konya Plain, Turkey.” The Boncuklu Community Heritage Project aims to promote wider community understanding of and engagement with the archaeological findings from Boncuklu, the 10,000 year old ancestral settlement of World Heritage Çatalhöyük East, located in Konya Province, Turkey. Engaged Anthropology Grant funds allowed development of an integrated heritage interpretation plan at the site, funding the development of a website, interpretative booklet, teacher packs and visitor center panels in both Turkish and English. Training of local staff plus open days attracting over 300 local community members provided direct opportunities to gauge community interests and fine-tune the interpretative strategy. Funding thus provided on-the-ground and virtual information that can be accessed every day by the community and has laid the groundwork for further development of facilities and information at the site to deepen further community understanding of the ancient settlement and open economic opportunities.

DR. LISA A. MAHER, University of California, Berkeley, California, was awarded funding in April 2014 to aid research on “Hunter-Gatherer Homes: Exploring Hut Structures and Dwelling at an Epipalaeolithic Aggregation Site in Eastern Jordan.” The transition from hunter-gather to food-producing societies in the Near East is one of the most-studied topics in archaeology. Despite recent evidence that this transition was protracted, nonlinear, and entails multiple social, technological, ideological and economic facets, comparatively little research has been done on the first 10,000 years of this transition. Kharaneh IV is an Epipalaeolithic site located in eastern Jordan. It was occupied between 19,800 and 18,500 years ago and, in these 1300 years, multi-season, prolonged and repeated habitation of the site created a two-meter high mound of extraordinarily dense archaeological deposits, making it one of the largest Palaeolithic sites in the region. In addition to the well-preserved, stratified deposits, the site contains some of the region’s earliest evidence for hut structures, widespread on-site caching of gazelle horns, red ochre and shell beads, carvings in stone and bone, intensive exploitation of gazelle including evidence for possible communal hunting, feasting and meat storage, and long-distance trade in marine shells extending to the

Mediterranean and Red Seas. Now a desert environment, Kharaneh IV is located in a former wetland that was an attractive location for human settlement. The discovery of hut structures at this hunter-gatherer aggregation site hints at inter-regional interaction, settlement, economic intensification, and symbolic behaviors associated with dwelling, almost 8000 years earlier than previously known.

North America:

LINDSAY BLOCH, then a graduate student at the University of North Carolina, Chapel Hill, North Carolina, was awarded funding in October 2013 to aid research on “Utilitarian Coarse Earthenware Production and Acquisition in the Colonial and Early Federal Chesapeake Region,” supervised by Dr. Anna Sophia Agbe-Davies. This research investigated the importance of locally made ceramics, using elemental analysis to identify the sources of these wares. 400 sherds from 37 historic earthenware production sites across the mid-Atlantic and in Great Britain were analyzed via laser ablation, inductively coupled plasma-mass spectrometry (LA-ICP-MS), and X-ray fluorescence spectrometry (XRF), to establish geologically distinctive reference groups. Then, 184 samples from domestic plantation contexts on nine plantations (ca. 1690-1830) representing varying social status were analyzed and assigned to production origins based on elemental composition. The results demonstrate the diversity of coarse earthenware sources that Chesapeake residents accessed. There are clear temporal shifts in the sources of coarse earthenware, and in particular a steady decrease in imported wares in favor of domestically made products. All plantation households sampled used at least some locally made wares, and no sharp differences were seen among households of different status, suggesting that these everyday wares were available to all, perhaps via plantation provisioning strategies. These results challenge the idea that local products were inferior or low-class. Instead, their omnipresence is evidence for the pragmatic as well as political strengths of local production, from allowing for custom orders and local credit to promoting American self-sufficiency for the nascent revolution.

DR. LUCILLE HARRIS, an independent scholar from Boise, Idaho, was awarded a Hunt Postdoctoral Fellowship in October 2013 to aid research and writing on “Families, Bands, and the Social Construction of Leadership in Complex Hunter-Gatherer Villages on the Northern Plateau.” Archaeological investigations into how and why socioeconomic and sociopolitical inequality emerge in hunting and gathering societies have been one of the most compelling research topics in anthropological archaeology during the last forty years. However, in the last decade there has been growing movement away from historically accepted accounts that emphasize economic drivers and explicitly hierarchical sociopolitical structures to perspectives that envision a multiplicity of complexities, encompassing distributed and parallel power structures. This book contributes to this growing dialogue through an in-depth case study of the ethnology and archaeology of the Northern Interior Plateau of Northwestern North America. The text moves between ethnologic data which describe four different patterns of nonhierarchical political organization that existed among Northern Interior Salish societies in the first half of the 19th century and an examination of the formation and breakup of archaeologically documented aggregated villages in the Mid-Fraser region of British Columbia, ca. 2000-600 cal. BP. Using observed patterning in material correlates associated with the different ethnologically described sociopolitical systems, an argument is constructed for understanding the formation and breakup of the

archaeological village sites as a function of a dialectic tension that existed between family autonomy and band-level political authority.

DR. LOGAN KISTLER, Pennsylvania State University, University Park, Pennsylvania, was awarded funding in October 2013 to aid research on “Investigating Gourd and Squash Domestication and Natural History in the Human Context Using Archaeogenomics.” Gourds and squashes (*Cucurbita spp.*) are a diverse New World group with numerous domesticated lineages that originated beginning approximately 10,000 years ago. The wild precursors of these domestic crops were widespread throughout the Americas, and domesticated forms evolved independently on at least six occasions throughout North, Central, and South America. However, ancient distributions suggest that populations have declined since the onset of domestication. To test hypotheses surrounding the domestication and deep-time natural history of *Cucurbita*, both with and without humans on the landscape, researchers used targeted, high-throughput DNA sequencing to generate a genome-scale dataset from a wide variety of modern, ancient, wild, and domestic *Cucurbita* specimens. Results point to strong evidence for independent domestication in eastern North America, evidence of a previously unknown pathway to domestication in northeastern Mexico, and broad archaeological distributions of important domestic taxa currently unknown in the wild. The grantee argues that *Cucurbita* is adapted for a landscape inhabited by large herbivores, which both dispersed *Cucurbita* seeds and maintained a disturbed habitat favored by *Cucurbita*. Domestication constitutes a symbiotic relationship formed between *Cucurbita* and humans following the extinction of the megafauna: humans created the dispersal and habitat niche for *Cucurbita*, which in turn evolved desirable traits for human use.

ERIC B. McLAY, then a graduate student at University of Victoria, Victoria, Canada, was awarded funding in October 2012 to aid research on “Ancestral Landscapes of the Northwest Coast: Inland Shell Middens, Memory Work and Coast Salish Narratives,” supervised by Dr. Quentin Mackie. This PhD dissertation fieldwork investigated social memory and depositional practices associated with “inland shell middens,” a rare, unexamined and increasingly threatened type of archaeological site on the Northwest Coast. Archaeological survey explored site chronologies, stratigraphies, features and practices associated with the deposition of foods and materials at 30 recorded sites in the Southern Gulf Islands, British Columbia. Ethnographic interviews further drew upon dialogues with descendant Coast Salish communities about understandings of their own settlement history. Archaeological evidence supports the argument that these inland shell deposits may be associated with the “ritualization” of landscape during the Marpole Phase (2550-1500/1000 cal. BP), where past Coast Salish peoples may have engaged in new commemorative performances to connect the living with the ancestral dead, the past and the non-human supernatural world. This interpretation is strengthened by Coast Salish Elders’ perspectives, who emphasized the needs and challenges to “seek privacy” in their past and ongoing spiritual use and relations to the wilderness in the increasingly urban landscape of southwestern British Columbia today.

NATALIE G. MUELLER, then a graduate student at Washington University, St. Louis, Missouri, received a grant in April 2014 to aid research on “A Case Study in Agricultural Practice and Domestication: Knotweed in Eastern North America,” supervised by Dr. Gayle J. Fritz. Erect knotweed (*Polygonum erectum L.*) was cultivated by the indigenous people of eastern North America for over a millennium. It is an annual herbaceous plant that produces edible, starchy fruits (achenes) similar to buckwheat. By c. 800 BP, erect knotweed had been domesticated. Domesticated assemblages of knotweed achenes from sites in Illinois

and Arkansas differ from modern achenes in that they are larger, fruit dimorphism is absent, and their fruit coats are thinner and more permeable. Recovering ancient DNA (aDNA) from domesticated erect knotweed could help explain how agricultural practice led to these changes, but aDNA analysis could not proceed because genetic variation within genus *Polygonum* in eastern North America was poorly understood. The goals of this research were to screen plastid DNA from *P. erectum* and closely related species for phylogeographic markers and to generate whole genome sequence data to develop a reference genome. Plastid genome variation was found to be extremely low and is not suitable for addressing questions of phylogeography or domestication. Assembly of a reference genome is underway, and summary statistics are provided. Preliminary analysis indicates that this resource will provide enough information to design an ancient DNA capture experiment, as proposed.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

JENNIFER L. BAKER, then a graduate student at George Washington University, Washington, DC, received funding in October 2013 to aid research on “NR2C1: A Possible Proximate Mechanism for Brain Enlargement in the Hominin Clade,” supervised by Dr. Bernard Wood. At its core paleoanthropology seeks to explain how the defining characteristics of modern humans evolved. Traditional fossil-based research uses morphology to infer phylogeny, behavior, and life history, but only recently have researchers had the tools to postdict the evolutionary history of DNA and proteins. We can now reconstruct ancestral DNA sequences and generate testable hypotheses about the evolution of genes on specific phylogenetic lineages. Large brains are a hallmark of modern humans and although there has been extensive research exploring the ultimate mechanisms that drove the increase in brain size during human evolution, less is known about the proximate mechanisms at work. Our bioinformatic analyses indicate that a shift in the intensity of selection pressure occurred on the second testicular receptor, which is involved in modulating neurogenesis. We used ancestral gene reconstruction methods to analyze how modifications to the gene may have contributed to the evolution of the large modern human brain. Incorporating the testicular receptor gene of modern humans, the inferred last common ancestor, and the chimpanzee into mouse embryonic stem cells that have had this gene knocked down will enable us to quantitatively analyze the transcriptional and regulatory functions of the receptor. We found that the ancestral gene variant rescues the expression of OCT4, a key pluripotentiality gene. Understanding the proximate mechanisms at critical stages of neural development has the potential to refine our understanding of the ultimate causes of the large brains of modern humans.

TRACI A. BEKELMAN, while a graduate student at the University of Colorado, Boulder, Colorado, was awarded a grant in October 2013 to aid research on “Using the Protein Leverage Hypothesis to Understand Socioeconomic Variation in Diet and Body Size,” supervised by Dr. Darna Dufour. Guided by the Protein Leverage Hypothesis the grantee examined an explanation for the inverse relationship between socioeconomic status (SES) and obesity: limited access to dietary protein among low-SES women leads to consumption of a lower proportion of protein in the diet, which in turn drives higher energy intake and hence obesity. The project examined the prevalence of obesity, diet, the perceived cost and desirability of different sources of protein and shopping habits in 140 women of low-, middle- and high-SES. As expected, high-SES women had the lowest obesity levels. Protein intake (as a proportion of energy intake) was positively associated with SES, and inversely

associated with energy intake. Also as expected, protein intake (in grams) did not vary by SES. These findings are consistent with the Protein Leverage Hypothesis. Contrary to expectations, there was not an inverse relationship between SES and energy intake nor was there a difference in the frequency of desirable protein consumption across SES groups. These findings are inconsistent with the Protein Leverage Hypothesis. In conclusion, obesity is inversely associated with SES in Costa Rican women and protein intake may play a role in this relationship.

SAMANTHA BLATT, Boise State University, Boise, Idaho, received funding in August 2013 to aid engaged activities on “Toward a Collaborative Indigenous Bioarchaeology: Engaging Communities in the Relevance, Shared Knowledge, and Interpretation of Prehistoric North America, Ohio and West Virginia.” The completed engagement project built on a 2011 Wenner-Gren funded dissertation, which examined the appropriateness of utilizing traditional dental aging methods based upon children of European descent to estimate the age of prehistoric Native American children using histological and surface incremental microstructures of dental enamel from three Ohio Valley archaeological collections. The engagement project was designed to extend the barrier of a finely focused research program beyond its initial value to the academic world. This project presented a means of community and educational engagements in science, biological anthropology, and Ohio prehistory through: 1) a workshop with local Native American communities providing panel themes and open forums for discussion of indigenous enthusiasm, concerns, needs, and other issues related to the relationship between Native Americans and the anthropologists who study them; 2) a lecture disseminating the research findings and general discussion of anthropology as a science open to the general public; and 3) a lecture and workshop to present the conclusions of the study and demonstrate histological techniques to aid future research by college and graduate students in anthropology.

ERIC CASTILLO, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in October 2013 to aid research on “The Effects of Variation in Lumbar Curvature of the Lower Back: A New Viscoelastic Model for Interpreting Variation in Hominin Lumbar Lordosis,” supervised by Dr. Daniel Lieberman. The human spine displays several adaptations for bipedalism. One unique feature is lumbar curvature (lordosis), which is thought to be particularly important in our evolution because of its essential role in balancing the upper body. However, there is considerable variation in lordosis among living humans and our fossil ancestors. For example, Neanderthals had much straighter backs than other hominins (including humans today). The purpose of this project is to investigate why variations in lordosis evolved and what function these variations serve. A combination of lab and field experiments were used to examine the hypothesis that lordosis variations affect the spring and damping properties of the spine. In Cambridge, Massachusetts, 30 subjects were recruited to undergo MRIs of their lower backs. Then they participated in experiments to test how their spines behaved under varied loading conditions. Trunk strength and lumbar flexibility were also assessed. Loading experiments were then replicated on rural and urban Kenyan populations who differed markedly in physical activity levels and lifestyles. The main finding of this project is that variations in lordosis are likely driven by tradeoffs between abdominal and back strength as well as lumbar mobility, which in turn affect the spine’s spring and damping properties.

DR. MARGARET CROFOOT, University of California, Davis, California, received funding in August 2013 to aid engaged activities on “Exploring the Jungle in the Backyard, Barro Colorado Island, Panama.” Panamanian kids live, literally, with a jungle in their

backyard, and yet many have never been in a tropical forest or experienced the biodiversity for which their country is famous. Ironically, rural students often have the least opportunity to explore Panama's natural resources because their schools lack the economic means. In 2014-15, with financial support from the Engaged Anthropology Grant and logistical support from the Smithsonian Tropical Research Institute, the grantee was able to sponsor field trips to the Barro Colorado Nature Monument (BCNM), the site of her research, for just over 200 students from nearby communities. On these field trips, students had the opportunity to explore the forest with a scientist guide, learn about the animals and plants they encountered, and visit the Institute labs and talk to researchers about their work. The results of the grantee's earlier Wenner-Gren funded project "Do capuchins punish cheaters?" were shared via two seminars, given as part of the continuing education training for the BCNM guides. These focused on the behavior and ecology of the five species of primates found on BCI, as well as the results of the funded research.

DR. MELISSA EMERY THOMPSON, University of New Mexico, Albuquerque, New Mexico, and DR. EMILY OTALI, Makerere University, Makerere, Uganda, were awarded an International Collaborative Research Grant in October 2012 to aid collaborative research on "The Development of Aggressive Behavior in Wild Chimpanzees." Funds supported a study with the goals of understanding the ontogeny of sex differences in aggression during the juvenile period. More than 2500 hours of official observation were conducted on immature chimpanzees, revealing that, even at very young ages, males used more aggression than females, even though they were not exposed to more aggression. However, when individual juveniles were exposed to aggression, they were more likely to use aggression in their play on the same day. Male chimpanzees were more interested in play and played for longer than females. Though females exhibited more nurturing styles of play, they still were more likely to play with males than with females. The data collection from this project is being continued and extended by a PhD student and has also provided critical data to initiate a larger federally funded project on chimpanzee development. Funds provided for travel to the US by the Ugandan co-PI, providing professional networking opportunities and hands-on training in database and statistical analysis. Funds also supported a training workshop for Ugandan students who are not otherwise trained in anthropology.

DR. LARS FEHREN-SCHMITZ, University of California, Santa Cruz, California, was awarded funding in April 2014 to aid research on "The Population History of Western South America: Palaeogenomic Insights from Early Pre-Columbian Populations." While the cultural history of the pre-Columbian Central Andes is well documented through decades of archaeological research it is largely unknown to what extent it was accompanied by population dynamic processes and demographic change. This research project aimed to increase understanding of the role of these factors by granting novel insights into the early human population history of the Central Andes through the application of innovative paleogenetic tools. During the funded research period genome-wide data and complete mitochondrial genomes of a large number of individuals were obtained. Applying statistical modelling approaches the timing of the initial peopling of the Americas was redefined to around 16,000 BP followed by a rapid spread throughout the continents. For South America results find that populations established geographically early after the initial arrival and only limited migration happened between broader geographic areas subsequently. While all Central Andean populations derive from one common ancestral population there is evidence for internal migrations and population shifts in the region coincident with major episodes of cultural change. Furthermore, the study finds that the European Contact inflicted a massive population decline especially in strongly populated regions of the Americas.

CHRISTINA LAIZ FOJAS, then a graduate student at University of Tennessee, Knoxville, Tennessee, was awarded a grant in October 2013 to aid research on “Modeling Prehistoric Health in Middle Tennessee: Mississippian Populations on the Threshold of Depopulation,” supervised by Dr. Dawnie Wolfe Steadman. This research explores differences in mortality and survivorship resulting from factors associated with the abandonment of the Middle Cumberland Region (MCR) of Tennessee during the Mississippian period (ca. 1000-1450 AD). The demographic profile of the MCR was reconstructed using a Bayesian maximum likelihood method. Rather than recount the prevalence of disease conditions, this project used MCR skeletal data to understand the biological, social, and ecological processes that put some individuals in the community at a greater risk of death than others. To this end, biological signals of childhood physiological stress and poor dental health, skeletal evidence of interpersonal violence, and markers of climate change as proxies for crop failure were analyzed as health co-variables in a series of hazards models. Preliminary analyses support epidemiological research showing that sex-specific processes play critical roles in regulating stress responsiveness and disease expression. Reduced survivorship during the reproductive years, particularly evident among females of child-bearing age, demonstrates the process of selective mortality. The risk of dying is disproportionately distributed across time and space. Ongoing analysis will incorporate sociopolitical and ecological factors to provide a holistic perspective of a community on the precipice of population decline.

MARLEN M. FROEHLICH, then a graduate student at Max Planck Institute, Seewiesen, Germany, was awarded funding in October 2013 to aid research on “The Development of Gestural Signaling in Wild Chimpanzees (*Pan troglodytes schweinfurthii*),” supervised by Dr. Simone Pika. By comparing gestural communication and social development between two communities and subspecies of wild chimpanzees (Taï South, Taï National Park, Côte d’Ivoire, and Kanyawara, Kibale National Park, Uganda), the grantee aimed to increase the understanding of the cognitive complexity underlying gestural signalling in great apes. The grant was utilized to fund the final three-month field season at Kanyawara, as well as the subsequent data coding and analyses. During 320 hours of observation, a total of 972 interactions in the targeted social contexts and 1404 infant scans were recorded. This dataset enabled comparisons with datasets collected previously at Taï and Kanyawara. Analyses revealed low gestural concordance rates and a developmental shift from tactile to visual acts in chimpanzee mother-infant communication, which supports the hypothesis that gestural production in great apes is due to learning mechanisms. Moreover, the study included comparable datasets from two different bonobo (*Pan paniscus*) communities (LuiKotale and Wamba, DRC) in its analyses, which enabled within-and between-species comparisons of gestural communication and social ontogeny.

IAN D. GEORGE, then a graduate student at University of Missouri, Columbia, Missouri, was awarded a grant in October 2013 to aid research on “Mapping the Cerebrocerebellar Language Network and its Role in Human Neuroevolution,” supervised by Dr. Kristina Aldridge. Language is arguably the key factor that has influenced the evolution of the human brain. Previous research on endocasts, our only direct evidence of the brains of human ancestors, has revealed a disproportionate increase in size of the cerebellum relative to the cerebrum. Recent neurological findings indicate that the cerebellum plays a role in modulating language through neural connections to the cerebrum. Our research has mapped the connectivity among the cerebellum and language areas in the cerebrum through a specialized form of magnetic resonance imaging (MRI), diffusion tensor imaging (DTI), and verified that the cerebellum is a key component of the language network in the human brain.

When compared with behavioral measures of language we found significant correlations between connectivity in the language-specific cerebrocerebellar network (LSCN) and language production. This research provides critical data on how much can be known about language from the study of fossil brain endocasts by testing the assumption that brain structure, specifically in the LSCN, correlates with language ability. We are now able to test the hypothesis that these same suites of features are reliably reproduced on endocasts. This evidence is essential for making predictions about the behavior of fossil hominin ancestors from endocast data.

KIRSTY E. GRAHAM, then a graduate student at University of St. Andrews, St. Andrews, United Kingdom, was awarded a grant in October 2014 to aid research on “Gestural Communication of Wild Bonobos (*Pan paniscus*),” supervised by Dr. Richard W. Byrne. Given humans’ propensity for accompanying speech with gestures, gestural communication is intrinsic to language. Indeed, great apes, our closest living relatives, employ large repertoires of flexible and intentionally produced gestures. The grantee conducted the first comprehensive study on the complete gestural repertoire of wild bonobos, aimed at discovering the repertoire, determining the meaning of gesture types, and comparing the repertoire to that of wild chimpanzees. Research was conducted over a six-month field period at Wamba research site in the Democratic Republic of Congo (DRC). By recording and coding video footage of gestural communication, it was found that wild bonobos use 57 gesture types, compared to 66 for a comparable study on wild chimpanzees. Eighty-nine percent of the bonobo repertoire was shared with chimpanzees. This considerable overlap points towards a biological repertoire shared by both *Pan* species. In the next stage, the grantee will analyze and determine the meaning of each gesture type to explore whether bonobos and chimpanzees are using the same gesture types for the same purposes. With these new insights on the intentional production of a biological gestural repertoire, future research must now consider how gestural communication fits into the evolution of human language, a richly intentional, acquired verbal repertoire.

MORGAN K. HOKE, then a graduate student at Northwestern University, Evanston, Illinois, was awarded funding in April 2014 to aid research on “Changing Economic Activity, Infant Feeding, and Early Growth among the Quechua of Nuñoa, Peru,” supervised by Dr. William Leonard. This project examines the major influences on infant feeding practices, nutrition, and early growth and health in the south-central highlands of Nuñoa, Peru. In particular, this research explores the way that ongoing economic changes in the area—including the development of a new dairying industry—affect how and what caretakers choose to feed infants. Two local women were trained and hired as research assistants to aid in administration of surveys and translation. Recruitment took place in July 2014, and 150 participants were recruited to the study, of which 143 completed the initial survey, 127 completed the survey with measurements, and 104 participants completed both rounds of the survey and health assessments. The first round of surveys and health assessments took place between July and September 2014. Interviews were conducted between September 2014 and January 2015 with mothers as well as health center staff and officials administering programs intended to improve early nutrition and health. Interviews revealed a number of significant insights that helped make sense of findings from the first survey and which allowed for modifications to the second round survey. The follow-up survey and health assessment occurred in February and March 2015. Data entry and interview transcription took place in May and June 2015.

KELLY HOUCK, then a graduate student at University of North Carolina, Chapel Hill, North Carolina, was awarded funding in April 2014 to aid research on “A New Dual Burden Life History Theory Application Exploring Childhood Gut Immune Function and Overnutrition,” supervised by Dr. Amanda Thompson. The emerging field of gut microbiota contributes to anthropological concerns by providing a new pathway to examine the effects of pathogenic, nutritional, and social environments on human physiology and consequently human variation. The bacterial components and metabolites of gut microbial communities are vital factors in the regulation of the immune system and in providing energy processing. This project develops and tests a new application of childhood life history theory tradeoffs in maintenance and growth for the dual burden environment through a focus on gut immune function. This framework incorporates the increased energetic cost of both dietary- and pathogenic-induced immune activation and models the influence of gut immune function on diverting resources from linear bone growth towards adiposity. Children were sampled from San Cristobal Island, Galapagos, and detailed survey data was collected on their diet, symptom history, sociodemographics and household sanitation, along with anthropometric assessments, household water quality tests, and blood spot and fecal analyses of gut immune function biomarkers. Data will be used to test for the relationship between overnutrition and infection on gut immune activation and to determine the cost of pathogenic and dietary immune activation on tradeoffs in adiposity and linear growth.

DR. MICHAELA HOWELLS, University of North Carolina, Wilmington, North Carolina, received funding in March 2015 to aid engaged activities on “Promoting Dialog between Health Care Providers and Pregnant Women on American Samoa.” There is a lack of culturally salient, bilingual health education materials in American Samoa. The available education materials are mostly written in English and featured white people, a minority on island. According to the resident health care professionals, these materials failed to reflect Samoan culture and thus missed an important opportunity to educate women. As a result, the grantee launched a collaborative project between the women’s health professionals in American Samoan Department of Health (DOH), Women Infant Child (WIC), and LBJ Tropical Medical Center (LBJ)—the island’s only hospital. Together five educational posters were developed that focused on women’s reproductive healthcare themes: prenatal care, high risk pregnancies, nutrition and exercise during pregnancy, birth control options, and breast feeding. After gaining their permission, the grantee took photos of pregnant Samoan women, Samoan babies, health care professionals, clinics, food, and community exercise and combined these with culturally appropriate colors and designs. Each draft was reviewed by the women’s health care team, and these posters were printed and disseminated to the island’s clinics. The creation of culturally relevant, long lasting, health care materials helps reinforce the connection between the prenatal care needs of Samoan women and the medical community that serves them.

CALEY JOHNSON, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded funding April 2014 to aid research on “Baboon Diet in the Forest and Savanna: An Intraspecific Comparison of Nutritional Goals,” supervised by Dr. Jessica Rothman. During the Plio-Pleistocene, early hominins fed in increasingly open habitats and their diets diversified, including woody/herbaceous and grass-derived foods. Foraging in this new environment is linked with a suite of changes since our last common ancestor with apes, including bipedalism and encephalization. From our savannah origins, it is hypothesized that humans have little evolutionary experience with high-fat and sugary foods. Therefore, modern humans tend to overconsume energy and maintain protein intake, contributing to an obesity crisis. The objective of this study was to

model how habitat shapes nutrient priorities in an omnivorous primate, the baboon, which like humans is known for its ecological and dietary flexibility. Feeding observations and collection of food and feces were utilized to assess the nutritional consequences of diet changes during hominin evolution. Numerous studies of stable carbon isotope reconstruction assume that in a forested landscape, individuals did not access and consume grass-derived foods. This study found that rainforest-dwelling baboons in Uganda consume significant amounts of grassy piths. However, that stable carbon isotopes of baboon excreta masks the presence of grass-derived foods. These new results from a forest-dwelling omnivorous primate advise a more nuanced consideration of carbon stable isotope analyses regarding hominin habitat and diet reconstruction.

JIEUN KIM, then a graduate student at University of Tennessee, Knoxville, Tennessee, was awarded funding in April 2014 to aid research on “Understanding a Threshold of Population-Specificity Using the Transition Analysis Aging Method for Asian Skeletal Samples,” supervised by Dr. Dawnie Wolfe Steadman. This project sought to systematically evaluate population-specificity in aging processes at the continental and sub-continental levels by applying Transition Analysis (TA)—a more statistically robust and objective method than conventional aging methods—to adult skeletal samples representing part of East and Southeast Asia. The end goal of this project was to refine TA, so that it can be utilized in geographically and temporally diverse populations with increased accuracy and reliability. The results of the preliminary analysis suggest that TA yields promising age estimates for Asian populations as a whole, and yet additional improvement to increase the method’s precision is warranted. When complete analysis is conducted for this project, the project seeks to help resolve current difficulties with age estimation of skeletal evidence, and provide an in-depth understanding of population variation as it relates to skeletal aging processes.

MELISSA LIEBERT, then a graduate student at University of Oregon, Eugene, Oregon, received a grant in October 2013 to aid research on “Psychosocial Stress and Culture Change among Indigenous Amazonian Shuar: Integrating Developmental, Biological, and Cognitive Perspectives,” supervised by Dr. Lawrence S. Sugiyama . Studies among indigenous populations suggest that psychosocial stress is an important pathway through which sociocultural changes associated with market integration (MI) shape human biology; however, few studies have examined how MI influences children’s perceptions of the shifting cultural milieu and how these experiences become biologically embodied to impact stress and health. To address these issues, this project integrated methods from biological and cognitive anthropology to elucidate how MI affects the psychosocial stress response of indigenous Shuar children from Amazonian Ecuador. This study examined these relationships among 195 children experiencing varying degrees of MI by measuring two biomarker indices of stress (diurnal cortisol profiles and allostatic load [including measures of cortisol, Epstein-Barr virus antibodies, C-reactive protein, and growth]), cultural models of lifestyle success, and lifestyle data indicative of MI exposure. Findings suggest that children living in households with more modern features and consumer-based goods display higher cortisol levels upon waking. Moreover, children residing in more market-integrated communities maintain beliefs, behaviors, and item ownership that more closely align with the regional model of lifestyle success, potentially due to increased access to specific resources. This project illuminates how MI influences children’s experiences of culture change and, in turn, their stress and health.

DR. ZARIN P. MACHANDA, Harvard University, Cambridge, Massachusetts, was awarded a Hunt Postdoctoral Fellowship to aid research and writing on “The Evolution of Male-Female Relationships from Chimpanzees to Humans.” Studying wild chimpanzees, our closest living relative, is essential to understanding human evolution. This research focuses on investigating the pattern and function of social relationships among wild chimpanzees. Compared to humans, wild chimpanzees were found to have weak patterns of affiliation between males and females, compared to the strong bonds found between male-male dyads. However, like chimpanzees, the patterns of interaction between chimpanzees are complicated and patterned by both selfish and cooperative interests. For example, males manipulated their grooming behavior to obtain the selfish benefit of continuing a grooming bout but vocalized together to maintain affiliative relationships. Affiliative bonds patterned other aspects of social behavior as well. Chimpanzees were found to produce attention-getting food grunts and alarm calls more frequently to “friends” compared to “non-friends.” Overall this research suggests that social bonds among chimpanzees are nuanced, flexible and play an important role in the lives of chimpanzees. Other research investigated morphological and behavioral development among subadult chimpanzees, focusing on the integration of dental development with behavioral and life history patterns.

MARISA MACIAS, then a graduate student at Duke University, Durham, North Carolina, was awarded funding in April 2013 to aid research on “Functional Integration of the Hominin Forelimb,” supervised by Dr. Steven E. Churchill. Over the last six million years of hominin evolution, humans transitioned from a tree-dwelling arboreal lifestyle to a bipedal, terrestrial one. As such, the forelimb transformed from a climbing and suspensory apparatus to a tool-making and tool-using one. The exact nature and timing of this transition, however, remains unclear. *Australopithecus* predates the genus *Homo* by at least two million years; whether suspensory and climbing behavior were also important remains unclear due to conflicting interpretations of the biomechanical and behavioral significance of isolated aspects of forelimb anatomy. This study evaluates the degree to which *Australopithecus* had a forelimb organized for climbing and suspension, and evaluates the role of arboreal locomotion during the transition to bipedalism. Overall, *Australopithecus* is most functionally similar to living chimpanzees. Simulations and modeling revealed that *Au. sediba* has chimpanzee-like moment arms at the shoulder. Further, *Au. sediba* and *Au. afarensis* both have chimpanzee-like elbow joint shape, and particularly joint congruency. These lines of evidence suggest that *Australopithecus* may have behaved more like modern chimpanzees than modern humans, despite important changes to the lower limb. This supports the hypothesis that arboreal locomotion continued to be an important part of the *Australopithecus* repertoire even with the advent of bipedalism.

DR. EMMA N. MBUA, Mount Kenya University, Thika, Kenya, was awarded funding in October 2014 to aid research on “Further Excavations at Kandis Fossil Site: A Pliocene Site on Highlands of Kenya.” Kandis Fossil Site (KFS) is located on margins of the eastern shoulder of the Gregory Rift on the outskirts of Nairobi (01.391 S, 36.724 E, altitude 1746 m). The surrounding area is a 1700-1800 m high plateau, that rises to the ~2450 m Ngong Hills west of the site. The site is named after a small seasonal river known as Kantis (a fast flowing river in Maasai language), which drains the area and flows into the Mbagathi River, finally joining the Athi River. The objectives of the November 2014 field research were firstly to extend the excavation area with aims to recover additional fossils with major focus on hominin remains and to carry out taphonomic studies to understand the circumstances of bone accumulation and test for early hominin cutmarks. A total number of 200 fossils were recovered. Notable among these was a hominin baby canine, which possibly is associated

with the earlier collection of juvenile fossils. Secondly, a large hippo skeleton was excavated comprising close to 90 percent of the skeleton. Preliminary tapho studies indicate KFS represents an attritional streamside carnivore accumulation (or carnivore hotspot).

CARA R. MONROE, then a graduate student at University of California, Santa Barbara, California, was awarded funding in April 2012 to aid research on "Ancient Human DNA Analysis from CA-SCL-38 Burials: Correlating Biological Relationships, Mortuary Behavior, and Social Inequality," supervised by Dr. Michael Jochim. The Late Period (900 BP-250 BP) in the San Francisco Bay area witnessed shifts in settlement patterns that included mortuary treatment distinct from earlier periods. This change in mortuary pattern is interpreted either as a reduction in social inequality, a shift toward corporate group identity based on kinship, or an emergence of a lesser number of differentiated elites with control over high status resources. Mitochondrial DNA (mtDNA) data was collected from 204 individuals from SCL-38 (Yukisma) cemetery to test for a relationship between direct maternal kinship, grave goods, and mortuary wealth, and thus, inferred social inequality. These data were additionally used at the inter-site level to explore the hypothesized spread of Penutian populations. Results indicate that maternal relatedness is not correlated to the spatial distribution of burials. Additionally, no associations are noted between particular mtDNA haplotypes and burials with high grave wealth. Across the landscape, mtDNA lineages are identified that correspond with the hypothesized influx of Proto-Utian (Penutian) speakers into the San Francisco Bay area approximately 2500-3000 years ago. Additional haplotypes are also identified that are probably older than 7000 BP in the region, most likely representing maternal lineages originally belonging to ancestral Hokan speakers.

DR. MARYJANE MOSHER, Western Washington University, Bellingham, Washington, received funding in April 2015 to aid research on "DNA Methylation as an Epigenetic Archive of Population Nutritional History." DNA methylation, an epigenetic mechanism, provides a method through which the transmission of environmental cues modify gene expression. Accomplished without altering DNA sequences, this implies a rapid, intermediate level of human adaptation, while maintaining genome integrity. Patterns of DNA methylation are heritable, yet much phenotypic significance of their variation remains unclear. Patterns are potentially modifiable or reversible due to high dependency upon nutrition donating methyl molecules, energy, and coenzymes to support the process. Genes influencing metabolism are believed to be subject to a nutritional programming. This research examines DNA methylation on the non-imprinted regulator of energy homeostasis leptin (LEP) and its significance with energy storage and lipid metabolism in two diverse populations: Siberian Buryat and Kansas Mennonite. Seven CpG sites across the LEP core promoter were pyrosequenced for methylation density and correlated with measures of serum leptin, lipoproteins, APOE and anthropometrics. Linear mixed-effect models were applied to identify relationships between differential methylation density and the phenotypes, accounting for sex, age, smoking, diet, and batch. Patterns of CpG-by-phenotype significance differed between ethnicities, with APOE genotypes in females only, and inversely in females. Patterns in Buryat females replicated documented relationships between body mass and lipid profiles. Further analyses are progressing.

JASON A. NADELL, then a graduate student at Durham University, Durham, United Kingdom, received funding in April 2015 to aid research on "Skeletal Development with Reference to Ontogeny and Plasticity: A Cross-Sectional Study of Primate Limbs," supervised by Dr. Kristin F. Kovarovic. How skeletons achieve their adult form is ascribed to two primary mechanisms: genetic development and plastic adaptation. Here we consider

the influence of behavior and growth on primate long bone morphology in tandem. The sample includes skeletal specimens from *Pan* (48), *Gorilla* (46), *Pongo* (41), *Hylobates* (45) and *Macaca* (53). Because bone apposition is more active during adolescence, structure was assessed across infancy, juvenility, and adulthood. Three-dimensional models of the humerus, ulna, femur, and tibia were generated using a NextEngine laser scanner and combined with metric measurements. The models were sectioned to produce two-dimensional images at the mid-proximal (70% length), mid-distal (30%) and midshaft sections of each diaphysis. Geometric properties indicative of shape and rigidity were calculated to compare structure along the limbs and across development among the taxa. The cross-sectional dimensions of the infant sub-sample suggest that rigidity is relatively high in relation to body size. As primates mature and locomotor competence improves, bone length increases compared to robusticity, which may aid in agility and energy expenditure during adulthood. Analyses also reveal that bone dimensions scale with negative allometry, though trajectory varies by element. Future research and interspecific comparisons will grant new insights into human and non-human skeletal development.

DR. BRIGITTE PAKENDORF, CNRS, Lyon, France, was awarded funding in March 2015 to aid engaged activities on “Giving Them Their Genetic History: Returning the Results of Molecular Anthropological Studies to Southern Africa,” 2015, Botswana and Namibia. Wenner-Gren funds allowed the grantee to travel through Botswana and Namibia in July and August 2015. The goal of this trip was to disseminate the results of a large-scale project on the genetic history of the peoples of southern Africa among the communities who had participated. The project tried to visit as many communities from different ethnolinguistic groups as possible to explain to each of them what was found out about their history. Overall, the effort was able to give personal explanations in 28 communities as well as leaving written reports in a further ten villages visited but where personal meetings were not possible. In addition, four lectures about research results were presented to audiences of various backgrounds at academic institutions and a scientific society in Johannesburg, Gaborone, and Windhoek, as well as a TV interview in Gaborone and a radio interview in Windhoek. In this way researchers directly shared results with approximately 1000 people and hopefully reached many more via the press interviews.

DR. HERMAN PONTZER, City University of New York, Hunter College, New York, New York, received a grant in April 2013 to aid research on “Energy Expenditure and Life History among Hominoids.” All of life’s essential tasks—growth, reproduction, maintenance and repair—require energy. Humans and our closest relatives, the great apes, differ markedly in brain size, diets, and patterns of growth, reproduction, and aging, yet we know very little about how these evolved strategies are reflected in metabolic differences among species. This study measured total energy expenditure, TEE (kilocalories/day) in chimpanzees, bonobos, gorillas, and orangutans, and compared these data to existing measures of human TEE. Measurements were taken at several AZA accredited zoos around the US, using the doubly labeled water method, considered the gold-standard for measuring energy expenditure in free-living subjects. In analyses controlling for body size, results showed clear metabolic differences among humans and other apes, with humans having the highest TEE, followed by chimpanzees and bonobos, then gorillas, then orangutans. Humans also had higher body fat percentages and lower daily water needs than any of the great apes. These findings indicate that humans have evolved an accelerated metabolic rate and greater TEE to accommodate their larger brains and faster reproduction. Data on activity levels, body composition, and daily energy needs were shared with participating zoos to promote health and well-being of apes in their care.

DR. JILL PRUETZ, Iowa State University, Ames, Iowa, received funding in August 2012 to aid engaged activities on “Engaging the Primatological Community in Senegal, West Africa.” After receiving Wenner-Gren funding to study the sharing patterns exhibited by savanna-dwelling chimpanzees (*Pan troglodytes verus*) at Fongoli, Senegal, the grantee was awarded an Engaged Anthropology Grant to share results with interested parties in this country. In 2013, at the first of two proposed meetings, over 40 participants, representing other researchers, NGOs, local government, mining corporations, Senegalese National Parks, Universite Cheikh Anta Diop (Dakar), and the Senegalese Forestry Department met in Kedougou for a successful informational meeting. A second, informal, meeting occurred in February 2015, at which time a workshop geared specifically to conserving chimpanzees was planned. One participant of these meetings, the African Wildlife Foundation, will help finance the workshop and was instrumental in bringing GRASP (Great Apes Survival Partnership) to the table, which will also help finance this event. A relatively small investment from granting organizations can have a significant impact on collaboration between field researchers and local stakeholders at various levels and, ultimately, on the nature of scientific research in host countries.

DR. ERIN P. RILEY, San Diego State University, San Diego, California, was awarded a grant in April 2014 to aid research on “Becoming Together: Combining Ethnology and Ethnography to Explore the Human-Macaque Interface during the Process of Habituation.” This research used a hybrid methodology, integrating ethnology and ethnography, to examine the habituation of Sulawesi moor macaques (*Macaca maura*) as both a scientific and intersubjective process. Habituation—defined as when wild animals accept a human observer as a neutral element of their environment—has long been considered a critical first step for primatological fieldwork, but has received little empirical attention. Progress in habituating a group of wild moor macaques was assessed from two perspectives: the observed behavioral changes in moor macaques and human participants that occur during habituation, and researcher and local field assistant perceptions of habituation progress. Preliminary analysis reveals that objective measures of habituation “success” (e.g., decreased fleeing) do not necessarily match up with subjective impressions. Moreover, local field assistants and researchers differed in how they interacted with the macaques, with the latter being more detached particularly during “data collection” periods. This project demonstrates how, in the context of field research, human-animal relationships can reflect both engagement and detachment in ways that align with but also transcend existing dualisms (e.g., Western/non-Western, scientist/non-scientist). It also offers new insights on the methodological practice of habituation for future primatological research, particularly in light of increasing anthropogenic impacts on primate habitats.

TARA C. ROBINS, then a graduate student at University of Oregon, Eugene, Oregon, was awarded funding in April 2012 to aid research on “Social Change, Parasite Exposure, and Autoimmunity among Shuar Forager-Horticulturalists of Amazonia: An Evolutionary Medicine Approach,” supervised by Dr. J. Josh Snodgrass. The Hygiene Hypothesis and the Disappearing Microbiota Hypothesis posit that decreases in parasite and bacterial exposure in developed nations are responsible for immune dysregulation associated with the development of allergies and autoimmune disorders. These hypotheses explore the co-evolutionary relationship between humans and pathogens that led to the development of the human immune system. While these hypotheses have been tested in clinical and laboratory settings in developed nations, very few studies have tried to capture these relationships among populations undergoing the transition from traditional to more market-based

lifestyles. This study tests these hypotheses among the Shuar forager-horticulturalists of Amazonian Ecuador who are undergoing rapid (though varied) social and economic changes associated with increased market participation. Using stool samples to assess parasite and microbial diversity, blood spot markers of immune dysregulation, and interviews to evaluate level of market integration, this study documents a decrease in parasite exposure with market participation/increased hygiene and a related increase in inflammatory marker C-reactive protein. Findings suggest that parasites, specifically intestinal parasitic worms may provide immune stimulation necessary to decrease inflammation, suggesting that the altered intestinal microflora in developed nations may be, in part, responsible for the development of allergy and autoimmunity.

DR. TANYA SMITH, Harvard University, Cambridge, Massachusetts, was awarded a Hunt Postdoctoral Fellowship in April 2013 to aid research and writing on “The Evolution of Human Life History.” For over 150 years, scientists have puzzled over remains of our fossil ancestors, classifying them in varying degrees of “human-like” or “ape-like.” Teeth are common in fossil assemblages, and they preserve precise records of daily growth and age at death for millions of years. Importantly, tooth formation is commonly used to reconstruct the scheduling of growth and development (life history) in fossils. This project has documented tooth eruption and life history in wild chimpanzees, assessed the evolution of human development through a cutting-edge study of early hominin juveniles, provided new evidence about developmental disruptions in teeth and their relationship to health and weaning, and has tested the relationship between first molar eruption and life history while controlling for evolutionary relationships. Several articles have been published, including a review that integrates these findings and articulates a vision for the future of hominin life history reconstruction, and others are currently in press or under review. These results have called into question the commonly invoked association between tooth eruption and weaning age within our closest living relative, and have provided the most comprehensive developmental assessment of hominins predating Neanderthals, facilitating insight into the evolution of unique modern human attributes such as long childhoods.

LINGUISTICS

RACHEL FLAMENBAUM, then a graduate student at University of California, Los Angeles, California, was awarded a grant in April 2013 to aid research on “Language and Technological Transformation in the ‘New Ghana’,” supervised by Dr. Elinor Ochs. Fueled by oil prospects and global economic instability, Ghana is attracting a growing number of “returnees” and convincing upwardly mobile youth to mine burgeoning tech entrepreneurial opportunities at home rather than seek employment abroad—the reversal of a decades-old trend. Known as “The New Ghana,” these rapid transformations have recalibrated ideologies and practices surrounding what it means to be “genuinely Ghanaian” while introducing new challenges for participation in national development. This multi-sited ethnographic research among Ghana’s digital elite and non-elite aspirants examines the innovative and historical forms of communicative competence that regulate access to new economic developments and define one’s status as an authentic Ghanaian. It focuses especially on students’ socialization into digital literacies and related registers in elite university and marginalized public school ICT (Information and Communications Technology) classrooms. The research traces strategic practices of translation leveraged by privileged students to situate themselves as mobile, cosmopolitan actors in alternative digital spheres free of Ghana’s rigid age-graded hierarchies, but which ultimately re-inscribe class boundaries. In light of elite

rhetoric around the sweeping potential of tech for development, the research also documents public school teachers' emphasis on deference and formality in teaching digital literacies through established rote methods, which results in tech taught by rote rather than transformation.

COLIN HALVERSON, then a graduate student at University of Chicago, Chicago, Illinois, was awarded a grant in April 2014 to aid research on "Asymmetrical Meaning in Patient-Provider Interaction," supervised by Dr. Michael Silverstein. Over the course of a year, the recipient's dissertation fieldwork was conducted at the Mayo Clinic in Rochester, Minnesota, which focused on the difficulties of communicating complex information to individuals with differing knowledge bases. Specifically, the grantee worked in a genomics clinic and investigated the transfer and transformation of knowledge gained from next-generation sequencing as it passed between a variety of actors: scientists, clinicians, patients, and educators, among others. The project sought to study the emergent linguistic registers used by professionals in order to communicate in "technical pidgins," as well as the highly dynamic linguistic practices used between clinician and patient. Moreover, the grantee worked with professional writers as they produced for patient readership pamphlets concerning issues of healthcare in the genomics clinic. The research was particularly interested in the fluid dynamics of power and authority that both allowed and disallowed the smooth communication of information. The resulting dissertation will relate these topics specifically to the ethics of obtaining informed consent and the institutional divide between clinical and research knowledge.

ERIK L. LEVIN, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in October 2012 to aid research on "Knowledge Practices, Authority, and Uses of Grammaticized Epistemology amongst the Rio Inuya Amawaka," supervised by Dr. Michael Silverstein. In collaboration with the fifty Amawaka speakers of San Juan de Inuya, Peru, this research examines the dialectics between knowledge practices in social context, and cultural uses of grammaticized epistemology in language. Members of this indigenous western Amazonian community serendipitously juxtapose: 1) a socially reified system of emergent productions, discourses, ideologies, and uses of knowledge; and 2) the Amawaka language, whose arbitrary and independently motivated morphosyntactic features require speakers to index metapragmatic epistemological commentaries about information that they disperse in speech acts. Thus, whether the Amawaka engage in epistemological or linguistic practices, they often overtly index either practice of the pair in performing the other. Speakers of Amawaka creatively use their language's grammatically mandatory evidential inflections not only to presuppose, but also to entail that knowledge to which they refer is or is not to be established as fact, to various degrees, within their community. Likewise, in contexts of a specifically Amawaka, praxis-centered perspectivist cosmology, speakers employ non-canonical uses of their language's split ergative system to entail high degrees of animacy upon non-human knowledge providers. At stake are issues concerning socially situated productions, discourses, and uses of knowledge, and cultural semiotics of language use in context.

NICHOLAS LIMERICK, University of Pennsylvania, Philadelphia, Pennsylvania, was awarded an Engaged Anthropology grant in March 2015 to aid engaged activities in "Workshops on Multicultural Recognition and Quechua Language Use in Intercultural Bilingual Education in Ecuador." In one of the public schools where he conducted research, the grant allowed for the piloting of a Quichua education program that would promote speaking in distinct registers of Quichua in the same classroom by students. In collaboration

with the directors of the school, the grant was also used to carry out a series of workshops with teachers. The workshops used the results of his dissertation to help teachers better address linguistic diversity among parents and students.

DR. SONYA E. PRITZKER, University of California, Los Angeles, California, was awarded a grant in April 2014 to aid research on “The Language of Personal Experience in China: Examining New Forms of Self-Oriented Chinese Medicine.” This project was a multi-sited ethnographic study examining the emergence of a new language of personal experience in China, specifically in the context of innovative forms of “self-oriented Chinese Medicine” or “integrative psychologically oriented Chinese medicine” (IPOCM). Data, including observation, interviews, and audio/video recording of doctor-patient interaction, were collected in Beijing at two major clinical field sites where IPOCM is practiced. Findings from this study suggest that the language of personal experience in contemporary China, along with the development of IPOCM, is truly a co-constructed product of interaction. Findings also demonstrate that the translation of western psychological material in IPOCM and China more broadly can be understood as an instance of “living translation,” in which specific encounters serve as micro-ethnographic instances in which the meaning of specific terms are made and remade in an ongoing stream of embodied interactions that are themselves mediated by various ideologies of language and personhood. Preliminary analysis thus suggests that shifting combinations of familiar and strange semiotic registers, which include both linguistic and non-linguistic features, restructure the theories and practices of CM, as well as the subjective experience of participants, in an ongoing stream of interaction.

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

SOCIAL/CULTURAL ANTHROPOLOGY

Africa:

BROOKE BOCAST, University of Maryland, College Park, Maryland, received funding in September 2014 to aid engaged activities on “Understanding Transnational Sex on Campus: A Multi-Sectoral Workshop at Makerere University, Uganda.” With the support of an Engaged Anthropology Grant, the grantee collaborated with a colleague, Dr. Christian Kakuba, to produce a workshop titled, “Inequalities in Education: A Multi-disciplinary Perspective,” at the Centre for Population and Applied Statistics at Makerere University in Kampala, Uganda. This workshop provided a forum for dissemination and discussion of ethnographic and demographic research relating to university students’ sexual health and educational inequalities writ large. Attendees included Makerere students and alumni, university administrators, policy-makers, civil society actors, education professionals, and public health practitioners. Dr. Kakuba presented recent analysis of demographic factors that influence primary and secondary school attendance and the grantee presented qualitative data on gendered health disparities among university students, in relation to HIV and cross-generational sex. In addition to paper presentations, break-out groups were conducted over lunch and facilitated discussions that tacked back and forth between students’ everyday experiences, national trends, and implications for policy and practice. This workshop provided a forum for cross-sectorial conversations and facilitated connections that may lead to improved services for students at all levels of Uganda’s education system.

DR. ELIZABETH C. COOPER, Simon Fraser University, Vancouver, Canada, was awarded a grant in April 2012 to aid research on “Next Generational Responses to the ‘Orphan Crisis:’ Social Reproduction in Western Kenya.” Funding supported research on a study that investigated how young women and men of a generational cohort that experienced wide-scale orphaning (mainly due to HIV/AIDS) during their childhoods in western Kenya now perceive and practice their roles as adults and parents. Involving five months of fieldwork, and building on previous ethnographic research in the same region (2007-9, 2012), this study provides insights that challenge assumptions that wide-scale orphaning has caused social rupture and disintegration resulting in “crisis as context,” with people acting in a state of radical uncertainty through improvisation. Instead, the study findings demonstrate how orphanhood as a sign of individuals’ social vulnerability is implicated in the reinforcement of existing norms and institutions, and their contributions to social reproduction. The ethnographic material and analysis focuses on the remarkable efforts made by people, and especially by orphaned young women, to realize social reproduction rather than to be unaffected by pre-existing social customs and norms.

ZEBULON DINGLEY, then a graduate student at University of Chicago, Chicago, Illinois, received funding in October 2012 to aid research on “Of Bond and Boundary: Kinship, Ethnicity, and the Occult on the South Coast of Kenya,” supervised by Dr. Jean Comaroff. This project focuses on the efforts of southern coastal Kenyans to address an anxiety about their epistemic access to the thoughts, feelings, and intentions of others. The signs through which these ought to be legible are believed to be fundamentally unreliable, as are those through which the meaning of events in the natural world is read. Maternity is believed to be an exception to this rule, and this ideology anchors the system of matrilineal descent within which social distance and proximity (and with it, threat) is reckoned. The constant interpretive labor involved in navigating such an uncanny world entails, as its counterpart, the careful attempt to manage the interpretations of others and to limit their knowledge of

one's own thoughts, feelings, and intentions. This manifests itself acutely in disputes over land ownership and inheritance, suspicions about witchcraft and sorcery, defensive rituals to protect bodies and houses, and in recurrent moral panics about gangs of murderers who remove the eyes, tongues, and genitals of their victims. Data were collected from national and local archives, through interviews and the collection of genealogies, household and life histories, the observation of disputes at Chief's courts, and observation and participation in defensive and therapeutic rituals.

DARJA DJORDJEVIC, then a graduate student at Harvard University, Cambridge, Massachusetts, was awarded a grant in April 2014 to aid research on "The Cancer War(d): Onco-Nationhood in Post-Traumatic Rwanda," supervised by Dr. Arthur Kleinman. Rwanda's national cancer program has been hailed as a unique example of how to build clinical oncology into a public healthcare infrastructure. This twelve-month ethnographic study employed in-depth participant observation, semi-structured and structured interviews, media analysis, and archival research to address three sets of questions: 1) What historical, economic, social, and political factors have shaped the development of the country's cancer program? 2) How do local clinicians and patients experience cancer as a treatable chronic disease, and how is that experience affected by the development of a national oncology infrastructure and new biomedical technologies? And 3), as an instance of the transnational private-public partnerships characteristic of global health interventions in postcolonial Africa, what successes, limitations, and challenges does this cancer program present for envisioning oncology programs elsewhere in the global south? The research findings suggest that Rwanda's cancer program as an exercise in the construction of a new sense of sovereignty that is rendered through the politics of life: "onco-nationhood." In a critical moment of post-traumatic social reconstruction, national biomedicine is becoming the entity through which government seeks to fuse sovereign statehood and nationhood in the cause of a healthy Rwandan future.

DR. DENIELE ELLIOTT, York University, Toronto, Canada, was awarded a grant in August 2013 to aid engaged activities on "Medicine, Morality and the Market: A Workshop." East Africa is a preferred site for both transnational clinical trials and global health programming funded by state and nongovernmental organizations from the West. Demographic surveillance, cohort studies, randomized clinical trials, and programming supported by the President's Emergency Plan for AIDS Relief (PEPFAR) constitute an extensive HIV/AIDS research assemblage in Kenya and neighboring East African nations. Such assemblages are enmeshed with global market flows in humanitarian aid, development, global health, and bodily commodities, with unintended and unpredicted effects on local communities, economies, and knowledge production. To discuss some of these issues, specifically the ways in which medicine, morality and market values are entwined, a multidisciplinary two-day workshop will be held in Kisumu, Kenya. The workshop, a collaboration between Maseno University and York University, will provide a forum for graduate students, junior faculty, expatriate researchers/workers, and key stakeholders in western Kenya to openly discuss and debate North/South collaborations in health care and medical research.

DR. CASEY GOLOMSKI, University of Massachusetts, Boston, Massachusetts, was awarded funding in April 2014 to aid research on "Age of Dependency: Negotiating the Meaning of the Life Course through Social Assistance in South African (Mpumalanga) Households." This project interrogated the effects of national healthcare reform (National Health Insurance) in Mpumalanga, South Africa, on care-giving in late life in both

households and public and private institutions. The research revealed a prevailing sense that comprehensive reform, inclusive of the impoverished and marginalized, is unobtainable due to corruption and lacking material and committed human resources. Policies aimed at strengthening primary and community healthcare, along with a diversifying health insurance marketplace, did not make special provisions for geriatric or sub-acute care for older persons. Rather, householders performed care-giving out of intergenerational moral obligations. Householders were supported by and accessed social welfare organizations, often as a form of health-seeking behavior. Most resourceful for majority black households were state social grants for older persons. Some were financially dependent on grants to pay for health expenses, but unemployment and debt led some to use grants for purposes other than the direct care of grants' recipients. Social workers, the police, and community centers supported or mediated householders' social relations to enable care when obligations went unfulfilled. Finally, ethnography at private frail-care facilities showed that some upwardly mobile black households enrolled older relatives on short-term bases, but facilities were costly and culturally prohibitive.

BRADY L. G'SELL, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2013 to aid research on "Relational Subjects: Women's Child-Support Claims and the Remaking of Political Identity," supervised by Dr. Adam Ashforth. This research examined how women's child support claims, as a critical nexus of state entitlement and personal obligation, shape broader notions of citizenship and kinship in South Africa. The researcher tracked the claims women made upon multiple people and institutions for various forms of support and thereby situated the ubiquitous governmental child support grant within larger networks upon which women rely. The research found that at every level of assistance—from state agencies to proximate neighbors—women were not regarded as legitimate recipients of aid in their own right. Instead, children were considered the only deserving beneficiaries, thus requiring women to assess and perform differing definitions of good motherhood to justify their entitlement to support. The research explored the political and social implications of a support context in which recognition was predicated not on one's individual status but on demonstrating a relationship, in this case, to a child. It asked how such a context shaped relationships within the family, with the state, and with the wider support community. The research found that within women's projects of social reproduction, child support must be understood not just as an end goal, but also as embedded in larger scale relationship negotiations.

COLIN B. HOAG, then a graduate student at University of California, Santa Cruz, California, received a grant in October 2012 to aid research on "Emerging Water Cultures: Water Wealth, Soil Erosion, and Nationalism in Lesotho," supervised by Dr. Anna Tsing. This research examines the terrestrial politics of water in Lesotho. Urban growth and climate change are projected to create an acute demand for water in Johannesburg, South Africa's largest city. In response, a multi-billion dollar effort is underway to dam rivers in neighboring Lesotho and divert water by tunnel and canal to the city. With the Lesotho Highlands Water Project, Lesotho has become the world's first "water exporter." Lesotho's terrain is infamously erosive, however, and the rapid sedimentation of LHWP reservoirs is an unnerving possibility. Rural highland residents are told to shoulder much of the blame for this erosion, accused of keeping too many livestock and of managing land improperly. Concerned observers point to shrub encroachment and erosion gullies as signs of overstocking, but little systematic work has been done to confirm this. Drawing on theory and methods from anthropology and ecology, the project asks: What historical processes—material and symbolic—have driven vegetation and erosional patterning in Lesotho's

highlands? What does this mean for land use management in Lesotho today? What can Lesotho's landscapes tell us about the prospects, perils, and cultural politics of water in an era of scarcity?

AHMED SHARIF IBRAHIM, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded a grant in April 2013 to aid research on "Scriptural Interpreters in Somalia: An Anthropology of Islam," supervised by Dr. Vincent Crapanzano. Can the shari'a be conceptualized as "Islamic law?" And, can a shari'a-based movement be studied as a legal movement? In 2006 a shari'a court movement emerged in Mogadishu, Somalia, and quickly spread through south and central Somalia provoking angst in neighboring states and the wider "international community." Six months later, the shari'a court movement was disbanded by a US-backed Ethiopian invasion of Somalia. Based on ethnographic fieldwork in Mogadishu, Somalia, this project traces the genesis of the shari'a court movement in the shari'a tradition of normative practice and commentary. It argues that the ethical sensibilities and dispositions cultivated through the normative practices of the shari'a laid the groundwork for the genesis of the shari'a court movement. Consequently, it argues that a conception of that shari'a as "moral law" rather than "law" in the modern sense of that concept better explains the successes, the failures, and the contradictions of the shari'a court movement of Mogadishu. This opens a far more interesting discussion on the temporality and political imaginings of the shari'a court movement. A discussion on how the Islamic tradition reinvigorated by the shari'a courts mobilized particular pasts to inform the demands of the present and expectations of the future.

DR. LEONARD N. MBAH, State University of New York, Buffalo, New York, received funding in March 2015 to aid engaged activities on "Filming Ethnography with the Ohafia-Igbo: Gendered Power and Social Change in the Biafran Atlantic Age, Nigeria." This Engaged Anthropology project is a gendered narrative reconciliation film ethnography. It juxtaposes male narratives and practices that seek to efface women and depict the Ohafia-Igbo as a militant Igbo society dominated by male warriors who subjugated women and preyed on non-Igbo neighbors for slaves; with female narratives and practices that posit Ohafia as a distinct matrilineal Igbo society dominated by female breadwinners and political rulers who forged filial links among multiple ethnicities in a borderland geography. This two-hour commentated documentary video of Ohafia-Igbo gendered narratives, rituals and material culture politics, memorialize how the society's concerted engagements with the Atlantic world through slave production, legitimate commerce, colonialism and Christianity between 1750 and 1920, ushered a shift from a pre-colonial period characterized by female breadwinners and more powerful female political institutions, to a colonial period of male political domination.

JESSICA M. NEWMAN, then a graduate student at Yale University, New Haven, Connecticut, was awarded a grant in April 2013 to aid research on "Abortion, Negotiation, and Activism in Morocco," supervised by Dr. Marcia C. Inhorn. This two-year dissertation fieldwork project was based in Casablanca and Rabat, Morocco. During the first year of fieldwork (2013-2014), the grantee lived and worked in Casablanca with single mothers collectives while beginning the process of obtaining institutional and ethical approvals to begin research in the maternity hospital in Rabat. It took a year from the time of receiving approval from the hospital in December 2013 to complete necessary review processes for the hospital-based phase of the project. An intervening political scandal surrounding abortion and the firing of one of the project's primary interlocutors delayed access to the

hospital until February 2015. Despite this delay, the scandal incited a reopening of the national abortion debate, prompting a series of demonstrations, news articles, and an official debate with the patronage of the Ministry of Health. This greatly contributed to the project, and prompted many interlocutors to share their opinions regarding abortion. King Mohammed VI issued an official request for legal reform projects for the penal codes addressing abortion in March 2015. Thus, the two-phase structure of the project not only allowed the grantee to engage in productive research while managing bureaucratic requirements and obtaining official research permissions, but facilitated an ideal positioning in the capital and at the hospital when public discussions of abortion rekindled. Throughout both phases of the project a total of 109 participants were enrolled: 73 Darija-speaking, 31 French-speaking, and five English-speaking.

NATACHA NSABIMANA, then a graduate student at Columbia University, New York, New York, was awarded funding in October 2013 to aid research on “Violence, Subject Formation and Humanitarian Discourse in Post-Gacaca Rwanda,” supervised by Dr. Mahmood Mamdani. Wenner-Gren funding enabled a fruitful year of field research in various parts of Rwanda. The project set out with three guiding queries. First, to examine the consequences of the legal institutionalization of Rwandans into the categories of perpetrators and survivors brought forth by the Gacaca trials and the kinds of political communities and lived social realities and subject positions such a process creates on the ground. Second, to explore the specter of violence in the everyday life of post-genocide Rwanda. Finally, the grantee was interested in situating Gacaca in relation to specific tropes of humanitarian reason. Fieldwork examined archival documents pertaining to the courts as well as interviewed participants of Gacaca, local academics and government officials. The findings of this research will help comprehend the aftermath of genocide in Rwanda.

EDWIN KWAME OTU, then a graduate student at Syracuse University, Syracuse, New York, was awarded funding in October 2013 to aid research on “Reluctantly Queer: *Sassoi* and the Shifting Paradigms of Masculinity and Sexual Citizenship in Postcolonial Ghana,” supervised by Dr. Susan S. Wadley. This is an ethnographic investigation of the lives of self-identified effeminate men in urban postcolonial Ghana, known in particular sociocultural enclaves as *sasso* (singular) and *sassoi* (plural). It explored how *sassoi* negotiated homophobia alongside the proliferation of LGBTIQ human rights politics in postcolonial Ghana reluctantly. As reluctantly queer, *sassoi* at once engage in practices that complicate the “pretense of conformity” with heteronormative practices and apparatuses, and LGBTI human rights articulations. This dissertation argues that *sassoi* navigate these contested domains in ways that disrupt LGBTI human rights activist claims that Ghana is homophobic and those institutions and formations that articulate the rhetoric of a “heterosexual Ghana.” A life narrative study, the project foregrounds the microsociological techniques employed the *sassoi* in their communities, such as their involvement in life transition rituals, and how these allow for alternative forms of self-making amid efforts to retranslate effeminacy as homosexuality in the public sphere. In addition, observant-participation, archival research and auto-ethnography reveal how *sassoi* both shape and are shaped by an emerging LGBTI human rights complex and nation-state conceptions around sexual citizenship in postcolonial Ghana.

MOHAMED YUNUS RAFIQ, then a graduate student at Brown University, Providence, Rhode Island, was awarded funding in October 2013 to aid research on “The Incorporation of Tanzanian Shaykhs in Biopolitical Projects in the Pre- and Post-Ujamaa Era,” supervised by Dr. Daniel J. Smith. This research examined how the incorporation of Muslim shaykhs in

Tanzanian public health projects reveals new forms of secular and religious governance that challenges the telos of secularism in postcolonial states. Previous assessments of the legacies of socialism in post-colonial contexts have neglected the role of religion in governance. The study highlights the importance of religion for the development and distinctiveness of socialism in post-colonial contexts. Despite downplaying the role of religion, the Tanzanian socialist regime after independence depended on missionary organizations to build its vision of a utopian state. Through ethnography, the research focused on the incorporation and construction of shaykhs' role in public health projects. Project designers construct shaykhs as both the problem and the solution to the low utilization of family planning services: a problem because of their assumed stance against contraceptives and a solution because the project wants to use shaykhs' assumed authority with the community. The research shows that shaykhs cannot be assumed to be *a priori* authoritative figures, have congregationx, or always base health advice by interpreting scripture.

RHEA B. RAHMAN, then a graduate student at New School University, New York, New York, was awarded funding in October 2012 to aid research on "Translating Faith into Action: Islamic Relief in Mali," supervised by Dr. Hugh Raffles. Defining development as motivated by the question of "how best to live" in hopes of making a better future, this dissertation examines the ethical terrain of religiously motivated development. Moving beyond the recurring ideological debates endemic to analysis of Islam, this project (renamed "Everyday Ethics of Islamic Development") is a multi-sited empirical study attending to the complexities, contingencies and contradictions of the everyday ethical practices of the UK-based global NGO, Islamic Relief. Based on over sixteen months of fieldwork conducted primarily in South Africa, but complemented with research with offices in the US, the UK, the Netherlands, and Mali, the overarching empirical question this dissertation explores is how the ideal futures of development and Islam are materialized in the everyday ethical practices of Islamic Relief. This is the first study to explore everyday Muslim ethical dilemmas ethnographically, illuminating the multiple sources and practical effects that constitute everyday ethics in the politically charged context of global Muslim charity. The project makes a significant contribution to the study of everyday ethics and contemporary Islam by analyzing the distinct ethical terrain of a Western-based Muslim NGO.

DR. KATHRYN A. RHINE, University of Kansas, Lawrence, Kansas, was awarded funding in April 2013 to aid research on "Cultures of Collision: Road Traffic Accidents and the Politics of Trauma Care in Nigeria." Global road safety experts have increasingly turned to biomedical and epidemiological frameworks to shape interventions, treating injury as a disease and accidents as an epidemic to be curtailed. While anthropologists have identified ideologies guiding injury prevention policies, they have paid little attention to related policies that concern the "scale up" of national trauma systems. Trauma systems are comprised of the spectrum of professionals, technologies, and infrastructure needed to care for collision victims: from "pre-hospital" services at accident sites to emergency and surgical units. As Nigerians encounter state aspirations for development and profound structural inequalities that drive health disparities, this project asks: What novel relationships and forms of governance emerge in the nation's clinics and other sites of healing? And second: What struggles over meaning and belonging do road traffic accidents invoke among patients and their caretakers? This project contends that scholarship focusing exclusively on the vehicle, road, or driver neglects the ways unintentional injuries and deaths are socially and politically embedded. The goal is to bridge the experiential dimension of suffering from accidents to the ways in which knowledge and claims to

expertise are acquired, performed, and contested among healers. This project took place over 2013-2014 primarily in Lagos, Nigeria.

DR. KAREN RIGNALL, Georgetown University Washington, DC, received funding in August 2013 to aid engaged activities on “Transforming Landscapes, Transforming Communities in a Moroccan Oasis Valley.” The grantee returned to the Mgoun Valley in southern Morocco in early 2014 to initiate collective community-based dialogues about the social and spatial transformations that formed the basis of her dissertation research in 2010. The goal was to use a model developed in Palestinian refugee camps to support people’s constructive engagement with their lived spaces rather than to simply present results. Community discussions were initiated, but difficult to integrate into the social and political dynamics that were already engaging people in the research communities. After reconsideration, the project moved forward by opting for a more orthodox presentation of research results, combining the qualitative insights of the grantee’s dissertation fieldwork with the preliminary findings of a new, quantitative study being completed. Research participants were in fact more comfortable with this approach: it represented a powerful tool, using the same authoritative discourse as state agencies (statistics, charts, etc.) to substantiate claims that government neglect was a form of structural violence perpetuating poverty and inequality. The result was a collaborative engagement that highlighted the need for researchers to remain open to all modes of discourse and to truly listen to their interlocutors to make research relevant in the ways they find significant.

MARY D. ROBERTSON, then a graduate student at University of Chicago, Chicago, Illinois, received a grant in April 2013 to aid research on “Marketing ‘Race:’ Investigating Racial Identities and Cultural Expertise in South African Marketing Research,” supervised by Dr. William Mazarella. This research project investigated how those who create advertising in post-apartheid South Africa negotiate the relationship between race, class, and consumption in the campaigns they produce. The project found that whereas whiteness was held up as the pinnacle of consumerist aspiration during apartheid, in post-apartheid South Africa a racially unmarked—but implicitly white—middle-class identity has become the default model of aspiration in advertising. Racial difference may be incorporated, provided it can be packaged as a marketable “lifestyle.” This default is constructed as advertising creatives—who remain majority white—are taught to advertise to the “PLUs (‘People Like Us’).” At the same time, they attempt to identify “human truths” that can unify a diverse market. This dynamic works to create a universal consumer self, modelled on their own middle-class lifestyle. However, low-income blacks who do not respond to campaigns based around this aspirational middle-class consumer identity pose a problem for advertisers: how do they address differences and aspirations which are not subsumable within capitalist market structures? The project findings suggest that in engaging with this question, advertisers project both their fantasies and fears onto these consumers, crystalizing broader tensions around race, class, and political and economic inclusion.

JANE L. SAFFITZ, then a graduate student at University of California, Davis, California, was awarded a grant in April 2014 to aid research on “Becoming Albino in Tanzania,” supervised by Dr. James H. Smith. This project investigates an inchoate social movement for “albino rights” across Tanzania, which has emerged in recent years in response to violent attacks on albinos. Such attacks are said to satisfy demand in a shadowy underground market for albino body parts, which traditional healers are rumored to use in medicines (*dawa*) that generate wealth. The “albino rights” movement—led by Tanzanian and international NGOs and bolstered by journalists and missionaries—is largely predicated on

the assumption that “average Tanzanians” neither understand albinism, nor respect albinos’ humanity and instead associate albinos with occult activity. This research suggests otherwise: that violence against albinos is propagated by a small group of professional criminals, and that the vast majority of people in the Mwanza region regard albinos as *kawaida tu* (normal). Furthermore, archival research reveals that the albino “fetish” largely originated from Western colonial anxieties about the malleability of racial classification posed by the “Albinotic Negro.” Because these interventions are designed to control a set of largely misunderstood discourses, they have had little impact on most Tanzanians. They have, however, allowed some activists to enrich themselves through connections to wealthy donors and establish themselves as subjects enlightened by genetics, Christian values, and human rights.

ANGELA D. STOREY, then a graduate student at University of Arizona, Tucson, Arizona, received a grant in October 2012 to aid research on “Contesting Participatory Governance: Social Movements, Service Access, and Citizenship in Cape Town’s Informal Settlements,” supervised by Dr. Thomas Park. This dissertation examines how overlapping modes of politicized engagement around infrastructure shape understandings of citizenship at urban margins. Ethnographic fieldwork was conducted over twelve months with residents of informal settlements in the Khayelitsha area of Cape Town, South Africa. Data was collected through semi-structured interviews, area tours, and participant observation during events and workshops, with local organizations, and in homes. Focusing on activism around municipal provision of water, sanitation, and electricity, research examined how residents negotiate their place as members of a neoliberal urban polity through strategic engagements with spaces of participatory governance. By examining varied processes created by the city, development groups, and social movements, this research looks broadly across participation as a political tool—examining how residents’ use of participation re-shapes ideas about citizenship and how municipal power is enacted upon lives in urban margins. Particular attention was given to variation between local forms of knowledge production and rhetorics of responsibility, and those emerging from municipal practices. Pairing this analysis of participation with assemblages of daily service provision and use provides a foundation for understanding how infrastructure becomes politicized as both a material marker of exclusion and an emblem of urban socio-political processes that recreate this marginality.

ADITI SURIE VON CZECHOWISKI, then a graduate student at Columbia University, New York, New York, was awarded a grant in April 2014 to aid research on “Making Economic Subjects: Humanitarianism, Livelihoods Programs, and Self-Reliance in Nyarugusu Refugee Camp, Tanzania,” supervised by Dr. Timothy Mitchell. This dissertation investigates how the deployment of human rights in a humanitarian context reshapes ethical behavior amongst refugees in the Nyarugusu Congolese refugee camp. In operation for over seventeen years, Nyarugusu has seen a shift from emergency humanitarian aid to durable, long-term solutions. One result of this shift is the imposition of human rights education in order to ensure that refugees behave properly in the camp as well as in their country of resettlement, or upon return to the Democratic Republic of Congo, perceived as being rampant with rights abuses resulting from the absence of rule of law. This dissertation charts the emergence of a human rights pedagogy specifically linked to women’s rights and framed as an antidote to “harmful traditional practices” in the camp. It examines how human rights are “taught,” and how refugees respond to and reflect upon this discourse in surprising new ways. Against the backdrop of contending norms of ethical behavior, it explores the birth of new ethico-political subjectivities in exile and new visions

of justice, highlighting the impact of human rights interventions in everyday life and the emergence of new understandings of the human.

DR. STACEY VANDERHURST, Indiana University, Bloomington, Indiana, was awarded funding in March 2015 to aid engaged activities on “Wanting to be Trafficked?: A Workshop on Vulnerability in Nigeria.” The grantee hosted a full-day workshop on human trafficking at the Nigerian Institute for International Affairs in Lagos, Nigeria. The workshop featured work by several local scholars in addition to a presentation of the grantee’s own research, which was originally funded by a Wenner-Gren Dissertation Fieldwork Grant. It was attended by over 30 participants representing a range of government, academic, and non-profit organizations, including the U.S. State Department, the Nigerian federal anti-trafficking agency, and members of the national anti-trafficking NGO network. The workshop examined how Nigerian women understand human trafficking, sex work, and high-risk migration, and how those ideas can conflict with intervention programs designed to help them. The formal presentations challenged assumptions about women’s vulnerability and victimhood in the Nigerian anti-trafficking paradigm, which tends to conflate all migrant sex work and human trafficking. As the grantee’s research has documented, these conflations have prompted a set of policies that effectively detain migrant women against their will. Discussion sessions addressed the limits of such paternalistic forms of intervention while exploring other ways to support young women in high risk migration.

LETHA E. VICTOR, then a graduate student at University of Toronto, Toronto, Canada, was awarded funding in April 2014 to aid research on “Living with the Living Dead: Building Ethical Relations in Acholi, Northern Uganda,” supervised by Dr. Michael Lambek. This research project concerns spiritual pollution and ritual authority in the aftermath of recent war and persistent political violence in Acholi, northern Uganda. It examines cases of collective experience with phantasmic apparitions, unusual sickness, malevolent spirit possession, misfortune, and other unexplained events commonly understood as cosmological disruptions. These are variably interpreted by residents as attacks by vengeful ghosts (*cen*) of those persons who died unjust, violent, and ritually impure deaths; demons or Satan; souls of ancestors displeased with their living descendants; spirits that inhabit certain landscape features and water bodies (*jogi*); and/or a whole host of other *ajwani*, or “dirty things.” Still others interpret such happenings in the modern vein of mental trauma, pointing to the severe and ongoing social effects of the war (caused by mass population displacement, large-scale abduction by the Lord’s Resistance Army, massacres and other atrocities) on the living. What binds these diverse explications is the concern with addressing distress in an ethical way, prompting debates over moral authority, expertise, and authenticity in Acholi society. Anxieties over who is best prepared and most qualified to act upon the pollution caused by violence (broadly defined) speak to wider issues of politics, belonging, and social change.

DR. ANTINA VON SCHNITZLER, New School University, New York, New York, was awarded a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Democracy’s Infrastructure: Neoliberalism, Techno-Politics and Citizenship after Apartheid.” This grant funded the completion of *Democracy’s Infrastructure: Techno-Politics and Citizenship after Apartheid* (Princeton University Press, forthcoming 2016), which takes the widespread contemporary “service delivery protests” as a starting point for an investigation of democracy and the politics of infrastructure in South Africa. Based on over twenty months of archival research and fieldwork in Soweto and Johannesburg,

Democracy's Infrastructure is an historically informed ethnography of conceptions, technologies, and practices of citizenship at the contradictory juncture of liberation and liberalization in post-apartheid South Africa. The book's primary ethnographic site is Operation *Gcin'amanzi* (Zulu for "Save Water"), a controversial large-scale, multi-year infrastructure project initiated by the corporatized utility Johannesburg Water to install prepaid water meters in all Soweto households. In the ethnography of the implementation of the project and the protests against it, this work explores how mundane infrastructures became a political terrain for the articulation of long-standing questions about the promise of citizenship in the aftermath of apartheid and in a context of neoliberal reforms. Thus, *Democracy's Infrastructure* explores the diverse and often subtle ways in which technics, politics and ethics are weaved together in this battle over payment, civic virtue, basic needs, and, ultimately, the post-apartheid condition.

DR. PNINA WERBNER, Keele University, Staffordshire, United Kingdom, received funding in September 2014 to aid engaged activities on "Public Sector Struggles in Botswana: Inequality, Legal Mobilization and Lessons from the Strike." The project was intended to share the significance of research findings with trade unionists, academics at the University of Botswana, and other policy makers, by convening workshops on key themes: 1) Inequality and the struggle for a living wage; 2) Legal mobilization; and 3) the 2011 public sector strike and its aftermath. The workshops also aimed to provide a platform for broader issues in the grantee's recent book, *The Making of an African Working Class: Politics, Law, and Public Protest* (Pluto Press, 2014), and to make the book available. To fulfil these aims, a major debate on "Inequality in Botswana," followed by a book launch, was held at the University of Botswana, convened jointly with the Manual Workers' Union and the University, with 200 unionists, academics, retired judges and members of parliament participating. The event received wide coverage in the local press. An additional workshop on legal mobilization and the aftermath of the strike was held at the Union headquarters, chaired by the National Chairman, with the participation of all 30 representatives of the Gaborone region. The grantee was also invited to conduct a teaching seminar on the strike and its aftermath to advanced students in the UB Department of Sociology.

Asia:

ANIKET PANKAJ AGA, then a graduate student at Yale University, New Haven, Connecticut, received funding in April 2013 to aid research on "Genetically Modified Politics: Transgenic Agriculture, Contested Knowledge, and Democratic Practice in India," supervised by Dr. K. Sivaramakrishnan. The controversy—whether or not to allow genetically modified (GM) or transgenic food crops in India—which exploded in early 2010 is now in its fourth year without any definitive resolution. This research followed the controversy over GM food crops in order to understand the relationship between science and politics in contemporary India. Through multi-sited ethnography, interviews, and archival research, this study explored how people made sense of transgenics, how they evaluated them and how transgenics became an object of contestation across three key sites involved in the GM food debate: regulatory and policy-making offices of the federal and state-level government; a prominent NGO critical of India's policy-making and regulatory regime vis-à-vis GM crops; and the R&D centers of private sector seed companies that have invested in transgenics. The research examined how dynamic processes (such as activists making claims, bureaucratic policy-making and regulation) and private capital making investments on a technology with uncertain results, enable and transform democratic politics. At the

same time, it also focused on how these processes allow certain groups to participate in the debate, while trying to keep others out.

NOMAN BAIG, then a graduate student at University of Texas, Austin, Texas, was awarded a grant in April 2012 to aid research on “Capital-Extraction: Esoteric Islam, Counter-Terrorist Surveillance, and Corporate Finance in Pakistan,” supervised by Dr. Kamran Ali. The research focuses on the shaping of merchants’ subjectivity in Karachi’s contemporary marketplace. It does this by placing human experience within the matrix of the cosmological value system, driven to a large extent by Islamic moral and ethical principles, as well as everyday material conditions, determined by economic activity. In doing so, it brings together the material and spiritual in conversation with each other. This research particularly focuses on the convergence of Sufi moral discourse and meditative practices of *zikr/dhikr* with globalized technologies of finance capitalism. It seeks to answer: How do the two seemingly different practices converge? Modern financial practices aim to discipline merchants into becoming economic subjects accumulating capital. In contrast, the spiritual tradition of Sufi techniques shapes this excessive desire for accumulating, through the meditation (*zikr/dhikr*), molding the merchants into charitable subjects. Being a self-maximizing as well as a self-annihilating individual in the market, the merchant is able to contain the larger structuring of money and moral universes in everyday life. The experience generated at the threshold of accumulation and charity, the grantee argues, gives rise to an affirmative subjectivity, which perceives the unity of existence the way it is.

AMY BRAINER. University of Michigan, Dearborn, Michigan, was awarded a grant in September 2014 to aid engaged activities on “Reimagining LGBT Family Issues in Taiwan.” In October 2015, the grantee conducted parent workshops and a symposium around the theme “Reimagining LGBT Family Issues” in Kaohsiung and Taipei. Building on previous fieldwork with queer people and their families of origin throughout Taiwan, the grant activities sought to open a dialogue about sexuality, gender, and family change, in ways that would be relevant to Taiwanese queer activists, practitioners, and families themselves. The grantee arranged the symposium to coincide with the International Lesbian and Gay Association-Asia conference in Taipei, opening up a regional conversation that was particularly generative. Participants shared about their work in Taiwan, Hong Kong, Mainland China, and Singapore. Many of the questions and comments drew comparisons among diverse Asian contexts. Largely through the generous spirit of hosts and participants alike, the grant activities met larger goal of nurturing collaborative relationships not only across geographic regions, but also across the borders that often separate research from activism.

WAQAS HAMEED BUTT, then a graduate student at University of California-San Diego, La Jolla, California, was awarded a grant in October 2013 to aid research on “Antagonism, Intimacy, and Tolerance: The Morality of Religious Syncretism among Christian Minorities in Lahore, Pakistan,” supervised by Dr. Steven M. Parish. Christians constitute less than two percent of Pakistan’s total population but makeup the entirety of the workforce employed by the municipal department that oversees waste disposal in contemporary Lahore. While Christian sanitation workers regularly handle waste, Muslims supervise and administer this entire system from afar, not coming into direct contact with that same material. Thus, a division of labor exists within this department between those who handle waste (Christian labor) and those who do not (Muslim management). Yet, this division of labor makes the latter, as well as those who inhabit these urban spaces, dependent upon a productive workforce of Christian sanitation workers to physically clean the city. This research

explores the role that this dependence has in forming social relations between Christians and Muslim characterized by both intimacy and antagonism. Additionally, it draws upon archival material to understand how linkages among this bureaucracy, infrastructure, and labor of lower-status groups developed in the colonial period and have been transformed through privatization and governance reform in the contemporary moment. This dissertation explores the social life of Christian sanitation workers in order to understand the relationship that Christians as a political and religious minority have to the Muslim majority, both within within this bureaucracy and beyond.

ETHIRAJ G. DATTATREYAN, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funding in October 2013 to aid research on “Central Peripheries: Migrant Youth, Popular Culture, and the Making of ‘World Class’ Delhi,” supervised by Dr. John L. Jackson, Jr. As access to web 2.0, coupled with the advent of inexpensive photo, video, and audio equipment becomes increasingly available across the globe, young people from communities who have been in the margins emerge as cultural producers in ways that connect them to networks of possibility. This project utilizes ethnographic work in Delhi, India’s hip-hop scene to develop what the grantee has termed “aesthetic citizenship,” the possibilities for enfranchisement through the production and circulation of experiences of social life otherwise below the threshold of visibility. Specifically, research focuses on the ways in which diverse groups of mostly young men living in Delhi’s margins are utilizing global hip hop—coupled with digital production and circulation technologies—to create opportunities for social, economic, and political participation as the city they live in continues to be reimagined and remade as “world class.” The grantee argues that these opportunities for participation within and outside of a global hip-hop practice community hinge on these young men’s visual and aural performances of difference, and the kinds of interest that this view from below of Delhi—interjected in global hip hop’s aesthetic of global Blackness—generates as it travels in offline and online networks. Yet, the research shows how these possibilities for citizenship are constrained through aesthetic production and directed by what sorts of configurations of difference Delhi and India can represent.

AIMEE C. DOUGLAS, then a graduate student at Cornell University, Ithaca, New York, was awarded a grant in April 2013 to aid research on “Craft, Creativity, and Managing the ‘Excesses of Modernity’ in Sri Lanka,” supervised by Dr. Viranjini Munasinghe. In a place where caste is widely lamented as an anachronistic holdover of another era and its public discussion tabooed to an extreme, the men and women engaged in the historically caste-based industries popularly regarded as exemplary of Sri Lanka’s national heritage must contend with its reproduction as a significant category of identification in their daily lives. Speaking to the broader intersection of heritage, nationalism, and caste in contemporary Sri Lanka, this project examines the lives of those engaged in what is considered locally to be among the most “traditional” of the country’s “traditional handicraft industries,” the production of cotton and plant fiber-based textiles often referred to by the name *Dumbara rata*. The study’s primary insights derive from conversations with and participant observation among residents of a government-designated “traditional handicraft village” in Sri Lanka’s Central Province, as well as from interviews with designers, dealers, government officials, scholars, students and others engaged directly and indirectly in the study and promotion of the country’s so-called “heritage crafts.” These insights inspire a more general anthropological argument about the manner in which both popular representations of “traditional craftspeople,” as well as investments in the study and promotion of the activities in which such individuals engage, augment the conditions of

possibility for a definitive but not always obvious place for the reproduction of caste-based identification in contemporary Sinhalese social life.

SAHANA GHOSH, then a graduate student at Yale University, New Haven, Connecticut, was awarded a grant in May 2014 to aid research on “Borderland Orders: The Gendered Economy of Mobility and Control in North Bengal,” supervised by Dr. Kalyanakrishnan Sivaramakrishnan. This project studies the working lives of rural Bengali men and women on both sides of the increasingly militarized India-Bangladesh border, focusing on borderland residents’ struggle to maintain transborder family relationships and their daily spatial practices along and across the border. The grantee conducted fieldwork in the border district of Coochbehar in eastern India and the adjacent border districts of Lalmonirhat and Kurigram in northern Bangladesh. In addition to this, archival research was conducted in New Delhi, Kolkata, Siliguri, Coochbehar (India) and Rangpur, Rajshahi, Dhaka (Bangladesh). Tracing the family histories and networks of borderland residents spread across the region, this project constructs a people’s biography of this border through multiple migrations across it in both directions, since its violent institution in 1947. With India’s construction of a fence to seal all forms of porosity at this border, there has been an increasing security apparatus on both sides (relatively smaller in Bangladesh). This project examines civil-military relations at the border and what it means for lived practices of citizenship, routine incidents of violence, and the gendered labor that comprises national security. Belonging to the agrarian poor, Bengali residents of the Indian and Bangladeshi borderlands, both Muslims and Hindus, embody a courageous form of transnational living, their daily lives, necessarily involving complex moral negotiations with “the law,” state power, and the politics of dis/emplacement.

VICTORIA G. GROSS, then a graduate student at Columbia University, New York, New York, was awarded funding 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.

JENNIFER CHIA-LYNN HSIEH, then a graduate student at Stanford University, Stanford, California, was awarded funds in May 2014 to aid research on “Sound and Noise in the City: Public Sensibilities and Technocratic Translation in Taipei’s Aural Cityscape,” supervised by Dr. Miyako Inoue. A total of sixteen months was spent in Taipei, Taiwan, to examine the policies, enforcement, and documentary technologies of noise in pre- and

postwar Taiwan and their influences in shaping contemporary listening practices. Fieldwork took place in two sites: the offices of the Taiwan Environmental Protection Agency's Noise Control Division; and with individuals and communities around Taipei affected by noise issues. Additional archival research took place to examine the origins of noise regulation during two regime changes in the twentieth century in Taiwan. The study investigated how the introduction of scientific instruments, such as the decibel meter, and how the application of bureaucratic techniques in the management of Taiwan's noise problems have turned the act of hearing noise into a highly mediated, social act. Partly a product of individual sensory perception and partly a product of noise management policies, noise problems in Taiwan have emerged in a post-authoritarian environment in which urban subjects and government actors negotiate what is noise and what may be heard as noise. The result is a dynamic relationship between the management of noise and the hearing of noise, with noise control's regulating the hearing subject in addition to noise.

MOHAMAD JUNAID, then a student at City University of New York Graduate Center, New York, New York, was awarded funding in April 2014 to aid research on "Urban Kashmiri Youth Activists: State Violence, *Tehreek*, and the Formation of Political Subjectivity," supervised by Dr. Vincent Crapanzano. This research is an ethnographic study of the Kashmiri self-determination movement known as the *Tehreek*. It traces the political struggles and everyday contestations through which young Kashmiri activists, who live under conditions of chronic state violence, challenge India's claims on Kashmir. The history of the self-determination movement goes back to 1947, when Kashmir was forcibly divided and occupied by India and Pakistan. In 1990, *Tehreek* activists started an armed struggle for liberation, but it was violently crushed as India imposed emergency laws in the region. Although in Indian law they are "citizens," these laws have effectively turned Kashmiris into subjects of military occupation, under which the state targets Kashmiris—primarily youth activists—as objects of punitive containment by depicting them as "anti-national." Thus, state practices of violence and exclusion accompany official discourses that define Kashmiris as Indian. It is struggles against these violent exclusions and forced inclusions, and the citizen-subject differences that the chronic state violence amplifies, which marks the everyday life of young Kashmiri activists. Describing state processes of subjection in Kashmir, and the Kashmiri aspirations of self-determination and its historic articulation in the *Tehreek*, the research examines how youth become political in the face of state violence.

ROSE K. KEIMIG, then a graduate student at Yale University, New Haven, Connecticut, was awarded a grant in April 2012 to aid "Growing Old in China's New Nursing Homes," supervised by Dr. Marcia Inhorn. The greying of Chinese society is a pressing issue as models predict the population of people over age 60 will more than double by 2050, accounting for 30 percent of the total population. A combination of reduced family support due to the one child policy and reduced state support due to massive privatization of social services has increased the demand for private eldercare facilities and prompted twelve months of anthropological research on aging and caregiving in Kunming, China. During that time, interviews and participant observation were conducted with caregivers, elders, and their families in nursing homes, hospitals, and public spaces. Results from the research indicate that living in a nursing home is "the choice when you have no choice." The main reasons for institutionalization include illness, disability, the busyness of adult children, and a complex interaction between parental and filial love. Data also suggest that rather than weakening familial bonds, in many cases nursing homes serve as a way to maintain, or even strengthen, familial bonds in a society where needs are becoming ever more differentiated

and individualized. Issues of charity, euthanasia, religion, and volunteerism also arose during interviews and conversations and point to other areas of changing moralities.

DR. ELEANA J. KIM, University of California, Irvine, California, was awarded a Hunt Postdoctoral Fellowship in October 2014 to aid research and writing on “Making Peace with Nature: The Greening of the Korean Demilitarized Zone.” During the period of the Hunt Postdoctoral Fellowship, the grantee wrote three chapters of a book manuscript, which ethnographically analyzes how the DMZ—the most heavily fortified border in the world—has become a site of biodiversity. Support also aided completion of two essays on the ecological significance and politics of landmines, which will also comprise a chapter in the book. The first essay, “Toward an Anthropology of Landmines: Rogue Infrastructure and Military Waste in the Korean Demilitarized Zone,” will appear in *Cultural Anthropology* 31(2) in May 2016. The second essay, “The Korea Exception: Locating Landmines in the Korean Demilitarized Zone,” will appear in the collected volume, *Ethnographies of U.S. Empire*, edited by John Collins and Carole Ann McGranahan (Duke University Press, forthcoming).

SEUNG-CHEOL LEE, then a graduate student at Columbia University, New York, New York, was awarded funding in October 2013 to aid research on “Financialized Ethics: Governing Individual Bankruptcy in South Korea,” supervised by Dr. Elizabeth Povinelli. This research aims to examine South Korea’s governance of individual bankruptcy over the past decade, in order to understand how sociality and ethicality are remolded and imbricated with financial neoliberalism. To explore the intricacies of the social realities that surround the issue of personal insolvency, this project started with the focus on the legal process and remedial education for bankrupt individuals, and expanded its scope to the workings of other relevant institutions and agents. The conducted fieldwork has included: 1) archival research on government documents, court records, and popular representations of the bankrupt issue; 2) following individual bankruptcy cases as they pass through court hearings and the rehabilitation program; 3) participant observation at a leading local NGO concerned with individual bankruptcy; 4) interviews with the bankrupt, bankruptcy attorneys, court officials, and NGO activists. The research found: 1) individual bankruptcy has been problematized as a “moral” issue, and thus it has served as a point at which economy and morality overlap; 2) during the rehabilitation process, the bankrupt individuals are trained to embody neoliberal responsibility and morality; and 3) the present-day governing practices produce depoliticized effects by mobilizing morality as the antidote to a crisis that requires political/economic solutions.

DR. NANCY LEVINE, University of California, Los Angeles, California, received a grant in April 2013 to aid research on “Displacement and Resettlement: New Lives for Tibetan Pastoralists in Gansu Province.” This research project was designed to assess how voluntary and government-sponsored sedentarization among eastern Tibetan pastoralists is affecting the domestic economy, kin relationships, and individual well-being. Data collection strategies included participant observation and semi-structured interviews conducted in households with different experiences of sedentarization, including households that had sold their animals, bought a house, and settled in town, those that maintained a pastoralist lifestyle, and those with dual residences in town and pasture and income from both. Among the key reasons given for taking up offers to settle were inadequate pastureland and family illnesses. Even at the early stages of this transition, it is clear that these choices have different economic outcomes that are contributing to growing economic inequality. The research identified other changes in local culture and family life, including

new patterns of expenditure, major investments in children's education, decreased parental authority over educated children, new patterns of mutual aid between kin, and changes in diet, including the return to traditional foods and reluctance to sell herd animals for meat. The latter two practices involve commitments to Tibetan identity and to religious values promulgated by influential Buddhist monasteries. The picture is mixed concerning perceptions of the health of adults and assessments of well-being in urban settings.

ADAM D. LIEBMAN, then a student at University of California, Davis, California, received a grant in October 2013 to aid research on "Turning Trash into Treasure: Waste, Commodity Values, and Environmentalism in Postsocialist China," supervised by Dr. Li Zhang. This project investigated the shifting moral and economic values associated with waste and recycling in Yunnan Province, China. Ethnographic research revealed that waste politics is a crucial site where notions of "environment" and its relations with human activities are being contested and reformulated in postsocialist China. Recent entrepreneurial and NGO attempts to regulate and reform a variety of practices labelled *huishou* (literally, "taking back") draw heavily on Western environmentalist notions of "recycling." As such, this research focused on the practices of cultural and linguistic translation deployed in attempts to build an equivalence between "*huishou*" and "recycling." In order to overcome the historical and cultural specificity of *huishou* practices and their relation with socialist-era experiences of resource scarcity and thrift, these attempts emphasize the connections between garbage and human-produced toxins which can move across time and space through complex biosocial processes. Lastly, research with one company in southern Yunnan Province—which received government praise and support for their efforts to utilize excess rubber tree seeds and recycled plastic in the production of building materials—highlighted different social actors' uneven access to and accumulation of environmentalist morality along different links of the commodity chains that transform wastes into "green" products.

EMILY XI LIN, then a graduate student at Massachusetts Institute of Technology, Cambridge, Massachusetts, was awarded a grant in April 2013 to aid research on "Disability's Star-Children: Autism and the Remaking of Urban China's Moral Order," supervised by Dr. Stefan Helmreich. This research contributes a multi-sited ethnography of the social life of autism as a psychiatric category in contemporary China. Based on multi-sited ethnography in homes, clinics, autism rehabilitation centers, and philanthropic organizations, the project pays attention to the social meanings and practices of autism caregiving in contemporary China amidst social, educational, and urban-rural healthcare disparities. It is argued that autism illuminates moral crises in three domains: parent-child relations, rural-urban healthcare disparities, and citizens' disquiet with Chinese society's apparent lack of humanity. This thesis investigates how citizens themselves perceive deficiencies in Chinese morality, civility, and scientific literacy, and how these deficiencies are thrown into relief by the needs of autistic persons. While China's biomedical institutions and humanitarian organizations foster novel autism parental practices and ethics in the name of true parental love and scientific modernity, the grantee argues that these efforts shift the burden of care of autistic persons from the state to families, thus increasing the burden of care on rural families in China. In paying attention to how disabled citizens are nurtured or neglected due to choices made by "good" or "selfish" parents, findings demonstrate how moral categories are key to post-socialist governmentality—the art, techniques, and practices of governance—in China.

DR. KALYANI D. MENON, DePaul University, Chicago, Illinois, was awarded a grant in October 2012 to aid research on “Making Place for Muslims: Religious Practice and Placemaking in Contemporary India.” This project examined how diverse groups of Muslims in Old Delhi make place for themselves in contemporary India. In an India that has seen the rise of Hindu nationalism with its exclusionary nationalism and extreme violence against Muslims, where Muslims are economically and politically marginalized, and where they have had to contend with prejudices attached to local and global Islamophobias, how do Old Delhi’s Muslims construct self, community, and belonging? How do understandings of religious identity, forms of religious practice, and narratives of self and community enable the articulation of alternative imaginaries that bridge difference, create community, and construct belonging at this historical moment? Drawing on fieldwork with diverse groups of Muslims in Old Delhi, and examining religious practices and narratives, this project analyzes the variegated and sometimes contradictory ways in which Muslims construct identity in modern India. Research points to the importance of understanding how religious identity is always fashioned in conversation with the political, cultural, social, economic, and religious forces that inflect worlds and shape the lives of individuals within it. Constructions of self, community, and belonging articulated through religious narratives and practice are ineluctably linked to processes of making place for Muslims in contemporary India.

JOOWON PARK, then a graduate student at American University, Washington, DC, was awarded funding in April 2013 to aid research on “Belonging in a House Divided: Violence and Citizenship in the Resettlement of North Koreans to South Korea,” supervised by Dr. Adrienne Pine. This project investigated the relationship of violence and citizenship in the resettlement of North Koreans to South Korea. This study explored how various forms of violence (both physical and visible, and structural and invisible) impact North Koreans’ lived experiences of citizenship in South Korean society, and how North Koreans articulate alternative imaginations of home and belonging beyond the dominant confines of South Korean citizenship. During the funding period, the grantee conducted ten months of ethnographic research in Seoul, South Korea. Primary research sites included resettlement centers and related agencies, religious organizations aiding North Korean resettlement, NGOs, and the North Korean community in Seoul. Research methodology included in-depth, life history interviews, participant observation, archival research, and document analysis. This study found that the North Korean embodiment of South Korean citizenship is a violent process of belonging, becoming, and self-making, and that there are structural obstacles complicating the possibility of gaining social entrance within the country of resettlement despite the seeming advantages of shared history, culture, and language.

DR. PADMAPANI LIM PEREZ, University of the Philippines, Baguio, Philippines, received a Hunt Postdoctoral Fellowship in October 2013 to aid research and writing on “Deep-Rooted Hopes, Green Entanglements: Indigenous Peoples’ Rights and Nature-Conservation in Indonesia and the Philippines.” “Green Entanglements” is a comparative, ethnographic account of nature-conservation projects that seek to involve indigenous peoples. The book manuscript attends to the tricky entanglements of environments, agents of conservation, and indigenous peoples. It makes evident that an imbalance of power is embedded in the implementation of nature-conservation, especially when it comes to shaping the future and controlling the present upon which it is contingent. Agents of conservation draw a division between indigenous peoples required to maintain sustainable life ways, and the rest of the globalizing, modernizing world. This split is deeply embedded in the way agents of conservation think about nature and culture, and is evident in the

implementation dynamics of the Mt. Pulag National Park in the Philippines, and the Taman Nasional Sebangau in Indonesia. Both of these protected areas share boundaries, or overlap with, the territories of the Kalanguya of Benguet Province, and the Ngaju Dayak of Central Kalimantan, respectively. The Kalanguya and the Ngaju Dayak describe nature-conservation as a threat to their livelihood and their development aspirations. “Green Entanglements” unpacks the resulting stalemate between nature-conservations’ goals and indigenous peoples’ struggles for the recognition of their rights.

MICHAEL M. PRENTICE, then a graduate student at University of Michigan, Ann Arbor, Michigan, received funding in April 2013 to aid research on “Restructuring Corporations from Below: The Re-emergence of Hierarchy among South Korea’s Conglomerates,” supervised by Dr. Matthew Hull. This project (retitled “Valuing Employees, Evaluating Performance: Technical and Textual Dimensions of Office Labor in South Korea”) investigated how the social identities and organizational values of office workers were defined within a situated office setting. As democratically driven workspaces with flatter structures and open environments proliferate, such ideals contrast with notions of highly technical meritocratic or performance-driven systems. In South Korea, previously military-esque, large-scale organizations are giving into demands for both more democratic and more meritocratic working environments. Wenner-Gren support funded research into how Human Resources (HR) employees in Korea grapple with these twin challenges, as they hone methods and metrics for encouraging greater communication while calculating employee value. This project highlighted the technical and textual dimensions by which these ideals worked into practice. For HR workers, office democracy does not exist in an abstract sense, but comes to be worked out through negotiations over surveys, feedback forms, training sessions, and group meetings. Evaluation, too, became a site for debating the intricacies and paradoxes of measuring abstract office labor. By focusing on a large corporation in South Korea, this research contributes to the anthropology of non-Western capitalist organizations and office labor. It sheds new insights into how technical and textual forms of communication interact and mediate forms of organizational social life, ultimately showing how worker value (through the expression of a voice) and worker performance (through surveys, forms, and records) co-exist in complex assemblages.

UTPAL SANDESARA, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, received funding in April 2014 to aid research on “Prenatal Kinship and Selective Reproduction: The Process of Sex Selection in an Indian Community,” supervised by Dr. Philippe Bourgois. Over the past thirty years, the selective abortion of female fetuses has led to far more boys than girls being born in parts of India. There exists a plethora of research on the phenomenon, but this literature includes very limited instances of fieldwork with people actually engaging in the practice. The current project contributes a “from-the-inside” understanding of how sex selection works, on the basis of interviews and observation with pregnant women and their relatives, clinicians, and government officials. Empirically, the project provides: 1) the first clinically based account of how women, relatives, clinicians, brokers, and medical technology come together to perform sex selection; 2) a new account of how families make decisions around sex selection, emphasizing emotional suffering and the psychodynamics of continuity as important factors; 3) the first empirical account of two new forms of marriage emerging as adaptations in response to skewed sex ratio; and 4) one of the first fieldwork-based accounts of how the state’s anti-sex selection activities operate on the ground. Theoretically, the project explores a broader social system that rests on alienation of women; pressures parents to desire sons

over daughters; remains resistant to state intervention; and sustains itself through inflows of outside women.

SHASHANK SAINI, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded a grant in May 2014 to aid research on “Urbanity and its Discontents: Violence, Masculinity and Dispossession in Delhi,” supervised by Dr. Deborah Thomas. This project focuses on the subject formation processes of young men of the Gujjar caste group living in village Ghitorni in Delhi. In the backdrop of rapid shifts in the political economy over the last decades whereby rural lands have been acquired/converted to urban use patterns, the research relies on participant observation and archival research to understand present embodiments of this community regarding gender, consumerism, citizenship and violence.

EMILY SEKINE, then a graduate student at New School University, New York, New York, was awarded a grant in April 2013 to aid research on “The Unsteady Earth: Predicting Nature’s Uncertainties in Post 3/11 Japan,” supervised by Dr. Hugh Raffles. This project is an ethnographic study of earth processes and earthquake and volcanic knowledge in Japan, following the devastating earthquake, tsunami, and nuclear disaster of 2011. The project investigates how people living in one of the most seismically active areas of the world grapple with ongoing geophysical uncertainties and upheavals. The fieldwork explores the various knowledge traditions and everyday practices that people are engaging in their daily lives in order to understand a volatile and inscrutable planet, across domains such as science, folklore, history, spirituality, public education, popular culture, and observations of nature. Preliminary results suggest the need to move beyond disaster-centered narratives of earthquakes and volcanoes, in order to open up different ways of understanding how ongoing earth processes are constitutive of daily life. This research suggests the development of “an anthropology of the earth”—that is, an approach that can better understand the dynamic interconnections between the moving earth and human and other life forms.

KATHRINE E. STARKWEATHER, then a graduate student at University of Missouri, Columbia, Missouri, received a grant in October 2012 to aid research on “Merchant Mothers and Fisherman Fathers: Subsistence Work and Parental Investment among the Boat-Dwelling Shodagor,” supervised by Dr. Mark K. Shenk. The semi-nomadic Shodagor are a subculture within Bangladesh who live on small wooden boats and in make-shift houses, fishing and trading with the surrounding settled agricultural populations. While they have much in common with other small-scale nomadic populations, they are highly unusual in the degree of variability in women’s subsistence and parenting practices. In fact, women’s strategies appear to vary more than men’s, a pattern that has not been documented previously in groups of their size. The goal of this project was to explain how and why variation occurs in Shodagor men’s and women’s subsistence and parenting practices as well as the outcomes of the variation using a mixed-methods approach. During the research phase supported by Wenner-Gren (March-November 2014), qualitative data was collected using open-ended interviews and quantitative data through two rounds of in-depth surveys, anthropometric measurements, and direct observation via spot sampling and focal follows. The main findings to date are that Shodagor families employ specific strategies to balance work and childcare and that a few factors seem to impact a family’s decision about which strategy to employ. Specifically, a family’s stage in its domestic cycle, local ecology, and available alloparental help appear to affect family strategy the most.

TAWNI L. TIDWELL, then a graduate student at Emory University, Atlanta, Georgia, was awarded funding in April 2012 to aid research on “Transmitting Diagnostic Skills in Tibetan Medicine: Embodied Practices for Indigenous Categories of Cancer,” supervised by Dr. Carol Worthman. This research engaged the diagnostic learning processes central to Tibetan medical pedagogy for diagnosing indigenous categories of cancer. It systematically tracked and recorded learning processes in the classroom as well as mentoring sessions in the clinic. It also linked Tibetan medical diagnostics (pulse, urine, tongue, symptomology) with biomedical diagnostics (blood, urine, imaging technology) for over 500 patient cases of indigenous cancer to illuminate synergies with and distinctions from Western biomedical cancer. The current research showed that learning to diagnose such subtle and complex illnesses such as indigenous categories of cancer in Tibetan medicine requires sophisticated sensory entrainment that produces the Tibetan physician as embodied diagnostic tool. Thousands of hours of memorization and oral recitation of root canonical texts written in poetic, metaphorical, and trickster modalities entrains the physician’s conceptual, perceptual, and embodied understandings of Tibetan medical theory and practices linked to experiential understandings of the natural world. With clinical engagement and medicinal plant collection and formulation, the macro- and micro-cycles of one’s body, bodies of others, and the ecological and social web of relations are tracked, intimately engaged, and allow the Tibetan physician to recognize novel knowledge sets of the body including the development of indigenous types of cancer.

JELLE J.P. WOUTERS, then a graduate student at North-Eastern Hill University, Meghalaya, India, was awarded a grant in April 2012 to aid research on “Exploring State and Nonstate Approaches to Socio-Economic Development in Nagaland,” supervised by Dr. Tanka B. Subba. This ethnographic research focused on the Chakhesang and Chang Naga communities in the hilly and tribal state of Nagaland in northeast India. It looked at what happens when state structures are imposed on a resisting (and for long non-state) population, how state-led development initiatives and new democratic institutions unfold in the political and social history of a contested place (the Naga aspired, and fought for, Independence), and how state and non-state, indigenous approaches to development, “the political,” and social order compete, conflict, and overlap. The ethnography details the historical experiences ordinary people have of the state, the political and moral economy that developed vis-à-vis its resources, as well as the agency and creativity villagers possess to resist, appropriate and rework state institutions, development programs, and the new democratic arena, in the process imagining, and sometimes also achieving, alternate political and governmental spaces. In the background of normative and universalistic projections of “good governance,” the “impersonal state,” and the “good democrat,” the ethnography draws attention to the character and substance of vernacular politics shaped, as it remains, by pre-existent political values, norms, and expectations, the political potential of “Arcadian spaces,” the social context of governance and “corruption,” and the politics of disorder caused by the authoritative local presence of (rival) Naga underground groups. In terms of political ecology—which makes another analytic thrust of the study—the ethnography details a skewing towards developmentalism and the capitalization of land and its resources, making some worry about its impact on the Naga tribal “life-world,” and whose current transformation is especially lamented by elders, who instead reminisce about communitarian ethics, kinship-based patterns of landownership and leadership, and the moral economy of the village past.

CHARLES H.P. ZUCKERMAN, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in October 2013 to aid research on “The Ethics of

Exchange: Gambling and Interaction in Luang Prabang, Laos,” supervised by Dr. Michael Lempert. This research used ethnographic and linguistic methods to explore the ethical dimensions of economic exchanges in Luang Prabang, Laos. For the past twenty years, Luang Prabang has been a city in shift, as the once royal capital of Laos has emerged as a global tourist destination. The city’s inhabitants have reacted to the influx of money and new forms of exchange with a mixture of desire and moral trepidation. This research used interviews, participant observation, and the analysis of video-recorded economic exchanges to investigate how people living in the city understand, and ethically evaluate, this shift. The researcher paid particular attention to gambling—an especially ethically fraught activity—on the game *pétanque*. *Pétanque* began to soar in popularity in Luang Prabang in the late 1990s and continues to grow as the Lao socialist state lifts many of its restrictions on gathering and gambling and embraces market capitalism, foreign investment, and tourism. In studying *pétanque* in Luang Prabang, the research asked a broader anthropological and comparative question: how might an analysis of interaction help us better understand the moralization of forms of exchange and, more broadly, the ethical domain itself?

Europe:

DR. DAVID G. ANDERSON, University of Tromsø, Tromsø, Norway, and DR. DMITRY ARZYUTOV, University of St. Petersburg, St. Petersburg, Russia, were awarded an International Collaborative Research Grant in May 2011 to aid research on “The Concept of the ‘Ethnos’ in Post-Soviet Russia: The Ethnogenesis of the Peoples of the North.” Building on the observations of Ernest Gellner, that in Russia and Eastern Europe social and political thought has been incubated specifically within the discipline of ethnography, this project aims to examine the status of ethnogenetic thinking in post-Soviet Russia. The “ethnos” concept, with its radical “primordialism” has been associated strongly with Soviet state-building creating an unarticulated assumption that theory crumbled along with Soviet institutions. It has been one of the surprises of the post-Soviet transition that “ethnos-style” thinking not only persists but is a vibrant part of the Russian anthropological context. Given that European and North American anthropologists have traditionally interpreted ethnos theory as a sort of deserted island, isolated from the main currents of the discipline, this project aims to rewrite the concept in an active mood demonstrating its evocativeness both to contemporary Russian society and to the discipline as a whole. The project used interpretative ethnographic techniques developed by historians of science to examine the life history and archaeology of the concept. The collaborators collected and digitized a large archive of archival documents tracing the history of ethnogenetic thinking. This was contextualized through over twenty directed interviews and a field seminar where selected authorities on the history of Russian ethnography reviewed the primary texts. An important part of the inspiration of the project was that the ethnos concept was a strange sort of “bridge” between East and West. The project will contribute to that legacy with a set of publications in central journals and a set of publically available transcriptions of the archival material.

SANDRA FERNANDEZ GARCIA, then a graduate student at the Universidad Nacional de Educación a Distancia (UNED), Madrid, Spain, received a grant in October 2013 to aid research on “Meaning and Senses in Process: An Ethnography of Emerging Practices of Artistic-Technological Production in Urban Contexts,” supervised by Dr. Angel Díaz de Rada Brun. The model of artefactual production of prototypes is developed through situated practices of learning by doing (DIY) as well as trans-situated informational exchanges.

Thus, by that it is impossible to separate from production. This way of relating and producing generates a circuit of knowledge exchange, in which knowledge is taken as a non-subtractive good. The core idea supporting this is the “commons.” It is understood in both an economic and a moral sense: as the common “good.” Thus, it becomes a circuit of gift, as studied by Marcel Mauss, with its obligations to reciprocate. This is a “total” system of exchange where social positions, sense making, aspects of subsistence, forms of authority and inter-disciplinary relationships come into play for this community of practices. Prototypes are themselves, then, a way of making the world. They become objects of knowledge as a result of learning through processes of incorporated knowledge that is being applied. Because they are concerned with issues of everyday life, and with their development process being a way of understanding these very issues, prototypes become the material results of research accordingly to the meanings themselves that have been produced throughout the workshops as a result of interdisciplinary arts-sciences backgrounds in labor.

DR. JAUME FRANQUESA, University of Buffalo, Buffalo, New York, was awarded a Hunt Postdoctoral Fellowship in October 2013 to aid research and writing on “Dignity and Power: Energy, Nature and the State in Rural Spain.” *Dignity and Power* offers a historically informed, socially situated study of the transition to renewable energy in Spain. The book analyzes the institutional arrangements, cultural mediations, power structures and social relations of production through which the energy from wind is harnessed, thus unveiling the contradictory tensions that pervade this process. Situating the analysis in the context of both the current economic crisis in Spain and a broader history of energy production, the book is based on ethnographic research in Southern Catalonia, a region that has historically hosted several large-scale forms of energy production. *Dignity and Power* challenges the widespread assumption that renewable energy necessarily involves a stark rupture with former modes of energy production. Instead, the book shows that energy transitions are multilayered processes that open possibilities for new social arrangements, while also highlighting the ways that such new social arrangements rework inherited relationships of power.

SALVATORE GIUSTO, then a graduate student at University of Toronto, Toronto, Canada, received funding in October 2013 to aid research on “Neomelodic Notes: Commodified Aesthetics and Illicit Political Economy in Naples, Italy,” supervised by Dr. Andrea Muehlebach. The term “neomelodic” defines a local pop-music and aesthetic genre dominating the mediascape of Naples, Italy, since the early 1990s. Neomelodic media productions hinge on narratives seeking to depict the experiences of Neapolitan lower class subjects, with a remarkable preference for those engaging with organized crime. In spite of the structural poverty illustrating the life conditions of the Neapolitan underclass, the neomelodic media industry brings in millions of euros per year. Most of this money eventually flows into the pockets of the Camorra, which is one of the most violent and financially dynamic Italian criminal cartels. Camorra affiliates participate in the neomelodic scene as singers, authors, sponsors, media owners, loan providers, and fans, while influencing this genre’s aesthetics, economic value, and socio-cultural meaning. In so doing, they re-signify the illicit cultural landscapes that neomelodic media iconizes into licit performance, neoliberal “branding,” social aesthetics, and collective identity. This research focuses on the coalescence between neomelodic aesthetics, Neapolitan political economy, and the cultural sphere to offer insight into the construction and diffusion of “illicit” collective imaginaries in neoliberal Italy. In so doing, it explores the commodified aesthetics

leading to the entrenchment of organized crime as a “branding” cultural producer in contemporary Italy.

CHRISTINE SOO-YOUNG KIM, then a graduate student at Columbia University, New York, New York, was awarded funding in April 2013 to aid research on “Prescience Studies: Economic Forecasting and the Making of a Future in Greece,” supervised by Dr. Elizabeth Povinelli. This project asks how the future is constituted as an object of knowledge in the present, and it attempts to answer this question by examining one of the primary factors bringing this object into being in Greece today—namely, discourses and practices concerning the economy. The research consists of ethnographic and documentary methods focusing on the production, circulation, and use of economic knowledge as well as the routinization of modes of thought and activity regarding the economy in everyday life. Through a study of economic forecasting, social insurance, and investment practices in particular, the project considers how efforts to act upon the future enable ideas about what the economy is and how it works to take shape and become familiar. The research ultimately seeks to give an account of how discourses and practices concerning the economy gain hold as authoritative modes of thinking about and acting upon the future and, moreover, how the future operates as a crucial site for establishing and contesting claims to knowledge, legitimacy, and belonging in contemporary Greece.

IAN P. LOWRIE, then a graduate student at Rice University, Houston, Texas, was awarded funding in April 2014 to aid research on “Building an Information Economy: Artificial Intelligence as Infrastructure in Russia,” supervised by Dr. Dominic Boyer. This research focuses on the place of the data sciences within the contemporary Russian science system and knowledge economy. Elites are making a number of concrete interventions into the structure content of postsecondary education in the name of the data sciences. They are attempting to turn what they view as the raw potential of an excellent national program in theoretical mathematics, inherited from the Soviet science system, into the human capital necessary to build such a future. This means both shifting the focus from theoretical to applied tasks, and integrating exposure to the scheduling and production regimes typical of industrial computer science into every stage of university pedagogy. At the same time, programmers and applied mathematicians already working in the private sector are being asked to re-brand and re-skill themselves, as data science becomes an increasingly important tool in the arsenal of modern Russian consumer capitalism. By investigating the practical consequences of these restructurings for workers, educators, and students, this project promises a critical and timely look at the ongoing mutations of the global information economy, and of the unique interactions of state, market, and university in the post-Soviet context.

KATHARINE R. MARSH, then a graduate student at Brown University, Providence, Rhode Island, was granted funding in October 2013 to aid research on “Spiritual Care on the Move: Ethics of Care, Migrant Integration and African Pentecostalism in the United Kingdom,” supervised by Dr. Daniel J. Smith. The research project explored the effects of Pentecostal Christianity on the integration of African migrants in the United Kingdom (UK). The project investigated the relationship between Pentecostal practice and experiences of belonging, encounters with the UK state, and relationships with other migrant and non-migrant groups. It involved twelve months of ethnographic fieldwork in a multi-ethnic but predominately African and African-Caribbean Pentecostal church in a medium-sized city in the southeast of England. It was found that African migrants are often initially attracted to Pentecostalism by the social capital and networks that churches offer, and due to experiences of not-

belonging in mainstream UK churches. Over time, church members learn cognitive, behavioral and linguistic techniques that help cultivate a sense of moral worth and value. This increased confidence helps migrants cope with experiences of disempowerment and exclusion, leading to a greater material and moral engagement with the UK state. The research also examined the exchange of money, material objects and emotional support within church, as well as different understandings of culture and cultural difference among members. These practices were explored in terms of their effects on sentiments of trust and belonging with both co-believers in church and unbelievers outside church.

MATTHEW D. PETTIT, then a graduate student at University of Toronto, Toronto, Canada, was awarded funding in April 2014 to aid research on “The Free Life: Healing the Alcoholic Self in Paris,” supervised by Dr. Michael Lambek. Based on ten months of participant observation with the Parisian chapter of mutual-aid group *Vie Libre*, this project explores the perceptions of self and healing for persons attempting or maintaining abstinence from alcohol. Research included interviews with group members and various stakeholders involved in treatment—both formal and informal—as well as regular participation in group meetings and activities. In particular, issues of identification between (ex-)drinkers were investigated, to understand how an illness primarily experienced individually, as a result of personality and biography, can be made to bridge the social and material distance between those in very different medical and social situations. To that end, the investigator participated in group outreach efforts in hospital detoxification services and observed the integration of new, non-abstinent or relapsed members within the group. Analysis of data is ongoing, and focuses on identification and empathy, guilt and responsibility, volunteering, and the benefits and dangers of engagement with others. These concerns, as well as the medical and group activities that ground them, form part of longer moral and biographical trajectories for group members. In sum, the investigator asks what it is to “heal” one’s dependence, in concert with others, and how this fits with being a good person.

DR. IRENE SABATE, University of Barcelona, Barcelona, Spain, was awarded funding in April 2014 to aid research on “The Spanish Home Repossessions Crisis as a Case for the Study of Debt and Credit.” The forced decision to stop repaying a mortgage—a milestone in defaulting debtors’ narratives—is a difficult one due to the symbolic load of owner-occupied housing: a home, a spatial attachment, a source of material wellbeing, a guarantee for the future, a gift for the next generation. The moral strength of the obligation to repay debts further complicates this decision. Nevertheless, a certain sense of liberation can also be experienced, as households can now reconsider their priorities. Mortgage over-indebtedness was not only threatening them with homelessness, but it was also endangering the satisfaction of other urgent needs before an eviction date is set. Ethnographical data collected in the Barcelona area show that the decision to stop repaying a mortgage may be legitimized whenever it eases access to other basic resources such as food or children’s education. The efforts made up to that moment in order to keep up with repayments may then be resignified as counterproductive for securing a livelihood. In addition, being in default provides debtors with some bargaining power in front of banks. This illustrates how commonly accepted moral judgements about lenders and borrowers, and about the practice of borrowing and lending, are challenged in the framework of the Spanish wave of home repossessions.

Latin America and the Caribbean:

KAREN E. ALLEN, then a graduate student at University of Georgia, Athens, Georgia, was awarded funding in April 2014 to aid research on “Sustainable Development in Costa Rica: Understanding Values, Land Use Decisions, and Market-Based Mechanisms for Conservation,” supervised by Dr. Ted Gragson. The goal of this study is to understand the diversity of values that influence private land-use decisions, and the implications of these decisions for the immediate social-ecological system. This research took place in the Bellbird Biological Corridor in Costa Rica, a planning region designed to encourage sustainable development across a mixed-use landscape. Here, this research focused on how market-based mechanisms for conservation engage with landowner values, and how they operate across a diverse landscape. While research in economics promotes “nonmarket valuation” for estimating landowner values, work from anthropology challenges the economic understanding of values and demonstrates that market-based conservation programs resulting from a mischaracterization of landowner values can have the ironic effect of increasing landscape degradation. This research compares these perspectives by integrating ethnographic data from interviews, participant observation, and focus groups with biophysical GIS data. Results indicate that farm-owner values are not always in line with economic incentive programs, and that these programs may undermine value systems that are critical for promoting sustainable landscapes. Rather than promoting an exchange value view of the land, economic incentive programs would be more effective if resources were used to strengthen existing conservation values among landowners.

DR. ANTONIO JOSE BACELAR DA SILVA, University of Arizona, Tucson, Arizona, was awarded funding in April 2014 to aid research on “Winning the Afro-Brazilian Vote: The Complex Calculus of Race and Politics in Brazil.” Since Brazil’s redemocratization process in the 1980s, Afro-Brazilian activists have been able to press their collective claims for access to resources and rights for Brazil’s black population. Yet, Afro-Brazilians have been severely underrepresented when it comes to the electoral arena. Because of the dominant ideology that Brazilian society is not racially divided, black candidates have generally avoided race-conscious messages in their political campaigns, even in the state of Bahia, where around 80 percent of the population is of African descent. Recently, Brazilian blacks running for elected office are increasingly relying on race as an electoral strategy. The persistence of Brazil’s racial ideology has forced black candidates to confront the question of how effectively to utilize racial consciousness to enlist the political support of Afro-Brazilians. This project examines both the race orientations of black candidates’ political campaigning, as it manifests in on-the-ground electoral practices, and their communicative significance among Afro-Brazilians, particularly voters’ interpretations and use of campaign messages in their decision-making processes. The proposed project has two objectives: 1) describe black candidates’ various campaigns, how these campaigns unfold, and the messages each uses to win political support; and 2) investigate how campaign communication is received in voters’ interpretation and assessments of candidates.

JAMES J.A. BLAIR, then a graduate student at City University of New York Hunter College, New York, New York, was awarded funding in October 2013 to aid research on “Extracting Indigeneity: Self-Determination and Energy in the Falkland Islands (Malvinas),” supervised by Dr. Marc Edelman. This ethnographic and historical project examines how the settlers of the Falkland Islands (in Spanish, “Malvinas”) are constructing themselves as natives through new forms of governance over energy resources. Three decades after a bloody war that cemented the archipelago’s British status, offshore oil has

been discovered, and Argentina has renewed its sovereignty claim. In response, the Islanders held a referendum on self-determination in which 99.8% voted to remain British. Unlike comparable “settler colonies” predicated on the elimination of the native, no extant historical evidence suggests that an indigenous population inhabited the islands during European colonization. This makes the Islanders’ invocation of self-determination different from that of other former colonies with aboriginal claims. To understand how the settlers are reinventing themselves as natives with resource rights by claiming self-determination, this project examines debates around infrastructure, the environment and political stability. Field research incorporates observations and more than 100 interviews conducted with townspeople, farmers, migrants, resource managers, scientists, planners, engineers and business elites in the Falklands/Malvinas, as well as government functionaries, scientists, defected Islanders and their descendants in Argentina. Through analysis of colonial letters and reports, the dissertation considers how the current conjuncture is the outcome of cross-regional historical relations.

DR. MICHAEL L. CEPEK, University of Texas, San Antonio, Texas, was awarded funding in April 2012 to aid research on “Dureno Uno: A Cofán Politics of Oil and Loss.” During seven months of ethnographic fieldwork that began in 2012 and ended in 2014, this project investigated relations between the oil industry and the Cofán people of western Amazonia in order to explore an important challenge of 21st-century indigenous politics: the simultaneous articulation of cultural loss and cultural continuity in situations of extreme environmental change. Its setting was the northeastern corner of Ecuador, one of the world’s twelve OPEC nations. Utilizing participant observation, interviews, and an analysis of household economy, the study produced a phenomenological account of oil production from the perspective of the residents of Dureno, a Cofán community that has suffered decades of oil-related contamination, deforestation, and dispossession. The research’s guiding insight was the notion that culture can both provoke and trouble a response to the forces that threaten it. Data collected during the project supply the foundation for a set of journal articles and a book—*Life in Oil*—that is now under contract with the University of Texas Press. Together, these writings offer one of the most evocative portraits of the intimate and disastrous ways that the global petroleum industry transforms the lands and lives of the world’s most marginalized communities.

DR. ARLENE DAVILA, New York University, New York, New York, was awarded funding in April 2014 to aid research on “*El Mall*: Debating Class, Shopping Malls and Consumption among Bogota’s New Middle Classes.” In the past decade there has been a revolution in the construction of shopping malls throughout Latin America accompanied by much boosterism about the area’s growing middle class. *El Mall* explores these developments in order to expose key linkages between neoliberal urban development and consumption. The project asks, “What are the local, regional, and global forces behind these developments? What accounts for all these new malls? And Who are these new consumers who are seemingly stirring their growth?” In particular, it considers urban planning and the political economy of the shopping mall industry as generative spaces in which to explore neoliberalization processes and their multiple material effects. *El Mall* makes these visible by looking at the spatial transformations shopping malls are spearheading throughout Latin America, but also, and most significantly, by examining how they are affecting people’s livelihoods and everyday social imaginaries of identity and class. This research draws from archival research at the International Council of Shopping Centers (ICSC), interviews with regional representatives of the Latin American chapter of the ICSC and ethnographic research in Bogota Colombia.

ROSA E. FICEK, Wesleyan University, Middletown, Connecticut, was awarded a grant in September 2014 to aid engaged activities on “Collaborations for a Digital Exhibit: Perspectives on Integration from the Margins of Panama.” The grantee’s research considers the social effects of a road built to integrate eastern Panama and their appearance within the national culture, political system, and economy. Oral histories of migration and community formation complicate ideas of integration as the expansion of state power, national culture, and capitalist relations by showing how the road is a heterogeneous technology brought to life by ethnically diverse histories and mobilities that transform its materiality and meaning. An Engaged Anthropology Grant allowed the grantee hold a series of meetings in communities in which her dissertation findings were presented and reviewed, revising written portions of the manuscript with informants and conducting oral history workshops wherein community members were able to narrate their accounts of development on their own terms, identifying the themes and stories that most mattered to them. These oral histories were recorded and assembled into DVDs that were distributed to community members, civil society leaders, and teachers for use in the classroom. This project provides alternative representations of a region that is often stereotyped in the media and popular imaginations as a backward province, and reveals histories that destabilize narratives of development, of progress marching forward because it has to.

CAITLIN FOURATT, California State University, Long Beach, California, was awarded funding in September 2014 to aid engaged activities on “Workshops and Seminar on Migration and Family in Costa Rica and Nicaragua.” In 2011, while a doctoral candidate at the University of California, Irvine, the grantee received a Dissertation Fieldwork Grant to aid research on “Presences and Absences: Nicaraguan Migration to Costa Rica and Transnational Families.” In June 2015, an Engaged Anthropology grant allowed her to return to Costa Rica and Nicaragua for one month to teach a seminar on migration, family, and policies at the University of Costa Rica and to facilitate two community workshops. The seminar included presentations on the grantee’s research as well as current research from local colleagues and students’ research projects. The first workshop, with Nicaraguan migrants in Costa Rica, focused on the challenges of family separation, gender and migration, and strengthening family ties. The second, with relatives of migrants back in Nicaragua, examined shifts in Costa Rican immigration law that migrants face and the complexity of transnational family relationships.

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

reduce deforestation acted to expand state welfare distribution. Thus carbon credits, often cited as an epitome of neoliberalism, act here to promote a purported opposite of neoliberalism: a redistributive and more powerful state.

ERIC M. HIRSCH, then a graduate student at University of Chicago, Chicago, Illinois, was granted funding in April 2013 to aid research on “Investing in Indigeneity: Development, Promise, and Public Life in Andean Peru’s Colca Valley,” supervised by Dr. Justin Richland. This project investigates the ways indigenous enterprise, culture, and life have become financial investment targets, part of a contemporary development paradigm meant to extend economic inclusion while validating cultural diversity within Andean Peru’s Colca Valley region. This research also examines how investment works as a medium for imagining what it means to be and identify as indigenous, in a context where indigeneity has seen a rapid shift in status from a liability to an asset for economic development. In tracking how indigeneity and investment are emerging together and in new ways, through an array of empowerment schemes within and beyond the scope of development institutions, ethnographic research has revealed elaborate forms of creative self-fashioning and belonging at their intersection. Research shows how transforming money or goods into an investment entails culturally particular practices that are highly revealing about a place. This suggests investment is not simply something instrumental. Whether investing in Andean indigeneity means funding entrepreneurs with NGO seed capital or offering the earth ritual goods like chicha and coca leaves to ensure a plentiful harvest, the interval between an investment and its various kinds of return opens spaces in which ideas of personhood and community are forged and engaged.

CHELSEY KIVLAND, Dartmouth College, Hanover, New Hampshire, was awarded funding in September 2014 to aid engaged activities on “Slam Tambou: Building a Peace Movement through Poetry and Performance.” This engagement project presented the grantee’s ethnography of an impoverished, volatile district in Port-au-Prince, Haiti to area residents and asked them to reflect on two questions: What are the causes of neighborhood insecurity? What would enable a lasting and true peace for residents? The event displayed collaborative work from multiple perspectives and in diverse formats, including a lecture presentation, poetry workshop and performance, and an evening film showing and musical concert. The event was the first public academic forum to take place at the Bel Art Center, a newly built visual and performing arts space in the neighborhood. Through the event, neighborhood residents and the grantee gained a deeper understanding of the problem of violence in the neighborhood, which helped to create a basis for a collective conversation about creating conditions for holistic peace.

AMY L. McLACHLAN, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in April 2013 to aid research on “Cultivating Futures: Botanical Economies and Knowledge Ecologies in Migrant Colombian Amazonia,” supervised by Dr. Joseph P. Masco. The life histories and life projects of contemporary Uitoto communities are intimately tied to sacred and increasingly commodified plants. The Uitoto, an indigenous group from the central Colombian Amazon, describe and interact with nourishing, medicinal, and magical plants as divine and powerful social actors who provide the foundations of human life, thought, and agency. At the same time, sacred Uitoto plants are increasingly at the center of emergent sites of knowledge production in which indigenous ethnobotanical traditions are translated into national, capitalist, and scientific regimes of value. This dissertation field research tracks Uitoto migrant cultivators and the plants that connect them to one another and to multiple intersecting political and economic

regimes, as a vantage onto the structural transformations that have shaped the Colombian political and economic landscape over the past century, and the intimate negotiations of life and loss faced by displaced Colombians. This project argues that in their efforts to nurture sacred plants and ethnobotanical knowledge traditions, Uitoto migrants are not only working to maintain material and cultural connections to their pasts and points of origin, but are actively reworking their relations to one another, the state, and the global economies with which they are increasingly entangled.

DR. AMELIA MOORE, University of Miami, Miami, Florida, was granted funding in October 2013 to aid research on “Redeveloping the Ephemeral Islands in an Era of Planetary Change: The Politics and Aesthetics of Sustainable Design in the Bahamas.” This project investigated the politics of sustainable destination design in the Bahamas, an archipelagic nation dependent on the growth of international tourism. There is a growing acknowledgement amongst ecological experts that the large-scale, resource consumptive resort model of the 20th Century is an unsustainable product. This realization, combined with the greening of the international tourism industry in response to anthropogenic planetary change, has inspired several Bahamian developers to design and build “sustainable island destinations.” Research documented the practices, discourse, and design aesthetics of developers, resort employees, tourists, and island residents at multiple locations in the archipelago. Initial findings suggest that shifting international markets drive development design in the Bahamas today while models for resource use, entrepreneurialism and destination design are appropriated in the evolution of the Bahamian “tourism product.” Relevant actors have to navigate the confluence of a dated national development policy, the international rise of sustainable destination models and green products, the existence of a more tech saavy, young, entrepreneurial class, and the social transformations that accompany the expansion of new tourist markets into distinct island communities that are unevenly connected to transnational market processes.

MEGHAN L. MORRIS, then a graduate student at University of Chicago, Chicago, Illinois, received a grant in April 2013 to aid research on “Relations of Dispossession: Property and Sovereignty in Colombia’s Land Restitution Program,” supervised by Dr. Stephan Palmie. This project, retitled “Producing Property: Land Dispossession and Restitution in the Shadow of ‘Post-Conflict’ Columbia,” examines how multiple actors create and contest property as the state attempts to mobilize it to achieve a “post-conflict” in Colombia. It explores this central question in two primary sites: the region of Urabá in northwestern Colombia and an informal settlement in the city of Medellín. Drawing on eighteen months of fieldwork in these sites, the project tracks several cases filed through the state-sponsored land restitution program based on claims to land in Urabá, as well as a series of claims to land and housing in the Medellín settlement. Through ethnographic work with state bureaucrats, claimants, businessmen, activists, paramilitaries, ethnic leaders, city officials, and lawyers, it examines the layered histories of conflict and dispossession embedded in these claims. It also explores the kinds of ecological objects and racialized subjects that become forms of evidence, market agents, means of dispossession, and proof of in/justice in the conflicts and claims that emerge in these sites over time. The project then tracks the ways that conflicts are mobilized, erased, and revived as property becomes a central component of the state’s prospective path to peace, and an imagined post-conflict territorial order in which both people and claims are settled.

SANTIAGO MUNOZ ARBELAEZ, then a graduate student at Yale University, New Haven, Connecticut, was awarded Funding in May 2014 to aid research on “The New

Kingdom of Granada: The Making and Unmaking of Spain's Atlantic Empire, 1530-1650," supervised by Dr. Stuart B. Schwartz. This project examines the Spanish empire's project to create a centralized "kingdom" amidst the variety of native groups and fractured geographies of present-day Colombia. By drawing insights from scholarship on borderlands and empire-making, the research asks how colonial administrators tried to create landscapes of rule and how native peoples used space both to contest and to accommodate colonialism into their lives, or to flee and create spaces of refuge outside the Spanish area of influence. Wenner-Gren Support made possible a research trip to archives in Spain, Ecuador, and Colombia, where the grantee examined the collections of major, empire-wide archives, such as the Archivo General de las Indias in Seville; of national archives in Bogotá and Quito; and regional archives in cities like Popayán, Cali, Ibagué, Turmequé, and Tunja. This research process documented the efforts of the imperial authorities to standardize native economies and forms of political organization, the ways in which native peoples engaged with hispanic law and forms of governance, as well as the manner in which some native groups like the Pijaos refashioned themselves to keep the Spanish empire at a distance.

DR. KEVIN O'NEILL, University of Toronto, Toronto, Canada, received an Engaged Anthropology Grant in September 2014 to aid engaged activities on "Secure the Soul: A Public Conversation" in Guatemala. Funding supported fieldwork for a second book, "Secure the Soul: Christian Piety and Gang Prevention in Guatemala" (University of California Press 2015). The book builds on ethnographic fieldwork with several gang prevention programs in Guatemala. This Engagement Project allowed the grantee to share the research results with these prevention programs, and open up spaces for critical discussion. Several events and interventions emerged. The first was a month-long instruction of qualitative research methods at Universidad del Valle de Guatemala wherein the grantee worked with undergraduate anthropology majors across his former field sites. The second was a series of key meetings across a diverse set of gang prevention programs that contrast sharply by way of class, ethnicity, and theological disposition. The most exciting part of this proposal was when these diverse sectors had the occasion to speak with each other about a common goal: gang prevention. The final event was a television interview with the book's main informant, which was able to reach an extremely broad audience in Guatemala.

ANNE C. PISOR, then a graduate student at University of California, Santa Barbara, California, was awarded funding in May 2014 to aid research on "Expanded Group Affiliation, Trust and Prosociality in Lowland Bolivia," supervised by Dr. Michael Gurven. Social science research from various disciplines, including anthropology, has demonstrated that exposure to out-groups can change an actor's trust and cooperation towards them; however the relationship between exposure and trust and cooperation can be positive, negative, or neutral. The grantee suggests that cooperation and trust instead reflect valuation of out-group members and asks, "Under what conditions do individual actors change their valuation of out-group members as potential social partners?" Funding supported research on this question among three populations of Bolivian horticulturalists, chosen to capture the range of market integration (i.e., exposure to larger social and economic worlds) among horticulturalists in Bolivia. Fieldwork took place from June 2014-March 2015. Using interviews, ethnographic data collection, and a novel economic game, the grantee found that, controlling for population, participants cooperated more with out-group individuals when they themselves had traditional resource access but lacked market goods. Participants expressed higher trust towards out-groups when they had experienced larger net positive change in their subjective socioeconomic status between childhood and adulthood. The

grantee's preliminary interpretation is that, if out-group members may be a source of resource access or buffering, whether for current or potential future need, actors will value out-group members more highly.

MICHA RAHDER, Louisiana State University, Baton Rouge, Louisiana, received funding in September 2014 to aid engaged activities on "Conservation, Knowledge, and Collaboration in the Maya Biosphere Reserve, Guatemala." With support from a Wenner-Gren Engaged Anthropology Grant, the grantee traveled to Guatemala in June 2015, to present research results and run a series of small workshops on "Conservation, Knowledge, and Collaboration in the Maya Biosphere Reserve." The project allowed the grantee to return to the site of her dissertation research, which explored the connections between violence, inequality, technoscience, and forest conservation. Results were presented to conservation NGOs who work in the reserve, remote sensing and GIS technicians responsible for monitoring and mapping it, and to members of a small village with a community-managed forest concession inside the reserve. Each of these groups were then led through different activities to generate reflection, discussion, and feedback, resulting in a fascinating range of responses—from critical self-reflection to curiosity to frustration. Ideas generated during these discussions are currently being used to draft a number of more applied recommendations and guidelines to be distributed to local actors.

DR. ELIZABETH F.S. ROBERTS, University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2014 to aid research on "Mexican Exposures: An Experimental Method for a Bio-Ethnography of Urban Working Class Families." Mexican Exposures is a three-year project with two phases. Phase I (carried out in 2014-2015), involved an ethnographic investigation in Mexico City with six families in two working-class neighborhoods. These families are part of a long-term study called ELEMENT (Early Life Exposure in Mexico to Environmental Toxicants), conducted by environmental health scientists in the US and Mexico. Phase II (2015-2017) involves: 1) the data analysis of Phase I's ethnographic observations; and 2) a collaborative effort with ELEMENT environmental scientists to link ethnographic data with the biological data they have collected over the last 20 years. The purpose of this second activity will be to ask questions about the relationship of environment and health that would not be possible through ethnographic or biological data alone. Phase II of the study has just begun. The research from this last year of neighborhood ethnography will serve to shape the questions that frame combination of ethnographic and biological data for Phase II. Three major focus areas will be: 1) the effects of participating in the ELEMENT study itself; 2) how neighborhood environment shape health; and 3) the ongoing diffuse effects of public health anti-obesity campaigns on working class families in Mexico City.

DR. JENNIFER ROTH-GORDON, University of Arizona, Tucson, Arizona, was awarded funding in October 2013 to aid research on "Bodies of Privilege: Cultivating Wealth and Whiteness in Rio de Janeiro." Based on research conducted in the wealthy South Zone of Rio de Janeiro from January-December 2014, this project investigates how time-intensive parenting practices justify and perpetuate social and racial inequality and preserve positions of privilege, even within Brazil's current situation of unprecedented social mobility. This research asks: 1) How do practices of intensive mothering relate to the construction of neoliberal subjects, as parents feel personally compelled to invest abundant amounts of time and energy into the cultivation of their children? 2) How is this cultivation conducted in the perceived "absence" of the state, such that the "haves" retreat to private services and spaces that further entrench patterns of segregation? And 3) how do privileged families uphold their

positions within a racial hierarchy, erasing the blackness that surrounds them and actively linking whiteness to notions of cleanliness, refinement, and civility? Focusing on those who “parent from the middle” (as neither the super wealthy, nor the working poor), this project examines how structural inequalities are lived, reproduced, and naturalized through the everyday decisions and practices of child rearing.

DR. FRANCES M. ROTHSTEIN, Montclair State University, Montclair, New Jersey, was granted funding in October 2013 to aid research on “When Migrants Return: Who Returns, Why, and How They Reintegrate.” The research examined return migration to San Cosme Mazatecochco, a new migrant sending community in central Mexico. Within the last 25 years, hundreds of *San Cosmeros/as* have moved to the United States, especially New Jersey and Connecticut. More recently, many have returned to Mexico. This project, based on four months of fieldwork in Mazatecochco, studied who has returned, why, and how they are adapting. More of the male migrants were found to have returned. They are also experiencing more economic success and greater reintegration in the home community than the women returnees. Several factors account for these differences.

MARIANA SAAVEDRA ESPINOSA, then a graduate student at Cornell University, Ithaca, New York, was awarded funding in April 2014 to aid research on “(Re)producing Successful Succession: Colombia’s Family Business Project,” supervised by Dr. Annelise Riles. This project explored recent efforts by Colombian “entrepreneurial elite families” to rationalize and professionalize their relationship with the businesses they own by means of expert recommended strategies. Through ethnographic methods that approached “family business” contextually, the research studied its deliberate reconfiguration not only as an expert solution, but as a particular form of constituting relations of kin. Employing participant-observation, in-depth interviews, and archival research, the grantee inquired into the methods, ideas, and technologies involved in the shift in the status of “family business” from problem to solution in the Colombian entrepreneurial imagination. The grantee worked in spaces where expert knowledge on family businesses is both shared and consumed, and where some of its recommendations are applied, in order to ask: how are different actors reconfiguring “family business” as a viable and successful economic formation thus constituting and legitimating particular forms of social reproduction? The dissertation resulting from the research will provide an innovative approach to Colombian elites through close-up engagement with the design and implementation of strategies for succession and reproduction of family businesses, bringing into focus the practical and symbolic constitution of the perpetuation of status, as opposed to assuming it on utilitarian premises.

DR. PHILIP SCHER, University of Oregon, Eugene, Oregon, received funding in August 2013 to aid engaged activities on “Working with Heritage: A Workshop for Teachers of History in Barbados.” With the Engaged Anthropology Grant two of the grantee’s colleagues in Barbados—Dr. Tara Inniss of the Department of History at the University of the West Indies and Dr. Alissandra Cummins, Director of the Barbados Museum and Historical Society—planned a workshop and lecture that would introduce local educators to some of the basic ideas of heritage studies. The hope was to focus on the people who are stakeholders in the World Heritage Property in Bridgetown and who are involved in aspects of Barbadian heritage, both tangible and intangible. The belief is that these are the people whose knowledge, memories, and perceptions of these spaces are to be safeguarded for future generations. Engagement funding provided the opportunity to begin to develop a conversation about heritage in the Caribbean that expands beyond both economic utility or simple preservation tactics and school programs. It is hoped this conversation will continue and will add sophistication and nuance to government policies about the future of Barbadian culture and heritage. The grant has also fundamentally improved the grantee’s own thinking about the subject of Caribbean heritage and resulted in an article about “landship” that includes many of the ideas generated in the workshop.

CLAYTON A. WHITT, then a graduate student at University of British Columbia, Vancouver, Canada, was granted funds in April 2013 to aid research on “Climate Change and Spatial Transformations in the Bolivian Highlands,” supervised by Dr. Gaston R. Gordillo. This project employed ethnographic methods to explore the day-to-day, on-the-ground experience of climate change in a Quechua-speaking sheep-, dairy-, and quinoa-producing community in the western highlands of Bolivia, located at 12,000 feet of elevation. Climate change is already causing major impacts in the high Andes, including higher temperatures and a shorter, more intense, rainy season. The grantee lived in the research community for twelve months and explored—through daily interactions with local people, participation in community work and cultural events, and interviews—how different people perceive and experience such changes on a daily basis, what kinds of emotional impacts climate change has on different people, and how other local problems identified by community members relate to or are made worse by the changing climate. Farmers described anxiety over major shifts in the rainfall cycle that result in diminished crop production and damage from dryness during crucial planting periods and rain that interrupts harvests. Spatial transformations related to climate change also influence people’s daily emotions, whether through annoyance and anxiety caused by deep mud and local floods or even fear from intense and at times fatal electrical storms. As a social problem, climate change intersects with and is complicated by other issues such as water pollution, perceived mismanagement in the local government, and crumbling infrastructure.

Middle East:

DR. HIBA BOU AKAR, Hampshire College, Amherst, Massachusetts, received funding in February 2014 to aid engaged activities on “Talking Sectarianism: Urban Planning, Living Conditions, and the Fear of the Religious Other in Beirut’s Suburbs, Lebanon.” This engaged anthropology project developed from dissertation research on the spatial practices of religious-political organizations that have transformed Beirut’s southern peripheries into contested frontiers of sectarian violence and urban growth, causing deteriorating living conditions. The aim of this project was to be involved with local community groups to discuss the possibilities of thinking of the built environment as common grounds to work

across political and sectarian dividing lines to improve the areas' living conditions. To that end, the grantee organized meetings with community groups and residents to share, discuss, and debate her research findings. In addition, the grantee started working with one of the NGOs focusing on issues related to the built environment. The work included formulating possible interventions and building a support network to facilitate their implementation. Future phases of this ongoing project include holding a participatory planning workshop with NGOs, residents, public agencies, religious political organizations, and aid organizations to discuss and agree on feasible projects to implement.

DR. AMAHL A. BISHARA, Tufts University, Medford, Massachusetts, was awarded funding in October 2013 to aid research on "Space, Infrastructure, and a Fragmented Public Sphere: A Palestinian Exchange across a Divide." Conducting research in two Palestinian communities, one in the West Bank and one in Israel, this research employed an exchange of photography taken by participants from each community to examine the factors that enable and constrain solidarity or exchange of ideas between these two communities. Both of these Palestinian communities live under Israeli rule, albeit with different political statuses. Palestinians in Israel are citizens of Israel, but on the peripheries of the Palestinian nationalist project. Palestinians in the West Bank are at the center of the nationalist project but live under military occupation. Both groups struggle to secure quality housing, to achieve physical safety, and to find ways to effectively express themselves to authorities. All participants had a strong connection to commonly recognized elements of Palestinian culture. Social media may seem to multiply opportunities for communication across geographic and political boundaries, but the photography exchange, conducted primarily over Facebook, laid bare the obstacles to solidarity even as it demonstrated shared cultural and political concerns. Each group had a distinct political habitus formed by everyday political experiences. Laws, physical restrictions, and cultural norms constitute barriers to exchange despite perceptions of shared interests and culture.

HAYDAR DARICI, then a graduate student at University of Michigan, Ann Arbor, Michigan, received funding in October 2013 to aid research on "The Politics of Childhood: Mobilization of Kurdish Children in Contemporary Turkey," supervised by Dr. Andrew Shryock. This research has been conducted on the politics of Kurdish youth in Cizre, a town in Turkey's Kurdistan. From 2000 on, the Kurdish youth have initiated a radical form of street politics, opening new venues for freedom within the Kurdish movement. Conducted in one of the Kurdish-populated towns where the Kurdish movement is strongest, this research aimed at understanding how the youth perceive and experience the political. Against the existing literature on political movements—of the colonized communities in particular, which either sees the nature of political action as desire for recognition by the other, or explains it through the demands that are articulated by its actors—this research looks at the effects of politics on youth's everyday life and claims that politics is the way the youth disrupt the temporality and spatiality to which they have been exposed.

RAYYA S. EL ZEIN, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded funding in April 2014 to aid research on "Performing El Rap El 'Arabi 2004-2014: Feeling Politics and Affecting Possibility amid Neoliberal Incursions in Ramallah," supervised by Dr. Maurya Wickstrom. Interviews with rappers, electronic musicians, fans, and venue owners during this period of Wenner-Gren research have led the grantee to propose recognizing the development of a "second wave" of Palestinian rap. This is distinguished from Palestinian rap production that preceded it in the years leading up to and during the Second Intifada by differences in aesthetics,

collaborations, performatic techniques, venues, production structure, and audience demographics. The research suggests that a second wave of Palestinian rap eschews a broad-based ethos of revolution, focuses on avant-garde sonic techniques, and caters to a much smaller Palestinian audience. Second wave rap concerts are additionally marked by an embrace of private venues as performance spaces and a refusal of an NGO market. These differences in aesthetics and performance politics help inform how to understand the affective exchanges conducted in many second wave concerts. Finally results have led the grantee to argue that the aesthetic changes and shifts in modes of production that distinguish Palestinian rap today from previous incarnations of the same genre are influenced and shaped by the economic and political developments in Ramallah and the West Bank over the past ten to fifteen years.

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

SARAH E. IHMOUD, then a graduate student at University of Texas, Austin, Texas, was awarded a grant in October 2013 to aid research on "Policing the Intimate in Contemporary Israel," supervised by Dr. Charles R. Hale. This project examines the "intimate frontiers" of Israeli settler colonialism in occupied East Jerusalem during a time of war. It examines the penetration of Israeli settler colonial surveillance and power into the intimate spheres of native Palestinians' everyday life, paying special attention to intrusions into the domestic space, biopolitical governance of the family, immediate violations of the body/psyche, and invasions of the sacred. In a city where native Palestinians are situated as a "demographic threat" that must be evicted in order to secure Israel's claims to a "united capital," each of these intimate spheres—and the accompanying struggles over residency status, family unification, who is allowed to live where, who is allowed freedom of movement, bodily protection from militarized attacks, access to sacred spaces, and more—form part of a complex matrix of settler colonial governance. Project findings suggest that the violation/intrusion of settler colonial power into these intimate spaces of native Palestinians' individual, familial, and communal life operate through a racialized logic of colonial sexual violence; a logic that binds the state and settler society together through a visceral political imaginary, the origin of which must be located in the foundational moments of the settler state.

NATHALIE S. NAHAS, then a graduate student at University of Virginia, Charlottesville, Virginia, was awarded a grant in October 2013 to aid research on “Civil Marriage Not Civil War: Kinship, Secularism, and the Nation-State in Lebanon,” supervised by Dr. Susan McKinnon. This research queries the marriage practices and politics of conducting civil and mixed marriages (between Christians and Muslims) in post-civil war Lebanon. Through the lens of these highly contested marriages, both the boundaries and horizons of the Lebanese nation-state become visible. Drawing on twelve months of ethnographic research in and around the capital Beirut, this research explores the relationship between kinship and nation-state through an analysis of the controversial debate surrounding civil and mixed marriages. By considering the dispute over these marriages from the perspective of people in these marriages, the people observing them from the outside, and activists working towards legalizing them, it suggests that this debate reflects divergent beliefs about how the nation ought to be constituted. By listening to the personal narratives of couples in mixed marriages, and the paths and perils of marrying people into a different religion, the stakes of national belonging through religious sects in Lebanon become visible. As the religious structure of the nation-state is increasingly contested and demands for a secular state have become more pressing, understanding the cultural preoccupation with civil and mixed marriages is of the essence.

CATERINA SCARAMELLI, then a graduate student at Massachusetts Institute of Technology, Cambridge, Massachusetts, was awarded funding April 2013 to aid research on “Swamps into Wetlands: Water, Conservation Science and Nationhood in Turkey,” supervised by Dr. Stefan Helmreich. Wetlands are at the forefront of national and international projects addressing water futures, climate change, biodiversity, development, and sustainability. With the global rise of the scientific and legal category of wetland since the 1970s, wetlands have become ecologies of value as well as sites of struggle between state institutions, environmental NGOs, universities, and civil society on the infrastructural, biological, cultural, political, scientific, and economic interventions that produce wetlands as conservation ecologies in Turkey. In contemporary Turkey, wetlands are entangled in the making of new ecological politics as “livable nature,” concurrent with nationwide grassroots environmental movements and struggles for inclusion of diversity and for an expansion of rights vis-à-vis increasing authoritarianism, sectarianism, and everyday violence. In Turkey, far from unifying expert and lay conversations, wetlands have invited contestations over science, water, and livelihood. Wetland conservation gets mobilized in anti-authoritarian social movements, as well as in ongoing nationalist projects. This project focuses on two Turkish coastal wetlands—the Gediz delta on the Aegean and the Kızılırmak delta on the Black Sea—in the wake of this reframing. It is based on ethnographic fieldwork with environmental NGOs, wetland residents, Turkish and international experts, and state officials. It also draws on archival research on wetland science and conservation and on landscape histories.

DR. NEHA VORA, Lafayette College, Easton, Pennsylvania, received funding in April 2014 to aid research on “Academia at the Global Crossroads: American Universities, Knowledge Economies, and the Making of Education City, Qatar.” During 2014, the grantee conducted four months of fieldwork within Education City’s six American branch campuses. A multi-billion dollar investment by the government of Qatar, Education City is intended to grow a modern “knowledge economy” that will assist the country in diversifying away from finite petroleum wealth and produce more skilled Qatari citizens for the workforce, thereby also reducing the country’s heavy reliance on foreign workers, who currently constitute over 85 percent of the population. However, because Education City has

been centered on American education, the project has heightened local concerns about too much Western influence, which might result in the loss of Arabic language, Muslim values, and traditional Qatari social relations. All of these tensions and debates about higher education in Qatar seem to revolve around a critical paradox embedded within Education City itself: that it is through liberal education that non-liberal visions of national futures can be achieved. Through interviews and participant observation, this research explores how American and Qatari visions for “knowledge economy” intertwine as branch campuses become embedded in Qatari society, and how lived forms of citizenship take place both inside and outside of the classroom in Education City.

North America:

JEFFREY S.B. ALBANESE, then a graduate student at University of Michigan, Ann Arbor, Michigan, received funding in April 2014 to aid research on “Social Alterity and Regulation in Legally Recognized Homeless Tent Cities,” supervised by Dr. Damani Partridge. Recent scholarship in diverse urban contexts has emphasized intensified forms of exclusion and spatial control that have accompanied urban transformations in the contemporary global political economy. Yet such perspectives offer few resources for understanding cases in which marginalized groups have managed to appropriate urban space and establish legally recognized residential settlements. Based on fieldwork in Oregon with a legally recognized homeless “tiny house village” and a homeless encampment pursuing legal-recognition, this dissertation project explores connections between law, material culture, and everyday social life in the governance of urban poverty and inequality. Politically organized homeless communities have pursued legal recognition in a variety of ways—by claiming liberal rights to property and due process, by invoking international human rights law, by claiming constitutionally protected free speech and religious exercise, etc. Yet evictions of such encampments (and their occasional legal incorporation) often proceed through public health regulations, building codes, or zoning ordinances—regulatory technologies that primarily govern the built environment and only indirectly (but profoundly) govern persons. In tracing these varied legal trajectories, this research shows how the social organization and material composition of “informal” settlements are transformed by disjunctures between marginalized groups’ legal claims and their eventual adjudication.

CAROLINE M. BLOCK, then a graduate student at Johns Hopkins University, Baltimore, Maryland, was awarded funding in April 2012 to aid research on “Rabbis, Rabbas, and Maharats: Aspiration, Innovation and Orthodoxy in American Women’s Talmud Programs,” supervised by Dr. Veena Das. This project focuses on the women’s Talmud programs located in New York City that have recently emerged in the American Modern Orthodox Jewish community, where women study the rabbinic curriculum without the current possibility of receiving ordination or of serving as rabbis in their Orthodox communities. In an ethnographic investigation of these educational institutions and the organizations that support and advocate for them, and the ways in which aspirations for both individual cultivation and communal innovation are enacted through study, this research encounters the various forms and layers of tension created and contended with in efforts to stretch a tradition from within. It addresses the profound ways in which the context of American denominational religion—the form by which the State recognizes and protects religion as such—impacts both the transmission and the innovation of Jewish tradition, appearing in forms of narrating the self vis-a-vis religious institutions, in modes of textual engagement,

and in the imagination of new legal, spiritual, and ritual horizons for both individuals and communities.

ANDREW T. BROOKS, City University of New York Graduate Center, New York, New York, was awarded funding in April 2013 to aid research on “Uncommon Wealth: Fracking and the Dynamics of Social Structure in Rural Pennsylvania,” supervised by Dr. Michael Blim. This project investigated physical and discursive practices of individuals affected by the presence of the shale gas (fracking) industry in southwestern Pennsylvania, and how those practices potentially differ along socio-economic or “class” lines. A significant drop in global gas market prices during the project made extraction of gas in the field area unprofitable; consequently, ethnographic study shifted towards the examination of signed leases and social forms of anticipation and risk towards future drilling. Findings suggest a correlation between lack of financial wealth and the probability of property owners signing leases. Wealthier land owners were less likely to lease land, in part because previously established modes of capital accumulation made participation in shale gas unnecessary. Findings also suggest that gas activity largely reifies entrenched loci of power as well as long held stereotypes of class behavior. Discursively, little was said across class-lines in relation to shale gas. There appeared to be an invisibility of class at the local level in which two distinct communities existed within the same geography. Class as a division amongst individual residents became muted and unequal distribution of power between private citizens and corporations became the prevailing narrative.

ZACHARY CAPLE, then a student at University of California, Santa Cruz, California, received a grant in April 2014 to aid research on “The Unmaking and Remaking of Central Florida’s Phosphate Fertilizer Landscapes,” supervised by Dr. Anna Tsing. This dissertation project examines the phosphate fertilizer industry and multispecies landscape change in Florida. Phosphorus is an essential element in all life; it is also an ingredient in synthetic fertilizers. For most of the twentieth century, the majority of the world’s phosphorus has come from a region in Florida known as Bone Valley. This project has two central foci: the mining-disturbed ecosystems of Bone Valley and fertilizer-impacted water bodies in Florida. Wenner-Gren funding allowed the grantee to study the eutrophication and restoration of Lake Apopka—Florida’s “most polluted lake.” Over the course of the twentieth century, Lake Apopka’s floodplains were drained and fertilized for winter vegetable production; phosphate-laden discharges from these farms transformed the lake’s ecology. Through ethnographic and historical methods, this project traces the more-than-human social life of phosphorus as an agricultural input, agent of eutrophication, and target of environmental restoration schemes. Phosphorus, the research concludes, has fomented radical changes in Lake Apopka’s ecology and political universe, sparking algal blooms and cultural divisions with enduring force that restoration can only partially repair.

COLUMBA GONZALEZ DUARTE, then a graduate student at University of Toronto, Toronto, Canada, was granted funding in April 2013 to aid research on “The Monarch Butterfly Assemblage: A Transnational Ethnography of Environmental Knowledge, Politics and Conservation Networks,” supervised by Dr. Hilary Cunningham. From an ethnographic perspective, this research elucidates the monarch butterfly conservation dynamics across the butterfly’s Eastern migration route that comprises Canada, the United States (US) and Mexico. With support of the Wenner Gren Dissertation Fieldwork Grant, the researcher conducted fifteen months of fieldwork in four different sites across the butterfly’s migratory path. As a result, the dissertation builds on ethnographic data obtained at two conservation areas in Canada, the University of Minnesota laboratory focused on monarch biology, and at

the reserve in Mexico that protects the forest where the butterfly hibernates. The research elucidates the ways in which these four sites—despite their differences—are connected by the butterfly, the tri-national initiatives to conserve the insect, as well as through the social and natural arrangements that transformed these sites after the implementation of the North American Free Trade Agreement (NAFTA). The research analyzes the associations between the citizen-science practices to protect the monarch, which take place in Canada and US along with the new environmental challenges that appear in the protected Mexican habitat. Therefore, the ethnographic study reveals the NAFTA politics linking classrooms, laboratories, funding agencies, and citizen-scientists from the US and Canada, in relation to the rural unprivileged peasants of Mexico who co-habit with the monarch.

MADELEINE C. ELISH, then a student at Columbia University, New York, New York, was awarded a grant in April 2013 to aid research on “Shifting Soldiers and the Social Logic of Drone Warfare,” supervised by Dr. Paul Kockelman. Based on fieldwork in the northeastern United States with military communities, defense industry contractors, academic scientists, and engineers, this dissertation investigates how the socio-material configurations at stake in US-based drone operations are implicated in a variety of shifting boundaries: between human and machine, between home and battlefield, and between citizen and soldier. What are the limits and conditions of possibility that emerge within new constructions of individual and institutional accountability with respect to military action as well as new moral imaginaries of citizenship, honor, and patriotism? Historically, new divisions of labor have produced radically new social relationships and new conditions of possibility for the constitution of power and subjectivity. In this context, this research considers drone warfare as a new and consequential reconfiguration of labor. Although drones are termed “unmanned” aerial vehicles, every operation requires a team of at least three humans and sometimes a team of fifteen or more. Examining the material and social practices that constitute drone operations demonstrates that advances in automation and robotics do not so much do away with the human but rather obscure the ways in which human labor and social relations are reconfigured.

DR. JANNE K. FLORA, University of Cambridge, Cambridge, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in October 2013 to aid research and writing on “Relatedness, Loneliness and Longing in Greenland.” The book manuscript explores what kinship among Islanders in northwest Greenland looks like through the lens of loneliness: in extreme occurrences of a suicide; or when someone encounters a *Qivittoq*, an undead being who used to be human; when strangers suddenly become kin; when a child is named; or in the mundane everyday when Islanders visit each other proclaiming their longing. It shows how kinship is a matter of uncertainty and a precarious negotiation between expectations and disappointments, and that, rather than being an implicit mirror-side to relatedness, loneliness is integral to the way that Islanders “do” kinship and render it meaningful. The journal article sets off in the violent attack of a woman by a *qivittoq* and argues that this archetypal figure of loneliness is a potential for all humans. The article also demonstrates how Island kinship is not based on a distinction between the social and the biological, but rather between relatedness on the one hand, and loneliness on the other.

DANA E. GREENFIELD, then a graduate student at University of California, San Francisco, California, was awarded a grant in October 2013 to aid research on “Crossing the ‘Valley of Death:’ Biomedical Innovation and Entrepreneurship in a Public University,” supervised by Dr. Vincanne Adams. The project was subsequently retitled “*Homo experimentus*: Digital Health, Technologies of the Quantified Self, and Emergence of New

Experimental Subjects.” The Quantified Self (QS) movement emerged as a user-group in late 2000s in the San Francisco Bay Area, at the intersection of a personal computing counterculture and the rise of digital health technologies, most notably wearable devices and applications that enable biometric self-tracking. These networks and communities are populated by a diverse group of actors, who gain meaning from personal data in different ways. For some, self-quantification is about challenging official modes of clinical accounting, enabling patient empowerment and self-care. For others, personal data represents a medical and technological frontier (a “high-definition human”) where much is to be learned about human biological particularity, leading to the promise of precision medicine. This project investigates the implications and impact of the rise of practices, technologies, and forms of life that encourage self-tracking of health parameters and the domestication of clinical technologies for the home. *Homo experimentus* emerges out of these various sites as a kind of person and a kind of patient who lives life in experiment, with an eye towards continuous improvement and innovation.

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

NICHOLAS P. IACOBELLI, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funds in October 2013 to aid research on “Health at the Margins: Sovereignty, Punishment, and Recognition in a Pennsylvania Prison,” supervised by Dr. Philippe Bourgois. The United States is currently the world leader in incarceration. The US has five percent of the world’s population, yet holds 25 percent of the world’s prisoners. This project provides ethnographic data on healthcare services in a men’s maximum-security state prison in Pennsylvania in order to understand its role in this larger structural phenomenon. Although inmates have a right to healthcare access granted to them by the Eight Amendment protection against “cruel and unusual punishment,” understanding what this right means in theory and what it looks like in practice involves up-close ethnographic investigation. This project elicits perspectives about and experiences with prison healthcare from a broad range of actors—administrators, corrections staff, healthcare providers, and inmates themselves—gleaned from over twenty months of fieldwork in the prison’s medical unit. Combining these perspectives with the daily practice of care delivery there and the larger political economy of prison healthcare, the research draws out the tensions between care provision and the logics of containment and punishment inherent in

the criminal justice system. Understanding these practices offers insight to how ideologies about punishment, profitability, and care produce lived effects.

DR. YUSON JUNG, Wayne State University, Detroit, Michigan, was awarded funding in October 2013 to aid research on “Just Food for Detroit: Groceries, Ethics, and Governance in the Resilient City.” In Detroit, food has emerged as an important and visible part of the city’s tumultuous political economic climate in recent years. Wenner-Gren funding supported research on emergent forms of urban governance and the role of diverse social actors in articulating new political ideals related to “good” food in Detroit. The ethnographic research examined the cultural, political, and personal meanings of food provisioning as an idiom through which residents, activists, and corporate actors confront economic and racial inequalities and seek to reshape urban governance. The project particularly focused on different moral claims and practices related to ideas of “good” food. It traced the competing moral economies of food that emerged with the rise of a food justice movement in the city, as well as the arrival of Whole Foods Market (known for premium natural and organic foods), the first national chain grocery store to return to Detroit after a period of severe capital flight in the 2000s. The research highlights the importance of moral economies in underpinning claims to legitimate governance amidst urban fiscal crisis. Moral assumptions about the food Detroiters eat ultimately play a fundamental role in shaping and transforming the political landscape of the city.

SHREEHARSH KELKAR, then a graduate student at Massachusetts Institute of Technology, Cambridge, Massachusetts, received funding in October 2013 to aid research on “Platformizing Higher Education: Computer Scientists and the Making of MOOC Infrastructure,” supervised by Dr. Graham Jones. In the hugely popular Massive Open Online Courses (MOOCs), organizations like edX, and Coursera, in collaboration with elite universities, have created computing infrastructures to offer prospective students anywhere in the world a highly interactive distance learning experience. Focusing on edX, this dissertation tracks the development of edX’s computing infrastructure through an ethnographic study of three professional communities organized around it: software engineers, instructors, and learning researchers, housed in Cambridge, Massachusetts, and the California Bay Area. It shows that these MOOC platform-builders draw self-conscious inspiration from the technical precedents and work practices of Internet platforms like Amazon and Google. In so doing, these actors transfer their expertise in building Internet platforms to the domain of teaching and learning (for example, they see training students to assess each other’s homework as similar to getting crowds to do micro-tasks, or “crowdsourcing” in their parlance)—the author labels this phenomenon “platformization.” He argues that the consequences of MOOCs for higher education may stem less from their use as alternative credentialing mechanisms than from their framing as exemplary infrastructures for higher education institutions to imitate, bringing norms from the software industry into higher education.

JONATHAN R. KENNEDY, then a graduate student at Indiana University, Bloomington, Indiana, was awarded funding in October 2013 to aid research on “Fan and Tsai: Food, Identity, and Global Connections in the Market Street Chinatown,” supervised by Dr. Laura L. Scheiber. This project centered on two goals: understanding the intersection of food and identity in the Market Street Chinatown, a nineteenth-century Chinese community in San Jose, California, and exploring how this community’s diverse food practices connected residents to other people and places. This research draws upon the analysis of archaeologically recovered faunal and floral remains from trash pits associated with both

merchants and laborers to reconstruct the diets of community residents and address these goals. As in other immigrant contexts, the Market Street faunal and floral data demonstrate balancing of tradition and novelty in residents' diets and they show the food-based connections community members made to satisfy their tastes by importing valued food items (including dried fish from China) experimenting with local ingredients (such as corn), and transplanting Asian crops like bitter and winter melons to their new homes. The changing food practices of Market Street's early Chinese inhabitants were driven both by nineteenth-century Southern Chinese notions of food as well as by responses to the challenges and opportunities Chinese immigrants found in their new homes, and the mix of new and old in the faunal and floral remains mirror the hybridity inherent in immigrant life at the site.

EMILY K. LEVITT, then a graduate student of Cornell University, was awarded a grant in November 2013 to aid research on "Changing the Tax Base Changes Everything: The Fiscal Dimensions of Citizenship and Sovereignty in Upstate New York," supervised by Dr. Paul Nadasdy. This research, conducted in the town of Seneca Falls, New York, over the course of 2013-2015, examined a series of contestations that arose over whether or not the Cayuga Indian Nation should pay local taxes. Local politicians claimed that as citizens, the Nation should pay sales and property taxes (among others,) while the Cayuga people claimed that as a sovereign nation, they were not subject to state and local tax laws. This doctoral research focused on what the political concepts of "citizenship" and "sovereignty" meant in this particular locale, and how they related to ideas about proper taxpaying behavior. The project involved extensive archival research of the legal background of the Cayuga Nation's claim to sovereignty in this region, as well as ethnographic research with members of the nation and town. This included conducting over 300 interviews and engaging in participant observation with members of the Nation, its customers, local politicians and general residents of Seneca Falls.

ELIZABETH M. LEWIS, then a graduate student at University of Texas, Austin, Texas, was awarded funding in April 2013 to aid research on "The Everyday Intimacy of Difference: A Biography of the Deafblind Spectrum," supervised by Dr. Kathleen Stewart. Deafblindness changed dramatically in recent decades, expanding its parameters to include individuals with a spectrum of both auditory and visual impairments, who often have additional disabilities. Through this process, many people who would previously have been labeled as having "multiple disabilities" acquired a new diagnosis: they became deafblind. This dissertation examined family experiences with deafblindness in contemporary Texas as a case study of the diagnostic shift to the spectrum. Texas has one of the largest deafblind populations in the US, is a hub of grassroots disability advocacy and related biomedical research, and has enacted legislation to support the deafblind population, yet it is notorious for having among the worst disability services and inclusion statistics in the country. In turn, Texas offers a distinctive milieu to probe the textures, contestations, and dynamics of the deafblind spectrum today. This study focused on everyday experiences in the realms of family life, policy, and biomedicine to compose a biography of the deafblind spectrum itself, illuminating the connections and entanglements between bodies, affect, and disability. Informed by anthropology and disability studies, this approach seeks to open new methodological and conceptual avenues for theorizing disability in anthropology and beyond.

MANISSA M. MAHARAWAL, then a graduate student at City University of New York Graduate Center, New York, New York, was awarded a grant in April 2013 to aid research

on “The New ‘Lost’ Generation: Radical Youth, Economic Crisis and Protest Post-Occupy,” supervised by Dr. Setha Low. Later retitled “Protest Cultures of the New ‘Lost Generation’: Urban Dissent, Direct Action, and Affective Politics Post-Occupy,” this research project asks, “What happens in the wake of mass mobilizations and popular social movements? And what becomes of the participants and their political projects?” In 2011, Occupy Wall Street inspired people globally to protest against global economic inequality, demand more democratic structures of self-governance, and critique the current economic system. Less than a year later, the movement had no street presence and had mostly faded from public consciousness. Using detailed ethnography and oral history interviews with movement participants, this project follows the after-life of Occupy in New York City and the San Francisco Bay area, tracing the urban struggles and politics that its youth participants have engaged in over the past three years. In particular the research looks at anti-displacement organizing as well as the affective components of involvement in a social movement.

DR. EMILY MARTIN, New York University, New York, New York, received a grant in October 2012 to aid research on “An Ethnography of Experimental Cognitive Psychology.” This research explored how experimental cognitive psychologists understand their practice of studying the minds and brains of human subjects by measuring variables that are carefully separated from the subjects’ own experience. Placing contemporary experimental psychology in its historical context, the research traced the process by which psychology and anthropology came to regard introspection differently. The project employed a range of ethnographic fieldwork methods in three laboratory settings in different parts of the US: participant observation, interviews, and attendance at professional conferences. This ethnographic approach articulated the basic concepts in the worldview of experimental psychology and how they are learned and actively engaged by students. Some of the basic concepts the research investigated included: time, space, the table, and blood. The project produced new knowledge about how psychologists regard media coverage of the field’s findings. Media accounts of human psychological proclivities for violence, attachment, innovation, and so on, are often oversimplified. This project gives the public a more accurate understanding of what experimental psychologists are actually claiming about human capacities and how—in alliance with anthropologists—their questions can become relevant to broad social issues in new ways.

MEGAN MAURER, then a graduate student at University of Kentucky, Lexington, Kentucky, was awarded funding in April 2014 to aid research on “Growing Change? Urban Gardening and Citizenship in Southeast Michigan,” supervised by Dr. Kristin Monroe. The purpose of this research project was to investigate the forms of citizenship and landscapes of political engagement produced by urban gardeners in southeast Michigan within a context of social and spatial inequalities based on differences of class and race. During the funded five-month phase of this fifteen-month research project, participant observation, surveys, mapping, and interviews were used to ascertain backyard gardeners’ demographics, civic activities, motivations for gardening, and concerns for their neighborhood and city. These methods were also used to explore how backyard gardeners connected gardening to their civic activities and broader concerns. The research began by recruiting gardeners from four selected neighborhoods to complete a short survey; interview participants were selected from this pool. In addition, regular attendance and participation in community organizations focused on gardening or neighborhood development were undertaken, and observations made at local government meetings, forums, and hearings on gardening and other land use issues. Results indicate that gardening is used by residents to express care for themselves, their communities, and their ecosystems, that garden aesthetics and land use are influenced

by class and race based inequalities, and that ordinary residents and local government officials politicize gardeners' collective projects in different ways.

DR. SARA SAFRANSKY, University of North Carolina, Chapel Hill, North Carolina, received funding in September 2014 to aid engaged activities on "Detroit People's Atlas." An Engaged Anthropology Grant supported the grantee's involvement in community-based activities associated with *Detroit: A People's Atlas*. During her dissertation research, the grantee became actively involved in the United Detroiters project—a collaborative effort based on the idea that collective research and reflection are important for creating a more just and equitable city. *Detroit: A People's Atlas* is a community-centered writing and mapping project that connects life histories and everyday urban experiences with political-economic reconfigurations in the city (e.g., state takeover, bankruptcy, austerity, rightsizing) and broader structural changes taking place in other cities across the country and globe. The *Atlas* is designed to take stock of social-justice work happening across Detroit and build movement networks in the process. In addition to maps, the *Atlas* includes critical and personal essays, poetry, photographs, interviews, and oral histories. Through these visions and stories, the *Atlas* counters blank-slate narratives about the city often portrayed by the corporate media and many politicians. The *Atlas* is being written for the broadest public with an expected release of 2017.

DR. DVERA SAXTON, Northeastern University, Boston, Massachusetts, was awarded funding in March 2014 to aid engaged activities on "Game Over: Educational Tools for Community Engagement on Toxics." Over the course of Summer 2014, eight students from California's Pájaro Valley and two interns joined the grantee in a creative workshop that led to the conceptualization and design of two farmworker-themed video games. By winter 2016, the games will be digitized and ready for their public debut on the Internet. The students, who all come from farmworker families, learned ideas and methods of anthropology, game design, and graphic design and combined those new insights with their own life experiences to create the games. The hope is that these video games will foster greater empathy for farmworkers and a deeper sense of appreciation for the skilled but socially and economically undervalued work that they do in the strawberry fields.

NICK SEAVER, then a student at the University of California, Irvine, California received funding in November 2013 for ethnographic research on "Computing Taste: The Making of Algorithmic Music Recommendation Systems," supervised by Dr. Bill Mauer. Fieldwork was conducted in academic and industry sites across the US and at international conferences for researchers in music informatics and recommender systems. Algorithmic music recommendation provided a case for investigating how contemporary technologists imagine and manage the relationship between the "cultural" and the "technical." Counter to dominant critical narratives that suppose technologists to subjugate the cultural to the technical, the grantee found a variety of ad hoc, tentative cultural theories in play among his interlocutors. These theories appeared to be co-constituted with the technologies being built: specific theories about taste—that it had to do with music's sound, for example—supported and were supported by specific infrastructures: systems that analyzed audio data. The breadth and interpretive flexibility of data collected and the tentative nature of these cultural theories lead to a situation in which cultural infrastructures and theories are extraordinarily malleable. Results point to the importance of considering taste and algorithms as specific, located, and variable techniques, rather than as outcomes of latent, stable logics of technology, or preference.

DR. JAMES E. SNEAD, George Mason University, Fairfax, Virginia, was awarded funding in May 2008 to aid research on “Encountering Antiquity: The Cultural Construction of American Archaeology, 1815-1915.” Archaeology is deeply entwined with the history of the American landscape. While philosophers of the early 19th century theorized about the origins of Native Americans, settlers in the interior encountered the remains of the indigenous past—artifacts, mounds, pathways—in the course of their daily lives. This daily engagement with antiquities has long been overlooked by scholars, in preference for intellectual debates. And yet numerous archives in the United States contain holdings pertaining to this “public” encounter with indigenous remains. Letters, reports, memoranda, and related accounts describe consistent curiosity regarding this “heritage,” one derived from empirical observation rather than erudition. Review of this material produces a nuanced picture of the dawn of American archaeology that is quite different from traditional accounts. Such a history of “practice” includes doctors, merchants, and farmers on the frontier, working to make sense of the relics that surrounded them, and interacting with more formal participants in the study of past associated with nascent national institutions. What emerged from this engagement was a “national” archaeology quite different in aims and ambitions than versions of the discipline that arose elsewhere.

MATILDA STUBBS, then a graduate student at Northwestern University, Evanston, Illinois, was awarded a grant in April 2014, to aid research on “Documenting Lives: The Material and Social Life of the Case File in the U.S. Foster Care System,” supervised by Dr. Helen Schwartzman. This dissertation research explores the material and social life of case records in the U.S. foster care system. From 2014-2015, archival and ethnographic fieldwork was conducted to bring attention to the ways that—within this network of bureaucratic settings—lives intermingle with documents and how identities become entangled within the reporting processes of social services, juvenile justice, and court systems. This project demonstrates that the case file—both object and technology—is an important and crucial document in everyday case management. However, its significance has been overlooked and undertheorized due to the tendency for providers and researchers to look through, but not at, the files and records that make up such a large part of everyday life in social service bureaucracies. Research findings demonstrate an overdependence upon the administrative record that reprioritizes case management from direct human service delivery, to meta-documentation practices. That is, documenting recordkeeping activities to comply with routine state audits. This multi-scalar monitoring approach accompanies a downsizing of public services and an increased outsourcing of these programs to private organizations. Through this analysis, the project locates the social implications of these reportage processes on interactions between foster youth, administrators, families, and the delivery of social services.

DARIO VALLES, then a graduate student at Northwestern University, Evanston, Illinois, was awarded funding in October 2013 to aid research on “*Provedoras Unidas*: Latina Migrants Family Childcare Providers Negotiating Power, Poverty and Organized Labor in Neoliberal Los Angeles,” supervised by Dr. Micaela di Leonardo. The dissertation project explores the everyday lives of Latina migrant family childcare (FCC) providers and low-wage mothers in Los Angeles, California, as they build community for economic and social justice. Ethnographic research was collected on family childcare providers who serve mostly low-income families, through life history interviews and at activist and union events and meetings. During this time, FCC providers escalated a statewide campaign to ensure better pay from state subsidies and to increase funding for early childhood education. Initial findings delineate the tightrope providers walk affirming the emotional and care bonds to

the children they work with, while also remaining critical of the California's post-recessionary austerity politics. At the same time, providers' identity is situated in their ability to provide "flexible" care essential to the 21st century economy, where many of their low-wage clients work around-the-clock to make ends meet. Life history interviews with providers reveal traces of similar experiences of migration from Mexico and Central America and positioning in Los Angeles' racialized division of labor as low-wage manufacturing and service workers. Ethnographic participation with FCC union activists reveals how recent labor and educational policy shifts intertwine with racial and gendered histories in constructing Latina motherhood in the public sphere, and the ways in which migrant women reshape these understandings and make new claims to political and economic citizenship.

DR. BARBARA L. VOSS, Stanford University, Stanford, California, was awarded a grant in October 2013 to aid research on "Social Identity and Consumer Practices in Late Victorian-Era California." This research used re-analysis of data from existing collections and cultural resource management reports to investigate regional scales of consumer practices in late Victorian-era (1865-1890) Santa Clara County and Alameda County, California. The study was conducted using a community-based participatory research (CBPR) methodology. Consultation with cultural experts led to a focus on shopping—the acquisition of mass-produced household goods—as a key process through which residents encountered, navigated, and challenged racial prejudice. Analysis of artifacts associated with San Jose's first downtown Chinatown found that despite overt discrimination, most Chinese immigrants regularly purchased substantial amounts of household goods at white-owned stores. They generally avoided department stores, instead making frequent, small purchases at proprietor-run merchantiles and second-hand shops. However, a small minority of Chinatown residents patronized only Chinese-owned stores, likely those in the Chinatown itself. The study also found that many European American residents of Santa Clara County and Alameda County typically acquired small amounts of household goods that were usually only available in Chinese-owned stores. These findings contribute new perspectives to the anthropology of shopping, pointing especially to the importance of interpersonal relationships between shoppers, store owners, and store clerks in shaping consumption practices during the late Victorian era.

TALIA WEINER, then a graduate student at University of Chicago, Chicago, Illinois, was awarded a grant in October 2013 to aid research on "Home of the Blues: The Political Economy of Mood Disorder Self-Management in 21st Century Chicago," supervised by Dr. Jennifer Cole. Through sixteen months of multi-sited clinical ethnographic fieldwork, this project explores the ways in which psychotherapeutic treatments for the "self-management" of mood disorders are shaped by the socioeconomic context in which the treatments occur. By comparing therapeutic discourses, practices, and experiences in an institute catering to middle-class patients, two community mental health agencies serving working-class clients, and a "Mental Health Movement" comprising very low-income consumers who lost their public mental health services due to city budget cuts, this research demonstrates that mood disorder self-management is not, as it is generally regarded, a unitary, politically neutral, or universally empowering technology. Rather, socioeconomically marginalized clients often receive self-management treatments that demand an impossibly high degree of autonomous self-control, whereas middle-class patients are offered a model of self-management that incorporates ongoing relational support and allows the diagnosed individual to distribute responsibility across various actors. As such, this project argues that self-management therapies encode and reproduce problematic American ideologies by subtly communicating

that certain classes of citizens have the right to depend on external support while others must take full responsibility for themselves. Given that mood disorders in the US are consistently found to have the highest prevalence and persistence among adults of lower socioeconomic status, psychotherapeutic self-management treatments may be causing inadvertent harm to the very individuals who are at greatest risk for these mental illnesses.

ANNA B. ZOGAS, then a graduate student at University of Washington, Seattle, Washington, was awarded funding in October 2013 to aid research on “‘Invisible Injury:’ Mild Traumatic Brain Injury and Disability Compensation in the U.S. Military Healthcare System,” supervised by Dr. Lorna A. Rhodes. The ethnographic research supported by the Dissertation Fieldwork Grant is part of a dissertation about post-9/11 military veterans’ post-combat problems, with particular attention to the mild traumatic brain injury (mild TBI). Mild TBI describes a closed head injury that alters consciousness and is associated with post-injury cognitive and emotional problems. The dissertation documents and describes how combat-related mild TBI is shaped in the post-9/11 Veterans Affairs (VA) Healthcare System, and shows how combat violence and veterans’ transitions out of the military are interpreted through and structured according to medical approaches to cognition and brain function. Broadly, this research provides an account of how medicine guides veterans’ transition between institutions by demonstrating that in the post-9/11 VA healthcare system, cognition provides a language and a structure for military members’ transitions out of war zones and into civilian society. The dissertation is based on ethnographic fieldwork conducted at a large VA medical center between September 2013 and March 2015, with funding from the Wenner-Gren Foundation supporting for twelve of those nineteen months.

Oceania and the Pacific:

DR. SUSAN C. DEWEY, University of Wyoming, Laramie, Wyoming, received a grant in April 2012 to aid research on “Feeding Fiji: Ethnicity and the Feminized Labor of Market Trade in the Suva and Labasa Municipal Markets.” This project examined the role played by the feminized labor of market trade in the creation, reinforcement, and subversion of ethnic differences and accompanying political rhetoric. Research on the islands of Viti Levu and Vanua Levu involved close collaboration with U.N. Women’s “Markets for Change” project, and produced: 223 verbatim transcripts from extensive semi-structured interviews with women market traders in the Suva, Labasa, Savusavu Municipal markets; 60 verbatim transcripts with women involved in trade-related activities between Suva and Viti Levu and Vanua Levu villages or outlying islands; 64 quantitative surveys with traders and market administrators; 230 pages of market-related historical documents from the Fiji National Archives and The Fiji Times; and several hundred pages of fieldnotes based upon marketplace and market-related preparation activities in Kadavu, Naitasiri, Nabouwalu, Savusavu, and Taveuni, as well as Suva and Labasa. Results of this research appear in at least a dozen internal and publicly available reports for U.N. Women as well as in scholarly journals. Data collected as part of the funded research will ultimately result in a book-length ethnography, tentatively titled “Of Morality and Mangoes: The Gendered Labor of Market Trade in Fiji.”

DARIO DI ROSA, then a graduate student at Australian National University, Canberra, Australia, was awarded funding in October 2013 to aid research on “Remembering the Colonial Past: Histories and Historicities of Kerewo People (Gulf Province, Papua New

Guinea),” supervised by Dr. Chris Ballard. This ethnography of Kerewo historical consciousness suggests that people’s relations to their past and future is better understood in terms of cultural capital, used to acquire social or economic capital, instead of essentialist culture-specific world views. This work contributes to the fields of Anthropology (and its growing interest in ethnographic analysis of historical consciousness) and History, by closely scrutinizing the practices underlying the uses of the past, comparing Kerewo’s practices with Western historiographical ones. The manipulation of the past is analyzed mainly within two social arenas: 1) Christian denominational fights to dominate the shaping of the Peace and Reconciliation Ceremony (a rite to lift the curse casted by the killing of LMS missionary James Chalmers in 1901); and 2) ideologies of modernity. The relation between Christianity and the development of ideologies of modernity is well established in the literature. Nevertheless this ethnography contributes to the anthropological literature on “modernity” by paying attention to the nexus between “expectations” and “desires” created by discourses of modernity, and the ritual manipulation of the future, resulting in what the grantee terms “frustrated modernity.”

DR. JEANNETTE M. MAGEO, Washington State University, Pullman, Washington, was awarded a grant in October 2012 to aid research on “Imaginal Thinking and Cultural Transformation: Samoan Colonial Encounters.” This project collected and analyzed Samoan historical photos and artifacts held in British and American museums to assess the role of imaginal thinking in these colonial encounters. London Missionary Society missionaries were the hegemonic foreign influence throughout the Samoan islands during much of the nineteenth century. Americans began governing the easterly Samoas in 1900 and continue to do so. Through this data the project developed three ideas. First, recurrent images in historical photos and artifacts from Samoa make visible foreign and Samoan “cognitive schemas” that defined these colonial relations. Cognitive schemas are ideas shared in a culture about a domain of experience. Previous researchers sought schemas in discourses and practices but not in images. Second, cognitive schemas can be understood by finding images recurrent in historical photos and artifacts within narratives from each culture. Third, through the Samoan example, the project determined that types of mimesis Samoan and colonial visitors practiced during a given period indexed the relative quality of colonial relations: in good periods people openly copied images from the other culture and seemed to identify with these images; in bad periods, they copied images from their own past to define themselves against people from the other culture.

General/Comparative:

NOFIT ITZHAK, then a graduate student at University of California-San Diego, La Jolla, California, was awarded funding in April 2013 to aid research on “Negotiating the Politics and Ethics of Compassion: Christian Humanitarianism in Rwanda and France,” supervised by Dr. Thomas J. Csordas. In the course of eighteen months of ethnographic fieldwork with a transnational Catholic Charismatic community and its two affiliated humanitarian NGOs in France and Rwanda, the grantee examined how Christian aid workers become invested in humanitarian practice, traced the particular modes of social relatedness created in the practice of Christian humanitarianism, and identified how “emotions of care” are implicated in these processes. Research found that while liberal iterations of compassion have their roots in Christian theology, Christian aid workers themselves reject and are highly critical of the idea of aid as motivated by compassion or other “fellow feelings,” instead viewing their mission to be one of creating the reality of love in their relations with others. Closely

observing and identifying the interpersonal processes through which this work of sympathy is carried out in the course of interaction, the grantee argues that the constitution of successful relationships hinges, at least in part, not on the recognition of similarity, but on the establishment of otherness. Data collected further suggests that the cultivation of ethical orientations required for the establishment of successful relationships across difference may be aided by engaging in particular prayer practices that hinge on the establishment of co-presence with God.

DR. JOSE MARTINEZ-REYES, University of Massachusetts, Boston, Massachusetts, was awarded a grant in April 2013 to aid research on “Mahogany Intertwined: Enviromateriality between the Maya Forest, Fiji, and the Gibson Les Paul.” This project was intended as a global ethnography of the material culture and materiality of Honduran mahogany (*Swietenia macrophylla*), along with a global political ecology of forest conservation. It sought to understand the complex dynamics between people and mahogany by tracing human-nature relations through the global commodity networks by focusing on one particular artefact, the Gibson Les Paul, an iconic solid wood electric guitar made of mahogany. In recent years, Gibson has been supplied with “sustainably certified” mahogany grown in the Maya Forest of Quintana Roo, Mexico, and more recently in Fiji (whose mahogany was transplanted when a British colony). On the production side, this project documented how Native Fijians relate to mahogany plantations and whether it helps create sustainability and community well-being as is proclaimed. It also documented the power relations of mahogany production within Fiji’s particular land tenure system. Initial findings, show the tumultuous process of transitioning. Information about poisoning of native forests has been corroborated in Fijian archives. The long term effects have been documented. Other important insights have been made about how the industry works in general, which supports the overall interrogation of what role does mahogany play in driving the Les Paul’s supply and demand, contributing to the demise of mahogany and the efforts of agro-forestry as a sustainable conservation practice.

ALMITA A. MIRANDA, then a graduate student at Northwestern University, Evanston, Illinois, was awarded a grant in April 2013 to aid research on “Living ‘Here and There’ in Legal Limbo: Migration, Legality, and Mixed-Status Families in the Post-NAFTA Era,” supervised by Dr. Micaela di Leonardo. This project is a dual-site ethnographic study of Mexican mixed-status families, examining the ways in which undocumented Mexican immigrants and U.S. citizens navigate the challenges and constraints to which their family’s uncertain status exposes them in the US and in Mexico. Drawing on more than two years of ethnographic fieldwork, working with immigrant rights organizations, Mexican-mixed-status families in Chicago, Illinois, return migrants and their U.S. family members in Zacatecas, Mexico, and local and transnational social actors, the author examines larger questions of state power and liminal subject-formation, race and citizenship, and shifting patterns of kin and transnational migrant networks in the contemporary neoliberal era. This research contributes to larger academic and public discussions of unauthorized migration, attending to both the political-economic and legal processes contributing to the rise of mixed-status families, and the ways in which citizenship and “illegality” are being reconstituted within family and migrant kin networks. By focusing on mixed-status families’ quotidian lives, social networks, and political activism in the US and in Mexico, the author analyzes their shifting practices and visions of race, gender, and nation, as they try to negotiate the power of the state and its legal structures in their everyday lives.

NATALI T. VALDEZ, then a graduate student at University of California, Irvine, California, received funding in October 2013 to aid research on “Anticipating the Reproduction of Obesity: An Examination of Standardization, Speculation, and Temporality,” supervised by Dr. Michael Montoya. Renamed “Food, Fat, Fetus, and the Future: An Ethnographic Examination of Two Clinical Trials,” this project studies the people, practices, and methods involved in producing scientific knowledge about obesity and diabetes. Research and prevention efforts around the growing public concern for childhood and adult obesity have shifted focus onto a relatively new population: pregnant women. Scientific claims that women’s dietary behaviors during pregnancy may directly impact the risk of chronic disease among future generations guide this new direction. To study the perceived risk that connects pregnant women, fetuses, and the future, scientists conduct large-scale randomized clinical trials (RCTs) focusing on how and what pregnant women eat. Trials testing behavioral interventions of diet and exercise regimens among obese pregnant women follow pregnant participants throughout gestation and follow their children after birth. This dissertation exposes the unique ways in which clinical trials are relying on and justifying interventions on women’s bodies in the name of mitigating risk to future generations. Specifically, it examines the design and implementation of two clinical trials: one in the United States and one in the United Kingdom. Both trials utilize the same scientific theories to justify and deploy the randomized clinical trial method. However, they test different diet and exercise interventions on pregnant women deemed obese. While the U.S. trial implements a behavioral intervention that focuses on weight gain and calorie control, the U.K. trial emphasizes the need to control sugar consumption during pregnancy. The lack of consensus on how to address obesity and diabetes during pregnancy is reflected in the distinct interventions that are tested at each site. This ethnographic examination will: 1) contribute to the broader understanding of the scientific methods we use to understand complex chronic diseases; 2) show how women’s bodies are understood within discourses of chronic disease, health, and reproduction; and 3) document the changes in scientific understanding concerning obesity and diabetes during pregnancy.

ANNA M. WEICHSELBRAUN, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in April 2013 to aid research on “Regulating the Nuclear: The Textual Production of Technical Independence at the International Atomic Energy Agency,” supervised by Dr. Joseph Maco. The research funded was the initial phase of doctoral research on expertise and bureaucratic practices at the International Atomic Energy Agency. The funding supported six months of full-time fieldwork in Vienna, Austria, as well as a month’s research visit to the National Archives in Washington, DC. The research focused on how actors at the International Atomic Energy Agency work to produce and maintain the organization’s legitimacy within a global political order. The organization, though technical by mandate, must constantly defend against accusations of politicization. This ethnographic study investigated how the IAEA’s claims to technical expertise were managed among various actors by looking at the modes of communication among staff members, the training of new staff, and the discourses around salient conflicts, such as non-compliant states. In addition to ethnographic fieldwork within the IAEA, and interviews with employees at NGOs and policy think tanks, the study involved archival research at the National Archives in Washington, DC, and rigorous linguistic analysis of the data.

CHELSIE J. YOUNT-ANDRE, then a graduate student at Northwestern University, Evanston, Illinois, received funding in April 2013 to aid research on “Giving, Taking, and Sharing: Reproducing Economic Moralities and Social Hierarchies in Transnational

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

CONFERENCES & WORKSHOPS

“Proto-Globalization in the Indian Ocean World: Multidisciplinary Perspectives”

November 7-10, 2013, University of Oxford, Oxford, UK

Organizer: Nicole L. Boivin (U. Oxford)

While there is increased recognition of the connectivity of ancient societies, sometimes over long distances, traditional specialization often creates barriers to the the exploration and analysis of such connectivity, in particular by failing to foster dialogue between scholars studying different regions and time periods. This conference sought to break down some of these barriers, bringing together scholars from different regions of the Indian Ocean to explore early contact, commerce and cultural exchange across this maritime sphere. The conference not only sought dialogue across regions and time periods, but also between disciplines, including disciplines rooted in both the natural sciences and humanities. Accordingly, the conference was able to explore a broad range of topics, ranging from questions about the degree of broad-scale economic integration at different time periods and the influence of small-scale agents and processes, to the role of ancient trade-mediated biological exchange in transforming agricultural and ecological systems around the Indian Ocean. Over 100 international scholars were brought together for four days of public and scholar-oriented events, and was funded by the European Research Council and the Wenner-Gren Foundation. Support from the latter was critical to broadening inclusion, and enabling participation by delegates from the developing world.

“Anthropology and Photography”

May 29-30, 2014, The British Museum, London, UK

Organizer: David Shankland (Royal Anthropological Institute)

The aim of this major conference was to explore the way that anthropology and photography may be brought more closely together. The motivation was two-fold: we wanted to show that the study of photography within anthropology has general application, and that it need not be confined to a specialized sub-field. We also wanted to address the relationship between anthropologists and their subjects in a practical way, illustrating that through photography some of the inequality which is still inherent within much of the way that fieldwork is practiced, may be overcome. In the event, both these objectives were realized. The conference was sold-out, with some 500 persons in total attending (including RAI/BM and volunteers). We also were pleased to welcome to exhibit their work: Leonce Raphael Agbodjelou (Benin); Daniel Hernandez-Salazar (Guatemala); Kushal Ray (India); Pablo Rey (Argentina); and Ketaki Sheth (India). These five photographers have been invited to become corresponding members of the RAI’s photographic committee. The program may be viewed permanently on the RAI’s web-site at www.therai.org.uk/conferences/anthropology-and-photography. It is also planned that a series of open-access refereed pamphlets will be produced from the event, which will be published also on the RAI’s web-site.

“Crossing Borders, Blurring Boundaries”

June 29-July 2, 2014, Rhodes University, Grahamstown, South Africa

Organizer: Marie Boswell (Rhodes U.)

The 2014 ASNA (Anthropology Southern Africa) conference on “Crossing Borders, Blurring Boundaries,” sought to discuss the boundaries and “transgressions” of boundaries that occur in the ongoing formation of knowledge in anthropology, in the making of raced and gendered selves, the movements of people between the local and the global, and the negotiations of identity that occur within nation states and their diasporic populations. The conference attracted delegates from all over the world, and keynote speakers included four African and two international scholars. Participants discussed epistemological, ethnographic, racial, biomedical, musical, and psychological boundaries and the ways in which these influence anthropological research and societies in postcolonial Africa. In conjunction with the larger conference, a workshop on methodology was organized by the anthropology department at Rhodes University and attended by 28 students from various national universities. At the conclusion of the conference, an auction was held to establish a postgraduate award in anthropology at Rhodes.

“Who are ‘We?’” Reimagining Alterity and Affinity in Anthropology”

September 3-5, 2014, Cambridge University, Cambridge, UK

Organizers: Liana Chua (Brunel U.) and Nayanika Mathur (U. Cambridge)

This workshop revolved around the myriad ways in which anthropologists construe and conduct themselves as part of larger communities, movements, and disciplines, and the implications of these practices for our understandings of difference and similarity. Although the ethnographic “other” has been subject to endless investigation and description, less attention has been paid to its implicit foil—the anthropological “we.” Yet the tacit assumption of belonging and speaking to an intellectual collective has often been pivotal to conceptualizations and theories of alterity, which remains a mainstay of anthropological knowledge-making. This workshop sought to lay bare the relationship between forms and ideas of anthropological affinity and broader issues of alterity and affinity in ethnographic theory, practice, and writing. Explicitly plural and international in scope, it drew together a diverse group of scholars from around the world to examine how “we” are imagined and invoked in ethnographic writing, theory, and practice. It explored highly topical concerns such as the definition and scope of contemporary anthropology, different forms and scales of alterity and affinity within anthropology, anthropology’s complicated relationship with its Euro-American heritage, and its ethical responsibilities and relational entanglements within and beyond the academy. The workshop was complemented by an ongoing web project (see <http://anthrowho.wordpress.com>), and a special journal issue featuring a selection of the proceedings is currently being planned.

“Learning and Doing: Communities of Practice in Scalar Perspective”

October 15-18, 2014, Amerind Foundation, Dragoon, Arizona

Organizers: Andrew Roddick (McMaster U.) and Ann Stahl (U. Victoria)

The pioneering work of Jean Lave and Etienne Wenger into situated learning, in particular their concept of “communities of practice,” has encouraged anthropologists in a renewed exploration of apprenticeship, enskilment and embodied material practice. Over the course

of four days, a group of archaeologists, ethnographers, and historians (from Canada, the United States, Scotland, and Belgium) met at the Amerind Foundation to explore four questions of communities of practice across temporal and spatial scales: 1. How might the situated learning literature help us to navigate the scalar issues of time and space so essential in historical anthropology and archaeology? 2. How might we consider dimensions of power within communities of practice? 3. How might this theoretical scholarship help us to transcend a focus on singular domains of practice to explore the interrelationship among different learned and skilled practices? 4. What can these approaches offer to both broader scholarly engagements and to currently active communities of practice? The workshop explored empirically rich case studies of communities and constellations of practice in Africa, North America, and South America while debating the utility of centering situated learning in our analysis. Ultimately the sessions stressed the importance of learning communities and “knowledges in motion” in our research of pasts, presents, and futures, resulting in a volume currently under review by the University of Arizona Press.

“4th Southern Deserts Conference (4SDC): Quaternary Evolution of Desert Landscapes and Peoples”

November 9-15, 2014, Uspallata City, Argentina

Organizers: Ramiro Barberena (CONICET) and Peter Veth (U. Western Australia)

Uspallata City in Mendoza Province, Argentina, was the setting for the 4SDC. The SDC is an interdisciplinary meeting connecting archaeologists and paleoecologists from around the world studying human history in the deserts from the southern hemisphere (South America, Africa, and Australia). The conference is built upon two main assumptions. First, human history in the southern deserts must be studied in an interdisciplinary frame combining archaeology, anthropology, geology, and paleoecology. Second, a comparative perspective developed on a systematic fashion provides the most fertile way to learn about these historical processes. The behavioral and evolutionary meaning of archaeological discontinuities was one of the key issues considered. Discontinuities are a multi-layered phenomenon with demographic, informational, economic, and technological aspects, which interact in diverse ways. The conference explored the theoretical and methodological basis for studying discontinuities with the aim of building a basis for comparative analysis across South America, Africa, and Australia. For instance, how do processes of landscape fragmentation induced by enhanced arid conditions impact human societies? Why do these processes vary among the southern continents? The dynamics of landscape fragmentation and the spatial structure of refugia arise as key topics. Archaeology, geology, and paleoecology working together at large scales are the only realistic means of producing solid and innovative answers to issues such as these.

“Cosmopolitan Anthropologies”

November 10-13, 2014, Queenstown, New Zealand

Organizers: Ruth Fitzgerald (U. Chicago) and Chrystal Jaye (U. Otago)

The recent combined New Zealand and Australian social anthropological conference was convened with the generous support of the Wenner-Gren Foundation and the Royal Society of New Zealand. Attended by 145 delegates, the conference featured distinguished speakers Professor Nigel Rapport from St. Andrews University, Scotland, and Professor Sharon Kaufman from the University of California, San Francisco. Some of the most memorable

panels at the conference included “Moorings: Towards an Anthropology of Transient Sociality and Relationality.” jointly chaired by Nigel Rapport and Andrew Dawson (University of Melbourne), and the feminist panel chaired by Maila Stivens (University of Melbourne) and Ruth Fitzgerald (University of Otago), which drew over 90 attendees to the audience. Of additional note were the panel discussions on care and cosmopolitanism (chaired by Chrystal Jaye, University of Otago, and Sharon Kaufman) and the panel entitled “Culture AND Cosmopolitanism: Ngā mata mano – The Many Faces of Anthropology,” chaired by Lily George and engaging with issues surrounding indigeneity and anthropology. Sites, the New Zealand journal of social anthropology and cultural studies will publish a special issue of conference highlights in 2016.

“European Acheuleans. Northern v. Southern Europe: Hominins, Technical Behavior, Chronological and Environmental Contexts”

November 19-21, 2014, National Museum of Natural History, Paris, France

Organizers: Marie-Hélène Moncel (National Museum of Natural History – France) and Danielle Schreve (Royal Holloway U. London)

The workshop assembled researchers working across Europe and the Levant and followed a British-French project conducted from 2010-2014 devoted to the onset of the bifacial technology in North-West Europe. Over the last decades, new data from both Northern and Southern Europe fix the earliest appearance of assemblages with bifacial tools in Europe between 700 and 500 ka BP, providing new evidence about the onset of handaxe-making behavior in this region. While handaxes appeared in Africa as early as 1.8 Ma, this tradition appeared later (700-600 ka) on the European continent and was apparently then only present in Western and Southern Europe. The primary goal of this conference was to share new data and discuss several scenarios that may be envisaged to explain the onset and diffusion of the bifacial technology. Another goal was to compare sites that have yielded handaxes dated between 700 and 350 ka, above and below the 45th parallel, in relation to their geographical and environmental context, a detailed chronological framework, and hominin makers (*Homo heidelbergensis* versus *Homo antecessor*).

“Micro Paleoetnobotánica: Relevancia de una Red Interdisciplinaria de Investigaciones en Fitolitos y Almidones”

December 8-12, 2014, La Paloma, Uruguay

Organizers: Maria Korstanje (CONICET) and Laura Del Puerto (CURE)

This workshop brought together 40 researchers and students from different Latin American countries, presenting 32 scientific papers, several posters, and a Skype presentation from the USA. The meeting was specially organized to provide opportunities for group discussions on major topics of interest to the interdisciplinary study of micro remains, as well as organize task groups to assure of the continuity of different discussions and scholarly exchanges on an international web.

“The Art and Archaeology of Central America and Colombia”

January 26-29, 2015, Smithsonian Tropical Research Institute, Panama City, Panama

Organizers: Colin McEwan (Dumbarton Oaks Research Library) and James Doyle (Metropolitan Museum of Art)

With valued support from the Wenner-Gren Foundation, the Dumbarton Oaks Research Library and Collection organized this Pre-Columbian Studies workshop. The workshop was attended by an invited group of international scholars representing the latest stage in the development of the definitive catalogue of the Dumbarton Oaks collections from Central America and Colombia. The goal was to present and discuss recent archaeological fieldwork and collections research drawing on current investigations in Costa Rica, Panama, and Colombia, as well as addressing the history of Pre-Hispanic contact and exchange between Central America and Mesoamerica, the Caribbean, and points south. The workshop explored the far-reaching material connections within the “Greater Central American” region. The contextualization of objects, their technologies, and the wider cultural practices in which they are embedded will play an integral role in the catalogue, and the organizers will ensure that the conversations that began in Panama City continue throughout the year ahead. Workshop participants visited El Caño, the site of a large funerary complex that developed between AD 700 and 1000, where they were led on a tour by the site’s investigators, building on their visit to the laboratory of the Fundación El Caño two days earlier.

“Truth, Intentionality and Evidence: Anthropological Approaches to Crime and Tort”

January 29-30, 2015, Centre Jacques Berque, Rabat, Morocco

Organizer: Yazid Ben Hounet (College de France)

The goal of this workshop was to investigate the notion of crime and torts in their contextual definitions, especially in the ways they were perceived by those most concerned. By doing so, we followed Isaac Schapera’s suggestion to recognize the importance of understanding the perception of crime. Thus, the workshop intended to report and analyze different perceptions and definitions of actions as crimes or torts depending on the contexts and on people involved in various instances or moments of trials, mediations, and arbitrations. Presentations focused more precisely on the notions of truth, intentionality, and evidence related to the perception and definition of crimes and torts. The presentations consisted of empirical cases from different field sites in France, Italy, Morocco, Mexico, India, South Africa, Sudan, Syria, Iran and Algeria. The first day, presentations shed light on the impact of judiciary traditions and cultural categories in the process of assessing crime and tort, technologies of truth finding and the establishment of evidence, the metaphysical knowledge that surround the people engaged in assessing the crime and the tort. The second day, presentations focused more directly on the notions of intentionality and the cultural ideas of truth. The last session was devoted to the notion of truth in trials.

“Compulsory Retirement and the Future of Anthropology in Africa: An Intergenerational Conversation in Intellectual History”

February 7-10, 2015, Buea, Cameroon

Organizer: Francis Nyamniph (U. Cape Town)

The workshop explored compulsory retirement in Africa and emphasised intergenerational conversations. A central theme debated at length was the idea of active, carefully negotiated

and navigated intellectual “transmission.” Participants recognized the importance of a variety of contextual and personal factors in the transmission process and expressed concern that ethnographic accounts of Africa by Africans continue to be “invisible” in anthropological circles, which are still largely dominated by anthropologists, publishers, and journals situated mainly in the Global North. African intellectuals have not often been in a position to write back on equal terms with non-Africans within the dominant colonial, postcolonial, and neoliberal political economy of knowledge production. Much intellectual work of anthropological relevance in Africa is often produced in relations of inequality, necessitating widespread participation in consultancy work. This makes of consultancy reports and kindred literature a potential rich source of information on how many an African anthropologist and fellow social scientists insert anthropological and related insights into texts that are often produced under conditions of intellectual contestation about the status and rationality of local knowledge and the right to resources of the subaltern populations. The workshop concluded with the launch of a New Intellectual Biography Series in African Anthropology with Langaa Research & Publishing Centre in Cameroon.

“The Introduction and Intensification of Agriculture in Central Eurasia: The Exception to the Rule or the Exception That Proves the Rule?”

March 19-22, 2015, German Archaeological Institute, Berlin, Germany

Organizers: Robert N Spengler III (Washington U.), Mayke Wagner (German Archaeological Institute), and Pavel Tarasov (Freie Universitat Berlin)

The theme of the workshop—agricultural introduction and intensification in Central Eurasia—is interpreted in a broad sense here to include related topics of increasing social complexity and exchange. Inner Asia is an anomaly in discourse surrounding social complexity; the early Iron Age is marked by a demographic transition, long believed to be fueled by increased pastoralism. In the rest of the world, agriculture is accepted as a cornerstone to the development of social hierarchy and population growth. One of the least studied parts of the world, in terms of agricultural origins and spread, is also the region that breaks down the classical model of social development: the exception to the rule. This conference pooled an international group of scholars to discuss the growing realm of paleoeconomic data coming out of Central Eurasia; in many cases these novel data do not fit the long-held models of economy in the region and demand that a new approach be taken. We have taken steps toward the construction of a new economic model for the Bronze and Iron Ages of Eurasia, and in doing so reshaped the general understanding of social developments and cultural complexity across the Old World.

“Asylum and the Politics of Suspicion”

March 22-23, 2015, Ohio State University, Columbus, Ohio

Organizers: Bridget M. Haas (Case Western Reserve University) and Amy Shuman (Ohio State University)

This workshop focused on the politics of suspicion that increasingly informs policies and processes of political asylum across the globe. There is a growing body of research highlighting inconsistencies and inequalities in political asylum procedures at the local level. This workshop engaged with this body of scholarship yet importantly expanded this inquiry to also interrogate the broader political ambivalences about international policy, border security, and humanitarianism that sustain and reproduce such inequitable and flawed

systems of asylum. More specifically, workshop participants explored the impact of the politics of suspicion on asylum systems by bringing into dialogue two levels of analyses: asylum hearings/adjudicative processes, on the one hand, and larger state and international policies and debates about immigration, protection, and security, on the other. Workshop participants included scholars of political asylum grounded in various anthropology subfields (linguistic, political/legal, medical/psychological) as well as scholars working in folklore, law, communications and cultural studies. Engaging theoretically and ethnographically with the concepts of suspicion, denial and refusal in the context of asylum systems, the work presented and discussed at this workshop elucidated the specific practices, interactions, moral dilemmas, and discourses deployed in the production of particular asylum applicants as suspect and, often, subsequent “failed asylum seekers.”

Annual Conference of the European Human Behaviour and Evolution Association (EHBEA)

March 29-April 1, 2015, Helsinki, Finland

Organizers: Anna U. Rotkirch (U. Helsinki) and Markus Jokela (U. Helsinki)

Held since 2010, the annual EHBEA conferences enable researchers working in human evolutionary behavioral sciences to meet leading scholars in the field, exchange ideas, and develop new research networks. The venue of the 2015 conference was the main building of Helsinki University. The main conference program had six half-day sessions and two dedicated poster sessions. Plenary speakers were professors Beverly Strassmann (U. Michigan), Chris Kuzawa (Northwestern U.), Oliver Schülke (German Primate Centre); Wil Roebroeks (U. Leiden), Melissa Hines (U. Cambridge) and Gert Stulp (London School of Hygiene and Tropical Medicine). The goal of EHBEA conferences is to bring together researchers from the fields of behavioural ecology, evolutionary anthropology, cultural evolution and evolutionary psychology. One focus of the 2015 Helsinki conference was to highlight anthropological research conducted on contemporary populations. The full programme, a day-to-day report, and links to recordings of the plenaries and talks are freely available at <http://ehbea.com/conf/>. Wenner-Gren funding was used to subsidize student attendance.

“Localities and Livelihoods in Asian Drylands”

April 15-18, 2015, University of Oxford, Oxford, UK

Organizers: Troy Sternberg and Ariell Ahearn-Ligham (U. Oxford)

The workshop aimed to accomplish two related goals. The first was to build the capacity of native scholars that work on pastoralism and society in Asian drylands across the Middle East, South Asia, and Inner Asia. The second goal was to examine the three related themes of agency, risk, and boundaries as they pertain to the wider fields of anthropology and human geography and push forward new and relevant theory in these substantive areas. The workshop accomplished these goals by creating an incubator to strengthen interaction and collaboration between Asian scholars working on issues related to the anthropology of pastoralist peoples in dryland environments. Participants focused on improving academic writing and communication skills through contributing papers to a rigorous peer-review and mentoring process involving one-on-one support by well-established anthropologists. Two rounds of paper review took place prior to the workshop and was capped-off by four days of discussion, further article preparation and presentation on the themes of agency, risk, and

boundaries at the Oxford Interdisciplinary Desert Conference. The outcome of this program will be an edited volume for publication as well as individual academic papers, and the impact—through the development of local anthropological scholars and expanded discourse on Asian drylands—is expected to be great, as the scholarly relationships formed across (and the development of excellent work from) the local scholars expanded the perspectives of all who interacted with the workshop participants.

“Hope and Insufficiency: Capacity Building in Ethnographic Comparison”

May 20-22, 2015, IT University, Copenhagen, Denmark

Organizers: Rachel Douglas-Jones and Casper Bruun Jensen (IT University)

Capacity building is a central concept at work in many projects that come under anthropological scrutiny, from institution building and national development to individual and community transformation initiatives. It is a concept of hope, full of potential, a prelude to possible futures. Objects of past capacity building reveal perceptions of insufficiency and absence. But what is capacity, who defines it, and how is it built? Despite its near global ubiquity, capacity building’s effects—intended or otherwise—have not been systematically examined or theorized within the social sciences. By not taking the promises of capacity building for granted, by investigating the manner in which desired futures are implemented, this workshop aimed to advance theoretical understanding of its ubiquity and develop anthropological purchase on its persuasive power. It promoted a dialogue between scholars whose combined work offered a comparative basis for analyzing the conceptual labor of capacity building. Discussion was organized along two axes of engagement: 1) who or what has the right and ability to define what capacities are desirable; and 2) a focus on the building of capacity as an act of reforming social relationships. The workshop thus sought new anthropological ground from which to critically theorize capacity building through ethnographic comparison.

“Utopias, Realities, Heritages. Ethnographies for the 21st Century”

June 21-25, 2015, Zagreb, Croatia

Organizers: Jasna Capo-Zmegac (U. Zagreb) and Maria Saraiva (CRIA–Lisbon)

The 12th biennial conference of the International Society for Ethnology and Folklore (SIEF) was hosted by two Croatian institutions: Department of Ethnology and Cultural Anthropology of the Faculty of Humanities and Social Sciences, University of Zagreb, and the Institute of Ethnology and Folklore Research. Everyday realities, heritage imaginaries, and the ideas of common futures were major issues discussed by the participants. The conference offered a combination of lectures, paper presentations, working groups, journal launches, book exhibit, ethnographic film screenings, poster presentations, roundtable discussions and experimental workshops. The main goals were: to stimulate cooperation among scholars working within European ethnology, folklore studies, cultural anthropology and adjoining fields; to include the young scholars in the work of SIEF; to enable the participation of scholars whose financial situation would otherwise impede their attendance. With 111 panels, 7 workshops and a rich film program, 714 paper presentations and 840 delegates attending, the Zagreb conference was one of the largest SIEF biennials thus far.

“Europe and the Pacific: The 10th Conference of the European Society of Oceanists (ESFO)

June 24-27, 2015, Brussels, Belgium

Organizers: Toon Van Meijl (Radboud U.) and Anke Tonnaer (U. Nijmegen)

Meeting discussions focused on the increasing call from the Pacific for a new kind of relationship with Europe. Current European engagements in the Pacific are taking place especially through connections in trade relations, sustainable development programs, tourism, humanitarian aid, legal-political relations, new migration patterns, and concerns about the impacts of global climate change. In some respects, however, European connections to the Oceanic region relate uncomfortably to the aspirations and ambitions of Pacific peoples themselves, who wish to engage with peoples of other regions on their own social and cultural terms, and on the basis of their own economic and political interests. Indeed, Pacific Islanders increasingly demand to define priorities in their connections with Europe from their own perspective. These calls from the Pacific for a new kind of relationship with Europe—in whatever shape or form Europe may be perceived as a region—require further reflection. This conference aimed at creating a dialogue between Pacific and European perspectives, in which exchanges of knowledge and processes of mediation might spark a rethinking of historical, contemporary and future connections between Europe and the Pacific.

“Towards an Interdisciplinary Framework for Southern African Archaeology: Taking Stock of Archaeological Thought, Methods and Practice in Southern Africa”

July 1-3, 2015, University of Zimbabwe, Harare, Zimbabwe

Organizers: Shadreck Chirikure (U. Cape Town) and Plan Nyabezi (U. Zimbabwe)

The 2015 biennial conference of the Association of Southern African Professional Archaeologists (ASAPA) brought together professional archaeologists from southern Africa as well as international scholars whose research interests lie in the region. The biennial conference provided these professionals with an international platform to share new knowledge network and seek collaboration in the fields of archaeology and archaeological heritage management. Students in archaeology got to interact with professionals and forge lifelong networks. The conference attracted other stakeholders such as members of communities that live around archaeological sites, traditional custodians, policy makers and museum curators. It provided an opportunity for dialogue between different archaeological practitioners. The conference involved oral and poster presentations as well as roundtable discussions on topical issues in archaeological theory and practice. The scope of the conference covered the full span of southern African archaeology, from the earliest hominids to the historical period, with topics including paleoanthropology, palaeoenvironments and climate change, Stone Age, farming communities, and ethno archaeology, among others reflecting the multi-disciplinary nature of archaeology.

“Re-Imagining Anthropological and Sociological Boundaries”, the IUAES Inter-Congress 2015

July 15-17, 2015, Thammasat University, Bangkok, Thailand

Organizer: Anusom Unno (Thammasat U.)

Held at the Tha Phrachan campus, the Inter-Congress was organized by the Faculty of Sociology and Anthropology of Thammasat University in cooperation with the International Union of Anthropological and Ethnological Sciences, as well as with numerous Thai educational institutions and research centers that are committed to the study of humanity. The conference invited scholars from all over the world to debate how already-existing tools for the study of societies may benefit from questioning long-held assumptions and categories, and how looking beyond the conventional boundaries of anthropology may help the discipline renew itself from a theoretical, methodological, and political perspective. The conference encouraged exploring “Re-Imagining Anthropological and Sociological Boundaries” under the following nine sub-themes: “Ethnicity and Religion Revisited,” “Modernity, Development, Mobility,” “Gender, Family, Generational Relations,” “Politics, Conflict, Security, Human Rights,” “Cultural Heritage Management, Creative Tourism, Culture Industry: Prospects and Expectations,” “Work/Play: Making Cultures, Making Persons,” “Science and Technology,” and “Anthropology and Sociology of/by the Global South.” Among the invited speakers were Goh Beng Lan, Enseng Ho, and Saskia Sassen, who gave keynote address speeches.

“Fifty Years after *Homo habilis*: East African Association for Paleoanthropology and Paleontology (EAAPP)”

August 3-6, 2015, Dar Es Salaam, Tanzania

Organizers: Jackson Njau (Indiana U.) and Charles Saanane (U. Dar es Salaam)

The East African Association for Paleoanthropology and Paleontology (EAAPP) celebrated its 10th anniversary by holding its fifth biennial conference to coincide with the fiftieth anniversary of the discovery of the type specimens of *Homo habilis* (OH 7) by the Leakeys at Olduvai Gorge. The meeting brought together 80 researchers, cultural heritage managers, museum professional and students representing twelve countries—Austria, Ethiopia, France, Germany, Israel, Kenya, South Africa, Spain, Tanzania, Uganda, UK, and U.S.A.—to present research finds in the fields of paleontology, archaeology and paleoanthropology. More than 50 scholarly papers were presented in three days, many touching on core issues in paleoanthropology and examining major advances in the field fifty years after the discovery of *H. habilis*. While the current membership has tripled in the last ten years, EAAPP has succeeded in reaching out to the broader scientific community, including scholars, cultural heritage managers and policy makers in Eastern Africa by rotating the conference in the major fossil hub countries (Tanzania, Kenya, Ethiopia). In addition to Olduvai Gorge and Laetoli sites, Tanzania is also home to the iconic dinosaurs site of Tendaguru. The next meeting will be held in Ethiopia in summer 2017.

INDEX OF GRANTEES REPORTING COMPLETED RESEARCH

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

AGA, Aniket Pankaj, p. 38
AHEARN-LIGHAM, Ariell, p. 86
ALBANESE, Jeffrey, p. 65
ALLEN, Karen, p. 53
ANDERSON, David G., p. 49
ARZYUTOV, Dmitry, p. 49
BACELAR Da Silva, Antonio J., p. 53
BAIG, Norman, p. 39
BAKER, Jennifer, p. 15
BARBERENA, Ramiro, p. 82
BEKELMAN, Traci, p. 15
BEN HOUNET, Yazid, p. 84
BISHARA, Amahl, p. 62
BLAIR, James, p. 53
BLATT, Samantha, p. 16
BLOCH, Lindsay, p. 13
BLOCK, Caroline, p. 65
BOCAST, Brooke, p. 29
BOIVIN, Nicole L., p. 80
BOSWELL, Marie, p. 81
BOU AKAR, Hiba, p. 61
BRAINER, Amy, p. 39
BROOKS, Andrew, p. 66
BRUMM, Adam, p. 4
BUTT, Waqas, p. 39
CAPLE, Zachary, p. 66
CAPO-ZMEGAC, Jasna, p. 87
CASTILLO, Eric, p. 16
CEPEK, Michael, p. 54
CERVANTES Quequezana, G. p. 8
CHAZIN, Hannah, p. 6
CHIRIKURE, Shadreck, p. 88
CHIRINOS OGATA, Patricia, p. 8
CHUA, Liana, p. 81
COOPER, Elizabeth, p. 29
CROFOOT, Margaret, p. 16
DARICI, Haydar, p. 62
DATTATREYAN, Ethiraj, p. 40
DAVILA, Arlene, p. 54
DEL PUERTO, Laura, p. 83
DEWEY, Susan, p. 75
DI ROSA, Dario, p. 75
DINGLEY, Zebulon, p. 29
DJORDJEVIC, Darja, p. 30
DOUGLAS, Aimee, p. 40
DOUGLAS-JONES, Rachel, p. 87
DOYLE, James, p. 84
EGELAND, Charles, p. 2
EL ZEIN, Rayya, p. 62
ELISH, Madeleine, p. 67
ELLIOTT, Denielle, p. 30
EMERY THOMPSON, Melissa, p. 17
FAIRBAIRN, Andrew, p. 12
FARAH, Kirby, p. 9
FEHREN-SCHMIDTZ, Lars, p. 17
FERNANDEZ GARCIA, Sandra, p. 49
FICEK, Rosa, p. 55
FITZGERALD, Ruth, p. 82
FLAMENBAUM, Rachel, p. 26
FLORA, Janne, p. 67
FOJAS, Christina, p. 18
FOURATT, Caitlin, p. 55
FRANQUESA, Jaume, p. 50
FROEHLICH, Marlen, p. 18
G'SELL, Brady, p. 31
GALATY, Michael, p. 6
GEORGE, Ian, p. 18
GHOSH, Sahana, p. 41
GIUSTO, Salvatore, p. 50
GOLOMSKI, Casey, p. 30
GOLUBIEWSKI-DAVIS, Kristina, p. 7
GONZALEZ-DUARTE, Columba, p. 66
GRAHAM, Kirsty, p. 19
GREENFIELD, Dana, p. 67
GREENLEAF, Maron, p. 55
GROSS, Victoria, p. 41
HAAS, Bridget M., p. 85
HAGERMAN, Kiri, p. 9

HAKYEMEZ, Serra, p. 63
 HALVERSON, Colin, p. 27
 HARE, Elizabeth, p. 68
 HARRIS, Lucille, p. 13
 HIRSCH, Eric, p. 56
 HOAG, Colin, p. 31
 HOKE, Morgan, p. 19
 HOUCK, Kelly, p. 20
 HOWELLS, Michaela, p. 20
 HSIEH, Jennifer, p. 41
 IACOBELLI, Nicholas, p. 68
 IBRAHIM, Ahmad, p. 32
 IHMOUD, Sarah, p. 63
 ITZHAK, Nofit, p. 76
 JANZEN, Anneke, p. 2
 JAYE, Chrystal, p. 82
 JENSEN, Casper B., p. 87
 JOHNSON, Caley, p. 20
 JOKELA, Markus, p. 86
 JUNAID, Mohamad, p. 42
 JUNG, Yuson, p. 69
 KEIMIG, Rose, p. 42
 KELKAR, Shreeharsh, p. 69
 KENNEDY, Jonathan R., p. 69
 KIM, Christine S., p. 51
 KIM, Eleana, p. 43
 KIM, Jieun, p. 21
 KISTLER, Logan, p. 14
 KIVLAND, Chelsey, p. 56
 KORSTANJE, Maria, p. 83
 LAW, Randall, p. 5
 LEE, Seung-Cheol, p. 43
 LEVIN, Erik, p. 27
 LEVINE, Nancy, p. 43
 LEVITT, Emily, p. 70
 LEWIS, Elizabeth, p. 70
 LIEBERT, Melissa, p. 21
 LIEBMAN, Adam, p. 44
 LIMERICK, Nicholas, p. 27
 LIN, Emily Xi, p. 44
 LOWRIE, Ian, p. 51
 MABULLA, Audax, p. 3
 MACHANDA, Zarin, p. 22
 MACIAS, Marisa, p. 22
 MAGEO, Jeannette, p. 76
 MAHARAWAL, Manissa, p. 70
 MAHER, Lisa, p. 12
 MARSH, Katharine, p. 51
 MARTIN, Emily, p. 71
 MARTINEZ-REYES, José, p. 77
 MATHUR, Nayanika, p. 81
 MAURER, Megan, p. 71
 MBAH, Ndubueze L., p. 32
 MBUA, Emma, p. 22
 McEWAN, Colin, p. 84
 McLACHLAN, Amy, p. 56
 McLAY, Eric, p. 14
 MENON, Kalyani, p. 45
 MIRANDA, Almita, p. 77
 MONCEL, Marie-Hélène, p. 83
 MONROE, Cara, p. 23
 MOORE, Amelia, p. 57
 MOREHART, Christopher, p. 9
 MORRIS, Meghan, p. 57
 MOSHER, Mary Jane, p. 23
 MUELLER, Natalie, p. 14
 MUNOZ, Arbelaez S., p. 57
 NADELL, Jason, p. 23
 NAHAS, Nathalie, p. 64
 NEWMAN, Jessica, p. 32
 NJAU, Jackson, p. 89
 NSABIMANA, Natacha, p. 33
 NYABEZI, Plan, p. 88
 NYAMNIPH, Francis, p. 84
 O'NEILL, Kevin, p. 58
 OTALI, Emily, p. 17
 OTU, Edwin K., p. 33
 PAKENDORF, Brigitte, p. 24
 PAPATHANASIOU, Anastasia, p.6
 PARK, Joowon, p. 45
 PEREZ, Padmapani, p. 45
 PETTIT, Matthew, p. 52
 PIPERNO, Dolores, p. 10
 PISOR, Anne C., p. 58
 PONTZER, Herman, p. 24
 PRENDERGAST, Mary, p. 3
 PRENTICE, Michael, p. 46
 PRITZKER, Sonya, p. 28
 PRUETZ, Jill, p. 25
 PUY, Arnald, p. 7

RAFIQ, Mohamed, p. 33
 RAHDER, Micha, p. 59
 RAHMAN, Rhea, p. 34
 RHINE, Kathryn, p. 34
 RIGNALL, Karen, p. 35
 RILEY, Erin, p. 25
 ROBERTS, Elizabeth, p. 59
 ROBERTSON, Mary, p. 35
 ROBINS, Tara, p. 25
 RODDICK, Andrew, p. 81
 ROSSO, Daniela, p. 3
 ROTH-GORDON, Jennifer, p. 59
 ROTHSTEIN, Frances, p. 60
 ROTKIRCH, Anna U., p. 86
 SAANANE, Charles, p. 89
 SAAVEDRA, Espinosa M., p. 60
 SABATE, Irene, p. 52
 SAFFITZ, Jane, p. 35
 SAFRANSKY, Sara, p. 72
 SAINI, Shashank, p. 47
 SANDESARA, Utpal, p. 46
 SARAIVA, Maria, p. 87
 SAUER, Jacob, p. 10
 SAXTON, Dvera, p. 72
 SCAFFIDI, Cassandra, p. 10
 SCARAMELLI, Caterina, p. 64
 SCHER, Philip, p. 61
 SCHREVE, Danielle, p. 83
 SEAVER, Nick, p. 72
 SEKINE, Emily, p. 47
 SHANKLAND, David, p. 80
 SHUMAN, Amy, p. 85
 SIMMONS, Alan, p. 7
 SMIT, Douglas, p. 11
 SMITH, Tanya, p. 26
 SNEAD, James, p. 73
 SPENGLER, Robert N., p. 85
 STAHL, Ann, p. 81
 STARKWEATHER, Kathrine, p. 47
 STERNBERG, Troy, p. 86
 STOREY, Angela, p. 36
 STUBBS, Matilda, p. 73
 SURIE von CZECHOWSKI, Aditi, p. 36
 SWENSON, Edward, p. 11
 TARASOV, Pavel, p. 85
 TIDWELL, Tawni, p. 48
 TONNAER, Anke, p. 88
 UNNO, Anusom, p. 89
 VADALA, Jeffrey, p. 12
 VALDEZ, Natali, p. 78
 VALENTINE, Benjamin, p. 5
 VALLES, Dario, p. 73
 Van MEIJL, Toon, p. 88
 VANDERHURST, Stacey, p. 37
 VETH, Peter, p. 82
 VICTOR, Letha, p. 37
 VON SCHNITZLER, Antina, p. 37
 VORA, Neha, p. 64
 VOSS, Barbara, p. 74
 WAGNER, Mayke, p. 85
 WANG, Yiru, p. 5
 WEICHESELBRAUN, Anna, p. 78
 WEINER, Talia, p. 74
 WELLS, Hallie, p. 28
 WERBNER, Pnina, p. 38
 WHITT, Clayton, p. 61
 WILMSEN, Edwin, p. 3
 WOUTERS, Jelle, p. 48
 YOUNT-ANDRE, Chelsie, p. 78
 ZIPKIN, Andrew, p. 4
 ZOGAS, Anna, p. 75
 ZUCKERMAN, Charles, p. 48

**BIBLIOGRAPHY OF PUBLICATIONS
(REPORTED in 2015)**

Bajracharya, Sepideh

- 2015 Measures of Violence: Rumor Publics and Politics in the Kathmandu Valley. *Journal of Material Culture* 20(4):361-378

Barr, W. Andrew

- 2015 Paleoenvironments of the Shungura Formation (Plio-Pleistocene: Ethiopia) Based on Ecomorphology of the Bovid *Astragalus*. *Journal of Human Evolution* 88:97-107

Bauernfeind, Amy L., and Courtney C. Babbitt

- 2014 “The Appropriation of Glucose through Primate Neurodevelopment.” *Journal of Human Evolution* 77:132-140

Becker, Sara K., and Sonia Alconini

- 2015 Head Extraction, Interregional Exchange, and Political Strategies of Control at the Site of Wata Wata, Kallawaya Territory, Bolivia, during the Transition between the Late Formate and Tiwanaku Periods (A.D. 200-800). *Latin American Antiquity* 26(1):30-48.

Bélisle, Véronique

- 2015 Understanding Wari State Expansion: A “Bottom-Up” Approach at the Village of Ak’awillay, Cusco, Peru. *Latin American Antiquity* 26(2):180-199.

Cepik, Michael

- 2015 Ungrateful Predators: Capture and the Creation of Cofán Violence. *Journal of the Royal Anthropological Institute* 21: 542-560.

Chudakova, Tatiana

- 2015 The Pulse in the Machine: Automating Tibetan Diagnostic Palpation in Postsocialist Russia. *Comparative Study of Society and History* 57(2):407-434.

Covey, R. Alan

- 2015 Kinship and the Inca Imperial Core: Multiscalar Archaeological Patterns in the Sacred Valley (Cuzco, Peru). *Journal of Anthropological Archaeology* 40:182-195.

Cowgill, George L.

- 2015 We Need Better Chronologies: Progress in Getting Them. *Latin American Antiquity* 26(1):26-29.

Cutright, Robyn E.

- 2015 Eating Empire in the Jequetepeque: A Local View of Chimú Expansion on the North Coast of Peru. *Latin American Antiquity* 26(1):64-86.

- Díaz de Rada, Angel
 2015 Discursive Elaborations of “Saami” Ethnos: A Multi-source Model of Ethnic and Ethnopolitical Structuration. *Anthropological Theory* 15(4):472-496
- Doughty, Kristin
 2015 Law and the Architecture of Social Repair: *Gacaca* Days in Post-genocide Rwanda. *Journal of the Royal Anthropological Institute* 21(2):419-437
- Duin, Renzo S., Kilian Toinaike, Tasikale Alupki, and Aimawale Opoya
 2015 Archaeology of Engagement: Indigenous People, Social Memory, and Making History in the Upper Maroni Basin (Northern Amazonia). *Current Anthropology* 56(5):753-761
- Evans, Damian, and Roland Fletcher
 2015 The Landscape of Angkor Wat Redefined. *Antiquity* 89(348):1402-1419.
- Faudree, Paja
 2015 Tales from the Land of Magic Plants: Textual Ideologies and Fetishes of Indigeneity in Mexico’s Sierra Mazateca. *Comparatives Studies in Society and History* 57(3):838-869.
- Fernandez, Peter J., Sergio Almecija, Biren A Patel, Caley M. Orr, *et al.*
 2015 Functional Aspects of Metatarsal Head Shape in Humans, Apes, and Old World Monkeys. *Journal of Human Evolution* 86:136-146.
- Fleisher, Jeffrey, Paul Lane, Adria LaViolette, *et al.*
 2015 When Did the Swahili Become Maritime? *American Anthropologist* 117(1):100-115.
- Gordon, Adam D., Emily Marcus, and Bernard Wood
 2015 Great Ape Skeletal Collections: Making the Most of Scarce and Irreplaceable Resources in the Digital Age. *American Journal of Physical Anthropology* YB 57:2-32
- Groucutt, Huw S., Michael D. Petraglia, Geoff Bailey, *et al.*
 2015 Rethinking the Dispersal of *Homo sapiens* Out of Africa. *Evolutionary Anthropology* 24:149-164.
- Hannig, Anita
 2015 Sick Healers: Chronic Affliction and the Authority of Experience at an Ethiopian Hospital. *American Anthropologist* 117(4):640-651
- Hanks, William F.
 2015 Alphabetic Literacy and Colonial Process in Yucatán. *Ethnohistory* 62(3):651-674.
- Hébert, Karen
 2015 Enduring Capitalism: Instability, Precariousness, and Cycles of Change in an Alaskan Salmon Fishery. *American Anthropologist* 117(1):32-46.

- Jennings, Justin, Tiffany A. Tung, Willy J. Yépez, *et al.*
 2015 Shifting Local, Regional, and Interregional Relations in Middle Horizon Peru: Evidence from La Real. *Latin American Antiquity* 26(3):382-400.
- Joyce, Arthur A., and Sarah B. Barber
 2015 Ensoulment, Entrapment, and Political Centralization: A Comparative Study of Religion and Politics in Later Formative Oaxaca. *Current Anthropology* 56(6):819-847.
- Larick, Roy, and Russell L. Ciochon
 2015 Early Hominin Biogeography in Island Southeast Asia. *Evolutionary Anthropology* 24(5):185-213.
- Lazar, Sian
 2015 “This is Not a Parade, It’s a Protest March”: Intertextuality, Citation, and Political Action on the Streets of Bolivia and Argentina. *American Anthropologist* 117(2):242-256.
- Lefebvre, Emilie Kathleen
 2015 Contentious Realities: Politics of Creating an Image Archive with the Negev Bedouin in Southern Israel. *History and Anthropology* 26(4):480-503
- Lepofsky, Dana, Nicole F. Smith, Nathan Cardinal, *et al.*
 2015 Ancient Shellfish Mariculture on the Northwest Coast of North America. *American Antiquity* 80(2):236-259.
- Lucero, Lisa J., Roland Gletcher, and Robin Coningham
 2015 From ‘Collapse’ to Urban Diaspora: The Transformation of Low-density, Dispersed Agrarian Urbanism. *Antiquity* 89(347):1139-1154.
- Machanda, Z., N. Brazeau, A.B. Bernard, R.M. Donovan, A.Papakyrkos, R. Wrangham, and T.M. Smith
 2015 Dental Eruption in East African Wild Chimpanzees. *Journal of Human Evolution* 82:137-144.
- Maddux, Scott D., Carol V. Ward, Francis H. Brown, J. Michael Plavcan, and Fredrick K. Manthi
 2015 A 750,000 Year Old Hominin Molar from the Site of Nadung’a, West Turkana, Kenya. *Journal of Human Evolution* 80:179-183.
- Marlowe, Frank W., J. Colette Berbesque, Brian Wood, Alyssa Crittenden, Claire Porter, Audax Mabulla
 2014 “Honey, Hadza, Hunter-Gatherers, and Human Evolution.” *Journal of Human Evolution* 71:119-128.
- Martin, Debra L., and Ryan P. Harrod
 2015 Bioarchaeological Contributions to the Study of Violence. *Yearbook of Physical Anthropology* 156:116-145.

- Melin, Amanda D., Hilary C. Young, Krisztina N. Mosdossy, and Linda M. Fedigan
 2014 Seasonality, Extractive Foraging and the Evolution of Primate Sensorimotor Intelligence. *Journal of Human Evolution* 71:77-86.
- Milella, Marco, Francisca Alves Cardoso, Sandra Assis, Genevieve Perreard Lopreno, and Nivien Speith
 2015 Exploring the Relationship between Enteseal Changes and Physical Activity: A Multivariate Study. *American Journal of Physical Anthropology* 156(2):215-223,
- Noback, Marlijn L., and Katerina Harvati
 2015 The Contribution of Subsistence to Global Human Cranial Variation. *Journal of Human Evolution* 80:34-50.
- O'Neil, Kevin Lewis
 2015 *Secure the Soul: Christian Piety and Gang Prevention in Guatemala*. University of California Press: Berkeley.
- Overholtzer, Lisa
 2015 Agency, Practice, and Chronological Context: A Bayesian Approach to Household Chronologies. *Journal of Anthropological Archaeology* 37(1):37-47.
- Parkinson, Jennifer A., Thomas Plummer, and Adam Hartstone-Rose
 2015 Characterizing Felid Tooth Marking and Gross Bone Damage Patterns Using GIS Image Analysis: An Experimental Feeding Study with Large Felids. *Journal of Human Evolution* 80:114-134.
- Piliavsky, Anastasia
 2015 The "Criminal Tribe" in India before the British. *Comparative Studies in Society and History* 57(2):323-354.
- Rabey, N. Karyne, David J. Green, Andra B. Taylor, *et al.*
 2015 Locomotor Activity Influences Muscle Architecture and Bone Growth but not Muscle Attachment Site Morphology. *Journal of Human Evolution* 78(1):91-102.
- Regnier, Denis
 2015 Clean People, Unclean People: The Essentialisation of "Slaves" among the Southern Betsileo of Madagascar. *Social Anthropology/Anthropologie Sociale* 23(2):152-168.
- Rein, Thomas R., Katerina Harvati, and Terry Harrison
 2015 Inferring the Use of Forelimb Suspensory Locomotion by Extinct Primate Species via Shape Exploration of the Ulna. *Journal of Human Evolution* 78(1):70-79.
- Reinhart, Katrinka
 2015 Ritual Feasting and Empowerment at Yanshi Shangcheng. *Journal of Anthropological Archaeology* 39:76-209

- Rosinger, Ascher
 2015 Heat and Hydration Status: Predictors of Repeated Measures of Urine Specific Gravity Among Tsimane' Adults in the Bolivian Amazon. *American Journal of Physical Anthropology* 158(4):696-707
- Ruff, Christopher B., and M. Loring Burgess
 2015 How Much More Would KNM-WT 15000 Have Grown? *Journal of Human Evolution* 80:74-82.
- Ruff, Christopher B., Laurent Puymeraill, Roberto Macchiarelli, *et al.*
 2015 Structure and Composition of the Trinil Femora: Functional and Taxonomic Implications. *Journal of Human Evolution* 80:147-158
- Sampeck, Kathryn E.
 2015 Pipil Writing: An Archaeology of Prototypes and a Political Economy of Literacy. *Ethnohistory* 6(3):469-495
- Sanchez, Rafael
 2016 *Dancing Jacobins: A Venezuelan Genealogy of Latin American Populism*. New York: Fordham University Press.
- Schmitt, Christopher A., and Anthony Di Fiore
 2015 Brief Communication: Predation Risk Sensitivity and the Spatial Organization of Primate Groups: a Case Study Using GIS in Lowland Woolly Monkeys (*Lagothrix lagotricha poeppigii*). *American Journal of Physical Anthropology* 156(1):158-165.
- Simpson, S.W., L. Kleinsasser, J. Guade, N.E. Levin, W.C. McIntosh, N. Dunbar, S. Semaw, M.J. Rogers
 2015 Late Miocene Hominin Teeth from the Gona Paleoanthropological Research Area, Afar, Ethiopia. *Journal of Human Evolution* 81:68-82.
- Städele, Veronika, Vanessa Van Doren, Mathew Pines, Larissa Swedell, and Linda Vigilant
 2015 Fine-scale Genetic Assessment of Sex-specific Dispersal Patterns in a Multilevel Primate Society. *Journal of Human Evolution* 78(1):103-113.
- Szpak, Paul, Jean-François Millaire, Christine D. White, *et al.*
 2015 Origins of Prehispanic Camelid Wool Textiles from the north and Central Coasts of Peru Traced by Carbon and Nitrogen Isotopic Analyses. *Current Anthropology* 56(3):449-459.
- Van Keuren, Scott, and Grace E. Cameron
 2015 The Lives of Painted Bowls at Ancestral Pueblos in East-Central Arizona. *American Antiquity* 80(1):25-45.
- Walls, Matthew, Pauline Knudsen, and Frederik Larsen
 2015 Inughuit Open Water Hunting before the Nineteenth Century: New Dates and Questions from Washington Land, Northwest Greenland. *American Antiquity* 80(3):602-609.

Ward, Carol, V., Craig S. Feibel, Ashley S. Hammond, *et al.*

- 2015 Associated Ilium and Femur from Koobi Fora, Kenya, and Postcranial Diversity in Early *Homo*. *Journal of Human Evolution* 81: 48-67

BIBLIOGRAPHY OF CONFERENCE PUBLICATIONS

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

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

Baker, Brenda J., and Takeyuki Tsuda (eds.)

- 2015 Migration & Disruptions: Toward a Unifying Theory of Ancient and Contemporary Migrations. University of Florida Press: Gainesville.

Belmar, Carolina, and Verónica Lema (eds.)

- 2015 Avances y Desafíos Metodológicos en Arqueobotánica: Miradas Consensuadas y Diálogos Compartidos desde Sudamérica. *Monografías Arqueológicas, Facultad de Patrimonio Cultural y Educación, Universidad SEK: Chile.*

Collinson, Paul, and Helen Macbeth (eds.)

- 2014 Food in Zones of Conflict: Cross-Disciplinary Perspectives. Berghan Books: Oxford, UK

Das, Veena, and Shalini Randeria (eds.)

- 2015 Politics of the Urban Poor: Aesthetics, Ethics, Volatility, Precarity. *Current Anthropology*, Volume 56, Supplement 11.

Khoo, Gaik Cheng, and Julian C.H. Lee (eds.)

- 2015 Malaysia's New Ethnoscapes and Ways of Belonging. Routledge: London, UK

Kreager, Philip, Bruce Winney, Stanley Ulijaszek, and Cristian Capelli (eds.)

- 2015 Population in the Human Sciences: Concepts, Models, Evidence. Oxford University Press: Oxford, UK.

Lemorini, Cristina, and Stella Nunziante Cesaro (eds.)

- 2014 An Integration of the Use-Wear and Residue Analysis for the Identification of the Function of Archaeological Stone Tools. *BAR International Series 2649*. Archaeopress: Oxford, UK.

Manderson, Lenore, Mark Davis, and Chip Colwell (eds.)

- 2015 The Life and Death of the Secret. *Current Anthropology* 56, Supplement 12. The Wenner-Gren Symposium Series.

Panella, Cristiana, and Kedron Thomas

- 2015 Ethics, Evaluation, and Economies of Value amidst Illegal Practices. *Critique of Anthropology* 35(1):3-12.

- Raulin, Anne, and Susan Carol Rogers (eds.)
2015 Transatlantic Parallazes: Toward Reciprocal Anthropology. Berghahn Book: New York and Oxford.
- 2015 Parallaxes Transatlantiques: Vers une Anthropologie Réciproque. CHRS Editions: Paris.
- Van Tilburg, Hans, Sila Tripathi, Veronic Walker, Brian Fahy, and Jun Kimura (eds.)
2014 Proceedings of the 2nd Asia-Pacific Regional Conference on Underwater Cultural Heritage. Volumes 1 & 2. (Published by the 2014 Asia-Pacific Regional Conference on Underwater Cultural Heritage Planning Committee. Electric Pencil: Honolulu, HI)
- Zohar, Irit, and Arlene Fradkin (eds.)
2013 Fish and Fishing: Archaeological, Anthropological, Taphonomical and Ecological Perspectives. Proceedings from the I.C.A.Z. Fish Remains Working Group, Jerusalem, October 22-30, 2011. Archaeofauna, Vol. 22, October 2013.