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Reports on Completed Research for the year 2009

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This report is a compilation of edited abstracts for completed research, submitted by grantees in 2009 as stipulated in their grant agreements.

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REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2009. The reports are listed by subdiscipline and geographic area (where applicable), in alphabetical order. A Bibliography of Publications resulting from Foundation-supported research (as reported for the same period) follows, as well as an Index of Grantees Reporting Completed Research.

ARCHAEOLOGY

Africa:

DR. MICHAEL CHAZAN, University of Toronto, Toronto, Canada, was awarded a grant in May 2007 to aid research on “Archaeology of Wonderwerk Cave, Northern Cape Province, South Africa.” Research funded at Wonderwerk Cave (South Africa) has helped to establish it as one of the most important sites in southern Africa. Research at the back of the cave (Excavation 6) indicates that over 0.180 Ma (million years ago) in the Fauresmith, hominins introduced into this dark locality (approximately 140m from the cave entrance) objects with special sensory properties. Intercalation of a 3D-laser scan of the cave interior and a survey of the overlying hillside confirms the absence of another entrance, implying purposeful occupation of Excavation 6, perhaps due to its special natural visual and acoustic qualities. This suggests that sensitivity to the sensory properties of a landscape and to materials, formed an integral element in the emergence of modern symbolic behavior. The age of the lowest *in situ* layers in the cave front (Excavation 1) has been confirmed as ca. 2.0 Ma, and represents the earliest evidence for intentional hominin cave use in the world. This finding was covered widely in the international media and has contributed to the candidacy of this site for World Heritage status.

DR. ROSALIA GALLOTTI, University of Rome, Rome, Italy, received funding in October 2007 to aid research on “Technical Behaviors during the Oldowan at Garba IVD (Melka Kunture, Ethiopia).” The site of Garba IVD has yielded one of the richest lithic assemblages in East Africa dated to 1.5-1.4 million years. This period is crucial to understand the relationship between Oldowan and Early Acheulean and to characterize the diagnostic aspects of these early human activities. The lithic production of Oldowan knappers at Garba IVD denotes an evidence of raw material selection, involving a certain level of knowledge of the effects of volcanic rocks properties. The production of small-medium flakes is the principal goal of the knapping activity. The *débitage* methods are similar to those identified in other Oldowan East African sites. Obsidian exploitation strategies show a more complex techno-economic pattern. The use of this high-quality raw material is a *unicum* in the Oldowan framework. The rare and not-systematic production of Large Cutting Tools does not present the same characteristic patterns of the Early Acheulean assemblages in East Africa as specific raw materials procurement modalities and particular processes of core reduction to obtain large blanks. In the end the revision of the Garba IVD assemblage adds new data confirming the idea of a more elaborate and variable Oldowan complex, proposed in recent years by the technological re-examination of other East African penecontemporaneous sites.

CATHERINE HARADON, then a student at George Washington University, Washington, DC, received funding in April 2008 to aid research on “Environmental and Faunal Context of the Acheulean to MSA Transition in Africa,” supervised by Dr. Richard Potts. This research examines environmental change as a factor in the transition between the Acheulean and Middle Stone Age (MSA) archaeological industries of Africa during the Middle Pleistocene 780-130 ka (thousand years ago). Faunal assemblages from two late Acheulean and transitional/early MSA sites (Olorgesailie, Kenya, and Cave of Hearths, South Africa) are used as proxies for environmental change. Species identifications provide broad ecological indicators, and measurements of teeth and bones contribute information on the diet of the animals and the type of vegetation they inhabited. Preliminary results suggest that the Acheulean fauna at the Cave of Hearths was dominated by large-bodied, grassland-adapted taxa. The MSA fauna consists of smaller-bodied taxa that were adapted to a wider range of environments. This resembles the East African pattern of turnover from large-bodied grazers replaced by smaller-bodied, more variably adapted taxa around the time that modern human behaviors began to emerge on the African continent. Continuing research will investigate paleoecological similarities between East and South Africa at this time through additional analyses of the Cave of Hearths fauna; analysis and comparison of the Olorgesailie faunal assemblages; and analysis of metric data from both sites, including feeding types, body sizes, and habitat indicators.

DR. GARY HAYNES, University of Nevada, Reno, Nevada, received funding in April 2008 to aid research on “Later Stone Age Foraging in Northwestern Zimbabwe Just before the Transition to Agropastoralism.” One of the mysteries of human cultural history in much of southern Africa is why (and how) human groups made the dramatic switch from hunting and gathering to farming. This project’s study area in northwestern Zimbabwe contains very understudied archaeological evidence about the stone-age foragers of distant prehistory, and also just the merest hint of evidence about the farming peoples of a few hundred years ago—but nearly nothing is known about the critical time period in between. This project aims to provide the missing detail. This project seeks to reconstruct the lifeways of hunter-gatherers in northwestern Zimbabwe 4000-2000 years ago, just before the profound cultural transformation of nomadic foraging systems into a radically different economy of agropastoralism. The study area is situated in a possible corridor of human ideas and population movements into southern Africa from the north, across the Zambezi River. Multi-disciplinary evidence about human adaptation to changing environmental conditions is being sought in the study of sediments and ancient underground water, and in archaeological excavations of rockshelters that are yielding enormous amounts of stone tools, bone remains of animals hunted and eaten, ostrich eggshell beads, and charcoal that can be identified to tree species and radiometrically dated.

DR. CHRISTOPHER HENSILWOOD, University of Bergen, Bergen, Norway, and DR. FRANCESCO D’ERRICO, Université de Bordeaux 1, Talence, France, received an International Collaborative Research Grant in October 2006, to aid collaborative research on the use of *Nassarius kraussianus* shells as ornamentation in southern Africa Middle Stone Age. The aim of this project was to investigate the human use of *Nassarius kraussianus* (Nk), as ornamentation during the Middle Stone Age and the Later Stone Age in southern Africa. In particular the collaborative research wanted to identify the factors (human choice vs. environmental conditions) playing a role in the size variability of Nk shell beads, and document and identify the causes (taphonomic vs. anthropogenic) of the modifications recorded on archaeological specimens (perforation, pigment staining, color change, use wear, heating). In order to achieve these goals, the researchers used optical and scanning

electron microscopy, elemental analysis, and Raman spectroscopy to identify shell structure and composition, document changes under heating at different temperatures and in different environments, and differentiate them from changes produced by diagenetic processes. Optical and electron microscopy was also used to analyze use wear on archaeological and experimentally worn shells. Seven morphological (Perforation Type, Presence/absence of carnivore drills, Color, Location of use-wear, Age-class, State of completeness, Morphology of the Apex) and two morphometric variables (shell height and shell width) were systematically recorded on modern *biocoenoses* and *thanatocoenosis* of this species, as well as on two MSA, 37 LSA, and seven burial sites (ca 5000 specimens).

JACK T. MCCOY, then a student at Rutgers University, New Brunswick, New Jersey, was awarded a grant in December 2005 to aid research on “Ecological and Behavioral Implications of New Archaeological Occurrences from Koobi Fora, Kenya,” supervised by Dr. John W.K. Harris. Decades of investigations in Upper Burgi Member exposures (2.2 to 1.9 Ma) by many prominent paleoanthropologists have produced more than three dozen hominin body fossils but virtually no stone tools or other evidence of behavior has been reported. These exposed sediments preserve an archive of fossils that can reveal a great deal about the ecology, environment, and changing foraging behaviors of the earliest members of the genus *Homo*. Through the collection and analysis of the fossils of terrestrial vertebrates, it is possible to reconstruct ancient animal communities and offer hypotheses about the changing ecological niche that early human ancestors occupied. The addition of significant quantities of meat and marrow into the diet of early hominins is also visible in the fossil record. Cut marks and percussion marks are preserved on fossil bones and this evidence of hominin presence and behavior was collected during this field research along with the oldest stone tools yet discovered at Koobi Fora. This research makes it possible to construct testable hypotheses about hominin habitat and changing foraging behaviors at this critical juncture in human evolution.

MORONGWA NANCY MOSOTHWANE, then a student at University of Witwatersrand, Johannesburg, South Africa, received funding in November 2005 to aid research on “Molecular Tracing of Early Farmers Diets in Eastern Botswana,” supervised by Dr. Karim Sadr and Dr. Judith C. Sealy. The study was intended to identify farmers and foragers during the Early Iron Age (EIA) in Botswana through the use of stable isotope analysis. The areas were selected as they are known to have been frontiers of contact between foragers and farmers. The aim was to determine whether there were foragers buried on farmers’ settlements or vice versa and to identify those individuals who had shifted from one of subsistence to the other over a long period. The human samples came from EIA settlements in the Toutswe area, Tsodilo Hills and Okavango River. Toutswe samples were derived from Kgaswe B55 (n=17), Bonwapitse (n=3), Taukome (n=5) and Thatswane (n=6), Bosutswe (n=13) and Toutswemogala (n=28) and others (n=4). At the Tsodilo Hills, two sites are Divuyu (n=1) and N!oma (n=3). Xaro (n=2), is along the Okavango River. Thus, 76 humans were selected for stable isotope analysis. Animal samples from archaeological and modern context were analysed to provide reference standards for the interpretation of human isotope values. They included domestic species like cattle, sheep/goats, and a dog as well as wild animals: zebra, hare, tortoise, and steenbok. According to results, EIA farmers in the Toutswe and the Tsodilo Hills areas relied on domestic C4 crops (sorghum and millet), which they supplemented with C3 plants. The C3 component was derived from a combination of domestic and wild plants. At N!oma the two individuals showed isotopic evidence for having been a foragers who later shifted to a farming mode of subsistence. It is

possible that the Xaro individuals exploited freshwater fish from the nearby Okavango River but they were farmers.

DR. AGAZI NEGASH, Max Planck Institute, Leipzig, Germany, was awarded a grant in November 2005 to aid research on “Early Long Distance Raw Material Transport of Obsidian in Ethiopian Prehistory.” Researchers undertook fieldwork to investigate the early utilization of obsidian in Ethiopian prehistory with particular reference to the archaeological sites and geological sources in the Rift Valley. Among others, the objective of the fieldwork was to understand what is considered to be one of the key aspects of the beginnings of modern human behavior—long distance movement or transport of raw material—by instrumentally characterizing obsidian artifacts from the central Rift MSA sites whose artifacts are stored at the National Museum of Ethiopia and the geological sources where the raw material for these sites are supposed to have been obtained. Research focused on obsidian because it is an ideal raw material for tracing its movement from sources to archaeological sites due to, with few exceptions, its specific chemical composition with every eruption. More than 600 samples have now been characterized, of which 170 of them are artifacts from archaeological sites. Preliminary data analysis suggests that some of the sites contain obsidian artifacts whose geologic origin is hundreds of kilometers away, suggesting that they have significance to the understanding of the emergence of modern behavior.

KAN ALYSSA PRASSACK, then a student at Rutgers University, New Brunswick, New Jersey, was awarded funding in October 2006 to aid research on “Paleo-Ecological Significance of Fossil Birds at Olduvai: An Ecologically Based Neotaphonomic Approach,” supervised by Dr. Robert J. Blumenshine. This dissertation research addressed bird bone survivorship across modern landscapes to determine the paleo-environmental utility of fossil avifaunal accumulations for understanding early hominin habitats. Field research occurred in a range of environments in northern Tanzania. Surveys were conducted to determine where bird bone is most likely to be deposited and become fossilized and bones were collected and analyzed for taphonomic marks produced by feeding carnivores, microbial bio-erosion, weathering, and other bone-modifying processes. Controlled studies involved submersion and burial of bones in water and sediments taken from many of the surveyed field sites and exposure to sub-aerial processes in the southern Serengeti region of Tanzania. Carnivore feeding observations were also conducted, using several carnivore taxa, including smaller carnivores never before studied in this manner. The culmination of these data is now being utilized in the taphonomic analysis of Olduvai fossil birds recovered during excavations by the Olduvai Landscape Paleoanthropology Project.

DR. SILESHI SEMAW, Stone Age Institute, Gosport, Indiana, was awarded a grant in June 2008 to aid the “Gona Palaeoanthropological Research Project.” The Gona Palaeoanthropological Research Project 2008 field investigations were focused primarily on expanding the excavations opened at two Early Acheulian sites located in the Ounda Gona South (OGS-12) and Busidima North (BSN-17) areas. The OGS12 and BSN17 archaeological sites are estimated between 1.6-1.5 million years (Ma), and both are among the oldest Acheulian sites in Africa (though slightly younger than Konso, from Southern Ethiopia, dated to 1.7 Ma). The archaeology team excavated both sites and retrieved a large number of crudely made handaxes and flaking debris *in situ*. Further, survey of DAN-5—a contemporary Early Acheulian site from Ounda Gona—yielded two additional hominid molars belonging to an early *Homo erectus*. A cranium belonging to the same individual, and estimated to 1.6-1.5 Ma, had already been discovered earlier at the site. The geology

team sampled dating materials from OGS-12 and BSN-17 and several other Early-Late Pleistocene archaeological sites. Soil carbonates were sampled for paleoenvironmental reconstructions and for V-Th geochronology, and tuffs were collected for refining the age of these archaeological sites with zircon (V-Pb) dating, a new technique promising to yield reliable age estimates for the hominids and artifacts. In addition, more paleomagnetic samples were collected to tighten up the age of several important hominid (*Ar. ramidus*, 4.5-4.3 Ma) and archaeological sites known at Gona.

Asia and the Near East:

DR. PARTH R. CHAUHAN, Stone Age Institute, Gosport, Indiana, received a grant in October 2006 to aid research on “Palaeoanthropological Surveys and GIS Mapping in the Narmada Basin, Central India.” Due to future extensive submergence from large-dams in the Narmada Basin, the project’s goal was to carry out a systematic survey for palaeoanthropological occurrences in stratified contexts and also create multi-layer GIS maps of known and new find-spots, sites, and localities, and associated stratigraphic sections in relation to geological formations of the valley. The field strategy involved locating, mapping, and documenting as many sites as possible within an area of 60 sq-km, between the Tawa and Sher tributaries. Using multidisciplinary data, the research team constructed models of land-use patterns during the Paleolithic. For example, the Early Acheulean and Late Acheulean and Middle Paleolithic and Upper Paleolithic are geographically separate, despite shared raw material preference and locations (fine-grained Vindhyan quartzite). Additional work involved preliminary test-excavations or test-trenching at promising sites to understand the stratigraphic context of the associated material (e.g. lithics, fossils, geological features) and absolute dating possibilities. The most significant discoveries include: 1) high density of artifacts at Dhansi (the oldest-known site in the Basin and possibly in India); 2) Late Acheulean artifacts associated with an extensive paleochannel; 3) rare stratified Early Acheulean occurrences; 4) and the most complete Late Pleistocene elephant recovered in buried context.

DR. ABRAHAM GOPHER, Tel Aviv University, Tel Aviv, Israel, was awarded a grant in November 2006 to aid research on “Man and Environment in the Middle Pleistocene: The Case of Qesem Cave, Israel.” The project conducted a detailed dating of the Middle Pleistocene, Late Lower Paleolithic Qesem Cave using U-series dates (U-Th). A series of 54 new MC-ICP-MS dates made on speleothems from the cave clearly indicates that human occupation started between 405 and 313 ka (thousand years ago) and ended between 220-193 ka. This is one of the most detailed dates set available for a Middle Pleistocene site. It indicates that the cultural sequence, fully assigned to the Acheulo-Yabrudian Cultural Complex is to be dated between ca. 400-200 ka. Additional finds from the cave and this detailed dating provide a potential for reconstructing human evolution and behavior. For example, researchers now use the detailed dating in assessing human remains recently retrieved at Qesem Cave and at the same time to assess finds concerning the contemporaneity of various cultural aspects within the Acheulo-Yabrudian Complex on-site, which may be crucial in interpreting human behavior. The climatic data to be added following the stable isotopes study will enable to test these developments against a clearer environmental context.

DR. LIORA KOLSKA HORWITZ, Hebrew University, Jerusalem, Israel, was awarded a Hunt Postdoctoral Fellowship in April 2007 to aid research and writing on “Detecting

Domestication: An Expose of the Archaeozoological Record of the Levant.” This study was designed to collate in book form, the results of research on animal domestication in the Levant. The core of the book is the large corpus of archaeozoological data that the grantee has accrued over many years of research, which is integrated here with published archaeozoological and other literature on the topic. The book aims at tracking the onset and evolution of animal domestication in the Levant and exploring its impact on human societies and the natural landscape over the period. The process of “Neolithization” is thus presented from a faunal perspective.

DR. STEVEN KUHN, University of Arizona, Tucson, Arizona received funding in May 2007 to aid research on “The Early Paleolithic Occupation of Anatolia: Expanded Research at Kaletepe Deresi 3 (Niğde, Turkey).” Kaletepe Deresi 3—the only stratified, multi-component Paleolithic archaeological site excavated to date in central Anatolia (Turkey)—has the potential to yield important information about hominin dispersals across Anatolia as well as the development of adaptations to high-elevation temperate habitats. The site has been under investigation since 2000. The 2008 season focused on the earliest, lower Paleolithic (Acheulean) layers, as well as on evaluating the potential for buried Paleolithic deposits on the slopes surrounding the site. Excavations in the main locality (locus *aval*) produced substantial samples of artifacts, confirming that the earliest assemblages correspond with the so-called “large flake Acheulean,” a complex that seems to have emerged into Eurasia about 780 ka (thousand years ago). Samples of volcanic tephras collected during the 2008 field season are currently being analyzed, with the aim of further refining age estimates from the site’s early levels. A series of test excavations on slopes above the site indicate that later Middle Paleolithic hominins visited the area sporadically, and that concentrations of artifacts on the surface are principally the result of geological winnowing.

MARIA STARZMANN, then a student at State University of New York, Binghamton, New York, was awarded a grant in April 2008 to aid research on “Embodied Knowledge and Community Practice: Stone Tool Production at Fistikli Höyük,” supervised by Dr. Reinhard W. Bernbeck. Based on an intensive study of close to 14,000 lithic artifacts, it was the goal of this research project to analyze the technological organization of stone tool production at the 6th millennium BCE site of Fistikli Höyük in southeastern Turkey. Funding supported the research phase when detailed data on individual pieces of lithic manufacturing debris and tools were recorded in order to document the technological practices involved in Halaf lithic production. Going beyond the established categories of formal artifact typologies, both metric and non-metric attributes (type of retouch, usewear, termination, etc.) have been recorded. The evaluation of these data involves analyses of debitage as well as tool standardization and possible forms of spatial segregation within the site and across occupational phases. Similar technological practices—indicated by artifact standardization and spatial associations—are understood as the result of shared embodied practices of craft production constitutive of “communities of practice.” Results thus far indicate an expedient lithic technology with a high level of technological variety. After completion of this project, research results shall be shared with the wider academic community as well as the local public in southeastern Turkey in the form of a small museum exhibit.

Europe:

ELIZABETH C. BLAKE, then a student at University of Cambridge, Cambridge, United Kingdom, was awarded funding in October 2007 to aid research on “Stone Tools as Portable Sound-Producing Objects in Upper Paleolithic Contexts,” supervised by Dr. Ian Cross. Sounding stones, or lithophones, are instruments known to have been used in many societies. Until recently, however, there have been no diagnostic criteria for identifying lithophones archaeologically. Building upon previous work, the current project has further developed use-wear guidelines for lithophone identification. The criteria were formed through extensive use-wear and acoustic experiments. Subsequently, these criteria were applied to stone tools from a number of French Upper Palaeolithic sites (c. 40,000-10,000 BP) that retain evidence for art or other forms of symbolic behaviour. Lithics studied included the stone tool assemblage from the site of Grotte d’Isturitz, which was found in association with some of the earliest known bone pipes dated to approximately 36,000 BP. This project also involved the exceptional Solutrean laurel leaf implements from the site of Volgu and a cache of five Magdalenian long blades from the Grotte de Labastide, found in a cave wall niche amid a significant amount of “art.” In the case of the finely crafted Solutrean lithics and Magdalenian long blades, standard “functional” interpretations do not adequately explain the reasons behind their existence and depositional context. It is quite possible that their creation and use could have had a social significance unbounded by modern conceptions of what a stone “tool” can be used for. The data collected through this phase of research has validated aspects of the experimentally established use-wear criteria and also indicated future areas for criteria expansion.

ILDIKO HORVATH, then a student at McGill University, Montreal, Canada, received funding in June 2004 to aid research on “Rethinking the Linkages between the Middle and the Upper Palaeolithic: A View from the Eastern Carpathians,” supervised by Dr. Michael S. Bisson. Technological, morphological, and use-wear analysis was undertaken on late Middle and early Upper Palaeolithic collections of lithic artifacts from Mitoc-Malu Galben, Mitoc Valea Izvorului, and Ripiceni-Izvor in the Middle Prut River Valley of northeastern Romania. Lithic tools, debitage, and cores from these sites were analyzed using the same suite of attributes in order to reveal behavioral differences and/or similarities that manifested in this region across time and space. This research has also built on low-magnification microscopic use-wear analysis to study the role played by bifacially shaped leaf points in the inventory of late Middle Paleolithic and early Upper Paleolithic groups, and the employment of simple-but-specially designed artifacts with hafting alterations. This research contributes to the understanding of behavioral trends, particularly in lithic technology and tool use that manifested across the Middle to Upper Palaeolithic transition in the Middle Prut Basin, and helps build a more integral understanding of the earliest Eastern European Upper Palaeolithic.

DR. ANA CRISTINA PINTO LLONA, Instituto de Historia, Madrid, Spain, was awarded a grant in May 2007 to aid research on “Sopena Archaeological Project: Late Mousterian and Early Upper Paleolithic in the Northern Iberian Peninsula.” The extinction of Neanderthals and the European colonization of modern Cro-magnon humans around 40 ka (thousand years ago) is one of the most debated issues in paleo-anthropology—obscured by the unreliability of C14 dates that, at 40 ka, are reaching their limits, and the fact that lithic typologies employed to analyze stone tools, often seem equated to human species or cognitive differences. Although it is popularly assumed that it was “our” arrival into Europe and “our inherently superior cognitive ability” that produced or accelerated the demise of

Neanderthals, recent research suggests that Neanderthals were well on the way out, and that Early Upper Paleolithic peoples populated a largely deserted landscape. On the other hand, investigations have shown that in much of Europe, the earliest *Homo sapiens* sites do not show traits we refer to as “modern human behavior and that this came about by the Gravettian. The grantee proposes that the origins of modern human behavior are rooted in the standardization of gendered division of labor, and that this was the first large-scale, economic human revolution—more reaching than that of agriculture, since not all peoples of the world even today know agriculture, but (by all ethnographic accounts) they do have have a gendered division-of-labor social organization. The capability was probably in place long before, as testified by Blombos in Africa, and required a certain mass of population. The symbolic ability necessary to abstract from sex to gender had been in place for a long time. The grantee proposes that gendered division of labor was fully settled by the Gravettian, and that the markers known as indicative of “modern human behavior” are the markers of this conventionalized form of social organization. Properly documented archaeological sites—being dug with accurate methodology, employing sound and well-dated stratigraphies—are essential for addressing these issues, with the Sopena rockshelter in the Asturias region of northern Spain serving as a rare and very relevant example.

Latin America and the Caribbean:

DR. LINDA ANN BROWN, George Washington University, Washington, DC, was awarded funding in October 2007 to aid research on “Indigenous Archaeologies: Contemporary Meanings, Social Lives and Material Signatures of Maya Antiquities Reused as Sacra.” The project used ethnoarchaeology to explore the uses, meanings, social lives, and material signatures of archaeological materials used in ceremonies by contemporary Maya ritual practitioners living near Lake Atitlan, Guatemala. Ritual practitioners actively collect and curate archaeological artifacts as sacra and these objects circulate in local networks based on indigenous understandings, while archaeological sites and features serve as ceremonial focal points anchoring the formation of new deposits in “abandoned” ruins. To understand these ceremonial uses of archaeological materials, during summer of 2008 a two-month field season was conducted with three goals: 1) elucidating the emic meanings of archaeological materials used in ceremonies; 2) identifying the “social lives” of archaeological objects circulating in local networks; and 3) mapping features and deposits associated with the reuse of archaeological sites for contemporary ceremonies. Fieldwork combined methods from cognitive anthropology and life-history approaches with spatial archaeology involving site mapping and activity area research. The results describe the uses, meanings, and movement of artifacts collected and curated as sacra, and can be used to develop material models for the types of features, deposits, and activity areas created when archaeological sites and features are used for ceremonial activities by later peoples.

KRISTIN DE LUCIA, then a student at Northwestern University, Evanston, Illinois, received funding in October 2007 to aid research on “Domestic Economies and Regional Transition: Household Production and Consumption in Early Postclassic Xaltocan, Mexico,” supervised by Dr. Elizabeth M. Brumfiel. This project investigated domestic units in Early Postclassic Xaltocan, Mexico, to understand how households articulated with local and regional economies. This research takes a micro-scale approach using microartifact and soil chemistry analysis of floors to examine the everyday practice of individual households during the growth of Xaltocan from a small settlement into a regional capital. Horizontal excavations were conducted to document change in the organization of activity areas,

household production, and social organization as Xaltocan grew into a regional center. In addition, consumption choices were examined to better understand household participation in market exchange. Preliminary findings suggest that rather than working cooperatively, households specialized in different aspects of production, selling their products for profit on the market. By employing diversified production strategies, households were able to obtain both ordinary and luxury goods through the marketplace, contributing to Xaltocan's economic growth. At the same time, a strong emphasis on social continuity and household ritual through time highlights the importance of household reproduction and social memory. In sum, by analyzing patterns of daily interaction, including the organization of household space, production activities and ritual, a better understanding of broader patterns of change and development in ancient societies can be gained.

CHRISTOPHER T. MOREHART, then a student at Northwestern University, Evanston, Illinois, received funding in May 2007 to aid research on "Agricultural Landscapes and Political Economy at Xaltocan, Mexico," supervised by Dr. Elizabeth M. Brumfiel. Understanding the intersection between farming households, the state, and intermediate social relationships is central to the anthropological and archaeological study of agriculture. This project examined these issues by examining the creation, persistence, and decline of chinampa agriculture at Xaltocan, Mexico. Drawing on multiple data sources, this work articulated chinampa farming with the configurations of political, economic, social, demographic, and ecological factors that shaped the trajectory of this landscape. Xaltocan was a kingdom that developed in the Early and Middle Postclassic periods in central Mexico. By the Late Postclassic period, however, Xaltocan was conquered and its status as an independent political center had collapsed. Archaeological data indicate that intensive agriculture was contemporaneous with the political independence of Xaltocan. When Xaltocan's political system collapsed, however, chinampa farming was abandoned. This pattern does not indicate unequivocally that the state controlled agriculture but does suggest that farmers and their cooperative relationships were conditioned by its political stability. Investigations at a shrine in the farming system, by contrast, revealed ritual continuity despite dramatic social, political, and cultural change. This shrine helps reveal how ritual was integrated into changing historical circumstances as well as how people may have re-interpreted the pre-existing landscape.

MARIA SHANNON PARKS, then a student at Texas A&M University, College Station, Texas, was awarded funding in October 2006 to aid research on "Testing the Subsistence Model for the Adoption of Ceramic Technology among Coastal Foragers of Southeastern Brazil," supervised by Dr. Lori E. Wright. This study tests two competing models for the adoption of ceramic technology among fisher-huntergatherers off the Atlantic coast of southeastern Brazil (5000 to 600 years BP). The subsistence model argues that the adoption of pottery among hunter-gatherers signals a change in diet and/or food-processing techniques. Conversely, the prestige model claims that pottery is introduced for social feasting, and as serving vessels for an elite segment of the populace. To test whether a significant change in diet occurred after the introduction of pottery at coastal sites in southeastern Brazil, a stable carbon and nitrogen isotope analysis of skeletal remains from pre-ceramic and ceramic occupations was conducted. Preliminary results indicate no significant difference in mean diet between the pre-ceramic and ceramic occupations. Results also show that prehistoric groups from both time periods relied heavily on marine protein and plant foods from the nearby Atlantic Forest for their subsistence. At this time, these results lend greater support for the prestige model of the adoption of ceramic technology among hunter-gatherer populations.

RAFAEL SUAREZ, then a student at University of La Plata, Buenos Aires, Argentina, received funding in May 2008 to aid research on “Paleoindian Adaptations at the Subtropical Landscape during Pleistocene Holocene Transition in Uruguay,” supervised by Dr. Laura L. Miotti. The investigation of the Pay Paso 1 site allowed researchers to generate a chronological and stratigraphic base for a sequence of human occupations of late Pleistocene and early Holocene in northwest Uruguay. Two new designs of projectile points for the Paleoindian period have been discovered at the archaeological excavations in locality 1 of Pay Paso site. The paleo-vegetation record indicates dry climatic conditions shortly before 10,930 years BP. The greatest paleo-environmental change is observed when *Amarathus* is replaced by a varied vegetal community that includes subtropical and tropical trees, and plants adapted to humid soils and to highly humid conditions (such as the ferns and moss). The investigation shows the expansion of the subtropical forest, associated to an increase in temperature, humidity and rainfall at the mouth of the Cuareim River between 10,205-10,100 BP. Five species of fauna have been identified—the only fauna collection recovered in an archaeological site for the Paleoindian period in Uruguay. Two identified species correspond to late Pleistocene mammals – giant armadillo (*Glyptodon* sp.) and American horse (*Equus* sp.)—and three correspond to records of present fauna: Boga fish (*Leporinus* sp.), otter (*Myocastor* sp.) and Rhea (*Rhea Americana*). The fauna recovered in the earliest cultural components present a relatively high variety of class with records of bird, mammal and fish. Stratigraphic association in context between *Equus* sp. (American Horse), a young individual *Glyptodon* sp. (Giant Armadillo) and archaeological material that includes Pay Paso points in the cultural component dated during the early Holocene, which indicates the simultaneous coexistence of two surviving species of Pleistocene fauna with humans in northwest Uruguay ca. 9,500 BP.

DR. EDWARD SWENSON, University of Toronto, Toronto, Canada, received funding in April 2006 to aid research on “Ritual, Household, and the Politics of Space in Cañoncillo, Peru.” Archaeological fieldwork at Cañoncillo in the Jequetepeque Valley has yielded valuable data to aid interpretations of ritual politics, domestic life, and urbanization in ancient Peru. The replication of iconic architectural forms and the strict standardization of ritual performance at the Gallinazo center of Jatanca constitute significant discoveries of the excavation program. Equivalent ceremonies, following a comparable spatial sequence and temporal structure, were staged in all five of the principal Jatanca compounds. The duplication of ceremonial space implies a “competition between stages” and the existence of an ethos of political pluralism at Jatanca. At the same time, this pluralism was tempered by a singular ideology predicated on invariant (“orthodox”) modes of ritual spectacle. Jatanca’s built environment points to the possible existence of semi-autonomous, stratified *parcialidades* confederated into a larger moral community. The archaeological evidence further indicates that ritual performance, residence, production, and consumption were much more rigidly compartmentalized and spatially segregated at Jatanca than at later Moche sites of the hinterland. Finally, archaeological research conducted at the neighboring center of Huaca Colorada reveals that the physical association of domestic and ceremonial architecture changed dramatically between the Gallinazo and Moche Periods, suggesting fundamental transformations in urban sociopolitical structures.

MATTHEW WARWICK, then a student at University of Wisconsin, Milwaukee, Wisconsin, received funding in November 2007 to aid research on “Diet, Economy, and Sociopolitical Change in the Pukara Polity, North Titicaca Basin, Peru,” supervised by Dr. Jean Hudson. In the Lake Titicaca Basin, the Formative period featured extensive changes in

sociopolitical complexity, ritual practice, and economic organization following the transition from villages to the regional Late Formative polities of Pukara and Tiwanaku. These changes were fueled through development and intensification of agro-pastoral economies. Thus, it becomes imperative that subsistence and herding strategies supporting life at both the village- and polity-level are understood. The database for the southern basin is robust, due to long-term research at Chiripa, Tiwanaku, and associated sites. This project was designed to collect comparable data for Formative contexts within the northern basin, the heartland of the Pukara polity. Large faunal assemblages from Huatacoa and Pukara—two sites spanning the Early to Late Formative periods—were studied. These sites represent a small village site and the nearby polity center, where domestic contexts, public area, and ritual architecture had been excavated. The completed project seeks to address animal use in everyday meals, commensal politics, and ritual activity. Camelids are being studied to investigate site and polity-wide herd management practices. Additional data collected included taxonomic abundance; camelid osteometrics, mortality profiles, and body part distribution; taphonomy; and methods of butchery, food preparation, and bone tool production.

JENNIFER M. ZOVAR, while a student at Vanderbilt University, Nashville, Tennessee, was awarded a grant in May 2008 to aid research on “Post-Collapse Formations of Community, Memory, and Identity: The Archaeology of Pukara de Khonkho, Bolivia,” supervised by Dr. John W. Janusek. The goal of the investigation was to use the large, densely populated settlement of Pukara de Khonkho as a test case to examine community development following the collapse of the Tiwanaku state, specifically considering the roles of population movement and intercommunity interaction. This phase of research focused on intensive ceramic analysis of excavated material from Pukara de Khonkho and nearby sites. Vessel form, paste, decoration, finish, and use wear were recorded. A comparison of the results illustrates that the inhabitants of Pukara de Khonkho shared a common ceramic style that was dissimilar from neighboring communities, and it is suggested that these differences represent one example of the material manifestation of distinct community identities. The results of additional laboratory tests, including ICPMS analysis of ceramic sherds, strontium isotope analysis of human bone, and radiocarbon dating will help to, respectively, provenience ceramic production, identify first generation migrants, and situate the Pukara de Khonkho in regional chronology.

North America:

DR. JELMER EERKENS, University of California, Davis, California, received funding in November 2005 to aid research on “Exchange of Olivella Shell Beads in Prehistoric California.” Beads made out of the purple olive shell (*Olivella biplicata*) were widely made and traded by Native Californians in prehistoric times. Much like modern material culture (e.g. automobiles), the style of ancient beads changed over the course of time (e.g. square, rectangular, circular, small, large, etc). The waxing and waning in popularity of different styles has not been extensively studied by archaeologists, and this research sought to understand the meaning of these different styles. Do they represent changes in manufacturing techniques? Do they represent differences in individual tastes? Or do they represent changes in the popularity of different geographic bead manufacturing locales (e.g. “mints”)? Stable oxygen and carbon isotope ratios can serve as geochemical “fingerprints” of different geographic regions of the California coast. Analyses of oxygen and carbon isotopes within beads suggest that some bead styles were widely produced all along the

coast, while others were produced in more specific locations. Moreover, the vast majority of shell beads traded into the Mojave Desert and Owens Valley were produced from shells that grew along the southern California coast, south of Point Conception. By contrast, most beads traded into the southern San Joaquin Valley were produced from shells that grew north of Point Conception. With the available data, research is beginning to reconstruct ancient trading networks and how these changed over time.

MARIA ELENA RAVIELE, then a student at Michigan State University, East Lansing, Michigan, received funding in April 2008 to aid research on “Evaluation of Maize Phytolith Taphonomy and Density through Experimental and Archaeological Residue Analysis,” supervised by Dr. Willaim A. Lovis. The goal of this study was twofold: first, to determine if quantification of maize phytoliths, based on density was feasible; and second, to apply those experimental results to archaeological ceramic residues derived from sites located within the Saginaw River Valley of Michigan. Quantification of maize phytoliths was determined through experimental residues utilizing different forms of maize: ground flour, dried whole kernel, dried cracked kernel, green kernel, and whole green cob. The experimental results determined that maize phytolith quantification was not possible due to differential inclusion of phytoliths based on the form of maize used. It was found however, that the presence of maize starch and/or phytoliths could potentially indicate if green or dried maize was utilized; use of green maize was more likely to include the incorporation of phytoliths into a residue. The archaeological component resulted in the identification of maize starch and phytoliths from ceramic residues dating to an earlier time period than prior dates on macrobotanical remains. Results from AMS dates are pending but utilizing local ceramic chronology, it appears maize was incorporated at some level by AD 300. In addition to the identification of maize, starch and phytoliths from other economic plants, including aquatic tubers, were identified.

CAMILLA SPELLER, then a student at Simon Fraser University, Burnaby, Canada, received funding in October 2007 to aid research on “Investigating the Process of Turkey Domestication through Ancient DNA Analysis,” supervised by Dr. Dongya Yang. Animal domestication revolutionized the lives of pre-historic peoples, their relationship with their environment, and their technological and social development. Ancient DNA analysis, which recovers genetic material from archaeological remains, has the unique ability to document this complex process in the past. Using a case study of turkey (*Meleagris gallopavo*) domestication in the Southwest U.S., this study extracted DNA from over one hundred archaeological turkey bones to investigate how the process of animal domestication unfolded in pre-contact North America. The genetic analysis of the ancient bones indicated that the domestic turkey population had undergone a strong genetic bottleneck, clearly revealing the domestic status of the bird. The DNA sequences can also provide important insights for studying the geographic origin of these domesticated turkeys, and understanding how wild and domestic turkeys were exploited in the past.

JUN UENO SUNSERI, then a student at University of California, Santa Cruz, California, received funding in April 2006 to aid research on “Historic Archaeology of a Spanish Colonial Buffer Settlement in Northern New Mexico,” supervised by Dr. Judith A. Habicht-Mauche. This case study of a historic buffer settlement (LA 917) on the northern frontier of Colonial New Mexico uses multiple, complementary lines of evidence of varied types and spatial scales including: 1) analyses of archaeological ceramic and faunal assemblages related to domestic foodways; and 2) GIS analysis of remote sensing, survey, and excavation data to recognize patterning of the tactical and engineered landscapes of the

study site The nexus of traditions evidenced by the syncretic foodways and landscape practices of the buffer village at LA 917 defies description by the timeworn dichotomy of Spanish and Indian designation. The organic hybridity of routinized practice exhibited in multiple stages of the operational sequence in the production, consumption, and disposal of foodway-related materials resonates with the intentional hybridity of landscape creation and management. In this dangerously located buffer village, the complexities at both the inter-household and landscape levels reveal tensions that people were negotiating on a daily basis. The foodway remains suggest that access to ingredients and tools may have been linked to class-based constraints, while the administrative land-grant requirements and tactical necessities reveal the tensions between a role as both neighbor citizens and warriors.

DR. SCOTT VAN KEUREN, Natural History Museum of Los Angeles County, Los Angeles, California, was awarded a grant in May 2004 to aid research on "Empowering Style: The Transformation of Ancestral Pueblo Crafting in Eastern Arizona." The grant supported fieldwork at two large Ancestral Pueblo villages: Fourmile and Pinedale ruins. The fieldwork and subsequent analyses clarify an important period of reorganization in ancient Pueblo societies, a time when large ceremonial plazas and iconographic-style pottery appear. Excavations at Pinedale Ruin revealed no evidence of the stylistic emulation of iconographic-style pottery that is evident at Fourmile Ruin. In fact, Pinedale Ruin was abandoned earlier than was previously thought and its biggest plaza was never completed. Its formal layout, however, indicates that it was constructed in order to draw large groups, perhaps migrants from adjacent areas. Ongoing provenance analyses should clarify the pathways of pottery production and distribution, and more generally, the ways in which these communities were reorganized. The grant funded the training of undergraduate students along with important public archaeology initiatives that will help promote ongoing stewardship in an area devastated by looting.

General:

KATHERYN TWISS, Stony Brook University, Stony Brook, New York, received a grant in October 2007 to aid research on "Exploring Prehistoric Caprine Management through Long Bone Cross-Sectional Geometry." This research was designed to test the ability of long bone cross-sectional geometry (CSG) to inform about sheep and goat mobility patterns using archaeofaunal samples. CSG analysis examines the distribution of cortical bone in limb element diaphyses, based on the fact that increased mobility entails higher levels of mechanical stress on bones. Living bone responds dynamically to changes in the forces affecting it: habitual high-magnitude strain often induces osteogenesis, while habitual low levels of strain often lead to bone resorption. Animals with significantly different mobility histories therefore also have significantly different limb bone CSGs. The goal was to assess the extent and, ideally, character of those differences, so that CSG measurements of archaeofaunal remains could be used to access ancient herd mobility patterns directly and nondestructively. Research involved computed-tomography-scanning limb bones from a variety of modern caprines with known life histories, and calculating CSG at multiple sites on their diaphyses. Statistical assessment of the extent of CSG variation between the multiple scan sites on each element establishes whether or not this method requires exact anatomical placement of scans, or whether it is amenable to more approximated scan locations (on fragmentary archaeological specimens). It also establishes whether or not specific individual measurements are sufficient to calibrate CSG measures vis-à-vis animal body size, which is a key element of CSG interpretation. This research should provide

significant insight into ancient strategies of animal management, shedding light on patterns of animal mobility and their synchronic and diachronic variation within and between populations. Such data would contribute significantly to our understanding of major issues such as the origins of domestication and of mobile pastoralism.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

NICOLE BARGER, then a student at student at University of California - San Diego, La Jolla, California, received funding in May 2007 to aid research on “Primate Social Behavior from an Evolutionary Neuroanatomical Perspective: A Comparative Analysis of the Amygdaloid Complex,” supervised by Dr. Katerina Semendeferi. The amygdala, a critical “social brain” structure, facilitates the production of appropriate, context-specific, emotional responses to social signals. Stereological estimates of volumes and neuron numbers for the amygdala and four of its constituent nuclei were collected from a histological sample of over 40 individuals, representing humans, all ape species, and long-tailed macaques. The lateral, basal, and accessory basal amygdaloid nuclei were chosen because they process neocortical information, while the central nucleus was selected for its subcortical associations. The lateral nucleus contained proportionately more neurons in humans and macaques, while the basal contained more in apes. Macaques exhibited relatively more neurons in their central nuclei than hominoids. Thus, amygdala reorganization likely occurred first between cercopithecoids and hominoids and then between hominoids and hominins. Relative to other apes, orangutan amygdala contained fewer neurons in accessory basal and basal nuclei. These reorganizational events may reflect coordinated changes occurring in interconnected brain regions. The lateral nucleus and temporal lobe share a strong connective relationship and are both large in humans and macaques. Conversely, the central nucleus communicates with the evolutionarily conserved brainstem and is not emphasized in encephalized hominoids. Orangutan data mirror differences found in functionally related “social” structures, possibly reflecting their semi-solitary social organization.

SARAH K. BARKS, then a student at Emory University, Atlanta, Georgia, received a grant in May 2007 to aid research on “The Neural Bases of Social Cognition in Chimpanzees (*Pan troglodytes*),” supervised by Dr. James Kelly Rilling. Social cognition has been suggested as a driving force in human brain evolution. Its neural substrates in humans are well known, but have not been explored in apes. This study examines the neural areas that support social cognition in chimpanzees (*Pan troglodytes*) using fluorodeoxyglucose positron emission tomography ([¹⁸F]-FDG PET) imaging. Four adult chimpanzees were scanned in two test conditions: high and low social complexity (performing tasks featuring videos of conspecifics engaged in social and non-social behaviors, respectively). These data, compared to images from a non-social condition, show activation in areas associated with social processing in humans: the superior temporal sulcus (detection of biological motion), insula (empathy), and amygdala (emotional arousal). A second aim of this study was to compare chimpanzee social and resting cognition—a comparison that is well-described in human neuroimaging literature. This literature suggests that humans engage in social cognition at rest; further, chimpanzee resting brain activity is very similar to that of humans. However, the social cognitive data collected here show significant differences with the chimpanzee resting state. While resting activation is mostly cortical, the social activations relative to rest are largely limbic (including the amygdala, hypothalamus, and hippocampus), possibly suggesting more emotionally driven processing than in humans.

DR. JODI LYNN BARTA, University of Toronto, Mississauga, Canada, received funding in October 2007 to aid research on “The Relationship between Skin Pigmentation and Vitamin D Insufficiency in Northern Latitudes.” This project examined the effects that changes in season have on vitamin D concentrations in individuals with varying levels of melanin in their skin, in order to clarify the relationship between constitutive pigmentation and vitamin D status in otherwise healthy young adults of diverse ancestry living in northern latitudes. Preliminary data collected show that those with higher levels of melanin in their skin are at consistently higher risk of vitamin D insufficiency and deficiency, thus supporting the UVR hypothesis and highlighting the evolutionary significance of skin pigmentation as it relates to geographic origins and the importance of maintaining adequate vitamin D levels. Given the profound effects that vitamin D insufficiency and deficiency have on the human body, it was surprising that mean vitamin D concentrations in all ancestry groups were below adequate (75 nmol/L) regardless of season, despite the fact that mean vitamin D intakes in both late summer (296.72 IU) and winter (281.54 IU) were above current recommended adequate intake for adults (200 IU/day). Further research is necessary to precisely determine the vitamin D requirements of individuals of diverse ancestry living in northern latitudes and address the need for higher vitamin D intakes through supplementation and/or improved food fortification strategies to meet requirements and improve overall public health.

DR. BRENDA R. BENEFIT, New Mexico State University, Las Cruces, New Mexico, was awarded a grant in November 2005, to aid research on “Analysis of Old World Monkeys from Late Miocene Deposits at Sahabi, Libya.” Funding was used to analyze fossil monkeys collected during the 2006-2008 field seasons at Sahabi. The new well-preserved mandibles and humeri of fossil papionins were directly compared with other earliest known papionins from late Miocene and early Pliocene deposits in Egypt, Ethiopia, and Kenya. It was determined that the Sahabi fossils differ from *Parapapio lothagamensis* and *Pliopapio alemui* from eastern Africa, and that there is no evidence of shared cercopithecoid genera between eastern and the northern African Libya/Chad region at the end of the Miocene and beginning of the Pliocene. In addition, early papionins from Kenyan and Ethiopian deposits appear to be quite different from each other. Some specimens of *Macaca libyca* from Wadi Natrun, Egypt, show greater resemblances to *P. lothagamensis* while others are similar to the Sahabi monkeys. Enough evidence exists to assign the Sahabi papionins to a new species, but whether or not it belongs to the genus *Macaca* remains uncertain. The new evidence indicates a diverse array of medium sized frugi-folivorous papionin species occurred in Africa at the end of the late Miocene, with none being shared between distinct biogeographic regions.

DR. DARRYL DE RUITER, Texas A&M University, College Station, Texas, was awarded funding in October 2007 to aid research on “Paleoanthropological Investigation of Meloding: An Early Pliocene Fossil Locality in the Free State, South Africa.” The long-term aim of the research program is to investigate the interaction between climate change, faunal evolution and animal community paleoecology in the Pliocene of South Africa. In May 2008, the grantee undertook a four-week excavation season at the site of Matjhabeng—a unique, river-deposited, early Pliocene locality in the Free State of South Africa. To date the project has recovered a large and diverse fauna including fish, amphibians, reptiles, birds, and mammals. The mammal fauna ranges from rodents to mammoths, and includes the oldest chalicothere (*Ancylotherium*), extinct wildebeest (*Megalotragus*), gerbil (*Tatera*), springhare (*Pedetes*) and hare (Leporidae) fossils in South Africa. The excavated

assemblage bears similarities to both the earliest Pliocene site of Langebaanweg and the late Pliocene site of Makapansgat, highlighting the intermediary and perhaps transitional status of the Matjhabeng fauna in South Africa. Carbon isotope analysis of a sample of Matjhabeng fossils reveals that most of the animals fall into a mixed feeder category, with a distinct preference for grazing. These data represent the earliest isotopic evidence for significant C₄ grasslands in South Africa, and are consistent with a relatively late grassland expansion into southern Africa.

DR. JASON A. DeCARO, University of Alabama, Tuscaloosa, Alabama, was awarded funding in October 2007 to aid research on “Physical Activity and the Architecture of Daily Life among Alabama Mexican Americans: A Biocultural Investigation.” Rising global obesity rates, and the historically limited effectiveness of behavioral interventions in addressing them, motivate the search for new understandings of biocultural and psychosocial determinants of physical activity. Physical activity occurs as a constituent of broader daily routines that are culturally constructed, complexly motivated, and socially constrained. Hence, daily routines may be viewed as a mechanism through which culture is progressively embodied across the life course, with body size and composition among the outcomes. In West Alabama, interviews, detailed daily activity diaries, 24-hour 5-day actigraphy (accelerometry), and BMI/body composition measurements were undertaken with 37 Mexican/Mexican-American young adults, including both recent non-student immigrants and college students. High agreement across subgroups regarding ideals for leisure-time physical activity intersect with profound intergroup and gender variation in beliefs and practices regarding the integration of physical activity into daily life. Further, the social context of physical activity moderates its relation to body size and composition. By combining biological, cultural, and behavioral data, it is possible to open new windows into embodiment as a biocultural process.

RANDALL FORD, then a student at Duke University, Durham, North Carolina, received funding in May 2006 to aid research on “The Role of Female Mate Choice in Mantled Howling Monkey Reproduction,” supervised by Dr. Kenneth Glander. As part of a larger project, this study looked at genetic paternity to compare the results with mating behavior observed in *Alouatta palliata*. Blood samples were collected on Whatman FTA cards and sent to Therion International for analysis. Of the eight microsatellite loci attempted, only four were polymorphic in this sample. Paternity exclusion allowed assignment of paternity in only two of 16 cases. One infant was assigned to a male from a neighboring group, and the other was assigned to the study group’s alpha male at the time of conception. Two other cases allowed the assignment of a probable sire based on a rare allele shared with one male, the alpha male at the time of conception. These results are consistent with behavioral observations in which the alpha male appeared to monopolize females when they were most attractive to males. However, the paternity exclusion was limited by the small number of polymorphic loci. Also, there were three cases in which the presumed mother (based on observation, lactation, and interbirth intervals) was excluded as the possible dam. Additional study is necessary to determine the validity of these genetic data and develop more primers that can be used to assign genetic paternity.

MASAKO FUJITA, then a student at University of Washington, Seattle, Washington, was awarded a grant in April 2006 to aid research on “An Evolutionary Perspective on Mother-Offspring Vitamin A Transfer,” supervised by Dr. Bettina Shell-Duncan. This project investigated the perplexing decline in breastmilk vitamin A (VA) concentrations across the postpartum months. Applying the concept of life-history tradeoffs, this decline was

hypothesized to be an evolved maternal reproductive strategy optimizing physiological reallocation of VA between competing needs of current and future reproduction depending on postpartum time and reproductive status. The hypotheses were tested using breastmilk VA and maternal hepatic VA data, collected among 250 lactating Ariaal mothers in northern Kenya, as indices for maternal investment respectively on current reproduction and future reproduction. Data indicated maternal hepatic VA is in a trade-off relationship with milk VA postpartum. Breastmilk VA does not track hepatic VA but instead declines despite increasing hepatic stores in the late postpartum period. Results shed light on the evolutionary ecological heritage of human micronutrient metabolism and human reproduction, and further illuminate policy directions for currently recommended public health strategy of high-dose postpartum maternal VA supplementation.

DR. FREDERICK GRINE, State University of New York, Stony Brook, New York, received a grant in November 2005 to aid research on “Morphological and Morphometric Analysis of the Late Pleistocene Human Skull from Hofmeyr, South Africa,” A nearly complete, fossilized adult cranium from Hofmeyr, South Africa, was uncovered nearly fifty years ago, but has been ignored because of a lack of contextual information. Recently, a date of 36.4 ± 6.2 ka (thousand years ago) has been obtained for it through application of combined OSL and U-series dating for sediment from the skull’s endocranial cavity. Preliminary analysis of the skull suggests that it possesses morphometric (and presumed biological) affinities with pencontemporaneous Upper Palaeolithic crania from Europe. Given its age, its apparent mosaic of archaic and modern features, and its presumptive evolutionary affinities with Eurasian peoples, the Hofmeyr skull warrants a comprehensive comparative analysis to place it in proper evolutionary context. Funding enabled researchers to visit museum collections in South Africa, England, and Europe to examine crania of radiocarbon-dated and recent KhoeSan samples, radiocarbon-dated North African (Jebel Sahaba and Taforalt) samples, and European Upper Palaeolithic crania. These specimens are critical to enlarge the sample employed in the grantee’s research. Analysis of some of these data suggests that Late Pleistocene crania exhibit elevated variability in comparison to recent populations.

DR. ZSUZSANA GUBA, Hungarian Natural History Museum (HNHM), Budapest, Hungary, received funding in May 2007 to aid research on “Ancient DNA of the Neolithic Alfold Linearbandkeramik Culture People.” The Alfold region of Hungary c. 8000 years ago harbored important Neolithic locations as main routes from the East towards Central and Northern Europe for the dispersal of agriculturist life style. This is viewed as a milestone in the development of human prehistoric society. The grantee extracted preserved mitochondrial DNA from the Neolithic human skeletons and teeth to determine differences in their DNA sequence (called polymorphisms) and compared results with the European common sequences. The research used fragments produced by Polymerase Chain Reaction, a suitable method for amplifying DNA. During the process of comparing many individual DNA sequences, project members improved the efficiency of their DNA extraction method and, after DNA extraction from several localities, nine suitable specimens in the HNHM’s collection were identified. Sequence comparison to known specimens showed further polymorphisms indicating a distinctive genetic feature. Researchers also used primers differing in the polymorph bases for amplifying the Neolithic DNA samples. It is still debated whether there were very significant population replacements in Europe since the great changes of Neolithization, but the evidence collected in this study will provide a meaningful contribution to ongoing genetic analysis.

DR. LESLEA J. HLUSKO, University of California, Berkeley, California, and DR. JACKSON K. NJAU, National Natural History Museum, Arusha, Tanzania, were awarded an International Collaborative Research Grant in May 2007 to aid collaborative research on "Surveying for New Paleoanthropological Sites in Tanzania." Tanzania remains relatively unexplored in terms of human evolutionary research. All of the known sites that have yielded remains of human ancestors are located in the northern part of the country such as Olduvai Gorge, Laetoli, and Peninj. This is because prior to late 1980s paleo-anthropological localities in Eastern Africa had been customarily identified through accidental discovery or unsystematic reconnaissance. The objective of this new collaborative project (Tanzania International Paleoanthropology Research Project - TIPRP) is to systematically inventory new localities through satellite imagery driven surveys of Late Neogene sediments. This time period is crucial for understanding the evolution of early hominids and the environments in which they lived. The immediate goal is to search for and discover new hominid, paleontological, and paleo-anthropological sites along the Rift Valley System in Tanzania. The ultimate goal of TIPRP is to identify an area in which to establish a long-term field project. During the 2007 fieldwork, sixteen paleontological and archaeological sites were located and documented, increasing number of fossil sites containing crucial evidence in human evolution.

CATHERINE HOBAITER, then a student at University of St. Andrews, Fife, United Kingdom, was awarded funding in October 2007 to aid research on "Gestural Communication in Wild Chimpanzees of Budongo, Uganda," supervised by Dr. Richard Byrne. In the first systematic study of gestural communication in wild chimpanzees, the grantee sought to compare findings with previous results from captivity. First analyses have focused on possible routes of acquisition. Research on captive great apes led to the idea that ape gesture repertoires consist of signals with different ontogeny: species-typical displays biologically inherited, invariant in all populations, used automatically and in fixed ways; and ontogenetically ritualized gestures, communicative signals, shaped from effective actions, then subsequently used intentionally and flexibly. Recent work on gorilla gestures challenged this partition, reporting little difference in flexibility or intentionality between obvious species-typical gestures and those that might potentially have been ritualized. The grantee examined data from wild chimpanzees to see which account fitted best. There were no differences in flexibility or intentionality (persistence, response-waiting, audience-effects) between species-typical or potentially ritualized gestures, or any sign of the idiosyncratic or "one-way" gestures expected from an ontogeny in dyadic shaping. Most strikingly, the grantee found significant differences between the physical forms of the gestures and the actions from which they were presumed to be ritualized. The research concludes that chimpanzees possess an extensive repertoire of biologically inherited gestures, used flexibly in intentional communication.

DR. MICHAEL JENSEN-SEAMAN, Duquesne University, Pittsburgh, Pennsylvania, received funding in April 2006 to aid research on "Molecular Evolution of the Primate Relaxin Gene Family." The hormone relaxin is important for pregnancy and birth. Its action in softening the ligaments of the pelvis to ease birth makes it a candidate for rapid adaptation in the human lineage, as part of the evolution of the ability to give birth to large-brained infants. The project investigated the evolution of the two genes that produce relaxin, RLNI and RLN2, in humans and the apes, and located the origin of these two genes to some time after Old World monkeys split from humans and the great apes, but before the latter diverged with the gibbons in the early Miocene. The strength and mode of natural selection acting on the two relaxin genes has varied among primate lineages. Results do not find

support for the hypothesis that the relaxin proteins have rapidly evolved in humans in order to facilitate birth of large-brained infants through a pelvis remodeled for upright walking, although there is some evidence for changes in the regulatory regions of the genes that may play a role in these adaptations.

EMILY KLOPP, then a student at Northwestern University, Chicago, Illinois, received funding in October 2006 to aid research on “Primate Sexual Dimorphism and Display: Intraspecific Scaling of Craniofacial Features in Male Cercopithecoids,” supervised by Dr. Brian T. Shea. The project provides a first and very important test of the theoretical predictions of recent sexual selection models in the socially complex higher primates. The hypothesis predicts that the canine tooth and several bony facial features exhibit intraspecific positive allometry across adult males within each of various highly dimorphic papionin species. Positive allometric scaling for adult males is functionally based in the potential role of sexually dimorphic craniofacial features in “advertising” or signaling overall male size and fitness to both females and/or other adult male conspecifics. Initial analysis shows the null hypothesis to be supported in *Macaca fascicularis*, *Papio anubis/cynocephalus*, and *Hylobates lar lar* but not in *Cercopithecus aethiops*. Additional analysis on papionin species using accurate size surrogates is forthcoming. This project departs from almost all previous studies of sexual dimorphism in papionins and other primates by focusing solely on male variance and scaling within species, and by testing a specific hypothesized functional explanation for an allometric trajectory.

DR. DEBRA KOMAR, University of New Mexico, Albuquerque, New Mexico, was awarded funding in October 2006 to aid research on “The Use of Material Culture to Establish Ethnic Identity in International Investigations of Genocide.” Successful prosecution of genocide requires that victims constitute one of four protected groups: national, religious, ethnic, or racial. Establishing victim identity in prior trials has been largely presumptive, based on untested methodology, or relied on positive ID of the victims. This research details a validation study of one untested method: the use of material culture in establishing victim ethnic identity. Classes of clothing and personal effects were scored on 3,430 individuals of known Hispanic or White ancestry from autopsy records in New Mexico. Significant differences were seen in evidence of language, nationality, and religious affiliation between the two groups, as well as clothing types and currency. Predictive models used to estimate ethnic affinity in random, blind subsets produced an overall accuracy of 80.5% and estimates of 61 to 98% in specific subsets. Results suggest material culture, when present, can provide reliable evidence of ethnic affinity in genocide investigations.

DR. MIGUEL MARTIN KOWALEWSKI, University of Illinois, Urbana, Illinois, was awarded a grant in May 2007 to aid research on “Relationships between Parasite Loads, Disease Transmission, and Habitat Disturbance in Northern Argentina.” Exponential expansion of human populations and human activities within primate habitats has resulted in high potential for pathogen exchange, creating challenges for biodiversity conservation and global health. This research addresses major anthropological questions concerning the relationship between the dynamics of zoonotic diseases transmission and the health status of humans, domestic animals, and non-human primates. This study was carried out at four different sites that differ in their degree of habitat alteration and degradation and levels of contact with humans and wild animals in northern Argentina. Some 250 fecal samples were collected from 40-45 groups of black and gold howlers (*Alouatta caraya*) seasonally to identify gastrointestinal parasites. Parasitic prevalence differs across seasons and across sites, and at least five species of parasites were found to be likely shared by howlers and

humans living in proximity to one another. This research will provide new insights in the identification of risk factors for diseases transmission, improving the ability of conservationists and policy-makers to make informed decisions about the risks and benefits of timber exploitation, wildlife conservation, and human health in developing countries.

JENNIFER LISTMAN, then a student at New York University, New York, New York, was awarded funding in October 2006 to aid research on “Genetic Marker Bias Effects on Inferences of Human Evolutionary History,” supervised by Dr. Todd Disotell. Saliva samples were collected from individuals from five ethnic minorities (Akha, Lisu, Lahu, Hmong, and Karen), commonly referred to as Hill Tribes, residing in Northern Thailand. DNA from these samples—as well as from European American, African American, Thai, and Chinese populations, which were already available—was used to collect population genetic data based on 32 unlinked autosomal microsatellite markers. Evaluation of these data describe genetic variation within and between these populations and show that the amount and type of information provided by microsatellite markers is, in part, related to the histories of the populations under study. The results demonstrate a lack of Asian intracontinental genetic homogeneity detectable with relatively few markers. The results indicate that forensic panels—which consist of tetranucleotide markers, possibly due to homoplasy—are not reliable for phylogenetic analysis of human populations. Hmong were found to be the most genetically distinct of the Hill Tribes and are the most linguistically distinct of all the Asian populations sampled as well as the most traditionally resistant to assimilation. Their linguistic and behavioral barriers are effectively influencing mating behavior and thus, genetic distance between Hmong and their neighbors.

DR. FRANZ MANNI, National Museum of Natural History, Paris, France, received funding in December 2004 to aid research on “Obtaining Y-Chromosome Samplings that are More Representative of Ancient Populations: A Surname-Based Approach.” The most important objective of the project was to validate a surname-based method intended to better identify the autochthonous population of a country. The idea was that individuals having a surname specific to the region where they live are likely to be the descendants of the past population living in the same area at the times of surname introduction. In order to depict ancient genetic structures informative about past peopling phases of Europe—a question that interests many anthropologists—it has been tested whether a surname-based sampling of the Dutch population is more informative than a random sampling, which cannot be controlled for recent migrations that have defaced ancient genetic patterns. The Netherlands were selected as a test area since the grantee had previously analyzed the ten thousand most frequent surnames of the country and identified the probable geographic origin of 75% of them. This made possible a surname-based sampling in order to reveal ancient genetic patterns that recent internal migrations have now defaced. To develop the project in a genetic frame, Y-chromosomal diversity has been investigated since surnames—as the Y-chromosome—are generally transmitted patrilineally. The results, obtained from a random sampling of 2085 male individuals in 99 locations, reveal that the present day variability of the Netherlands is characterized by a certain degree of geographical differentiation. Even though some frequent Y-haplotypes exhibit a non-random distribution, no major pattern is visible. The project, as it stands now, is half complete, since no surname-based sampling has been performed to date. It remains to be seen whether a surname-based sampling will enable the detection of hidden ancient patterns not visible in the random sampling obtained so far.

DR. DEBRA MARTIN, University of Nevada, Las Vegas, Nevada, was awarded funding in May 2007 to aid “The Bioarchaeological Signatures of Slavery in the Pre-Colonial Greater

Southwest (AD 900-1400).” This project focused on the biological effects of captivity and slavery in pre-state societies. Emerging studies of pre-state societies demonstrate that different forms of slaving practices existed throughout the world. The Greater Southwest (AD 900-1400) is used as a case study, fueled by recent research that documents the extensive network of slaving practices in the borderland region during the colonial period. Using ethnographic and archival literature documenting a wide range of slaving practices in the New and Old World, a new methodology was devised for analysis of human remains. Data on aspects of healed and unhealed fractures, injury recidivism, musculo-skeletal markers, and mortuary treatment were collected for over 1000 burials from the Greater Southwest. Evidence was garnered that documents endemic warfare, raiding, abduction, captivity, and slavery of women and children and that these practices were in place long before the Spanish arrived. Data derived from skeletal analyses document the deleterious effects of forced captivity and injury recidivism that included head trauma, rib and arm fractures, recurrent health problems, occupational stress and early mortality.

DR. IAIN MORLEY, University of Cambridge, Cambridge, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in April 2008 to aid research and writing on “The Evolutionary Origins and Archaeology of Music: Investigation into the Prehistory of Human Musical Capacities.” The Hunt Fellowship was awarded for the preparation of a manuscript entitled *The Prehistory of Music*, to be published by Oxford University Press. The funding made possible the updating and expanding of previous research on the evolutionary origins and archaeology of music, an area fundamental to human cognitive development that is the subject of rapidly growing interest in the field of the evolution of the human mind and cognition. The research explores the nature and time of the development of the foundations of musical ability, selective reasons for these developments within the human lineage, functional and cognitive links between the earliest language and musical abilities, and evolutionary rationales for human emotional response to music. It also analyzes the earliest archaeological evidence for musical behaviors, dating to more than 30,000 years ago. It concludes that musical behaviors have their foundations in tonal emotional vocal expression, and rhythmic-motor coordination involved in the emotional gesture and vocalization. These increased in complexity throughout human evolution; symbolic associations and diversity of these behaviors occurred with *Homo sapiens*, who were carrying out sophisticated instrumental musical behaviors upon their arrival in Europe. It is intended that the resulting book will be published in 2010.

DR. SEAN MYLES, Max Planck Institute for Evolutionary Anthropology, Leipzig, Germany, received funding in November 2007 to aid research on “Uncovering the Genetic Basis for Blond Hair in Island Melanesia.” Blond hair is not restricted to Europeans: some Island Melanesians have blond hair. Genetic variants associated with hair pigmentation have been discovered in Europeans, but it remains unknown what genetic variants cause blond hair in Island Melanesians. Saliva samples were collected from 1208 individuals from the Solomon Islands and recorded their hair color. Researchers are currently extracting DNA from these saliva samples and plan to locate the region(s) of the genome and the precise genetic variant(s) responsible for blond hair in Island Melanesia. These data will help determine if the presence of blond hair on opposite ends of the earth is the result of convergent evolution. Moreover, the genes underlying hair pigmentation variation can be assessed for signatures of positive selection in order to determine if blond hair is (or was) adaptive. These results will reveal the molecular origins and evolution of a visible human phenotype and will contribute to our understanding of the causes of worldwide human phenotypic variation.

CALEY M. ORR, then a student at Arizona State University, Tempe, Arizona, received funding in April 2006 to aid research on “Evolutionary Morphology of the Anthropoid Wrist and the Evolution of Knuckle-Walking Locomotion in the Hominidae,” supervised by Dr. Mark Spencer. The evolution of knuckle walking bears crucially on our understanding of hominin evolution including the evolution of bipedality and human manipulative abilities and tool use. Demonstration of a knuckle-walking hominin ancestor would limit adaptive explanations for the origins of bipedality and tool use from those consistent with a stiff-wristed and semi-terrestrial ancestor, but identifying knuckle-walking features from fossils has proven controversial. The research conducted sought to further our understanding of wrist biomechanics in nonhuman primates in an effort to better understand knuckle-walking adaptations and aid in reconstructing wrist function in fossil hominins. The results of the study, which used three-dimensional imaging techniques to study wrist joint motion and shape, indicate that knuckle-walkers and digitigrade baboons (that use their hands in a similar position during locomotion) have reduced mobility at most of the individual joints of the wrist, and “lock” the bones of the midcarpus (in the middle of the wrist) at a lower angle of wrist extension. A number of anatomical features were identified that contribute to this function, and humans and our fossil ancestors appear to have more African-ape like midcarpal structure and range of motion.

KERRY OSSI, then a student at State University of New York, Stony Brook, New York, received funding in May 2007 to aid research on “The Juvenile Balancing Act: Survival, Skill-Learning and Growth in Phayre’s Leaf Monkeys,” supervised by Dr. Andreas Koenig. Evolutionary explanations often link primates’ slow life history, in particular their extended immature period, to greater brain size. In turn, encephalization has been attributed to primates’ increasingly complex dietary niche and their complex social environment. Whether or not selection favored a longer juvenility, this life stage is a period of great risks—particularly pre-reproductive mortality—and great opportunities, including the acquisition of social and ecological skills. This research aimed to address juvenile strategies and ontogenetic sources of possible fitness variation in juvenile Phayre’s leaf monkeys (*Trachypithecus phayrei*) by assessing: 1) foraging skills relative to size, experience, and social factors; 2) spatial tactics for reducing competitive and predator risks; 3) social investment and potential benefits (e.g., models for learning, future allies); and 4) variation in size-for-age and its social and ecological correlates. Seventeen months of data were collected at Phu Khieo Wildlife Sanctuary, Thailand over a 20-month span including behavioral observations, mechanical and chemical analyses of food plants, and digital photographs with distances for use in estimating limb lengths. Preliminary results point to age-related differences in feeding efficiency across several food types.

SHANTANU OZARKAR, then a student at University of Pune, Pune, India, received funding in October 2006 to aid research on “Mitochondrial DNA Diversity among Indo-European Language Speaking Agricultural Tribes of Maharashtra, India,” supervised by Dr. Bhaskaran Bhanu. Despite cultural and linguistic diversity, Indian populations are largely derived from a common source population that diversified *in situ*. Available human skeletal record too indicates the genetic continuity since the Mesolithic era in the subcontinent. Cultural and genetic diversification of populations through fission leading to founder effects and drift may have had an impact on the current genetic structure of populations. Further, adoption of new subsistence strategies such as agriculture or pastoralism by the autochthonous hunter gatherers may have had impact on their demography resulting in population expansions or bottlenecks. Arrival of Indo-European speakers also may have had

similar impact. In this context, do the molecular genetic markers show signatures of such events? High copy number within a cell, maternal inheritance, lack of recombination, and a generally higher mutation rate than found in nuclear DNA makes mitochondrial DNA an important tool to reveal evolutionary histories of populations and hence has been extensively used. 15ml blood samples were collected from unrelated tribal individuals belonging to Bhil, Pawara, Mahadeo Koli, Warali and Kokana tribal communities from Western and Northern Maharashtra. DNA was extracted using Phenol-Chloroform extraction protocol. Further mtDNA sequencing analysis of the samples is in progress.

DANIELLE ROYER, then a student at State University of New York, Stony Brook, New York, received a grant in October 2007 to aid research on “Morphological Diversity in the Early Modern Human Postcranial Skeleton,” supervised by Dr. Frederick E. Grine. Measurements were recorded from the limb bones of early *Homo sapiens* fossils and modern humans from African archaeological sites (Jebel Sahaba and Taforalt) to evaluate differences in within-population morphological variation during human evolution. The results demonstrate that archaeological samples do not exhibit more variability than modern Africans, and joints show low relative variation compared to muscle attachment sites. Thus, time averaging across archaeological samples does not lead to increased levels of variability, and joint variability may reflect the underlying within-population genetic diversity. In contrast, both Middle Stone Age and early Upper Paleolithic *H. sapiens* exhibit elevated variability compared to recent and archaeological African samples, and compared to a temporally and geographically broad pan-African sample. Elevated variability is documented across most joints, and may reflect the greater genetic diversity of early humans. These results support the findings of cranial studies which suggest that the skeletal variation exhibited by modern humans (including populations from ca. 14,000 years ago) substantially underestimates the diversity present within our species during earlier times. Moreover, these findings suggest that the reduction of within-population diversity to modern levels is likely due to events that occurred between approximately 25,000 and 14,000 years ago.

DR. TANIA L. SAJ, McGill University, Montreal, Canada, received funding in October 2006 to aid research on “The Relationship between Female Energy Balance and Physiological Stress: Implications for Understanding Primate Group Size.” The goal of this research is investigate to what extent social group size is influenced by female energy balance. The implications of this research are not limited to primates. This research builds on recent evidence that suggests variation in female energy balance (in particular travel costs) in contemporary, traditional human societies is an important variable explaining female fertility. The objective of this study was to focus on the potential energetic constraints on individual female red colobus monkeys (*Ptilinopus tephrosceles*), and investigate the relationship between energy balance (food intake/ travel costs), physiological stress (cortisol and gastrointestinal parasites), and group size. Towards this goal, two red colobus groups were studied at Kibale National Park, Uganda, and behavioral, ecological, and fecal data were collected on known individuals. Approximately 400 hours of behavioral observations were collected on both groups in conjunction with the collection of over 700 fecal samples. Data on individual female food intake and travel costs will be compared to individual levels of fecal cortisol levels and gastrointestinal levels. An energetics-based approach to studying female competition will help us better understand the physiological costs of indirect competition on female primates, and may also be directly relevant for understanding female competition in humans, which is typically indirect and difficult to measure.

JEREMIAH E. SCOTT, then a student at Arizona State University, Tempe, Arizona, received an award in April 2008 to aid research on “Nonsocial Influences on Canine Size in Anthropoid Primates,” supervised by Dr. William H. Kimbel. While it is well-established that the tall, daggerlike canine teeth of most anthropoid primates are the product of intermale competition for mates, the factors that limit canine size or favor their reduction remain obscure. This issue is of particular interest to paleoanthropologists because canine reduction distinguishes the oldest-known hominins from fossil and living apes. The goal of this dissertation project was to test hypotheses proposed to explain canine reduction. Funds were used to collect the morphometric data necessary for testing one of these hypotheses—Hylander and Vinyard’s masticatory-efficiency hypothesis, which posits that canine reduction is a consequence of selection for increased bite-force production. Results support the hypothesis: in comparison to species with relatively tall canines, species with relatively short canines possess masticatory systems that convert a greater amount of muscle force into bite force. Thus, species with shorter canines are capable of producing a given magnitude of bite force with less muscular effort. Although a direct test of the masticatory-efficiency hypothesis in early hominins will require a more complete fossil record and a better understanding of hominin dietary evolution, this study provides a strong comparative foundation and a clear focus for future research.

ALAN B. SHABEL, then a student at University of California, Berkeley, California, received funding in October 2005 to aid research on “Ecology of the Robust Australopithecines: Testing the Wetland Model with Dental Microwear and Isotope Analysis,” supervised by Dr. Anthony D. Barnosky. The habitat and dietary preferences of the robust australopithecines (*Paranthropus*) have been a central concern of paleoanthropologists for over 50 years. No fewer than eight paleoecological reconstructions of *Paranthropus* have been advanced, including the new durophage-ecotone model. The durophage-ecotone model is based on a morphological analogy between *Paranthropus*, on the one hand, and consumers of hard-shelled food objects (HSOs) from wetland ecosystems on the other. A unique suite of craniodental features is common to both *Paranthropus* and the wetland HSO consumers, including an overall massive skull, wide zygomatic arches, prominent sagittal crest, robust dentary, high ascending ramus, expanded postcanine dentition, reduced anterior dentition, and “puffy” dental cusps. A preliminary analysis of microwear features on the chewing surfaces of robust hominin teeth from South Africa is consistent with a diet of wetland HSOs for *Paranthropus* in that region. An extensive analysis of trace elements (Sr, Ba, Ca) and carbon isotopes in the tissues of African vertebrates and invertebrates is also consistent with a wetland-based diet for *Paranthropus*. The new durophage-ecotone model fits the totality of evidence better than any other reconstruction, and the new model provides an ecological mechanism for the coexistence of *Paranthropus* and *Homo* in the Plio-Pleistocene of Africa.

DR. GUANJUN SHEN, Nanjing Normal University, Nanjing, P.R. China, was awarded funding in April 2006 to aid research on “ $^{26}\text{Al}/^{10}\text{Be}$ Burial Dating of Peking Man Site at Zhoukoudian, China.” Zhoukoudian Locality I is world-renowned for containing the relics of Peking Man, an example of *Homo erectus*. Its timescale has long been pursued, but has remained debated due to the lack of suitable dating methods. Wenner-Gren funding, supplemented with an award from the National Natural Science Foundation of China, allowed the principal investigator and his working group to carry out cosmogenic $^{26}\text{Al}/^{10}\text{Be}$ burial dating of quartz sediments and artifacts from the lower strata of Locality 1. The weighted mean of six meaningful measurements, 0.77 ± 0.08 Ma (million years), provides

the best age estimate for lower cultural Layers 7-10. This is substantially older than previously supposed and may imply hominin presence in northern China throughout early Middle Pleistocene climate cycles. This study marks the first radioisotopic dating of any early hominin site in China beyond the range of mass spectrometric U-series dating and foreshadows further application of $^{26}\text{Al}/^{10}\text{Be}$ burial dating to key Early-Middle Pleistocene hominin sites, which is expected to contribute substantially to a robust chronological framework and thereby to a better understanding of human evolution in the region.

DR. CHET C. SHERWOOD, Kent State University, Kent, Ohio, received funding in May 2004 to aid research on “Evolution of Neocortical Microcircuitry in Anthropoids.” This research employed modern methods of neuroanatomy—such as magnetic resonance imaging (MRI), immunohistochemistry, and stereology—to investigate questions of anthropological significance. Postmortem brain specimens were collected from 23 different anthropoid primate species and processed for histology. Research was completed on three main topics: 1) comparative studies of interneuron subtypes and neuromodulatory fibers within the neocortex of anthropoids; 2) discovery of microanatomical changes in the neocortex associated with brain enlargement and encephalization; and 3) examination of neuroanatomical correlates of behavioral lateralization in chimpanzees and capuchin monkeys. Of particular note, several similarities were found between chimpanzees and humans in the microstructural organization of prefrontal cortical areas that are important for higher-order cognition. These species showed comparable distributions of glia and interneuron subtypes, and similar patterns of cortical innervation by serotonin-, dopamine-, and acetylcholine-containing axons. Taken together, the findings from these studies help to put the human neocortical phenotype into perspective and shed light on the evolutionary history of neuroanatomical traits that underlie human behavior.

DR. ANINDYA SINHA, National Institute of Advanced Studies, Bangalore, India, received funding in June 2004 to aid research on “Social Evolution in Bonnet Macaques: Demography and Behavioral Ecology of Uni-male and Multi-male Troops.” In nonhuman primates, the formation of new stable societies, with unique demographic patterns and novel individual behavioral strategies, has rarely been documented. This project explored the recent evolution of an unusual uni-male/multi-female form of organization within the typically multi-male/multi-female social system of the bonnet macaque (*Macaca radiate*) in the Bandipur National Park of southern India. The patterns of resource utilization by the two forms of social organization in two kinds of environments—one natural and the other anthropogenic, during both dry and wet seasons with striking differences in food availability and distribution—were examined, as were the behavioral strategies of the individual females in the respective organizations under these conditions. The larger multi-male troops (and especially their adult females) appeared to compete much more strongly for food resources than did the smaller uni-male troops, and actively increased their home range when resources were depleted during the dry season. Levels of aggression also rose within these troops when richer, but patchier, food sources became available to them, mainly due to provisioning by tourists visiting the Park. Such contest competition—with aggression directed mainly towards subordinate females—often triggered troop fission and the subsequent formation of smaller groups of females in neighboring home ranges. Such groups could then be taken over—and reproductive access to these females monopolized—by aggressive single males, thus leading to the evolution of the uni-male groups unique to this population of bonnet macaques. The coexistence of these two distinct societies, within the same population, raises important questions regarding their long-term stability as well as the nature of the behavioral strategies adopted by individuals, often alternatively resident in

the two kinds of organizations, over their lifetimes.

FIONA STEWART, then a student at University of Cambridge, Cambridge, United Kingdom, received funding in October 2007 to aid research on “Evolution of Shelter: Modeling Human Origins through Field Study of Chimpanzee Nest-Building,” supervised by Dr. William McGrew. This study addresses the evolution of shelter—one of the defining characteristics of humans—through investigation of its variability and function at its likely origin in the great apes. Throughout a lifetime each great ape builds a nest or bed at least once a day, which is a notable investment of time and effort. This study investigates how nests are made and compares techniques across individuals, lineages, and two populations of chimpanzees, to disentangle environmental and social influences on a ubiquitous material skill. Multivariate analysis will determine structural variation accounted for by environmental or social variables. Many functions of nests have previously been proposed, but no hypothesis-driven, in-depth study of function of these shelters has been conducted. Thus this study compares ecological influences on nest shape, architecture, and nest-site selection in relation to micro-habitat variation across these two sites. Through observation of variation in temperature, humidity, and wind speed—in differentially preferred vegetation types and topographic levels—and corresponding variation in nest shape and architecture, in addition to a novel experimental approach of sleeping in nests, this study aims to elucidate the hypothesized functions of nest-building (thermoregulation, anti-predator, anti-pathogen) that may have led to the evolution of shelter in the ape lineage.

DR. CHRISTOPHER STOJANOWSKI, Arizona State University, Tempe, Arizona, received funding in October 2007 to aid research on “Biocultural Adaptations to Climatic Instability during the Early and Middle Holocene in the Western Sahara Desert.” The funding helped initiate a bioarchaeological investigation of skeletal material from the Early and Middle Holocene cemeteries from Gobero (Sahara Desert, Niger). The goals of the project were to reconstruct changing organizational and subsistence strategies adopted by human populations with the gradual onset of arid conditions that led to the abandonment of the area. The project also sought to document the mortuary practices, life styles, and health experiences of human communities residing there from circa 9,500 to 4,500 years ago. The approach combined descriptive osteological analysis, odontological and craniometric analysis, observation of dental hypoplastic defects and microscopic striae of Retzius, carbon and oxygen light isotope sampling, and strontium isotope sampling. Preliminary results documented a phenotypically distinct Early Holocene fishing-gathering-hunting community resided in the region. These peoples experienced good health with mild occupational injuries. A sedentary existence is suggested by strontium and oxygen homogeneity throughout the life course. As the Sahara dried and cattle pastoralism was introduced to the region, the populations at Gobero recorded increasing stress, decreasing stature, gracilization, and an increase in community-level biological variability. As more diverse peoples were drawn to the desiccating lake, health declined, as with transitions to food production elsewhere.

STEVEN L. WANG, then a student at City University of New York Graduate Center, New York, New York, received an award in May 2007 to aid research on “Testing the Continuity of Middle and Late Pleistocene Hominins in Asia,” supervised by Dr. Eric Delson. Extensive research has been conducted on the topic of modern human origin(s), in which competing hypotheses attempt to posit where, when, and how *Homo sapiens* emerged. One of these hypotheses is known as regional continuity, and it infers that humans more or less simultaneously evolved in different parts of the Old World from

archaic local populations. The supporters of this view consider Australasia to be the key region and argue that it is possible to unequivocally trace regional features, such as facial flatness, through time. The project intends to investigate this question from the perspective of cranial shape variation in Asia from roughly 800 thousand years ago (ka) to the present. Preliminary work looking at cheekbone shape change among fossil and recent humans from different regions suggests that facial flatness is a regional character, albeit a recent one and not necessarily a regional continuity feature. Moreover, preliminary study of cranial shape variation among Asian fossils of the Late Pleistocene (127-10 ka) confirms that there is considerable variation within this group, as previous works have shown, and suggests that fossil and recent humans from the same region do not always share cranial shape similarities. Additional analyses on earlier fossils are ongoing.

LINGUISTICS

Africa:

ERIK LEE SKJON, a student at University of Chicago, Chicago, Illinois, received funding in April 2008 to aid research on “The Lingual-Cultural Region: Its Figures and Grounds in Three Makhuwa Networks,” supervised by Dr. Michael Silverstein. The goal of this third, eight-month phase of a four-year research project in northern Mozambique was to uncover the implicit cultural model mediating ethnolinguistic identity and regional consciousness in Africa. It is hypothesized that some threshold of unity must underlie and motivate the recurrent, empirical facts of: 1) African regionalist sentiment expressed in an ethnic idiom; and 2) areal variation identifiable at the group level, in dialects and languages. Funding supported documentation of one regional network—spirit possession associations—through participant observation and extensive structured interviews organized along 15 regional themes. Research was conducted in the capital of Cabo Delgado province, and in 13 villages at increasing distances from it, in the Shanka-Makhuwa dialect region and its borders. The data collected has resulted in a digital corpus of approximately 350 hours of audio, 44 hours of video, and over a 1000 photos. These materials will be transcribed and then analyzed for four figure-ground constructs posited to be particularly basic in structuring and integrating referential and pragmatic indexes of ethno-regional experience and imagination: TOPIC (theme-relatum), PATH (trajectory-landmark), LOCUS (center-periphery), and IDENTITY (self-other).

Asia:

LAURA C. BROWN, then a student at University of Michigan, Ann Arbor, Michigan, received funding in April 2005 to aid research on “Tipping Scales with Tongues: Language Use in Thanjavur’s Petty Shops,” supervised by Dr. Judith T. Irvine. Roadsides in India bloom with small grocery shops, *mali kada*, where goods, advertisements, and news from distant locations mix with products and persons who spend most of their time within a single neighborhood. Because they are primary sites for household consumption and expenditure, meetings between friends and interactions between neighbors who are unlikely to speak in other settings, these shops are critical sites for the enactment and negotiation of multiple kinds of affiliation, obligation, and trust. Focusing on conversations in and around three

such shops in Thanjavur, India, this project explores the ways in which communication about different forms of debt and obligation—in cash, kind, action, and affection—relates to ideas about the correctness, economic value, and morality of Tamil language use. Recordings of conversations in shops, examinations of account books, interviews with product suppliers, and explicit discussions of ways of speaking suggest that people doing business in such shops often stress the quantity and regularity of talk, as opposed to its form or content, as critical to the maintenance of relationships.

VINEETA CHAND, then a student at University of California, Davis, California, received funding in October 2007 to aid research on “Indian English Ownership, Status and Variation,” supervised by Dr. Janet Shibamoto Smith. This research addressed the Indian English (IE) socio-cultural linguistic setting, examining the relationship between structural variation, identity, attitudes and personal history for New Delhi English bilinguals. Informed by the fields of sociolinguistics, anthropology, and South Asian studies, the research uses quantitative and qualitative analytic linguistic methodologies, in conjunction with close ethnographic observation, to address socio-cultural questions. Modern alternative multilingual settings raise important theoretical questions about applying variationist methods in new contexts, and interrelationships between language change, shifts in linguistic ideologies, and sociolinguistic identity. Drawing on 50-plus hours of informal conversations and ethnographic fieldwork, significant links were uncovered between linguistic practices, ideologies, and evolving historical backdrops, wherein gender, age, ethno-linguistic background, and domestic mobility are each foundational elements of individual urban identity, and collectively are significant for understanding systematic IE language practices. These findings challenge the assumption that oft-considered “basic” social factors, widely used in variationist studies, are adequate to account for alternative, third-world settings, underscoring the importance of ethnographic and qualitative data for interpreting language practices. This project also examined processes and results of globalization and localization, demonstrating that IE’s development as a distinct English dialect is intertwined with the emergence of a locally valuable, urban Indian identity.

Europe:

EMILY JANE HEIN, then a student at University of Michigan, Ann Arbor, Michigan, received funding in November 2005 to aid research on “Out of the Archive: Coptic Language Ideologies in Berlin, Germany,” supervised by Dr. Judith T. Irvine. This project examined the role of the sacred language of Coptic in creating an imagined community for Copts in Berlin, Germany. It explored ideas about Coptic and its relationship to social phenomena (known as language ideologies) as they emerge in textual practices between the Coptic Orthodox Christian community and the academic Coptology community in Germany. Using the techniques of participant observation, interviews, and recording spontaneous conversation, the grantee focused on the three sites where these communities are becoming interconnected: the church, the university, and the monastery. Research findings indicate that it is the act of speaking in structured ways—independent of particular codes such as Coptic—that is a defining element of imagined community for Copts in the diaspora. This focus on the pragmatics of language may undermine projects of Coptic language maintenance or revival, but facilitates the creation of the Christian ecumene as a larger religious diaspora in which Copts claim membership. The research findings confirm

the importance of focusing on the role of religion, and particularly religious language, in creating new transnational communities.

MANUELA PELLEGRINO, then a student at University College London, London, United Kingdom, was awarded a grant in 2008 to aid research on “Language Policies and Ideologies: The Case of Griko,” supervised by Charles Stewart. This research investigated the politics of language revival in the case of Griko, a language of Greek origins spoken in the southern Italian Province of Lecce (Grecia Salentina). It explored mediating processes between national and international bodies that provide funding, and local groups that support Griko, with the aim of studying the impact of national and supranational policies on local linguistic ideologies and policies. The study was based on one year of fieldwork conducted in the villages of Grecia Salentina. Ethnography included participant observation in local cultural manifestations dedicated to Griko (music festival, seminars, poetry competition etc); semi-structured interviews with leaders of local cultural organizations and local cultural brokers engaged in Griko’s revival; semi-structured interviews with village mayors and school principals; and weekly observation in Griko classes given in primary schools. In order to capture the language-scape of Griko in the period preceding the current revival, a diachronic approach was adopted covering the last 20 years.

THEA R. STRAND, then a student at University of Arizona, Tucson, Arizona, received funding in May 2007 to aid research on “Varieties in Dialogue: A Historical and Ethnographic Study of Dialect Use and Shift in Rural Norway,” supervised by Dr. Jane H. Hill. This research investigates the relationships between dialect use, language ideologies, and rural identities in the rural Norwegian valley of Valdres, as well as the direction of contemporary local dialect shift relative to the competing written norms of Bokmål and Nynorsk. During ethnographic fieldwork in 2007-2008, recordings of dialect use were collected from metalinguistic interviews, casual conversations, theater performances, and national media appearances by dialect speakers. Based on these recordings, as well as participant observation, this study combines an analysis of dominant discourses and ideologies of language with the close linguistic analysis of accent and grammatical forms associated with the Valdres dialect. Additionally, a long-term historical perspective is incorporated in order to explore the ways in which the 150-year history of language planning and struggle in Norway has contributed to the development of the contemporary linguistic situation. While previous research in Valdres has indicated long-term change in the direction of normative, regional urban speech, a central finding of this study is that dialect change today appears to be multi-directional—both toward standard, urban Norwegian, and, simultaneously, toward new, markedly rural forms. The latter kind of change is clearly supported by local ideologies that have recently revalued rural culture, identity, and language.

DR. KATHRYN A. WOOLARD, University of California - San Diego, La Jolla, California, received a grant in October 2006 to aid research on “A Longitudinal Study of Language Ideology, Policy, and Practices in Bilingual Barcelona.” Language ideology and practice in Barcelona, Spain, were examined in comparison to research in 1979-80 and 1987. Sociolinguistic changes were assessed along three dimensions of the relation between Catalan and Castilian. First, changing linguistic practices across the life span, which were tracked through follow-up interviews of informants from 20 years earlier, revealed striking increases in use of Catalan by native Castilian speakers. Second, changes in adolescent cohorts’ responses to Catalan-medium education, which were followed through a re-examination of a secondary school first studied in 1987, show the ability to use Catalan has

increased—as has the claiming and ascription of Catalan identity—but uses and perceptions of Catalan have narrowed. (While Catalan retains its high status, its youth solidarity value has diminished.) And third, changes in the public status of Catalan in relation to Castilian, as reflected in mass media and political campaigns, indicate public discourses about language policy are shifting from a foundation in an ideology of authenticity to one of anonymity that stresses universalism and cosmopolitanism. This shift responds to both increasingly strident anti-Catalan rhetoric and rapid demographic change, and it was evidenced in the campaign that resulted in the election of a non-native president of Catalonia.

Latin America and the Caribbean:

MARY ANTONIA ANDRONIS, then a student at University of Chicago, Chicago, Illinois, received funding in April 2006 to aid research on “Salasaca and Quichua: Language Shift and Ideology in Ecuador,” supervised by Dr. Amy Dahlstrom. Speakers of the Salasaca dialect of Quichua exist in a linguistic context where they are surrounded not only by Spanish speakers, but by speakers of other, more widely spoken Quichua dialects as well. The goal of this research was to elucidate some of the more salient features of the Salasaca Quichua dialect as it is spoken in present-day Ecuador. The two areas of focus were: 1) a grammatical description of the morphological properties of this particular dialect (including not only general morphology, but morpho-phonology and morpho-syntax); and 2) an examination of the language ideologies surrounding the Quichua language with regard to dialectal variation, standardization, and the current status of Quichua as a minority language in Ecuador. More specifically, this work also addresses how Salasaca Quichua fits into the longer context of Spanish-speaking Ecuador, and how, as a minority dialect of Quichua, it compares and contrasts to the standardized variety of Quichua. This has included examining which sorts of dialect features are retained when speakers switch to the Standard dialect, and which linguistic features are seen by speakers to mark a “true” or “authentic” speaker of the Salasaca dialect.

SHERINA FELICIANO-SANTOS, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in May 2007 to aid research on “Taíno Language and Cultural Revival: An Ethnographic Study of Ideologies, Emerging Language Practices, and Relatedness,” supervised by Dr. Barbara A. Mee. This research considers what is at stake in claiming and establishing a contemporary Taíno identity in Puerto Rico. Considering that Taíno peoples conventionally have been presumed to be extinct—according to widely circulating historical narratives of Puerto Rico and the Caribbean—this study provides a grounded analysis of the face-to-face interactions involved in actively affirming and organizing around an extant Taíno heritage. Based on ethnographic fieldwork among four Taíno organizations, this research found that group recruitment and maintenance strategies were reflected in the emergence of distinctive Taíno linguistic practices. This study is concerned with how these emerging linguistic practices relate to the building of distinctive authorizing and legitimizing routines, the differentiation of Taíno groups and the production of relatedness among Taíno peoples. This analysis of the everyday social interactions involved in the recruitment and maintenance of Taíno groups in Puerto Rico shows how emergent practices of constructing relatedness may complicate social as well as sociolinguistic landscapes. This project, though focused on Taíno resurgence, applies to any context wherein people are redefining themselves by reconfiguring their relatedness to each other by institutionalizing or de-regimenting different modes of belonging.

JUAN LUIS RODRIGUEZ, then a student at Southern Illinois University, Carbondale, Illinois, received funding in May 2007 to aid research on “Rhetorical Strategies and Gift Circulation in the Politics of the Orinoco Delta, Venezuela,” supervised by Dr. Jonathan D. Hill. This study analyzes political discursive strategies and gift circulation in the Orinoco Delta, Venezuela. This is a semiotic and discourse-centered study on how the Warao indigenous population interacts with political representatives from the Venezuelan government. This study is based on a yearlong fieldwork focusing on political speeches and observing how political gifts are circulated. Research focused on public political events in which politicians, governmental representatives, and communal council members perform public political discourses. During this year, the grantee followed the constitutional referendum of December 2007 and the organization of the 2008 regional election in the Orinoco Delta, as well as the development of the Morichito communal council in the Lower Delta. This helped in evaluating how gift circulation and political discourse intersect as semiotic strategies. The purpose of this research is to further advance the discourse-centered approaches to cultures developed in South America by addressing the ways in which discursive sign vehicles interact with other semiotic forms, especially political gifts. This type of analysis is central to understanding recent political processes occurring among the Warao, as well as the general political climate of Venezuela since 1998 (the rising of President Hugo Chavez Frias).

MICHAEL WROBLEWSKI, then a student at University of Arizona, Tucson, Arizona, received funding in April 2008 to aid research on “Subject Shifting and Style Sampling: The Creation and Sanctioning of Voice in Amazonian Ecuador,” supervised by Dr. Jane H. Hill. Increased interethnic contact, language revitalization, and standardization projects have introduced controversial new forms of expression for indigenous Kichwas living and working in the urbanizing Amazonian region of Tena, Ecuador. The objectification of Amazonian Kichwa language and culture have heightened the public visibility of Tena Kichwas, who are engaged in a struggle to overcome a historically disadvantaged position that is further complicated by new social divisions, shifting definitions of identity, and divergent ideologies of language socialization. This dissertation examines the creative linguistic strategies Tena Kichwas utilize to form unique voices, contest historical ethnic categories, and stake a claim in national Ecuadorian culture. In-depth interviews, recorded speech performances, and media texts gathered through ethnographic fieldwork in Tena reveal complex, multilingual sign-making processes at work. This dissertation combines an ethnographic approach to local social relations, politics, language ideologies, and metalinguistic behavior with systematic analysis of salient linguistic variables and linked social categories. It operationalizes theories of language objectification and ideologization, bringing the experiential processes of language change to the foreground. It is an attempt to illustrate a complex matrix of social forces that act on language, forces often dismissed as below the threshold of perception and analysis.

North America:

JONATHAN DANIEL ROSA, then a student at University of Chicago, Chicago, Illinois, received funding in May 2007 to aid research on “Learning to Hear a Nation’s Limits: Language Ideologies and Ethnoracial Subjectivity in U.S. High Schools,” supervised by Dr. Susan Gal. This grant supported twelve months of ethnographic fieldwork carried out between 2008-2009 within a newly created Chicago public high school whose student body

was more than 90 percent Mexican and Puerto Rican. Observational, interview, and linguistic data include ongoing observations of more than 90 students, teachers, and administrators in the field site, as well as 40 in-depth interviews with students, teachers, and administrators. These data track: 1) the school's efforts toward transforming students; 2) students' shifting ideas about ethnoracial categories; and 3) the social sites in which distinctions between "Mexicans" and "Puerto Ricans" were undermined by emergent "Latino" sensibilities. This research shows how processes of ethnoracial category-making take shape as dialectic counterparts in relation to which language and literacy were understood and practiced in this field site. In particular, the linguistic findings reveal: 1) the profound redefinition of bilingualism as disability and "languagelessness;" 2) students' strategies for escaping linguistic stigmatization; and 3) the semiotic operations that reduced students' expansive symbolic repertoires to criminality. This analysis of language and ethnoracial identity suggests the broader potential for people to look like a language and sound like a race across cultural contexts.

Oceania and the Pacific:

DR. DON KULICK, New York University, New York, New York, received funding in October 2007 to aid research on "The Dying Language that Didn't Die: 20 Years Later in Gapun, PNG". Research followed up original research conducted in the late 1980s studying a small Papua New Guinean village called Gapun and of the isolate vernacular language, Taiap, that is spoken only there. Eight months of fieldwork in 2009 revealed that Taiap is still spoken in Gapun, but it is dying. The total population of fluent and semi-fluent speakers is about 60. Villagers in their early 20s and younger continue to understand the language, and can even produce it when asked to by a visiting anthropologist. But they do not use Taiap in any context. Fieldwork has resulted in enough material to analyze the dynamics of the language death in the village, and to write a dictionary and grammar of Taiap. Research also focused on how the young people who can speak some Taiap produce versions of the vernacular that are regularized, simplified, and etiolated. This material will allow analysis that charts the grammatical disintegration of a Papuan language. A further study of how women who were children in the 1980s socialize their children to use language will be able to address the question of whether or not language socialization patterns endure across generations.

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

basis for village and larger units of social organization and exchange gets played out interactionally through the use of linguistic variants. The organization of such multi-dialectalism is an important factor in constructing an adequate description of Yopno phonology.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa:

BETSEY B. BRADA, then a student at University of Chicago, Chicago, Illinois, received funding in April 2005 to aid research on “A State of Well-Being: Citizenship, Security, and Botswana’s National AIDS Treatment Programs,” supervised by Dr. Jean Comaroff. This project uses Botswana’s national AIDS treatment programs as a lens to interrogate the ways the provision of antiretroviral (ARV) medications via public-private partnerships is transforming socio-political relations. While citizenship certainly informs a politics of exclusion with regard to HIV treatment, the questions of entitlement, belonging, and value production that guide this research are far more complicated. Treatment, medical education, and clinical research are fundamentally interrelated: treatment is bound up with the production of medical expertise, and clinical research is viewed as necessary both to the production of expertise and to the improvement of clinical care. First, processes of knowledge production are inextricably entwined in HIV treatment to a degree and manner seldom recognized. Second, HIV treatment in Botswana has become a key site for the production and contestation of medical expertise within and beyond Botswana. Medical training has thus become a way of interrogating what “modern” medicine should be in Botswana, who should provide it, and what circumstances it requires. Third, HIV treatment programming in Botswana possesses the capacity to overflow its boundaries. At stake is the question of the degree to which HIV treatment demands an intervention into Tswana “culture,” rather than merely into bodies, in order to succeed.

MBONGISENI BUTHELEZI, then a student at Columbia University, New York, New York, received funding in May 2007 to aid research on “Transnationalizing Southern Africa: Nineteenth Century Displacements and their Oral Artistic Legacies,” supervised by Dr. Hlonipha Mokoena. The Ndwandwe kingdom fell in 1820 after almost three years of hostilities with the Zulu under Shaka. Members of the *Ubumbano lwamaZwide* Movement consider their ancestors as having been reduced to vagabonds since the fall of the Ndwandwe by a succession of oppressing powers: the Zulu, British colonial, and apartheid rulers. They have been mobilizing since the 1990s in order to use the current South African state’s attempts to restore status and land to victims of former systems of domination. Key to the mobilization of the Movement is the efficacy of the age-old poetic forms of *izibongo* (person praises) and *izithakazelo* (kinship group praises) to stir a kind of patriotism. This project has investigated these genres of oral art to understand what they mean, how and why they mean what they mean to those who use them as greetings in daily life, and as means of reviving and revising precolonial forms of social organizations. Members of the *Ubumbano lwamaZwide*, and family and royal praise poets—as well as audiences of praise poets—were interviewed over a year in KwaZulu-Natal, Gauteng, and Mpumalanga during this project. The use of praise poetry to recall a little-memorialized heroic past was found to be widespread.

LESLEY L. DASPIT, then a student at Purdue University, West Lafayette, Indiana, received funding in October 2007 to aid research on “Market Women in Central Africa: Transnational Interface of Wildlife Commerce and Conservation,” supervised by Dr. Melissa J. Remis. This dissertation project examines the roles of women in the commerce and conservation of wildlife in the Dzanga-Sangha Dense Forest Reserve (RDS), Central African Republic (CAR). Commercialized hunting and trade of wildlife is seen as the largest threat to wildlife in this region. To date, the majority of research and policy has centered on men as hunters, while undervaluing women as stakeholders. Within the RDS, wildlife is an increasing component of livelihoods, despite conservation efforts targeted at reducing dependence upon it. The current research focuses on a group of market women at the center of this trade. It combines gender analysis and ethnography to understand shifting human-wildlife relations within a fluctuating economy. It also explores the relationships between market women’s activities and broader conservation and development policies through interview and archival research at key environmental NGOs in Washington, DC and CAR. Findings from this research demonstrate how women’s roles in a wildlife economy intersect with movements of people, economic opportunities, and environmental ideologies. Further, these findings suggest that women are spatially and ideologically removed within the commerce and conservation of wildlife and shed light on how this impacts women’s abilities to effectively contribute to sustainable development within the region.

BRIAN DAVID GOLDSTONE, then a student at Duke University, Durham, North Carolina, received a grant in May 2007 to aid research on “Prosperity Gospels, Pentecostalism, Value, and the Moral Imagination in Northern Ghana,” supervised by Dr. Charles D. Piot. This project takes as its starting point the recent incursion of charismatic churches into the Northern Region, Ghana—a predominantly Muslim area—and explores the modes of affect and subjectivity as well as the ethical-political formations that have been enabled and foreclosed in this encounter. It addresses not only the place of “the North” in the Ghanaian national imaginary—the images and histories it draws on and the various projects, including evangelism, it is able to mobilize—but also the ways in which charismatic concepts and practices (miracles, prophecy, conversion, spiritual warfare, discipleship, soul winning, and so forth) are reconfigured as they attempt to inhabit a terrain considered by many to be the exception to Ghana’s self-characterization as a peaceful, prosperous and, indeed, Christian African nation. Moreover, and moving beyond the circumscribed topoi of an anthropology of Christianity, this research seeks to bring the aforementioned thematics to bear on an investigation of Ghanaian secularity and secularism (which might be conceptualized in terms of a tension, made especially visible in the North), between toleration and religious freedom (including the freedom to evangelize and convert the nonbeliever). By exploring how various modalities of evangelism complicate the ethics and politics of toleration, this project inquires into the implications for a more general understanding of secularism, conversion, and the creation of distinctive religious subjects in contemporary Ghana.

NAOMI HAYNES, then a student at the University of California - San Diego, La Jolla, California, received a grant in October 2007 to aid research on “When Prosperity Fails: The Faith Gospel and Gift Economies on the Zambian Copperbelt,” supervised by Joel Robbins. During fieldwork on a township outside the city of Kitwe, Zambia, the grantee focused on the daily lives of members of independent Pentecostal Christian congregations. Through participant observation, ethnographic interviews, and surveys, this study followed the relationship between religious praxis and local political economy. Much of the connection between these two spheres crystallizes around a few important cultural boundaries,

including those between paternal and fraternal axes of exchange, short- and long-term economic gains, and individualism and social embeddedness. By shaping the way believers navigate these social borders, participation in Pentecostalism facilitates creative responses to economic uncertainty. This project highlights the creative potential of this form of Christianity, thereby making important contributions toward an understanding of Pentecostalism as more than simply a response to global neoliberal capitalism, but rather as a productive site of social innovation and change.

MARY-ASHLEY HAZEL, then a student at University of Michigan, Ann Arbor, Michigan, received funding in October 2008 to aid research on “Sexually Transmitted Disease, Ecology, and Reproduction among the Tjimba/Himba: A Pastoral Community in Transition,” supervised by Dr. Bobbi Stiers Low. Human Behavioral Ecology predicts that certain variability in reproductive strategies will be associated with differential access to resources. If individuals who have a more ecologically vulnerable resource base use reproductive strategies as a means to optimize resource access, then there should also be an accompanying, predictable pattern of variability in measurable reproductive health markers, such as burden of sexually transmitted disease (STD). This project based in Namibia conducts an interdisciplinary exploration of the association of cultural, ecological, and behavioral factors with STD risk among the Tjimba/Himba, a southern African agropastoral community experiencing economic and cultural transitions. This research attempts to: 1) explore the variability in viral and non-viral STD rates between villages as a function of wealth, urban proximity, and frequency of migration; 2) determine how ecological vulnerability impacts STD risk; and 3) contextualize STD risk within the changing cultural landscape of the Tjimba/Himbas. STD morbidity and mortality is both an academic and practical concern for scientists. A complete study of STDs explores epidemiological and ecological correlates as well as the cultural impact at both the individual level and population level; this study therefore approaches these issues with the theoretical and methodological tools of multiple disciplines, including cultural anthropology, behavioral ecology, and epidemiology.

JASON HICKEL, then a student at University of Virginia, Charlottesville, Virginia, was awarded a grant in April 2008 to aid research on “Producing Citizens: Migrant Labor, Trade Unions, and the Making of Political Subjectivity in South Africa,” supervised by Dr. Ira Bashkow. This dissertation explores the reasons for long-standing and extremely violent political conflict in KwaZulu-Natal, South Africa, between rural Zulus affiliated with the Inkatha Freedom Party (IFP) and urban Zulus affiliated with the African National Congress (ANC). This project views the conflict as a clash between two divergent moral orders whose parameters were produced by the colonial migrant labor system, which separated and differentially structured rural homesteads and urban townships. The moral cosmology that rural Zulus espouse links principles of gender difference, hierarchy, and encompassment in the homestead to social fertility and good fortune. Through this paradigm they interpret the liberal-democratic policies of the ANC—which equalize persons and dismantle differences—as a threat to this order. To rural Zulus, “democracy” promotes a sterile sameness that obliterates the conditions for social reproduction and induces all manner of misfortune, justifying a violently defensive response. This project endeavors to explain violent resistance to democratic policy by taking such resistance seriously within its own moral universe. This approach helps interrogate the Eurocentric categories of personhood and interest assumed in most accounts of post-colonial conflict in Africa, and seeks to increase understanding of how domestic moral values are central to events of political history.

EDWARD A. HUBBARD, then a student at Harvard University, Cambridge, Massachusetts, received funding in October 2007 to aid research on “Performing Multiple Creolities in Cape Verde: A Three-Island Ethnography,” supervised by Dr. Mary M. Steedly. The aim of this fieldwork was the collection of ethnographic data in the Cape Verde archipelago that illustrate the cultural dynamics of creolization. A “creolized” society is a hybrid product of two or more distinct peoples who have experienced an extended period of contact and synthesis, usually marked by a history of inequality between them. Cape Verdean society is the product of the creolization of enslaved Africans and Portuguese colonizers. The researcher focused on three Cape Verdean performance modes, each one unique to its island setting: 1) a burgeoning musical movement on the island of Santiago that is said to be a “modernization” of the African features of Cape Verdean culture; 2) a tradition on the island of São Vicente of telling jokes whose effect is contingent upon negative stereotypes of the presumed Africanness of people from Santiago; and 3) on the island of Fogo, a nocturnal masquerade called *kanizadi*, that dramatizes certain fears and anxieties related to creolization. These performances and the cultural politics they dramatize are a reflection of the creole condition; one can perceive in them a definite logic of ascribed status as well as historical traces of racial hierarchy, conflict, and anxiety.

SIMON R. KEELING, then a student at University of Michigan, Ann Arbor, Michigan, received funding in May 2005 to aid research on “The Poetry and Music of Conflict: Exploring Bamiléké Funeral Performance,” supervised by Dr. Judith T. Irvine. This research explored the meanings of music, poetry, and place among Bamiléké members of music and finance associations in Bangangté, Cameroon. The grantee attended the weekly meetings and rehearsals of some such groups, and arranged private music and language lessons. Attending and performing at mourning rites are among the most important functions of the groups. Music was recorded at rehearsals, lessons, and performances. Most song texts concerned: 1) responsibility to kin; 2) death, ritual, and the afterlife; or 3) the connections between ritual, kin-groups, and villages. The third theme includes traditions of naming that include both “given” names and predictable names based on these connections. Decisions about which name to use when seem to be a significant poetic resource. Consultants’ talk about villages and values demonstrated that the near-sacred spaces of village farms are crucial to how they understand power, beauty, and ethics. Working with micro-financial institutions showed that Bangangté is a place where the emotional intensity of poverty and generosity is entangled with that of ritual and place. Making music together is neither tangential nor superficial to such complexities; it develops, contains, deepens, permits, and celebrates intimacy and affective intensity. All of this was going on in a context also shaped by a discourse of “modernity” that cast “village” practices in a negative light. Therefore, the Bamiléké of Bangangte are engaged in struggles for prestige, which run through music and daily life.

DR. NANCY KENDALL, University of Wisconsin, Madison, Wisconsin, received funding in May 2007 to aid research on “The Effects of U.S. Support for Abstinence-Only-Until-Marriage Education in Malawi and Mozambique.” The study analyzed and compared the HIV/AIDS education practices of four government primary schools and the communities they served in Malawi and Mozambique. The research linked students’ school-based experiences to the production, deployment, and reformulation of discourses and policies concerning human sexuality and sexuality education, particularly U.S. efforts to promulgate an abstinence-only-until-marriage education agenda through the U.S. President’s Emergency Plan for AIDS Relief (PEPFAR). The researchers employed participant

observation, classroom and school observations, semi-structured and unstructured interviews, surveys, focus-group discussions, and participatory mapping activities to examine HIV/AIDS education policies and practices with students and out-of-school youth, parents, community leaders, school officials, as well as community, district, national, and international governmental and non-governmental personnel. Preliminary analyses indicate significant differences in official HIV/AIDS education policies across the sites; there were fewer differences in daily education practices, which primarily reflected common ground among the views of adult (primarily male) community members, school officials, and the state. In Mozambique, there was community support for comprehensive sexuality education, and the state provided teaching materials to support such programming. Teachers, however, seldom presented material about sex. In Malawi, which does not receive PEPFAR funds, the state promulgated an abstinence-only education position that was widely supported by communities; teachers again presented little material related to sex. There were high levels of misinformation concerning HIV prevention and transmission, and in none of the communities did students play a role in shaping the curriculum nor did the curriculum respond to students' concerns about fertility and contraception.

MICHELLE L. KIEL, then a student at University of Florida, Gainesville, Florida, received funding in October 2007 to aid research on "Experts and the Subjects of Expertise: Education and Development in Madagascar," supervised by Dr. Brenda Chalfin. As developing nations attempt to align their development policies to neoliberal ideology and the goals of international organizations, rural development projects are woven into new and dynamic relationships with the communities they serve, partner agencies, and state institutions. This research investigated: 1) how international agendas and agencies, working with the state, structure the implementation of development projects aimed at influencing rural development through education and training; 2) how this interaction influences the content of agricultural knowledge; and 3) how social inequality is affected by these relationships. Fieldwork focused on two rural development projects in the region of Atsinanana, Madagascar, from July 2008 to March 2009. Ethnographic research was conducted among rural inhabitants, project participants, instructors and administrators, and the representatives of partner organizations. Preliminary findings suggest that inter-organizational partnerships encourage the standardization of agricultural knowledge, however their influence over individual programs tends to be partial. While the projects promote agricultural knowledge, the material and symbolic benefits of knowledge tend to be reserved for elite actors. The projects themselves are contingent on the ability of project administrators to master certain expert practices while aligning the projects themselves to the changing discourses of governmental and international organizations.

BRENDA K. KOMBO, then a student at Yale University, New Haven, Connecticut, received a grant in May 2007 to aid research on "The Policing of Intimate Partnerships in Yaounde, Cameroon," supervised by Dr. Kamari M. Clarke. This research project examines the engagement of government, non-governmental organizations (NGOs), and legal and religious actors in Yaoundé in the production, negotiation, and enforcement of ideas of what is (in)appropriate in intimate partnerships. Drawing from ethnographic and archival research conducted at various sites—including women's NGO offices, courts, government ministries, and Catholic churches—the research considers how the boundary between legitimate and illegitimate behavior is demarcated and both formally and informally policed. At the same time, the research explores how female victims of violence constitute their subjectivity and the implications of governmental, NGO, and church interventions and non-interventions. In an effort to locate the conditions for a possibility of justice, this project

interrogates the latter actors' appropriations of the notion of "culture" and the local and transnational conceptions and expressions of justice to which they claim to pay tribute.

ERIN E. MAHAFFEY, then a student at University of California, Berkeley, California, received funding in May 2007 to aid research on "Publicity, Secrecy, and Medical Confidentiality in Zanzibar, East Africa," supervised by Dr. Cori P. Hayden. This research project explored the interface of U.S.-led HIV prevention programs utilizing marketing strategies with gendered, ethical, and politico-economic forms in the semi-autonomous Islamic archipelago of Zanzibar, Tanzania. Where public health professionals based in the mainland commercial capital of Dar es Salaam, Tanzania perceived market-based strategies to provide technical solutions to the problem of HIV, Muslim faith-based organizations and government offices in Zanzibar read these public health programs as producing negative ethical, political, and health consequences in the archipelago. At stake for faith-based groups was how the practice of marketing within public health produced publics as markets—an effect that re-configured post-Socialist governments as businesses through privatization and public-private partnership policies and constituted markets as de-politicized technical instruments of public health set apart from ethical questions regarding economic and gendered practice. To explore these controversies, ethnographic research focused on the technical practices of social marketing and market-based public health within offices in Dar es Salaam and its implementation in Zanzibar, as well as the political spaces emerging in Zanzibar at the edge of public health's marketing of condoms for HIV prevention.

AURELIEN MAUXION, then a student at Northwestern University, Evanston, Illinois, was awarded a grant in October 2007 to aid research on "From Irrigation to Elections: Agricultural Intensification and Local-Level Politics in Gabero, Northern Mali," supervised by Dr. Robert G. Launay. This research investigates local-level mechanisms of democratization in northern Mali, West Africa. In the 1990s, a vast reform of administrative decentralization created hundreds of locally elected municipal councils to which the government transferred much of its prerogatives and power. The goal of this reform was to promote better governance and the accountability of local officials. Ethnographic research in northern Mali reveals a sharp contrast between these principles and the actual functioning of decentralized administration. Patron-client networks heavily influence municipal politics, corruption practices are widespread, and historically marginalized social groups are under-represented in the local councils. This research explores the gap between the theoretical model of decentralization and the way it is practiced by the local populations. It suggests that the local governance that results from the decentralization reform is best understood as the collective production of an original political and regulatory framework. Clarifying this production requires situating the democratization process in broader historical perspective and analyzing how local socioeconomic and political factors shaped democratic practices and public affairs management. By providing detailed ethnographic investigations of democratization processes, this dissertation offers empirical foundations for a comprehensive conceptual approach to postcolonial states and their institutions.

KATHLEEN LORNE McDOUGALL, then a student at University of Chicago, Chicago, Illinois, received funding in November 2007 to aid research on "Legitimate Culture: Producing Afrikanerness in Post-Apartheid South Africa," supervised by Dr. Jean Comaroff. The focus of this investigation is how white Afrikaners in South Africa reformulate ideas of their national and cultural belonging in the face of dramatic political changes and a widely held belief that they are responsible for the horrors of apartheid. Many white Afrikaners perceive a threat of ethnocide in the high incidence of murders of Afrikaans farmers and in

the sense of loss of cultural distinctiveness. However, for many black South Africans, Afrikaners themselves continue to be the source of threat to peaceful transition. For the Afrikaans genealogists such a difference becomes a matter of what are perceived to be co-existent but fundamentally different cultural histories. Stories of Afrikaner origins are re-told, affirming cultural identity but also a sense of Godly mission and so, despite fears of cultural dissolution, cultural distinction is constantly affirmed. In these stories Afrikaans people may be depicted as threatened but their being threatened is seen to constitute a group identity, as this is a well-established narrative of cultural origin. While this used to be a history that was more race-specific and raced, it is now more one of distinction between cultural histories, and, for genealogists, often one that makes claims to a certain indigeneity through the inclusion of slave ancestors in family trees. Genealogies attempt links between cultural histories to family histories, and make biological and affective links between individual families and Afrikaner history, between individuals and a perceived cultural (or racial) guilt. However, the notion of history as hegemonic and as culturally distinct, makes it difficult to make sense on a personal level of cultural guilt—people can simply say “we were children of our time.”

DUSTY MYERS, then a student at Michigan State University, East Lansing, Michigan, was awarded a grant in October 2007 to aid research on “Inclusive Rights or Exclusive Gains? Negotiating Access to Timber in Ashanti Ghana,” supervised by Dr. William Derman. Longstanding conflict between Ghanaian farmers, the state, and loggers has led many farmers to destroy timber trees and saplings that grow in their fields. This situation is one of many that contribute to forest loss in an area of the world recognized for its environmental importance. Though there is a wide-ranging debate on the causes of deforestation, little attention is paid to how timber is accessed and used and the implications this has on forests, fields, and the people managing them. This project examined how men and women in the Ashanti Region of Ghana negotiated access, control, and use of timber in the context of reforms that promote the participation of farmers in timber management. Given the attention paid to the “rural poor” in Africa, the research results will contribute to assessing if and how processes of farmer participation in timber management are leading to more or less rural poverty and disempowerment.

CARMEN NAVE, then a student at University of Toronto, Scarborough, Canada, was awarded funding in April 2008 to aid research on “Kinship and the State in Ghana,” supervised by Dr. Sandra Carol Bamford. This research looks at changes in matrilineal kinship among the Asante of Ghana by asking how debates and policies over inheritance have affected family structure, roles, and practices. It found that matrilineal kinship has undergone a number of changes and continues to do so. Perceptions around how inheritance should be managed are changing, but a variety of economic and social pressures contribute to a situation in which abstract ideas of what is good for one’s society may not translate into immediate ideas of what is good for one’s self and one’s family. Not only do disputes over kinship remain, but “customs” are changing in response to efforts to provide for widows and children such that they are now subject to far greater responsibilities to the father in life and in death. Yet, people continue to find meaning and importance in the relationships defined by matrilineal kinship, and kinship is commonly used metaphorically to invoke and strengthen relationships. In the urban setting, people use the metaphor of kinship to help resolve disputes between neighbors and to link broad social networks through kin-based relationships.

AYESHA ANNE NIBBE, then a student at University of California, Davis, California, received funding in May 2007 to aid research on “Locating Accountability within ‘Fractionated Sovereignty:’ The Role of Humanitarian Food Aid in Northern Uganda,” supervised by Dr. Carol A. Smith. This project looks at the role of humanitarian aid organizations in the context of the 23-year conflict in northern Uganda. As part of a Ugandan military strategy, 1.6 million Acholi were rounded into “protected camps” spawning a humanitarian crisis where it was estimated that up to a thousand people per week died due to poor conditions. Agamben would call northern Uganda a “zone of exception”—a place where rule of law, and accountability, does not exist. The project delves into whether accountability can exist where state sovereignty is weak. And if systems of accountability do exist, how are they formed, transformed, and how do they operate? In the case of northern Uganda, there is much activity and discussion focused on creating systems of “accountability.” However, the study suggests that accountability is not attainable because humanitarian aid is not meaningfully locked into social and political structures that bring leaders, aid practitioners, and “beneficiaries” into accountable relationships. Informants included aid workers, local residents, displaced persons in camps, policy makers, and government officials. This research was conducted over 24 months between 2006-2008, spanning a period of active conflict, peace talks, and the beginning of a transition from humanitarian aid into post-conflict development.

GRETCHEN PFEIL, then a student at University of Chicago, Chicago, Illinois, received funding in October 2006 to aid research on “Reckoning Charity’s Risks and Rewards: Sufi Muslim Alms and Evangelical Missionary Gifts in Urban Senegal,” supervised by Dr. Michael Silverstein. The research was designed as a study of the large and vibrant economy of charitable giving in Dakar, Senegal. It frames these acts of giving as a site in which local Muslim and expatriate Christian actors attempt to realize ideal forms of sociality by managing the manipulation of objects in transaction. The research proposed that Muslim and Christian givers employed different kinds of moral judgment in the management of small-scale transaction, resulting in distinct modes of circulation of goods revealed in differences in social formation at larger scales. Prepared meals, commodity foods, and money were tracked in charitable transactions to follow three objects of analysis: material goods, persons/social roles, and verbal/affective signs. The research employed individual and focus group interviews, participant observation, and apprenticeship in related tasks (such as food preparation and shopping) and media studies to identify “divisions of charitable labor” in the household and salient moments of judgment in practice. The research found that Evangelical giving focused on judgment about the proper accounting of the relationship between gifts and their stakes. Senegalese Muslim charitable practice, however, focused on enacting two other values: *sutura* and *masla* (Wolof “discretion” and “tolerance”). Enacting these values entails limitation of circulation of information and goods. Thus, not only do Muslim and Christian forms of giving rely upon and enact different kinds of moral judgment, they also involve different operative values, which not only create different forms of circulation as hypothesized, but also entail substantially different constitutions of agents/ givers.

CHELSEA STRAYER, then a student at Boston University, Boston, Massachusetts, received funding in October 2008 to aid research on “Psycho Prophylaxis Applied: Education, Relaxation, and Self-Regulation in Asante Indigenous Healing,” supervised by Dr. James Pritchett. In Ghana, West Africa, despite economic and geographic access to biomedical hospitals, many patients continue to utilize Asante indigenous ritual healing ceremonies. Why? While the prevalence and efficacy of indigenous ritual healing is the subject of much debate in anthropological research, only a few studies have actually shown

what the physiological effects of indigenous ritual healing ceremonies are and how these effects are elicited via the ritual healing process. Using a biocultural approach, this research argues that Asante indigenous rituals can be compared to the process of psycho prophylaxis—which promotes preparation, prevention, and protection against an ailment through psychological input and seeks to mediate the negative health effects of stress by educating patients about expectations, eliciting relaxation responses, and promoting self-regulation in treatment. These responses are measured qualitatively via extended fieldwork, participant observation, and interviews. Also, these responses are measured quantitatively by taking patient heart rate, blood pressure, and respiration rate before, during, and after ritual ceremonies. The results of this research show that there is a significant relaxation response in patients who attend Asante ritual healing ceremonies. These positive results affirm the prevalence of witchcraft, cursing, family obligations, and spiritual ailments, which keep patients coming back for more.

DR. RICHARD VOKES, University of Canterbury, Christchurch, New Zealand, was awarded a grant in April 2006 to aid research on “The ‘Globalization’ of Religion: Pentecostal/Charismatic Christianity in Southwestern Uganda and Beyond.” This research project examined the “globalization” of religion, by looking at the ways in which the structures, practices, and ideas of Pentecostal/Charismatic Christianity are transmitted across transnational contexts. It was especially interested in looking at how churches, activities, and concepts—which originated in Africa, or have become particularly associated with African milieus—spread outwards from the continent amongst African Diasporas in Europe and elsewhere. The aim was to trace and analyze the social and material networks through which this dissemination occurred, as well as to deploy and interrogate a theoretical concept of “mediation” as a key means for understanding these processes. This was primarily an ethnographic study that concentrated on the detailed examination of one particular set of social context, namely those of the Banyankole ethnic group of southwestern Uganda. In this regard, the research involved fieldwork amongst the Banyankole Diaspora in the U.K. (which is primarily concentrated in London and its surrounds) and in Uganda itself.

Asia:

NIKHIL ANAND, then a student at Stanford University, Stanford, California, received funding in May 2007 to aid research on “The Social Life of Water: The Limits of the Commodity and its Neoliberal State,” supervised by Dr. Akhil Gupta. The research focuses on the political ecology of urban infrastructures, and the social and material relations that they entail. Through an ethnography of “The Social Life of Water” in one of Mumbai’s many informal settlements, the grantee follows the anxious arrangements that informal residents made to get water, and the tenuous ways in which they established themselves as deserving urban citizens. Through 18 months of fieldwork, the grantee situated himself in one of Mumbai’s many informal settlements to learn of the diverse social arrangements that residents made to get water. He also worked with city water engineers to understand the ways in which state functionaries responded to the petitions of the poor. Through conversations, interviews, and site visits, he learned of the ways in which they see themselves and the work of water supply. This research draws attention to the ways in which informal residents petition and request community volunteers to mobilize the city’s water department to carry out public works. Mobilizing social relations, the poor have made some measured urban gains over the last two decades. Such political practices are not those

of rights-bearing citizens, but instead of a very personal, compromised politics that have been enabled by representational democracy and its leaky state.

ANNA BERNSTEIN, then a student at New York University, New York, New York, received funding in May 2007 to aid “Transformations in Siberian Buddhism: Mobility, Visuality, and Piety in Buryat Worlds,” supervised by Dr. Bruce M. Grant. This project explores the renovation of Siberian Buryat Buddhist practices through transnational, post-Soviet ties. It brings together field and archival study to bear upon three fields of inquiry: 1) the ethnography of Siberia; 2) cosmopolitan, transnational religious forms; and 3) material culture. In contrast to some scholars who have seen Buryats purely as “native,” “indigenous,” or even as a “fourth-world” people, many Buryats have long viewed themselves as cosmopolitans who consider Buddhism as one of the most prominent markers of southern Siberia’s expansive histories since its arrival in approximately the eighteenth century. Many today ask: Should Buryat Buddhism be understood as adhering to a “Tibetan model,” one most recently advanced through pilgrimages by monks and well-funded lay persons to Tibetan monasteries in India? Or, as nationalists argue, should it downplay its international ties to assert itself as a truly independent “national” religion? This project argues that the ways in which Buryats transform older cosmopolitanisms into contemporary socio-religious movements are key for understanding new geopolitical forms of consciousness, as long-held Eurasian ties are now being revived in the wake of Soviet rule. Based on twelve months of field research, this project tracks these issues ethnographically through a study of two Buryat monastic and lay religious communities located in Russia and in India. The focus on material culture engages specific case studies of how various material objects—such as relics of famous monks, auspicious images found on rocks, and ritual implements buried underground during Soviet times—are reinterpreted to create new sacred geographies, historiographies, and modes of religiosity.

SARAH ANN BRIDGES, then a student at Case Western Reserve University, Cleveland, Ohio, received funding in May 2007 to aid research on “Challenged Lives: The Experience of Disability in a Himalayan Buddhist and Muslim Community,” supervised by Dr. Charlotte Ikels. This study examines the subjective experience of disability, focusing on the interaction between the physical and social domains of experience and how they are shaped by local cultural constructions of disability. Research took place over a period of twelve months in Ladakh, India. The research consisted of three overlapping phases including an in-depth study of a local disability organization, a village study, and a series of interviews with a variety of other people about the topic of disability. Extensive participant observation and interviews were conducted during all phases. This research will explore how norms, values, and customs interact with characteristics of the natural and man-made environment to shape experiences of disability. Analysis of the role of religion in Ladakhi culture will serve as a way of demonstrating this interaction. Further aims of the study are to examine variations in experiences of disability, challenge contemporary thinking in disability studies and the anthropology of the body, and to explore how more holistic approaches can benefit both theoretical and applied approaches to disability issues.

DR. MANDUHAI BUYANDELGERIYN, Harvard University, Cambridge, Massachusetts, received funding in October 2007 to aid research on “Election Campaigns: Women’s Engagement in Neoliberal State Formation in Mongolia.” This research was conducted during Mongolia’s parliamentary elections of 2008 and explored the circumstances and experiences of female candidates’ advancement from local-level nominations to the parliament as a lens through which to investigate the structures of the glass ceiling, the

populace's understanding of gender, and women's maneuvering within the male-dominated election campaigns. Despite women constituting more than half of the university-educated population and dominating in mid- and upper-mid level positions in most professions, there has been an escalation in discrimination against women in all spheres, and in their exclusion from decision-making posts. The campaigns of thirteen female candidates from five different organizations were studied in the city of Ulaanbaatar and other provinces using participant observation, in-depth interviews, and discourse and cultural analysis. A broader study of media, advocacy cells, polling stations, and other venues provides context for understanding the gendered politics of elections. In addition to tangible circumstances (such as the repealing of a quota for female candidates prior to the campaigns and the implementation of new electoral structures and rules), the project traces the nuanced, less visible, day-to-day activities and systems that facilitate the uses of women's expertise, but without empowering them in the same way as it does men.

DURBA CHATTARAJ, then a student at Yale University, New Haven, Connecticut, received funding in January 2006 to aid research on "Between the City and the Sea: Transport and Connectivity in West Bengal," supervised by Dr. Thomas Blom Hansen. This project explores how transport growth in West Bengal in the last two decades is experienced culturally, particularly in non-metropolitan settings—small towns, villages, and on the road itself. The grantee conducted fieldwork specifically along National Highway 117 in West Bengal, India, examining the ways in which the road is at once a conduit of movement, a structuring force in the spatial arrangements of surrounding small towns and villages, and as a distinct space in itself. Through participant observation, interviews, and surveys conducted on buses, as well as at nodal points along the road (the town of Diamond Harbour and the village of Kulpi), the grantee was able to describe and analyze some of the economic, cultural, and even political movements that the road engenders. The project explores the stories, destinations, and motivations of travelers along the length of the road (through both interviews and surveys). Specifically, the research reveals the contradictions of Bengal's unusual private-bus transport system (when compared to a standard free-market model), uncovers the informal nature and tenuous legal status of most shops and markets lining the road in non-urban areas, and explores a vast emerging industry of sari embroidery that connects village workshops to urban wholesalers and national markets. In these ways, this project explores how the road produces a space, enables new forms of connectivity, and restructures the places to which it leads. In so doing, it provides an account of broader transformations across India as the state constructs a national interstate highway system to integrate its spaces with global capital.

SUMI CHO, then a student at University of Michigan, Ann Arbor, Michigan, received funding in May 2007 to aid research on "Multiculturalism, Okinawan Popular Culture, and the Politics of Ethnicity in Osaka, Japan," supervised by Dr. Jennifer E. Robertson. The project explored how the recent Okinawa Boom and multiculturalist trend influenced the practices of Okinawan popular music and dance in mainland Japan. For decades, Okinawan music and dance were shunned in Osaka, performed only by Okinawans, and only in private to avoid ethnic stigmatization (except for a few instances of cultural resistance against the dominant ideology of Japanese ethnic and cultural homogeneity). Now Okinawan music and dance genres are becoming increasingly an object of cultural appropriation by Japanese—to watch, listen to, learn, and perform themselves. While such popularity among Japanese is publicly regarded as a welcome sign of recognition of Okinawan culture, some perceive Japanese appropriation of Okinawan music and dance as another form of Japan's cultural domination—a threat to the authenticity of Okinawan music and dance, and to authenticity

of Okinawan identity itself. However, the divisions between seemingly opposite aspects of Okinawan popular culture are neither clear-cut in practice, nor do they necessarily follow the ethnic lines between participants. As individuals with diverse interests intermingled through Okinawan dance and music performances, they created complex consequences to notions and practices of Okinawan music and dance, and by extension, to attitudes towards the politics of ethnicity in Japan.

WOO JEONG CHO, then a student at Indiana University, Bloomington, Indiana, received funding in October 2007 to aid research on “The Homeland on the Move: The Making of Modern Selves in Sakhalin Korean Discourse,” supervised by Dr. Sarah Philips. This research sought to explore the way Sakhalin Koreans have negotiated the sense of homeland to construct their own space of belonging in their complex relationship with the states of Japan, Korea, and Russia. The study was based on one year of multi-sited fieldwork connecting the three countries as one research field, where the researcher collected Sakhalin Korean citizenship histories, repatriation accounts, and recordings of trilingual speech to follow the transnational imaginations of their homeland. Through participant observation, interviews, and library research, the project traced the discourses of Sakhalin Koreanness by examining: 1) how the citizenship struggles demonstrate their negotiation of diasporic positions between multiple homelands; 2) how the accounts of permanent return display their creative responses to the socioeconomic conditions that have located them as diaspora; and 3) how the trilingual speech practices of Korean, Japanese, and Russian index their political and cultural membership. Data revealed that individual narratives of citizenship and repatriation contest with public discourses of Sakhalin Korean homeland for a better place to belong, illuminating the process in which diaspora and homeland(s) interplay. The research also suggested that the use of the three languages varies across different contexts in their strategies of defining and redefining homeland.

LILY HOPE CHUMLEY, then a student at University of Chicago, Chicago, Illinois, received funding in May 2007 to aid research on “Creativity and Capitalism in the Central Academy of Fine Art,” supervised by Dr. Judith B. Farquhar. In the last 30 years, Chinese visual culture industries have exploded. Graphic design, fashion, and advertising fields now drive China’s consumer economy, while Beijing and Shanghai have become global art capitals. Art schools have grown rapidly, and the competition for entrance has also intensified. As a result, even as “creativity” has become a buzzword for education officials, art-school entrance tests have become ever more standardized and, ironically, the number of young people proficient in socialist realism has increased. This dissertation looks at the discourses and practices of aesthetic personality (*xingge*) and creativity (*chuangzaoli*) that have flourished with China’s market economy, tracing students’ passage from test-oriented technical training to the later years of college and the early years of professional life, when they are called on to cultivate “selves” and perform “creative personality” even as they develop visual “styles.” The research examines the contradictions that arose when state institutions built to serve a socialist visual culture took up central positions in a market economy; the ways that artists’ and designers’ attempts to fit “creative personality” into markets in aesthetic commodities are framed by anxieties about commodification and Westernization/globalization, and how discourses of “individuality” get articulated through generational tensions resulting from China’s rapid economic transformation.

ANILA DAULATZAI, then a student at Johns Hopkins University, Baltimore, Maryland, received a grant in November 2005 to aid research on “Ethnography of Widowhood and Care in Kabul,” supervised by Dr. Jane I. Guyer. This project takes

the category of “widow” as a site from which to address the social realities faced by the many women in Afghanistan whose husbands have disappeared or died as a result of war and prolonged conflict. The care and protection of widows occupies a special concern in Islamic societies; particular notions of care also guide the specific modes of intervention by international aid agencies within Afghan society. With respect to Afghan widows, the concept and practice of “care” thus emerges as particularly salient, and provides a lens that brings into focus otherwise disparate actors and influences such as kinship, community, the legal structures of the state, and the humanitarian efforts of international aid agencies. The project circulates around three major domains of investigation: 1) subjectivities of widows in Kabul, Afghanistan; 2) notions of care as mobilized by various social institutions, and as transformed by widows; and 3) the discursive construction of the category of widowhood. This project explored the social forms and relationships created by and around widows through in-depth ethnographic research conducted over a two-year period among Afghan widows in Kabul, Afghanistan.

CHRISTINA P. DAVIS, then a student at University of Michigan, Ann Arbor, Michigan, received funding in April 2006 to aid research on “Language Practices and Ideologies of Difference in Sri Lanka,” supervised by Dr. Judith T. Irvine. A former British colony, Sri Lanka is an extraordinary diverse, multilingual island-nation. For over 25 years, Sri Lanka has been ravaged by an ethnic conflict, between the Sinhalese majority Sri Lankan government, and a Tamil separatist group, the Liberation Tigers of Tamil Eelam (LTTE). Drawing on 15 months of ethnographic research, this project explores multilingual language practices and ideologies of social difference among ethnic minority (Tamil and Muslim) adolescents in two educational institutions in Kandy, Sri Lanka. Two major questions were addressed: 1) how are social divisions—based on ethnicity, religion, and class—represented to students in institutional policies and curriculum involving language, such as the medium of instruction, and the teaching of correct or appropriate speech? And 2) how do the students in their own interactions in school and non-school settings engage with, negotiate, and create their own configurations of these groupings? This research contributes to the ethnography of education, studies of interactions in institutional settings, and to understandings of ethnic conflict.

EVA-MARIE DUBUISSON, then a student at University of Michigan, Ann Arbor, Michigan, received funding in November 2005 to aid research on “Censoring Culture? Regional Authority and Political Legitimacy in Aitys Poetry in Post-Soviet Kazakhstan,” supervised by Dr. Judith T. Irvine. The grantee conducted ethnographic research in Kazakhstan for the period January-August 2006, to study a form of improvisational poetry currently performed all through the Kazakh world, among populations in Central Asia, Turkey, China, Russia, and Mongolia. This verbal art form is now a nationalized performance network in Kazakhstan; poets have achieved great levels of notoriety and stardom as bearers of “true Kazakh culture.” In their highly intertextual performances, poets voice a wide variety of social personae as they engage in verbal duels. The project during this final research period was to show how poets collaborate with their mentors, audiences, and sponsors in a complex and highly metaphorical critique of Kazakhstan’s current government at the municipal, provincial, and national levels. Poets decry corruption and nepotism, the vast gulf in levels of wealth between the country’s elite and the average citizen, continued Russian hegemony in the region, and unaddressed issues of social and environmental degradation throughout the country. Sponsors, typically independently wealthy businessmen, are capitalizing upon an opportunity to add their voices indirectly to

that critique. In the current climate of repression, censorship, and authoritarianism throughout Central Asia today, open dissent is not tolerated. This project demonstrates how the collaboration and mutual dependence of sponsors and poets creates new forms of authority within the Kazakh world above and beyond the nation-state.

DR. GREGORY E. DVORAK, Australian National University, Canberra, Australia, received funding on “Seeds of Empire: Retracing Marshall Islander-Japanese Routes and Roots.” This fieldwork attempted to find what legacies of Japanese colonialism remain between the contemporary Marshall Islands and Japan. Recent anthropological research conducted in Micronesia has studied the effects of the Pacific War and its aftermath, or highlighted the impact of postwar American militarism, but virtually no work has been published in English or Japanese that asks what lasting cultural influences 30 years of Japanese settlement and interracial mixing meant for local Marshallese people and the families of migrants back in Japan. This research was divided into two phases, the first of which focused on the key Marshallese atolls most impacted by Japanese colonialism and entailed discussion with elderly and mixed-race Islanders with ties to Japan. The second phase was based in Japan and focused on Japanese sources, tracking down relatives of Islanders, and locating others who had prewar connections to the Marshall Islands, such as war veterans and bereaved families. By articulating Marshallese and Japanese individual and collective memory narratives, this foundational fieldwork aimed to problematize the boundaries of the “Asia Pacific” imaginary and transcend the frame of postwar American hegemony in Oceania to derive a more nuanced understanding of contemporary Islander identities.

JESSIE K. FLY, then a student at University of Georgia, Athens, Georgia, received funding in October 2007 to aid research on “Unnatural Disasters: Coping Strategies and the Legacy of Agent Orange in the Mekong Delta,” supervised by Dr. Ted Gragson. Much of the recent literature on strategies for coping with food insecurity emerges from communities with subsistence-based economies and highlights the importance of a diversity of resources, or “capitals,” from which households can draw to procure food. This research project, conducted over a one-year period from 2007 to 2008, sought to understand how people cope with food insecurity in a rapidly changing natural and economic environment. The research focused on three coastal hamlets in Tra Vinh, Vietnam, that were swept into world shrimp markets in the late 1990s. Now, with aquaculture crops failing, mixed messages from the government about environmental conservation, the rising costs of inputs, and the falling price of shrimp, many households find themselves coping not only with regular seasonal food shortages but also with mounting debt and variable access to the necessary resources to cope with those food shortages. This project used a combination of ethnographic methods, including oral-history interviews, livelihoods surveys, and a weekly food frequency survey that captured data on dietary diversity and household methods of food procurement, in order to document changing coping strategies across space and time.

ANNA GENINA, then a student of University of Michigan, Ann Arbor, Michigan, received funding in May 2008 to aid research on “Mongolian-Kazakh Returnees: Repatriation, Citizenship, and National Belonging in Kazakhstan,” supervised by Dr. Alaina M. Lemon. This fieldwork research addressed the role of ethnic Kazakh returnees from Mongolia in shaping conceptions and practices of citizenship and national belonging in Kazakhstan. Although the government of Kazakhstan officially encourages repatriation, the return of diasporic Kazakhs to their “historic homeland” has resulted in a breakdown between state policies and local priorities, and has provoked radical new discussions of what constitutes

ethnicity, belonging, and citizenship. This research attempted to answer the following questions: How do locally situated practices and sociopolitical structures interact with, affect, and shape conceptions, practices, and institutions of citizenship, statehood, and national belonging? How can researchers trace the circulation of local practices of repatriation to national understandings of the legitimate citizen? In Kazakhstan ideas and practices of citizenship and national belonging and their relationship to statehood and political legitimization are being actively shaped in locally situated interactions between returnees, government officials, and other local inhabitants. They might be structured and constrained but are not determined by state policies. When looked at through a purely institutional, state-level perspective, the practices of statehood, citizenship, and national belonging seem to be relatively (and deceptively) uniform. To focus on Mongolian-Kazakh repatriates, by contrast, was to illuminate their contingent complexity.

DREW GERKEY, then a student at Rutgers University, New Brunswick, New Jersey, received a grant in June 2007 to aid research on “From State Collectives to Local Commons: Koryak Salmon Fishers and Reindeer Herders in the Russian Far East,” supervised by Dr. Lee Cronk. This project examined cooperation and collective action among Koryak salmon fishers and reindeer herders living on the Kamchatka Peninsula in the Russian Far East. The grantee completed eleven months of research (October 2007-August 2008) at several locations, including the regional capital, Petropavlovsk-Kamchatsky, and three villages in the Oliutorsky District (Tilichiki, Khailino, and Vyvenka). The primary goals of this project were to understand how contemporary fishers and herders negotiate cooperative relationships, and how differing cultural norms and values embodied in collective institutions affect these negotiations. The grantee worked with fishers and herders in two kinds of collective institutions: 1) government owned and managed collectives formed during the Soviet era (*sovkhos*); and 2) privately owned and managed collectives created during the post-Soviet era (*obshchina*). A variety of qualitative and quantitative ethnographic methods were used to collect data on cooperation within these collectives, including participant observation, interviews, surveys, and experimental economic games. These ethnographic data can be synthesized to understand the conditions that foster cooperation within *sovkhos* and *obshchina* collectives and the factors that cause cooperation to break down.

JESSE GRAYMAN, then a student at Harvard University, Cambridge, Massachusetts, received funding in May 2006 to aid research on “Localizing the Global Discourse on Humanitarianism: Indonesian NGO Workers and Tsunami Relief in Aceh,” supervised by Dr. Byron Good. The earthquake and tsunami disasters of 26 December 2004 ushered in a critical historical moment for the Indonesian province of Aceh, a moment tied inextricably to the arrival of many local and international humanitarian relief organizations working in the region. The purpose of this research is to observe and analyze the social effects of the humanitarian presence in Aceh following this unprecedented natural disaster. The research is situated within anthropological debates about humanitarian interventions that have arisen alongside the growth and increasing importance of humanitarian organizations in the management of world affairs. In particular, this study identifies the Indonesian staffs of international organizations providing tsunami relief and post-conflict assistance in Aceh as a “site” for ethnographic inquiry into these debates. An ethnography of local NGO staffs sits within and potentially connects a triad of established ethnographic sites that characterize the humanitarian narrative: ethnographies of the bureaucratic state, the voiceless refugee, and the international humanitarian. The NGO worker is not merely a link between the three corners of this triad, but also an embodiment and bearer of local logics of intervention,

always tailoring the demands of the humanitarian narrative to contingencies on the ground, often with unexpected outcomes.

KABIR MANSINGH HEIMSATH, then a student at Oxford University, Oxford, United Kingdom, received funding in October 2006 to aid research on “Lhasa Contemporary: Urban Spaces and Tibetan Practices,” supervised by Dr. Marcus Banks. The tangible modernization of Lhasa, Tibet, has accelerated dramatically in the past decade. This research attempts to use the theoretical construction of space as a method for understanding Tibetan lives in a continually shifting urban landscape. Building on previous experiences residing and working in Lhasa, this fieldwork focused on people’s interaction with the material and visual environment of the city. The project attempts to bring together ethnographic research methods with more geographic and architectural concerns of space, buildings, and the city. Fieldwork time was divided between different areas of the city as well as different modes of work, leisure, commerce, and home; while research questions focused on the inter-dependence of material, lived, and representative spaces in the city as they relate to the lives of individual Tibetans. The growing diversification of economies, homes, and professions leads to multifarious spaces in Lhasa, but this project also seeks to discover whether it is possible to discuss the city itself as a coherent place/space. Unexpected riots and crackdowns during fieldwork both complicate and emphasize the peculiar nature of urban topography and its significance for Tibetans today.

DR. SANDYA HEWAMANNE, American Institute of Sri Lankan Studies, Colombo, Sri Lanka, was awarded a grant in May 2005 to aid research on “Wither Free Trade Zone (FTZ) Identities? How Former Factory Workers Negotiate ‘New Lives’ in Sri Lankan Villages.” Research was conducted from July 2005 to April 2006 to study how former FTZ workers negotiate their lives once back in their villages with the new sense of self and feminist and political consciousness they acquired within the FTZ. Data was obtained by visiting former workers’ village homes and collecting narratives of their lives as prospective brides, new wives, and mothers in these villages and interviewing their relatives, in-laws, and neighbors. The data provided the basis for further research on the practices of transnational feminist networks to see whether there is space for former workers to engage in feminist political activities on their own terms. Overall, the research demonstrated that while they are forced to linguistically and performatively suppress the new selves created in the FTZ, the same oppositional consciousness and new knowledges helped former workers to network with urban contacts and participate in the social and political spaces of their villages. In short, the research evidenced that FTZ employment is not just a transitional phase for village women but a meaningful interlude that has a long-term impact on the way they negotiate power relations. Results were disseminated through several peer-reviewed journal articles and a chapter in a book.

PINKY HOTA, then a student at University of Chicago, Chicago, Illinois, was awarded funding at May 2007 to aid research on “From Forest to Nation: Tribal Youth’s Participation in Hindu Nationalism,” supervised by Dr. Richard Schweder. This dissertation analyzes the ways in which a violent Hindu nationalist pedagogy has spread in the tribal majority district of Kandhamal in Orissa, India. In so doing, it describes processes through which Hindu nationalist ideologues prescribe an ethical framework of piety and violence against Christian Others in the region, which when followed, index the “good Hindu” status of tribal communities. The dissertation demonstrates that tribal participants follow such an ethical framework, not just to perform their Hindu morality, but to manage and channel their experiences of marginalization in their everyday lives marked by social and state

abandonment. It argues that Kandha participation in Hindu nationalist piety and violence cannot be explained merely by the social, material, and historical forces that structure the lives of Kandha tribals. Rather, it posits that an affective framework is essential in analyzing the participation of Kandha tribals, as these forces impact the affective experiences of communities in ways that exceed the mere sum of their individual effects. Further, it points to the formation of a new subaltern sociopolitical identity in contemporary India, as tribal subalterns transition from “victims” to violent aggressors through participation in hegemonic nationalist politics.

YU HUANG, then a student at University of Washington, Seattle Washington, received funding in October 2007 to aid research on “Cultivating ‘Science-Savvy’ Citizens: Empowerment and Risk in Shrimp Aquaculture Development in China,” supervised by Dr. Ann Anagnost. This research seeks to investigate how, in the context of China’s economic reforms, aquaculture has become a site where the state engineers new forms of citizenship to fit the demands of the global economy, and how new forms of subjectivity around empowerment and risk emerge in tension with state projects. While slogans of “scientific aquaculture” hailed farmers’ pursuit of unprecedented high-yields in the 1990s, recently, the focus of science extension has shifted to the promotion of “healthy aquaculture.” This research traces how scientific aquaculture was produced “in action” as a result of friction between the state’s neoliberal policies, scientists’ social aspirations, and farmers’ conceptualization of risks. Research sites include stationary sites such as a village dominated by small family farms and a large state-owned collective farm, as well as mobile sites such as science extension activities including fish veterinary training workshops and food safety inspection trips. In addition, the researcher rented a shrimp farm to conduct experimental shrimp farming. Evidence from this project will not only help facilitate more conversations between fishery managers and shrimp farmers, but it will collaborate with both experts and lay people to speculate on the possibilities of new forms of agency in a globalized economy.

NUR AMALI IBRAHIM, then a student at New York University, New York, New York, received funding in May 2008 to aid research on “Producing Believers, Contesting Islam: Conservative and Liberal Youths in Post-New Order Indonesia,” supervised by Dr. Michael Gilsenan. This project examines the religious socialization of young believers in Indonesia in a context of competing religious ideologies. During the course of research, the grantee uncovered the beliefs of both groups, their intellectual influences, the history of their emergence, and the sociopolitical networks to which they belong. The research found that conservative Islam thrives in secular campuses, while liberalism flourishes in Islamic campuses. This counter-intuitive situation reflects a trend where “born-again” Muslims from secular backgrounds are more easily persuaded to conservatism, whereas Muslims long exposed to Islamic education are more aware of nuances in religion that they become tolerant and plural. Comparing the socialization practices in both groups, the grantee discovered that conservatives have a systematic process to disseminate their ideology as they organized their members in small and tightly controlled cell groups. Liberals in contrast have a loosely organized structure, relying on debates and discussions rather than religious instruction. Conservatives and liberals compete fiercely to stamp their prominence on campus; this rivalry puts them in a dialectical relationship, such that each makes adjustments in response to the other’s actions. Encountering dissatisfactions with their religious orientations, young people may eventually alter their stances, suggesting that conservatives and liberals can be transient identities rather than permanent.

STEPHAN KLOOS, then a student at University of California, San Francisco, California, received a grant in May 2007 to aid research on “Tibetan Medicine in Exile: Ethics of Altruism, Politics of Survival,” supervised by Dr. Vincanne Adams. This project studied the role of Tibetan medicine in exile in the ongoing effort to produce a Tibetan nation and preserve its culture. Ethnographic research focused on the Tibetan Medical and Astrological Institute (TMAI, based in Dharamsala, India) and its multiple relations with private practitioners of Tibetan medicine, the Tibetan exile-government, the Tibetan public, the Indian state, and foreign as well as Indian individuals and institutions. The research reveals that contemporary Tibetan medicine in exile is shaped and redefined at the intersection between governmental and commercial interests of these actors. It also describes how the TMAI struggles to integrate its governmental duty to represent the Tibetan cause and provide cheap health care to the Tibetan population, with the necessity to participate in a capitalist business model. The TMAI is forced to engage with modern science and technologies of quality control in order to “preserve” its traditional efficacy, only to find its traditional technologies indispensable for creating the norms and standards that such quality control relies on. Through specific scientific practices such as this, as well as ethical, religious, and political maneuvers that this research documents, Tibetan medicine continues to transform itself in order to remain not only an effective health resource, but also a strong symbol of Tibet’s place as a sovereign nation in the contemporary world. Preliminary results of this research have so far been presented as two conference papers.

CHITHPRABHA KUDLU, then a student at Washington University, St. Louis, Missouri, was awarded a grant in October 2007 to aid research on “Journey from Plant to Medicine: A Study of Ayurvedic Commodity Chains in Kerala,” supervised by Dr. Glenn Stone. The study investigates current developments in commodification of Ayurvedic medicine in Kerala, India, and their effects on knowledge and livelihood of actors in the commodity chain for Ayurvedic herbs. Fieldwork has allowed identification of key nodes in the commodity chain and has revealed changes ranging from the routine to the transformative. On one hand, increased commodification has caused predictable shifts in the nature of knowledge contributions and livelihood outcomes for actors at the manufacturing, consuming, and practitioner nodes. On the other, developments associated with globalization, health tourism, and changing demands of domestic consumers have contributed to a dynamic new climate of commodification. The entry of non-traditional stakeholders is causing new paths and diversion for Ayurvedic commodities, sometimes threatening commodity boundaries and causing conflict between the old and new value systems. The industry’s interest in globalizing Ayurveda has also brought in pressures of regulation and standardization that sometimes conflict with traditional practices. Although the dynamisms do not extend to the upstream supply chain, which continues to depend on a gathering economy, fledgling developments in farming and industrial cluster projects portend future potentials and constraints. The study examines the responses of various respondents in this context with special attention to changes in the roles and contributions of nodal actors; changes in power relationships between different stakeholders; changes in consumption patterns; and changes in the medicine commodity itself.

DR. CHARLENE E. MAKLEY, Reed College, Portland, Oregon, received funding in November 2007 to aid research on “Dilemmas of Development among Tibetans in the PRC.” This grant covered the second phase of the fieldwork (January to August 2008) in the Tibetan town of Rebgong (pop. 23,900) in eastern Qinghai province, China. The project focused on gathering qualitative data to understand the impacts on Tibetans from the “Great Western Development Strategy” campaign eight years after its launch by central

government officials. The project asked whether new valued agents and actions were emerging from new forms of capital under state pressures, and which groups of Tibetans benefited from or were marginalized by these processes. Under significant political constraints due to a military crackdown on unrest among Tibetans in the run-up to the 2008 Beijing Olympics, research was conducted in three Tibetan villages reflecting a spectrum of political economic conditions, from poor and rural to relatively wealthy and urban. Funding enabled travel to and from villages and important gifts to two rural villages for primary school repair projects. That rubric allowed for interviews and participant observation in the rural villages pertaining to: 1) the shifting nature of Buddhist and mountain deity ritual exchanges and aspirations; 2) the nature of education and development projects under local state bureaucracies; and 3) inter-village conflicts in competing for access to elusive state and foreign NGO capital.

DANIEL J. MURPHY, then a student at University of Kentucky, Lexington, Kentucky, received funding in May 2007 to aid research on “Communal Resource Management and Rural Inequality in Post-Socialist Mongolia,” supervised by Dr. Peter Deal Little. This project investigated the ways in which increasing rural inequality in post-socialist Mongolia has altered common-property resource management institutions, access to pastoral resources, and resources use patterns. The researcher carried out this project in the third *bag* (Uguumur district) of Bayankhutag *soum* (county), Khentii *aimag* (province) in eastern Mongolia and employed a range of qualitative and quantitative methodologies (including participant observation, surveying, semi-structured and unstructured interviewing, and case-study analysis) to investigate the research questions. The project found that general socio-economic inequality and commercialization in pastoral society, rather than solely absentee herd-ownership as hypothesized, has fostered divergent herd management practices and resource use strategies. Moreover, the research has found that these changes, in combination with neoliberal governance reforms such as decentralization, have altered community dynamics and the effectiveness of community level institutions to regulate resource use. This research will contribute to: 1) new understandings of common property systems and theories of “community;” 2) expansion of anthropological investigations of property relations under post-socialism to common-property systems; and 3) anthropological studies of pastoral inequality.

TAHIR NAQVI, then a student at University of California, Berkeley, California, received funding in June 2002 to aid research on “Urban Citizenship and Ethno-Modernity in Pakistan,” supervised by Dr. Stephania Pandolfo. Between July 2002 and May 2003 the researcher conducted fieldwork in Karachi, Pakistan. He proposed to explore a recent urban ethno-nationalist formation called the Muhajir Nationalist Movement (MQM). The leading research objective was to account for the conditions of possibility, form, and antagonistic politics of Muhajir nationality in light of its uniquely provisional articulation of nationalist difference. Muhajir ethno-nationalist discourse does not uphold a fixed or essentialized vision of its political community, or subject. This has significant implications for how postcolonial nationalism, minoritism, and anti-state and collective violence can be represented in the globalized present. Through interviews, participant observation of MQM party life, and archival analysis of official and unofficial materials, the grantee examined how Muhajir political violence can only partially be characterized as “nationalist.” Research disclosed the significance of the urban democratic transition in ordering violence. By analyzing praetorian political rationality’s spatialized production of urban political citizenship, the grantee elaborated key disjunctures in the experience of citizenship during

democratization (1989-1999). Through popular and official narratives, the researcher explored the spatialized ambiguity between violence/identity that emerged during this period.

SHAILA SESHIA GALVIN, then a student at Yale University, New Haven, Connecticut, was awarded funding in October 2007 to aid research on “State of Nature: Agriculture, Development and the Making of Organic Uttarakhand,” supervised by Dr. Michael Dove. On 9 November 2000, Uttarakhand became the newest state of the Indian Union. Shortly after its formation, the government of this Himalayan state actively strategized to develop organic agriculture as a key component of rural development. The promotion of organic agriculture in Uttarakhand expresses an agrarian utopianism that initially appears counter-intuitive in relation to the modernist projects of India’s Green and “gene” revolutions. Yet, as architects of the policy claim that agriculture in Uttarakhand is “organic by default” and emphasize the persistence of indigenous traditions and seed varieties, systems of contract farming, agricultural extension, and organic certification are put in place to integrate the region’s mountain farmers into domestic and global supply chains. This project examines changes wrought in the agrarian landscape of Uttarakhand by exploring the bureaucratic, regulatory, and agrarian practices called into being in the process of becoming organic. By asking why organic agriculture has become important for Uttarakhand, it aims to unravel the tensions and paradoxes forged at the juncture of locally situated yet globally ambitious processes of place-making and agrarian practice.

JIM SYKES, then a student at University of Chicago, Chicago, Illinois, received funding in May 2007 to aid research on “A ‘Space’ for Sound: Sacred Music, Sentiment, and the Politics of Place in Sri Lanka,” supervised by Dr. Philip V. Bohlman. Sri Lanka has become infamous around the world as a site of “ethnic conflict,” on account of the island’s 25-year civil war between the Sinhala-led government and the Tamil-led Liberation Tigers of Tamil Eelam (LTTE). One outcome of the conflict is the mainstreaming of ethnonationalist ideologies of cultural separation, which view the island’s Sinhala, Tamil, Muslim, and other populations as having thoroughly distinct cultural histories. This dissertation contests such an overly ethnicized reading of Sri Lankan cultural history, through the lens of musical practices. Rather than focus on one ethnic group and “its” music, the project locates music as a site of contestation between two radically alternate narratives of Sri Lankan social relations: on the one hand, a history of ethnic division, chauvinism, and violence; on the other, an underrepresented history of tolerance, borrowing, and mixing. Drawing on fieldwork with musicians in two locations (one majority Sinhala, the other majority Tamil) and focusing on traditional drumming (*yak heru*, *maththalam*), the project explores music’s entanglements with personhood, modernity, trauma, and historical narrative from a comparative perspective, in order to articulate a discourse on Sri Lankan communities that is regional, rather than ethnic or linguistic, in scope.

DR. SOUMHYA VANKATESAN, University of Manchester, Manchester, United Kingdom, was awarded a grant in November 2005 to aid research on “Makers of Gods: Materials, Processes and Rituals in Tamil Hindu Life.” The research project sought to explore the common-sense distinction between persons and things through ethnographic research among sculptors and potters in Tamilnadu, South India. Acknowledged as ritual experts, the sculptors and potters make images of gods that are worshipped as gods in Hindu temples within and beyond India. The research question was posed as follows: If persons are social actors possessing agency and intentionality, then how do we understand/theorize manufactured artefacts that possess both capacities and are treated as full social actors?

Fieldwork produced interesting and complex answers to this question. A further research question sought to unpack a puzzle: why is it that stone sculptors who make pan-Indian, high-status Hindu gods retreat from the images once their work is completed whereas potters who make Tamil “village gods” remain connected to the gods they make as priests? The answer it was found partly lies in the ascribed natures of the different gods and in indigenous theories about materiality that also critique hierarchies derived on the basis of caste. Fieldwork for the project was carried out in India over four trips of varying length.

JAMES M. WEIR, then a student at City University of New York Graduate Center, New York, New York, received funding in May 2004 to aid research on “Popular Social Practices in the Context of Conflict: Chess, Music, and Gardening in Herat, Afghanistan,” supervised by Dr. Vincent Crapanzano. This study presents the life stories of five “ordinary” Afghans and examines the processes of self-presentation and self-identification in these narratives for what they reveal about the speaker’s experience of recent Afghan history. This project queries these life stories at two distinctly different levels. The first is an existential/phenomenological reflection on the process of life narration itself. This is an examination of narrators as they engage their memories to spontaneously create a life story and asks what meanings and patterns emerge from this process of remembering, editing, summarizing, and representing a life. The second level of examination explores the individual narrator’s relationship to and interpretation of the historical and cultural context of his life. In comments interspersed in the text of the actual interviews and at greater length after each interview, this study considers the dispositions and sensibilities of individual Afghans as they recall and summarize their lives, with particular attention to the expectations and disappointments expressed as they recount their experiences of living through three troubled decades of Afghan history.

XIAO YU, then a student at York University, Toronto, Canada, received funding in June 2005 to aid research on “The Ethnic Law and the Making of Ethnic Identities in China,” supervised by Dr. Susan G. Drummond. This research contributes a legal ethnography of the social life of China’s *minzu* law, with a focus on its role in identity-making. Based on the fieldwork in Xiangxi, a multi-ethnic hinterland of South-central China, it provides a remedy to contemporary writings of China’s ethnicities that pay little heed to the role of the *minzu* law in ethnicities. It also challenges the legal Orientalist discourse that simplistically depicts the Chinese *minzu* law as imposed by the state as a sham or merely “law on paper” that is too impotent to have any power. The dissertation demonstrates that legibility and balancing act as teleologies were consistently invoked in the *minzu* law applications, while two strategies—ethnicization of the regional, and regionalization of the ethnic—were constantly embedded in the processes of negotiating identities. To the extent that local ethnoscape and ethnic identities were profoundly transformed by the law’s applications in Xiangxi and elsewhere in China, it argues that such a seemingly impotent law has in fact made undeniable important socio-legal deeds, which in turn has made the law itself into a self-referencing, autopoietic legal subsystem that mandates to standardize the country’s ethnicities and to perpetuate its legally sanctioned ethnic identities.

Europe:

RACHEL DONKERSLOOT, then a student at University of British Columbia, Vancouver, Canada, received funding in May 2007 to aid research on “‘Get Out or Get Left?’ Understanding Youth Life-Paths and Experiences of an Irish Fishing Locale,” supervised by

Dr. Charles R. Menzies. This research is located in the social and economic landscape of a rural fisheries-dependent community. Here the subject of rural youth emigration is addressed through attention to gender differences in the ways young people perceive, experience, and cope with rural life, which includes decisions to emigrate. Funding made possible eleven months of fieldwork in the coastal community of Killybegs, County Donegal, Ireland. Through this support, 67 formal (individual and group) interviews were conducted. Research participants include young people (aged 18 to 30), as well as parents, teachers, community members/leaders, and retired and active fishermen and industry workers. Preliminary findings suggest: 1) discourse surrounding migration that devalues staying and locates stayers as underachievers or “losers left behind” represents, at best, a “partial perspective and particular interests;” and 2) gender is a critical dimension of rural youth experience but its import should not eclipse the very powerful ways in which class shapes young people’s experience of place. Resituating young people’s life narratives at the intersection of class and gender is imperative to understanding rural youth experience. To privilege gender over class, or vice versa, risks overlooking, over-simplifying or misrecognizing the subject.

BILGE FIRAT, then a student at State University of New York, Binghamton, New York, received funding in April 2008 to aid research on “The Negotiation of Turkish Europeanization in Brussels,” supervised by Dr. Thomas M. Wilson. European enlargement is considered to be the most successful policy of the European Union (E.U.), and the one that perhaps has the greatest direct impact on lives of peoples, societies, and states in the region at large. Lobbying is a central practice in EU politicking and policymaking. Located in Brussels for twelve months, the objective of this study was to understand how lobbying as a politico-cultural communicative practice works in facilitating the enlargement dynamic of the E.U. towards Turkey with the help of non-participant and participant observation, interviewing political cultural actors, and analysis of textual policy advice. European politics is an area in which students and scholars of anthropology of European integration and anthropology of policy-making are very well equipped to explain emerging realities of today’s advanced European integration.

DR. BRUCE M. GRANT, New York University, New York, New York, received funding in April 2008 to aid research on “Cosmos and Cosmopolitanism in the Azeri Caucasus.” Despite centuries of participation in Silk Road trade and evidence of intense linguistic, religious, and cultural pluralisms, the mountainous Caucasus region has long been thought of as a “closed society,” unwelcoming to outsiders. Through a project on the life of a small but regionally famous village in rural northwest Azerbaijan over the course of the twentieth century, the grantee combined extended field and archival research to consider the manifold but rarely documented ways that the Caucasus region has deeply embedded in economic, political, religious, and social networks across Turkey, the Middle East, Central Asia, and beyond. The research found fresh accounts of Sufi-style networks across Azerbaijan, and worked with a number of local religious leaders who considered that the hard-won religious traditions preserved in the late Soviet period compare in some respects more favorably, paradoxically, to those practiced today in a time of expanded religious tolerance. With this ethnographic approach to cultural history, the goal of this research was to better understand the Soviet project itself, as well as the logics of sovereignty in a world area too long known only for its violence.

DR. DOUGLAS R. HOLMES, State University of New York, Binghamton, New York, received funding in October 2006 to aid research on “Economy of Words: Knowledge

Production within the Deutsche Bundesbank and the European Central Bank.” This project was initially designed to examine how key figures within the European Central Bank (ECB) and the Deutsche Bundesbank were experimenting with ideas about the forms and functions of central banks: experimentation that impels what the monetary economist Alan Blinder has termed the “quiet revolution” in central banking. Each element of this revolution is contingent on new forms of communication: a process by which the economy attains a distinctive communicative dynamic and design. The fundamental issues at stake in this project were unexpectedly amplified by the financial crisis that coalesced initially in August 2007 and intensified in September 2008 after the collapse of Lehman Brothers. Central bankers recast the technocratic innovations that impelled the quiet revolution as the basis for contextualizing the tumultuous conditions analytically and the formulation of policy to influence the severity, the breadth, and the duration of the destructive storm. The research, thus, demonstrates how central bankers managed public expectations during the crisis by composing communications—that drew upon the full intellectual resources of these institutions, the research acumen, the judgment, and the experience of their personnel—to underwrite representations of a financial future with faith and credit.

CYNTHIA K. ISENHOUR, then a student at University of Kentucky, Lexington, Kentucky, received funding in May 2007 to aid research on “Exploring Sustainable Consumerism as a Response to Perceived Environmental Risk,” supervised by Dr. Lisa Cliggett. While perceptions of ecological degradation have inspired a wide range of responses from citizens and states alike, this research focuses on individual attempts to reduce ecological risk via consumption practice. Over the past 30 years there has been a proliferation of recycled, eco-labeled, and organic goods in the market and a significant rise in voluntary simplicity groups, compacters, boycotts, and buycotts. However, very little is known about “sustainable consumers.” Drawing on in-depth ethnographic research with 72 individuals and 28 interviews with governmental, academic, and nongovernmental organizations in Sweden, this paper focuses on the environmental philosophies, views of nature, and perceptions of risk that underlie alternative consumption discourse and behavior. The data reveal significant diversity. Environmental philosophies range from radical eco-socialism to ecological modernization while perceptions of risk range from feelings of acute and immediate personal risk to vague perceptions of future risk to others. There is also great variability in sustainable consumption behavior. While some buy eco-labeled products as often as possible, others are selling their cars, growing their own food, and buying clothes second-hand. Despite this considerable diversity, however, the data suggest several interesting relationships between perception and sustainable consumer motivation and action in the Swedish context.

ERAN LIVNI, then a student at Indiana University, Bloomington, Indiana, received a grant in October 2007 to aid research on “Democracy without Civil Society? Chalga Music and the Ambivalent Accession of Bulgaria to the European Union,” supervised by Dr. Richard Bauman. This fieldwork investigated *chalga* music as a site of ambivalence toward Bulgaria’s integration in the political framework of the European Union: democracy that is sustained by pluralist civil society. *Chalga* is a commercial form that fuses global and Balkan pop musics. The publics constituting *chalga*’s social life are extraordinarily diverse, including people from the margins. However, the emphasis of this music on social and musical heterogeneity does not lead Bulgarians to embrace *chalga* as a grassroots democratic culture. On the contrary, Bulgarians from all groups discuss *chalga*’s openness as an indication that, in Bulgaria, pluralism leads to balkanization rather than to civil society. The question this research addressed was “If *chalga* is construed as crude and

antithetic to civil society, why does the genre not only enjoy wide popularity but also offer Bulgarians ways to contest EU democracy?” The fieldwork findings indicate that it is through a Western gaze that Bulgarians apprehend the image of their home landscape—the Balkans—as the foil of Europe. That is, the people of the southeastern margins of “modern civility” are “backward” and, hence, cannot generate civil society. Thus Bulgarians would disclaim *chalga* in order to show that they are possessed of the thought and behavior of “civilized Europe.” In the same breath, however, they would embrace *chalga* because nothing else could affirm like it did that, as a nation, Bulgarians were not passive subjects of Europe’s standards of integration, but rather self-consciously “backward Balkanites”—inferior but not submissive.

MAUREEN McCALL, then a student at University of Aberdeen, Aberdeen, United Kingdom, received funding in April 2006 to aid research on “Seascapes: Voyaging through the Movements of Experience, Histories, and Ecology,” supervised by Dr. Arnar Amason. The research project set out to address the question of whether existing theories of landscape could be applied to the sea, and what contributions an understanding of seascape could bring to anthropological landscape research. Fieldwork took place while living on a boat located in the northwest of Scotland between 2006 and 2008, and involved long-term participant observation on several boats as well as in five coastal communities. The research found that the seascape is a place of human habitation, filled with significant places and histories created through processes of work and social interactions at sea. The dissertation will emphasize how working processes bring people, places, and machines into intimate relation with one another—relations that are always tensioned, have histories, and are constantly unfolding as new places and new techniques. The primary contribution of this research to existing landscape research will be to bring to the fore processes that may be active in all landscapes, specifically, the role of working interactions in forming significant places and experiences of place, the role of technologies in mediating interactions with sea/landscape, and the significant tensions that people must contend with in this process.

MARY NELL QUEST, then a student at Rutgers University, New Brunswick, New Jersey, was awarded a grant in April 2008 to aid research on “Renewing the Port, Rethinking Space: Experiences of Urban Renewal in Marseille, France” supervised by Dr. Frances Mascia-Lees. This project explored people’s sensory experiences of urban renewal projects currently underway in Marseille, France. These urban projects are reconstructing the city’s infrastructure and refining its image: as France’s port city on the Mediterranean, the city played an important role in colonialism before falling into economic decline and becoming associated with criminality and inassimilable immigration. However, current urban renewal efforts are recasting this image, and positing the city as central in changing relations between France, Europe, and the other side of the Mediterranean. The central research question asked in this project was as follows: Within this changing urban context, how do diverse social actors—through their embodied, sensory experience—sense belonging to the city, the nation, the Mediterranean region, and to Europe more broadly? With Foundation support, fieldwork was conducted among residents from various Marseille neighborhoods, urban planners, architects, government officials, social workers, association leaders, and activists. Methodologically, the approach combined archival research, participant observation, sensory recordings, participatory walking tours, and ethnographic interviews. The dissertation will contribute to scholarly work in the anthropology of immigration, urban anthropology of globalization, embodiment studies, and science studies.

ARPITA ROY, then a student at University of California, Berkeley, California, received funding in November 2007 to aid research on “Particle Physics and the Anthropology of Right and Left,” supervised by Dr. Paul Rabinow. In November 2009, the Large Hadron Collider (LHC) at CERN, Switzerland, is slated to start high-energy proton collisions as a probe into the structure of matter and forces of nature. The research project inquires into modern cosmology through a specific and concrete concept—chirality or handedness—with the underlying question, “What does physics admit of orientation?” If physics presupposes a separation of mind and matter, or subject and object, then how can it base a physical universe with a preferred orientation? If it does not, then what is the relevance of handedness in its discourse? As an object of study in symbolic classification, handedness has a rich genealogy in anthropological thought. The project draws upon and integrates classical anthropological themes with ongoing fieldwork experience at CERN to establish how the concept acquires its present rationality in the framework of relativistic quantum mechanics and symmetries of space-time. Not only are particular concepts (of physics) like momentum, velocity, or spin implicated in the study of chirality, but also other abstract ones of space, substance, relation, and form. It is to this discussion that the research makes a contribution. The research is timely both for what it says about the substantive nature of physics and about collaborative practices more generally.

DR. OLGA SHEVCHENKO, Williams College, Williamstown, Massachusetts, and DR. OKSANA SARKISOVA, Moscow State University, Moscow, Russia, received an International Collaborative Research Grant in May 2006, to aid collaborative research on “Snapshot Histories: Family Photography and Generational Memory of Russia’s Socialist Century.” This project explores how the notions of socialism are conjured up in the medium, which to many Russians represents the most intimate source of information about the past: family photographic collections. Through a combination of in-depth interviews, ethnographic fieldwork, and visual analysis, the project examines the role family photography plays for the production and transmission of historical memory between generations, investigating some of the least explored mechanisms that shape the popular perceptions of the Soviet era. The grant has enabled the researchers to complete the field stage of their research. They have conducted ethnographic observation and collected interviews with over 50 families (two to three interviews per family with representatives of different generations) in five different cities and towns in Russia, and amassed a sizeable visual data bank of family photographs from the Soviet era. They are currently developing analysis of their field data and working on coding and creating a searchable database of the images from the Soviet domestic photo archives.

DAMIEN EDAM STANKIEWICZ, then a student at New York University, New York, New York, received funding in May 2008 to aid research on “The Negotiation of National and Trans-National Identities at the European Television Station ‘ARTE,’” supervised by Dr. Susan Carol Rogers. Fifteen months of fieldwork at the television channel ARTE—one of the world’s first examples of truly transnational media—allowed for insight into the construction of transnational “imagined communities,” elucidating the complex imbrications of national, cross-national, and global aesthetic sensibilities and identities that cut across transnational programming and daily production work. Television production work at ARTE is defined by several key tensions: ARTE has a mandate to produce transnational and European programming but is largely funded by French and German national governments; ARTE producers and programmers strive to challenge national sensibilities but find that audiences dislike subtitled programming and tend to think that programs explicitly about Europe are boring; and while ARTE’s staff at its headquarters in Strasbourg

claim that they alone truly understand French and German cultures well enough to program for both countries' audiences, ARTE's national offices disparage Strasbourg as too removed from national television production hubs. ARTE staff must thus negotiate and construct a programming line-up and editorial lines that draw upon, in often complex and self-conscious combinations, what they understand to be national, transnational, and supra-national or "European" narratives and themes, employing production strategies that allow audiences to engage with familiar narratives and genres while also challenging or reframing these in subtle ways—by focusing, for example, on the mutual devastation wrought by World War II. In ARTE's hallways and cafeterias, ARTE staff themselves must also, on a daily basis, negotiate multiple identities and loyalties. German staff complain about French staff's lack of willingness to speak German; French staff complain about Germans' overzealous adherence to meeting agendas and protocol; and each complains about the other as being "too authoritarian." Yet the trafficking of stereotype may render complex cultural negotiations more predictable, and many who work at ARTE identify as "ARTE-siens"—neither fully French nor German, but an amalgam of both, and as often, too, as European.

BETTINA STOETZER, then a student at University of California, Santa Cruz, California, received funding in October 2006 to aid research on "At the Edges of the City: An Ethnography of Affective Landscapes and Racial Geographies in Berlin," supervised by Dr. Lisa Rofel. The city of Berlin and the surrounding East German countryside together make an intriguing site to explore how boundaries are made and remade in a changing Europe. While debates about urban "segregation" and "ghettoization" proliferate in the city, Berlin simultaneously prides itself on being the "greenest city" in Europe. Yet Berlin's many landscapes—its urban districts, parks, green spaces, and rural edges—offer both a trap and a refuge for different populations. Conducting research with immigrant and refugee communities living at the edge of the city—as well as communities in one of Berlin's officially declared "districts with special need for development"—this one-year ethnographic project examines how contemporary urban and rural landscapes in and around Berlin become important in struggles over borders and thus in projects of inclusion and exclusion. Through interviews, informal conversations and participant observation, the project explores the following questions: 1) How do immigrants and refugees, city planners, public policy makers, park rangers, East Germans, and tourists transform urban and rural landscapes in and around Berlin through their planning, regulation, use, and experience of these spaces? 2) How and to what extent does the transformation of Berlin's urban and rural landscapes (and "nature spaces" in particular) efface old divisions, reinscribe past histories and construct new ethnic, national and racialized forms of belonging? And 3) what are the various folk geographies and discrepant ways in which immigrants and other local actors that are situated at various social margins experience, imagine, and remake the material environments in which they live?

Latin America and the Caribbean:

IVAN ARENAS, then a student at University of California, Berkeley, California, received funding in May 2007 to aid research on "Oaxaca at the Crossroads: Space, Future, and the Modern Mexican Imagination," supervised by Dr. Alexi Yurchak. Oaxaca made headlines in 2006 as repression of a teacher's strike rapidly became a broader social movement. The Popular Assembly of the Peoples of Oaxaca (APPO) took over radio stations to broadcast their political messages and used barricades to block streets and take over the city's historic center. Protesters drew on local histories of the past that are grounded in the spaces of the

city to articulate a vision of a radically different future. As the APPO's self-conscious project for socio-political transformation demonstrates, narratives and imaginations of the past are anchored in the spaces of the present and help to construct national and individual identities and imagined futures. Here, in 18 months of fieldwork, the grantee undertook an analysis of institutions dealing with cultural heritage, engaged political street artists who use the walls of the city as their canvas, and investigated the responses and perceptions to these groups by the heterogeneous individuals that claim this city as their home. The research combined participant observation, interviews, archival research, photographic and audio-visual documentation, as well as an analysis of contemporary Oaxacan media to research the ways in which subjects and futures are formed in and through an encounter with the city's material environment.

ANDREA BALLESTERO, then a student at University of California, Irvine, California, received funding in October 2007 to aid research on "Between Human Rights and Commodities: Water, Expertise and Politics in Latin America," supervised by Dr. George Marcus. This research examines the ethics and politics of the constitution of the human right to water by Latin American water experts. It explores how "transnationalized" experts produce, disseminate, and evaluate expert knowledge. Using a multi-sited design, the project focuses on experts from Brazil, Costa Rica, and an international water NGO based in Sweden, to investigate the everyday use of economic, legal, and hydrological knowledge to create boundaries between human rights and commodities as governance tools. During 14 months of fieldwork more than 90 interviews were conducted. Informants included experts from state institutions, NGOs, academia, corporations, and water users. More than 40 technical meetings were attended and a database of articles and technical publications was collected. A series of fieldtrips for public-participation events, hydro-geological data collection, public hearings, and pollution assessments were conducted. The research shows how the articulation of policy knowledge is becoming more dependent on its form than on the types of networks through which it moves. It shows a complex politics of case-study presentation and creation of publics that closely resembles contemporary anthropological knowledge. And finally, it underscores how presumed political opposites, such as human rights and commodities, are difficult to differentiate as techno-political tools.

JEREMY M. CAMPBELL, then a student at University of California, Santa Cruz, California, was awarded a grant in May 2007 to aid research on "The Social Life of an Amazonian Highway," supervised by Dr. Anna Tsing. This study asks how settlers and natives along an unpaved Amazonian highway live with the layered history of property-making along the frontier, and reveals how land-reformers, ranchers, and native Amazonians are participating in the most recent state visions for sustainable development in the region. Research reveals that, over the past 40 years, a diverse array of migrants to the region have put into place improvised land tenure regimes based on conflicting and confused signals from the state. In response to recent promises to pave the highway, distinct practices of property and territory—ranging from collective squatting to land grabbing—have emerged as key mechanisms for roadside residents to articulate their emerging subject-positions in debates over the future of the Amazonian frontier. By focusing on vernacular property-making projects along the road, this project shows how current plans to reverse past development failures become enmeshed with local idioms of race, class, labor, and nature that have developed over the past 40 years along the unpaved highway. The study analyzes both the design and reception of Brazil's newest plans to pave the highway, and argues that poor and rich colonists alike have worked to reposition their speculative

practices (e.g. forgery, corruption, and violence) as legitimate and environmentally sustainable.

ROOSBELINDA CARDENAS GONZALEZ, then a student at University of California, Santa Cruz, California, was awarded funding in April 2008 to aid research on “Remaking the Black Pacific: Place, Race, and Afro-Colombian Territoriality,” supervised by Dr. Mark David Anderson. This research project examines the political articulations of blackness and territoriality in Colombia by looking ethnographically at two processes of deterritorialization: forced displacement and confinement of black communities. The project takes the current moment of exacerbated violence as a critical conjuncture in which the articulation of blackness and territoriality is both unmade and remade. The research looks at the history of this articulation, how it came under fire in the late 1990s, and how it is currently being remade into a hybrid notion of blackness that incorporates a uniquely Colombian-ethnicized link to territory and diasporic notions of racial discrimination. The research findings gleaned from a year of fieldwork suggest that displacement has presented an unexpected opportunity to re-craft ethno-territorial blackness into an identity that refuses to choose between ethnic rights and racial redress. While denouncing the human rights violations that displaced and confined Afro-Colombians suffer, the project focuses not on what has been lost, but on exploring the real and imagined landscapes of belonging that are constructed while in displacement and under fire. Thus, this work approaches urban settlements of Afro-Colombian internally displaced persons and black collective territories under dispute as rich contact zones where black identities are resurrected, invented, and rearticulated in the unexpected encounters with new others and new places.

ASHLEY DAVID CARSE, then a student at University of North Carolina, Chapel Hill, North Carolina, received funding in October 2007 to aid research on “The Social Life of Topography: Conservation, Development, and the Making of the Panama Canal Watershed,” supervised by Dr. Flora E-shen Lu. This dissertation project examines changing regimes of environmental management around the Panama Canal through multi-sited ethnographic fieldwork and archival research. The emergence or “making” of the Panama Canal Watershed as an administrative region is illustrative of a recent global shift toward regional environmental management. Sixteen months of research were conducted in Panama and the United States on the implementation and effects of state plans to manage the watershed: the drainage basin that provides the immense quantity of fresh water that the canal requires to function. Archival research explored the histories of debates about the appropriate roles for rural lands and peoples in a region dominated by the canal’s transport economy. Institutional ethnography with environmental professionals traced the circulation and translation of knowledge and practices aimed at managing emergent environmental problems around the canal. Community-based ethnography examined how watershed management has reorganized symbolic and material relationships between rural people and their environments. This research provides a fine-grained, historical understanding of everyday life around the Panama Canal, emphasizing changing relationships among state agents, rural peoples, lands, and waters.

DR. MARIA L. CRUZ-TORRES, Arizona State University, Tempe, Arizona was awarded funding in April 2008 to aid research on “The Shrimp Ladies: A Political Ecology of Gender, Fisheries and Grassroots Movements in Northwestern Mexico.” A primary goal of this study is to understand how gender influenced the development of a local grassroots movement among women shrimp traders in southern Sinaloa, Mexico. It also documents the emergence and evolution of the movement and its culmination into a Shrimp Traders Union

in Mazatlan City. The study was conducted among women shrimp traders from seven coastal communities. Research combined participant observation, archival research, and oral interviews with a household survey carried out by previously trained students from the Autonomous University of Sinaloa in Mazatlán. Preliminary results show that the main benefit obtained by women within the movement was their power to organize into a shrimp trader workers union, which in turn granted them more local political participation. Participation in the movement enabled rural and urban-based women to develop strong social and economic networks. However, the advent of the shrimp aquaculture eroded of many of these since jobs performed by rural-based women—such as supplying shrimp to the urban-based women—was taken over by men with direct access to shrimp farms. There are differences in the kind of jobs performed by women shrimp traders, and those women who joined the Union spend more hours working and less time at home with their families. There are non-significant socioeconomic differences between the two groups.

DR. MARISOL DE LA CADENA, University of California, Davis, California, received funding in May 2008 to aid research on “Alternative Archives: Understanding Indigenous Politics the Andean Way.” The grantee interrogates the relationship between indigeneity and “politics” and, more specifically, the epistemic maneuver through which the power to decide what and who counts as its objects and subjects was invented. The study draws inspiration from Mariano Turpo and his son, Nazario—two politicians/ritual specialists with whom the grantee started ethnographic conversations in January 2002. Mariano, in conventional terms an illiterate and monolingual Quechua-speaker, was close to 100 years old when he died in April 2004. Back in the 1970s he had successfully organized a local movement to recover lands that had once belonged to his community, Pacchanta, a small hamlet located in the Andean sierras at 14,000 feet above sea level and a 14-hour drive from the city of Cuzco in Peru. Physically distant from national centers, Pacchanta is a place barely imagined by central Peruvian politicians. However, during his heyday as an organizer, Mariano was frequently visited by revolutionary leftists, who were frustrated at his refusal to abandon shamanism and had discarded him as a politician—yet maintained him as an ally, instrumental in organizing local opposition to landowners. Today, Euro-American New Age healers guided by national and international travel agencies based in Cuzco, flock to Pacchanta every Northern summer seeking Mariano’s (and now his son Nazario’s) “shamanic wisdom”—yet they ignore the ways this practice affects the material world that surrounds Pacchanta, and makes politicians out of these ritual specialists. At this intriguing crossroads, the research studies: 1) local indigenous political practices that integrate nature and culture, as well as the secular and sacred spheres; and 2) the exclusions (and inclusions) enacted on indigenous politics, nationally and globally, through notions of secularized politics and spiritualized ritual.

PIERGIORGIO DI GIMINIANI, then a student at University College London, London, United Kingdom, received funding in April 2008 to aid research on “The Struggle of the People of the Land: Collective Action and Shifting Boundaries among the Mapuche of Southern Chile,” supervised by Dr. Mukulika Banerjee. This work focuses on the process of ancestral land restoration among the Mapuche people of Southern Chile. Since the institution of an indigenous land restitution program in 1994, the Chilean state has engaged in negotiations regarding land claims by Mapuche communities. This thesis attempts to understand the ins and outs of the process of land restoration by looking at notions of landscape, agriculture, and historical consciousness articulated by the Mapuche people. The process of demanding the ancestral territory of the community encourages the re-signification of history and tradition for the community involved in the struggle, thus

arguing against those critiques that see attempts of cultural revitalization simply as forms of strategic essentialism.

CHRISTOPHER FRAGA, then a student at New York University, New York, New York, was awarded a grant in August 2007 to aid research on “The Traffic in Contemporary Mexican Art Photography,” supervised by Dr. Thomas Abercrombie. The project sought to analyze the relationships between the changing political economy of the Mexican state and the aesthetics of art photography circulating in publications, exhibitions, and private sales. Over the course of fifteen months of research in Mexico City, the primary researcher acted as a participant observer in a wide range of art world and photography activities, focusing on how individual photographers were responding to the recently elected conservative government’s redistribution of state support for the arts. The concentration of state resources in monumental projects (such as the newly inaugurated University Museum of Contemporary Art) has forced young artists and photographers to assume a curatorial function toward their own work, which in turn has pushed their artistic production in new, more critical directions. This project suggests that the poetics of contemporary Mexican photography challenges dominant art-historical discourses about contemporary artistic production, rejecting neo-exotic representations of Mexico as a land of perennial, violent banditry.

DR. MARK R. GOODALE, George Mason University, Arlington, Virginia, received funding in April 2008 to aid research on “Indigenous Cosmopolitans: Human Rights and the Moral Imagination in Bolivia.” Between July and October 2008, the grantee conducted ethnographic research in Bolivia, on the relationship between human rights and contemporary political and social conflict. The research focused on key human rights institutions and government leaders and conducted the first set of interviews with separatist leaders in both the Sucre and Santa Cruz regions. Findings from the project will be used to write a book on contemporary Bolivia. In addition to disseminating research findings in academic venues, the grantee has also been interviewed by the New York Times and the Washington Post regarding his research in Bolivia.

LAUREN D. HEIDBRINK, then a student at Johns Hopkins University, Baltimore, Maryland, received funding in October 2007 to aid research on “Impossible Subjects: Unaccompanied Guatemalan Youth,” supervised by Dr. Pamela Reynolds. This project explores the complex network of actors and institutions that emerge when unaccompanied children migrate clandestinely from Guatemala to the United States. The juridical category of “unaccompanied alien child”—an individual under the age 18 who has no lawful immigration status and no legal guardian to provide care and custody—complicates the construct of personhood in U.S. immigration law. Recent legal shifts have begun to guarantee some relief for minors but require youth to legally sever kinship ties and become dependents of the state. Based in Chicago at two federal shelters for unaccompanied children and within the Guatemalan community, this project explores how this juridical category recasts relationships between the state, youth, and their families. The grantee traces the coherence of this category through the complex and not always legible decisions of immigration officials, practices of shelter social workers, and narratives of migrant youth. The diverse framings of unaccompanied youth intersect the legal productions of migrant illegality with the liminality of youth as a cultural stage shaped by adults and youth. This ethnographic project furthers the emergent anthropology of youth and migration studies through an analysis of law as a site reflecting cultural change and continuity.

RYAN KASHANIPOUR, then a student at University of Arizona, Tucson, Arizona, received funding in May 2007 to aid research on “A World of Cures: Maya Healing Systems in Colonial Yucatan,” supervised by Dr. Kevin M. Gosner. This project is an ethnohistorical examination of the role of medicine and healing in the eighteenth-century Spanish Atlantic world. In particular, this project explores the role of healing systems in forging day-to-day connections between diverse social and ethnic groups in colonial Yucatan. These findings demonstrate how native peoples used central components to the human existence—sickness and health—to control their own lives and influence the broader colonial society. Funding supported primary source research in archives and libraries in Spain and the United States. Historical sources uncovered in this study—such as six eighteenth-century manuscript books of medicine written in Yucatec Maya and Spanish—show the broad series of connections within colonial society based on medicine and healing. These findings, in part, demonstrate that healing practices circulating widely in the colonies. In spite of prohibitions that attempted to limit the interaction between different social groups, natives, European, Africans, and people of mixed ethnicity regularly exchanged medical knowledge. Local healing practices were, therefore, the product of a widespread interaction and exchange. Furthermore, indigenous medicinal practices and knowledge empowered native healing specialists, which served to empower native communities.

DR. JOSE KELLY LUCIANI, French National Center for Scientific Research, Paris, France, was awarded a Hunt Postdoctoral Fellowship in October 2007 to aid research and writing on “A Political Anthropology of Indigenous Health in Venezuela: Amazonian Cosmopolitics and State Policy Implementation among the Yanomami of Amazonas.” The grantee used the fellowship period to write a book-length monograph entitled “*Yanomami, Doctors and the State: The Cosmopolitics of Indian-White Relations in Venezuela*” and an article entitled “*Equívocos sobre Cultura e Identidad: Un Comentario sobre la Formulación de Políticas para los Pueblos Indígenas de Venezuela*.” The monograph, which is devoted to the analysis of Yanomami-state relations as seen through the operation of the Venezuelan state health system, develops theoretical insights that contribute to Amazonianist and medical anthropological literature. Beyond the basic Yanomami ethnography presented, the theoretical argumentation and insights have implications for the analysis of many contexts of indigenous peoples’ relations with their respective nation-states. The manuscript is currently being considered for publication by Arizona University Press. The second piece is a long discussion expanding part of a chapter from the main manuscript. It is centered on the double or mutual misunderstandings that both sustain and limit Indian-white and Indian-state relations, specifically in the context of integration into nation-states *via* public services. This article is due to be published in an edited volume on indigenous health in Venezuela by the Instituto Venezolano de Investigaciones Científicas (IVIC). The volume is also being considered for publication in English.

LORI ANNE KLIVAK, then a student at Syracuse University, Syracuse, New York, received funding in October 2007 to aid research on “‘Zapotec Tourism:’ The Community Politics of Indigenous Organizing and Ethnic Revival in Southern Mexico,” supervised by Dr. John S. Burdick. Conventional wisdom suggests that the affirmation of indigenous identity is an important factor in, and outcome of, grassroots organizing for indigenous rights in Latin America. But the uneven responses by local non-leaders to leadership-inspired visions of ethnic resurgence suggest the current scholarship on indigenous organizing may not fully appreciate the complex, highly contextual, and often contradictory nature of indigenous identity as it is experienced in the everyday. Through an investigation of a community-based ecotourism project in the northern mountains of Oaxaca, Mexico, this

proposed research examines the relationship between grassroots organizing and ethnic identity—both in local organizing and non-organizing spaces—asking, “Why have the language and practice of ethnic revitalization had such an uneven reception?” The goal is to determine whether and how social organizing projects privilege certain features of ethnic identity, in what ways this privileging effects how and why people support these projects, and the impacts this dynamic has on organizing strategies.

DR. BARRY LYONS, Wayne State University, Detroit, Michigan, was awarded a grant in November 2005 to aid research on “Race and Identity among Nonindigenous Schoolteachers in the Wake of Indigenous Political Resurgence in Contemporary Ecuador.” This project involved ethnographic research on the indigenous movement’s impact on notions of race and identity in highland Ecuador in 2007 and 2008. The research focused specifically on nonindigenous schoolteachers and their experiences in the two branches of the education ministry—the *hispana* directorate and the newer intercultural directorate, in which indigenous organizations have been very influential. The grantee and two research assistants worked alongside teachers in six schools and conducted 75 in-depth interviews with teachers and education officials. Preliminary analysis suggests that the indigenous movement has succeeded in pushing overt racism out of everyday interactions and in redefining racial differences as cultural distinctions. However, intercultural education and the new multicultural discourse have also had unintended effects and limitations. The category of *mestizo*, as contrasted with indigenous, has crystallized as the “more or less” white side of an overarching *mestizo* vs. indigenous dichotomy, largely absorbing other nonindigenous categories. This dichotomy limits the indigenous movement’s challenge to the supremacy of whiteness. Overt racism has declined, but the shift from racial discourses to multiculturalism has ironically left “less white” *mestizos* without a discursive basis for linking their experiences of discrimination with indigenous experiences and struggles.

KRISTINA LYONS, then a student at University of California, Davis, California, received funding in May 2007 to aid research on “Science, Storytelling, and the Politics of Collaboration: Advocacy against Aerial Fumigation in Colombia,” supervised by Dr. Marisol de la Cadena. This research project takes seriously the proposal to think with and from the ethnographically inspired associations emerging out of “the politics of soil” in Colombia. Taking into consideration that 2009 is the Year of Soil, this project traces its multiple lives and ontologies (as well as its health and sciences) in Colombian laboratories, political arenas, “natural resource” debates, and within contexts of rural violence, in order to address the on-going relations between the worlds below and above our feet. The project takes up theoretical and practical conversations that expand the reach of ethnography beyond the boundaries and comforts of a humanist framework in order to think in terms of new forms of connectivity that have serious consequences for our understanding and engagement with the political. This projects questions the politics of translation that soil scientists, local communities, and “soil stewards” engage in as they attempt to make the life and wellbeing of the soil meaningful in social, cultural, ecological, and political realms. It also addresses broader questions about what happens to politics and representational practices when “nature” becomes understood as nonhuman actors and existents that experience shared conditions of life and death with human populations.

JAMIE MATERA, then a student at University of California, Santa Barbara, California, received funding in May 2007 to aid research on “Determining the Role of Social Networks in Marine Conservation: A Case Study of Providencia, Colombia,” supervised by Dr. Shankar Aswani. This research study analyzes the application of Social Network Analysis

(SNA) in fisheries management on the island of Providencia, Colombia. The study seeks to determine the efficacy of using existing social networks within artisanal fishing communities to increase representation and participation in marine conservation. During 14 months of fieldwork, the researcher participated in daily community activities, conducted formal and informal interviews with artisanal fishermen about their social networks and socioeconomic conditions, and carried out life history interviews with key community members to acquire a historical account of social and environmental changes. In addition, interviews were performed with members of governmental and non-governmental organizations, as well as other relevant stakeholders, to determine their involvement in the creation and management of Marine Protected Areas. Preliminary findings underscore the importance of focusing on the relationships between resource users, resource managers, and the resources themselves in multi-level, multi-jurisdictional conservation initiatives. These findings suggest that for marine conservation to be effective, it must take into account biological and political phenomena and, most importantly, the social realities of the communities. It also illustrates how SNA offers a fresh approach to evaluating the social dimension of conservation.

KEVIN LEWIS O'NEILL, then a student at Stanford University, Stanford, California, received funding in April 2006 to aid research on "Producing Christian Citizenship: Evangelical Mega-Churches in Postwar Guatemala City," supervised by Dr. James Ferguson. Democracy and neo-Pentecostal Christianity are expanding worldwide. From 1972 to 1996, the number of electoral democracies jumped from 52 to 118, while from 1970 to 1997, the number of nondenominational Christians rose from 185 million to 645 million. Postwar Guatemala City offered a dramatic example of where these two developments have become entangled. Guatemala's slow transition from military rule to a formal democracy has coincided with the rapid evangelization of a once overwhelmingly Roman Catholic population. Over 90 percent Roman Catholic in the 1980s, Guatemala City is now an estimated 60 percent Pentecostal and charismatic Christian. While anthropologists have tended to keep the study of democracy and evangelical Christianity separate, this project explores their cultural coincidence and complex relationship through an ethnographic study of "Christian citizenship." The central question is: How do neo-Pentecostals in Guatemala City use their religion to produce different forms of Christian citizenship in an ethnically diverse, class-divided, and democratizing urban context? The primary field site is a prominent neo-Pentecostal mega-church in Guatemala City.

PILAR RAU, then a student at New York University, New York, New York, received funding in May 2007 to aid "Capitalist Relations: Kinship, Tourist Art, and Trade Networks in an Andean Community," supervised by Dr. Fred Myers. Cochas Chico is a Peruvian peasant community whose members want, in their words, to "progress" and "modernize." Cochas Chico's claim to fame is the *Mate Burilado*, a gourd decorated with images of Andean life for sale to First World tourists. Many Cochasininos want their children to be "professionals" instead of peasants and Cochasininos vehemently eschew the idea of their indigenosity: a state-of-being they locate in the past while, ironically, the craft they feel to be their ticket to capitalist modernity reproduces rural Andean culture through its idealized depictions and kin-based mode of production. This project examines how and why geographically dispersed members of a peasant community reproduce their families and peoplehood to pursue their goals of transforming themselves into "modern" people by collectively producing symbols of rural peasant identity. It also seeks to understand how, in the wake of neoliberal restructuring, religious, neo-indigenist, and capitalist discourses influence local cultural identities and reproductive strategies and goals. This twelve-month

ethnographic study collected data in Cochazo Chico, Lima, and Cuzco, Peru on Cochazo practices of: social reproduction; economic strategies, goals, and understandings of their activities; and their participation in and understanding of the national and global discourses that interpolate peasants and artisans.

JEREMY RAYNER, then a student at City University of New York Graduate Center, New York, New York, received funding in May 2007 to aid research on “‘The ICE is not for Sale:’ Property, Value and Telecommunications Privatization in Costa Rica,” supervised by Dr. David W. Harvey. The grantee investigated the recent upsurge in contention over liberalization in Costa Rica, and the central role played by telecommunications privatization in that process. He conducted extensive fieldwork with the network of Comités Patrióticos that arose to advocate against approval of the Central American Free Trade Agreement (CAFTA), employing extended participant observation to document the evolution of this movement’s organization and priorities. Based on fieldwork, interview, archival, and other documentary data, the study investigated the changing political role of the state electricity and telecommunications monopoly, the Instituto Costarricense de Electricidad (ICE), during longer periods of expansion and retrenchment of the welfare state, as well as over the course of the most recent protest cycle from 2000 to today. Based on this combination of ethnographic and historical research, findings argue that the recent centrality of the ICE and telecommunications privatization to Costa Rican politics is based not only on its material importance, but also on the ICE’s status as “emblematic” of contending visions of the meaning of national community. By explicating how this emblematic status has been created, employed, and transformed over time, this research contributes to understanding of the cultural processes involved in changing formations of property and the state.

SANDRA ROZENTAL, then a student at New York University, New York, New York, was awarded funding in April 2008 to aid research on “Mobilizing the Monolith: Property, Collectivity, and Vernacular Archaeology in Contemporary Mexico,” supervised by Dr. Thomas A. Abercrombie. This research examined how archaeology—a science that has been key in formulating state ideology and national heritage in Mexico—is being mobilized by community projects to claim inalienability over land and community property over scarce natural resources in the context of rampant urbanization and social change. Ethnographic research was conducted in Coatlinchan, a town characterized by the extraction of a colossal pre-Hispanic stone monolith that was taken by the state to Mexico City’s National Museum of Anthropology in 1964. Findings draw on eight months of participant observation among groups working with cultural heritage in Coatlinchan, the absent monolith and its many replicas, local authorities in charge of managing community property, and other social actors engaged in activities around the town’s history and heritage. A second phase of research was conducted during six months of work in the national and state archives locating documents, maps, and photographs illustrating the history of Coatlinchan’s buildings and territories, and oral-history interviews with participants in the monolith’s extraction and in the study of Coatlinchan as an archaeological site. This study argues that national heritage (as a property category) and state appropriation of the preconquest indigenous past and its material culture (as the nation’s past and property) are being re-signified by local communities who are mobilizing this past and the tangible ruins located in their territories to claim indigenous ancestry and collective ownership over land and resources at the same time Mexico’s neoliberal policies work to dismantle the inalienability of *ejidos* (communal property) and communal forms of government and identity that had characterized Mexico’s post-revolutionary recent past. This project contributes to studies on property, heritage (as both a system of ancestry and

inheritance), and the uses of science and scientific knowledge by social actors in contemporary claims.

KRISNA RUETTE, then a student at University of Arizona, Tucson, Arizona, received funding in October 2006 to aid research on “Law-Making Processes of Indigenous and Afro-Descendent Movements in Falcon, Venezuela,” supervised by Dr. Ana Maria Alonso. Dissertation fieldwork was conducted between January-December 2007 in Falcon and Yaracuy, Venezuela, in order to examine how law-making processes shape the discourses and practices of social movements competing for state resources. By conducting archival research, participant observation, household surveys, and semi-structured interviews, this comparative study illustrates how members of an Afro-descendant and an indigenous movement: 1) use, articulate, and circulate different definitions of legal multiculturalism and ethnicity; 2) employ distinct political and legal strategies for negotiating resources with state institutions; 3) enact divergent representations of political agency; and 4) transform their ethno-racial identities as they mobilize. Ethnographic data showed that members of the Afro-descendant movement have developed a wider range of verbal and bodily practices for negotiating access to land in spite of their ethno-racial legal marginality. In contrast, members of the indigenous movement have not been successful in accessing land, even when the state has recognized indigenous peoples land rights. Instead, the indigenous movement has focused on developing strategies for obtaining cultural resources and political visibility. In sum, this study shows how neo-socialist, multicultural legislations and state definitions of ethnicity-race shape social movements capacity to access both material and cultural resources.

ISABEL M. SCARBOROUGH, then a student at University of Illinois, Urbana, Illinois, received a grant in October 2007 to aid research on “Market Women Mothers and Daughters: Politics and Mobility in the New Bolivia,” supervised by Dr. Andrew Orta. Market women in Bolivia have a long history of political participation and as brokers of ethnic concerns with broader populist social movements. This research sought to explain how recent processes of social and ethnic mobility across two generations affected identity negotiations and constructions for these women. The study is framed within the context of Bolivia’s ongoing transformations where current state policies and ideology are based on a reversal of former neoliberal values and the importance of ethnicity and indigenusness in national belonging. Ethnographic fieldwork was carried out with two generations of market women using in-depth interviews and participant-observation methods. Research results confirmed the extent of this upward mobility through education, and how this journey affects broader economic practices, including how these women imagine, embody, and practice both the formal and informal markets challenging this dichotomy. Additionally, queries on the current political participation of both market women and their university-graduate daughters show both groups fractured along rapidly escalating hostilities between the opposition and the government, which in turn reflect the conflict raging between the highland regions that support the state’s indigenous-based politics and the lowland regions where the opposition decries the government’s anti-capitalist stance.

SAMUEL A. THOMAS, then a student at University of Oxford, Oxford, United Kingdom, received funding in November 2006 to aid research on “‘Knowing Difference:’ Healing, History, and the Other in Afro-Indigenous Relations in the Pacific Lowlands, Colombia,” supervised by Dr. Laura Rival. How can we understand the diversity of cultural expression in a world where relations between human populations are, and have always been, a defining feature of their existence? How can difference between social groupings be

conceived in a manner that overcomes the limitations of the self-referential frames of race, culture, and ethnicity? The research has addressed this concern through an analysis of the relational context of Black and Indigenous (Epérārā-Síapidāarā) communities in the headwaters of Río Saijá in the Pacific Lowlands of Colombia. In the course of investigation, themes such as the local economy, healing practice, colonial experience implicating Catholic faith, and the marginality of these communities (in terms of multicultural politics of the nation and the transnational coca economy) have emerged to portray a fertile tension between simultaneous forces of similarity and difference. With a principal focus on healing, the manner in which this knowledge has been articulated through history—and the way in which this history is drawn upon in the act of healing—points towards a consideration of orders of knowledge that, in the process of their constitution, are revealing of both the unity of humankind and the particularity of socio-cultural expression.

EMILY WENTZELL, then a student at University of Michigan, Ann Arbor, Michigan, received a grant in October 2007 to aid research on “Sexual Dysfunction and Changing Masculinities in Mexico City,” supervised by Dr. Marcia Inhorn. Understandings of decreased erectile function as the medical pathology “erectile dysfunction” (ED) have become dominant worldwide. However, “sufficient” erection is not a biological norm, but a cultural standard co-produced with social ideals of manly sexuality and health. This study examined working class Mexican men’s use of the experiences of erectile function change and ED treatment to “act like men” in new and different ways. Data from over 250 ethnographic interviews with urology patients and staff at a Cuernavaca hospital revealed that men enfolded these experiences into their styles of “being men” in a variety of ways. Older men resisted ED treatment, viewing diminishing sexual function as a “natural” change enabling a new, family-oriented style of masculinity as they became unable to perform extramarital sex. Younger men seeking ED treatment viewed their sexual changes as the embodiment of social changes that hurt their sense of manliness, understanding ED drugs as a medical solution to a social problem. Including findings on the roles that chronic illness and men’s ideas about “Mexicanness” play in their experiences of their health, sexuality, and masculinity, this study demonstrates the processes through which men relate physical, social and psychological events into new enactments of masculinity.

EMILY YATES-DOERR, then a student at New York University, New York, New York, received funding in November 2007 to aid research on “The Weight of the Body: Changing Ideals of Nutrition, Health and Fat in Guatemala,” supervised by Dr. Emily Martin. Historically, Guatemalans have considered body fat a sign of health and prestige. In the past decade, connected to an increased availability of commodified foods, the incidence of weight-related illness has grown rapidly and obesity has become an emerging medical concern. Local and international health organizations are responding by introducing nutritional education programs encouraging dietary control and weight management. This study, situated around intersections of these programs and the lives of the people to whom they are directed, analyzes how diverse ideas about dietary health affect the reception of nutritional health information. It draws from 16 months of ethnographic fieldwork in nutrition clinics and home environments in the highland region of Quetzaltenango to explore how weight-management discourses influence culinary and corporal desires and the embodied subjectivities these desires produce. Participant observation, structured interviews, and discourse analysis enabled investigation of: techniques of weight management and perspectives of fatness; how nutritional health guidelines are integrated into dietary practice; and the connections and contradictions between commodified food networks and nutritional awareness. This situated research into responses to nutrition

education and the globalization of food markets helps shed light on the sociopolitical dimensions shaping dietary behavior in contemporary Latin America.

Middle East:

ELIF BABUL, then a student at Stanford University, Stanford, California, received funding in June 2007 to aid research on “The Making of Human Rights in Turkey,” supervised by Dr. Liisa H. Malkki. Nine months of research was conducted to study human rights training sessions for state officials in Turkey. Training sessions are generally part of “capacity building” projects for state institutions that are required within the “harmonization process” Turkey has to undergo for accession into the EU. Marked by its aspirations for European membership, present day Turkey is forging a platform to redefine what human rights correspond to, and where they stand with respect to the state and governance in the country. Over the course of nine months, the research followed six different training projects organized by the Ministries of Justice, Health, Interior, as well as the Presidency of Religious Affairs, in collaboration with national and international human rights NGOs. The primary methodologies used in the research were interviews and participant observation. Active participation in training sessions at various stages provided a first-hand experience of the dialogues and interactions that happen in and around such training. Conducting semi-structured interviews provided access to people’s opinions and their way of making sense of what is happening through these projects. In addition to attending training sessions, research was conducted within funding agencies that enable the training projects and attending other civil-society events related to human rights.

JESSICA BARNES, then a student at Columbia University, New York, New York, received funding in October 2007 to aid research on “Farming Fayoum: The Flows and Frictions of Irrigation in Egypt,” supervised by Dr. Paige West. This research asks how farmers’ everyday practices of water use in the Fayoum, Egypt, are affected by changes in the national and international context in which they make their decisions, and how farmers’ decisions, in turn, shape this context. The research explores the relationship between government policy shifts, international donors’ agendas, and farmers’ decision-making on water management through analysis of four central themes: 1) water scarcity; 2) management of excess water through drainage; 3) participatory water management; and 4) the diversion of water to irrigate newly reclaimed desert lands. Through participant observation, interviews, and documentary analysis, this research follows the flows of water across time and space, highlighting the points of friction where the water does not flow. The research builds on the anthropological literature on irrigation, extending it in new ways through bringing in insights from science and technology studies and embedding the study of local irrigation practices within the broader context of national and international, political and economic transitions.

DADI DARMADI, while a student at Harvard University, was awarded funding in October 2006 to aid research on “The Hajj, Reinvented: Pilgrimage, Mobility and Inter-State Organizations in Saudi Arabia and Indonesia,” supervised by Professor Engseng Ho. The grantee conducted twelve months of research on the annual Islamic pilgrimage to Mecca in March 2007, working with Indonesian pilgrims, bureaucrats, middlemen and other key actors in the Hajj business—spiritual guides, tour and travel agents, government officials, leaders and activists of Islamic organizations, and migrant workers. The research was designed to investigate the consequences of state-to-state organization of the Hajj between a

country with the largest contingent (over 200,000 pilgrims) and its host. Research was conducted in Indonesia, Saudi Arabia, and during the pilgrimage itself, and provides an analysis of the burgeoning pilgrimage bureaucracy by emphasizing the actual rather than the ideal workings of state-sponsored Hajj administration. It shows that various groups of middlemen in both countries have a far greater role in shaping the contemporary practice of the Hajj than was previously believed and, while both governments seek to serve and protect pilgrims from organizational failures, the state regulation often becomes a vehicle for private gain at public expense. The social context of bureaucratization and marketization of pilgrimage were examined through a multi-sited ethnography including direct observation, interviews, and participatory research during the Hajj Islamic pilgrimage, and documented by an in-depth study of both state regulations and recent popular Hajj literature. The key aim of this ethnographic research is to provide useful analysis and enlighten anthropological understanding of such major ritual practice as the Hajj and its complex relationships with government and market institutions.

MUNIRA KHAYYAT, then a student at Columbia University, New York, New York, was awarded a grant in May 2007 to aid research on “State of War: Violence, Uncertainty and Survival in Southern Lebanon,” supervised by Dr. Michael Taussig. The dissertation project looks at how war comes to be “naturalized” in a place where it has been an often-recurrent reality or at least potentiality for more than 60 years. A central thesis is that war, when protracted and persistent, is better understood as a social structuring force, and not just as a singular, exceptional, destructive event. This funding enabled twelve months of research along the southern border of Lebanon—a poor and neglected rural periphery and a front-line of warfare, whose inhabitants depend on agriculture for subsistence, and the cultivation of tobacco and olives for income. To the inhabitants of this borderland, the pursuit of daily living necessarily intersects with the deadly objects that remain in the soil (such as mines and cluster bombs) and the wartime realities that visibly and invisibly structure the militarized border area. Thus, research examined the casual intertwining of war-related realities with the necessities of everyday living especially those relating to cultivating the land and the rebuilding of homes destroyed during the “July War” of 2006. Fieldwork involved interviews and discussions with the inhabitants of several villages along the militarized border around the everyday themes of cultivation and construction, as well as the daily observation of village life across the different seasons in several villages along the border.

NADA MOUMTAZ, then a student at City University of New York Graduate Center, New York, New York, received a grant in September 2007 to aid research on “Piety in Markets of Inalienable Property: An Anthropology of Waqf, Beirut 1826-Present,” supervised by Prof. David Harvey. Waqf is one of the most enduring economic and religious institutions in the Muslim world. Dominant until the 19th century, waqf was discarded as inalienable (and hence “precapitalist”) during the property reforms of the first half of the 20th century. Since the 1990s and coinciding with the Islamic Revival and its emphasis on pious Muslim subjects, inalienable waqf is undergoing a revival. For 16 months, the researcher carried out ethnographic and archival research to investigate how inalienables (here waqfs), and the regime of value they embody, intersect with a private property regime. The grantee collected founding documents, accounting, appointments, and disputes around waqfs in 19th-century Beirut. She also recorded oral histories of three waqfs, and interviewed contemporary waqf makers. Evidence confirms that inalienables are not eliminated with the passage to market economies and private-property regimes, questioning the depiction of capitalism as a commodity economy and transition to capitalism as a withering of gift economies. Results

indicate that inalienables are disciplined according to the moral order of the new property regime—as well as to the characteristics of the moral subject, her/his duties, and the sites of morality—without nonetheless eradicating the old moral order.

TSOLIN NALBANTIAN, then a student at Columbia University, New York, New York, was awarded funding in November 2007 to aid research on “Native To National? Collective Identity Production In Beirut’s Armenian Neighborhoods,” supervised by Dr. Rashid Khalidi. This research was a historical-anthropological, multi-sited ethnography of the Armenian community of greater Beirut, Lebanon. This research examined manifestations of collective identity and competing representations of the homeland and nation through the medium of media and a variety of cultural records, such as religious and educational documents from a variety social, cultural, and religious organizations. Research was conducted among various Armenian community media outlets located in Armenian-populated neighborhoods of Beirut and in Armenian social, religious, and cultural organizations that often (but not exclusively) sponsored these media outlets. This research was complemented by a series of Arabic, French, and English media sources in Lebanon. The findings also draw on participant observation at community and party-run media organizations, and interviews with media producers and local community officials. The project reveals the different senses of national identity that are communicated within spaces of production and consumption due to varying imaginations (even though membership rosters invariably overlap). The idiosyncrasies of this case—including the consistent (yet variable) locus of the nation, the presence of state and affiliated institutions (without a corresponding state), and their maintenance within the state of Lebanon—allowed for the examination of community media and the extent to which it is a form of governmentality from below. In addition, the project explores citizen-subjectivity within the intersection of social movement building, activist use of media, the nation, state institutions, and the state.

MICHAEL VICENTE PEREZ, then a student at Michigan State University, East Lansing, Michigan, received funding in May 2007 to aid research on “Re-Membering the Nation: Palestinians and the Productions of National Identity in Jordan,” supervised by Dr. William Derman. This research project examines the production of national identity amongst displaced Palestinians and refugees in the Hashemite Kingdom of Jordan. It offers a critique of nationalism by uncovering the various discursive formations that produce and contest the meaning of the Palestinian nation. It also examines representations of Palestinian identity and shows how refugee camps, memory and history, and Islam function as productive sites for contestations over the formation of Palestinian national identity. Analyzing the relationship between identity and place, this research project argues that objectifications of the refugee camp and the refugee as national signifiers enable competing discourses about the authenticity of Palestinian identity and experience. It also details how historical memories signify the Islamization of Palestinian nationalism and the contest between secular and religious conceptions of the Palestinian homeland, nation, and cause. Moreover, this research project shows that, while the link between identity and memory indicates concerns over the past, it also underscores the very range of possibilities for what constitutes the present. A central point of the research findings is that manifestations of the Islamization of Palestinian nationalism is less about the Islamic revival in the Middle East than it is about the sets of claims such a discourse enables for the Palestinian national cause.

JASON RITCHIE, then a student at University of Illinois, Urbana, Illinois, received a grant in May 2007 to aid research on “The Logic of the Checkpoint: Queer Palestinians, the Israeli State, and the Politics of Passing,” supervised by Dr. Matti Bunzi. Research focused

on the experiences of lesbian, gay, bisexual, and transgender—or “queer”—Palestinians who live in or travel to Israel. The project is part of a broader interest in the relationship between sexuality and race in ostensibly democratic nation-states at the historical convergence of neoliberal capitalism and “clash of civilizations” discourses, which have facilitated the increasing normalization of homosexuals and the increasing marginalization of racialized—especially Arab—others. Against this backdrop, the plight of queer Palestinians—in Israel and in many Western countries—has emerged as an effective tool for normalized queers to engage in nationalist politics and indirectly advocate for their own projects by constructing “homophobia” as the *sine qua non* of the illiberal, non-Western/non-Israeli other. Rather than taking for granted the centrality of Palestinian homophobia or the benevolence of Israeli liberalism, the project utilized extended ethnographic research with queer Palestinians to explore the uses of sexuality and race in the disciplinary practices of the Israeli state and the possibilities—or not—of social change emanating out of spaces defined and constrained by those practices.

SUSAN BETH ROTTMANN, then a student at University of Wisconsin, Madison, Wisconsin, was awarded funding in May 2008 to aid research on “The Predicaments of Reciprocity at ‘Home’ for German-Turkish Return Migrants,” supervised by Dr. Kenneth George. With funding supported twelve months of dissertation research with German-Turkish return migrants in Turkey. By interviewing migrants, collecting their life stories, and observing everyday interactions, the grantee examined how German-Turks navigate belonging in families, communities, and nations after returning “home.” By focusing on moral obligation in diverse domains (in families, in religious communities, and concerning the nation), the research was able to bring to light the complexities and interconnections of ethno-nationalism, class, and Muslim identity for return migrants. German-Turks are a group that has come to represent the potential socio-cultural redefinition of Turkey and Europe signified by Turkey’s pending European Union membership, and this research represents an important contribution to our understanding of this group and makes contributions to anthropological scholarship on return migration, moral obligation, reciprocity, and ethno-national identity.

AYLA SAMLI, then a student at Rice University, Houston, Texas, received funding in November 2007 to aid research on “Containing the Future: The Hope Chest in Contemporary Urban Turkey,” supervised by Dr. James D. Faubion. This research investigated the hope chest, or *çeyiz*, as an indicator of changes in women’s status in Istanbul, Turkey. A time-honored tradition central to wedding preparations, the hope chest has undergone extreme changes recently, reflecting larger changes in family structure, women’s education, and love relationships. This research explored the changing *çeyiz* as a commodity, a family keepsake, a national symbol, and as a transitional object accompanying the bride into her new home. To understand the *çeyiz* and its manifold implications, research was undertaken at merchant centers, handiwork courses, wedding-related stores, and in family homes. Intergenerational interviews among families and interviews with brides and grooms explored the hope chest as a negotiated object—something created and accumulated through bargaining. Implicit to the hope chest was a discussion how young women and their mothers had different expectations regarding women’s roles. The data suggests that education, above all other factors, critically shapes women’s attitudes toward their hope chests, their expected gender roles in marriage, and their negotiating power in both household purchases and wedding arrangements.

NETTA VAN VLIET, then a student at Duke University, Durham, North Carolina, received

a grant in November 2006 to aid research on “Israeli Security Corps: Citizenship, Population, and Militarism in Israeli National Identity Formation,” supervised by Dr. Diane Nelson. In 2002, Israel began constructing its controversial “Security Fence.” More than 600 kilometers long, costing approximately 1.5 million dollars per kilometer, and complete with army patrols and watchtowers, the fence is an example of Israel’s attempt to militarize and secure its borders while also consolidating its population as Jewish. The fence is emblematic of the two kinds of Israeli national security concerns—demographic and militarized—that are the focus of this research. This project examines security practices that link the production and defense of a specific collective to cultural and physical separation, incorporation, and reproduction of individuals. The research is based on three years (2006-2008) of ethnographic fieldwork focused on how Israeli state mechanisms aimed at producing a cohesive national Jewish-Israeli community shape the broader category of Israeli citizenship through social and biological reproductive processes framed in terms of securing a Jewish majority. This project examines how Jewish Israelis differently define and act on the values that inform their decisions to participate in, reproduce, and sometimes resist national security mechanisms, and how these definitions and practices shape their relations to and formations of wider socio-political contexts in terms of security, threat and war.

ERICA WEISS, then a student at Princeton University, Princeton, New Jersey, received funding in April 2008 to aid research on “The Social Life of Conscience: The Case of Israeli Refuseniks,” supervised by Dr. Abdellah Hammoudi. Fieldwork was done with conscientious objectors in Israel, following how they encountered, socially and legally, the Israeli military and society. Conscientious objectors, also known as “refuseniks,” refuse to take part in the military and its operations for reasons of conscience, most often because of moral objections to the occupation of the Palestinians, though sometimes for religious or feminist reasons. This refusal to participate in the military is seen as an affront to a basic moral good in Israeli culture, and the central organizing institution of secular Israeli life. This might suggest that conscientious objectors would be summarily ostracized, however, at the same time, Jewish tradition and Israeli culture holds respect and value for the obligations of conscience, even when it speaks against authority. Therefore, there is the possibility for discussion. This research project investigated the places and contexts where this discussion coalesces, and the way that disparities in understanding and belief with regard to fundamental notions such as community and the proverbial “neighbor,” the obligations of sacrifice, and the articulation of the self that are revealed. The results of this fieldwork also provided rich ethnographic data with regard to the place of sacrifice through military service in Israeli society.

North America:

MARA BUCHBINDER, then a student at University of California, Los Angeles, California, received funding in May 2008 to aid research on “Communication and Subjectivity among Adolescent Chronic Pain Sufferers in Los Angeles,” supervised by Dr. Elinor Ochs. This ethnographic and linguistic study examines how care for adolescents with chronic pain is organized across clinical and family settings. During 2008-2009, fieldwork was conducted in a university-based multidisciplinary pediatric pain program in southern California. Data include: open-ended interviews with 22 families and 30 pediatric pain clinicians; observations of medical consultations in the pain clinic and of the pain team’s weekly meetings; and longitudinal video-recordings of four focal families in a range of clinical and community settings. The grantee documented: 1) how families implement care and respond

to adolescents' suffering in their everyday lives; 2) how the multidisciplinary clinical team instantiates collaborative care for adolescent patients; and 3) how the team socializes adolescents and their families into institutionally organized ideologies and practices concerning pain management. By combining interview and observational data, the research considers not only narrativized responses to pain, but also the ways in which such responses and their corresponding logics of care are enacted and transformed in unfolding social interactions.

LUCAS BESSIRE, then a student at New York University, New York, New York, received funding in April 2006 to aid research on "Becoming the Ayoreo: Shortwave Radio, Power, and the Emergent Indigenous Identities in the Gran Chaco," supervised by Dr. Fred Myers. In March 2004, seventeen of the world's last "voluntarily isolated" hunter/gatherers walked out of Paraguay's Gran Chaco forest, fleeing ranchers' bulldozers and ecological devastation. Five months after this "first contact," they had converted to evangelical Christianity and joined their more settled relatives in using an inter-community, Ayoreo-language radio network to establish a collective ethnic identity across the Bolivia-Paraguay border. Based on extensive fieldwork, this research explores how certain kinds of social futures are relationally produced and circulated as possible for the cross-border Ayoreo Indians to imagine. It describes how electronic media technologies shape indigenous understandings of modernity, belonging, and faith in politically significant ways, as the Ayoreo navigate a neo-colonial maze of often conflicting value systems brought by North American missionaries, state projects, humanitarian NGOs, and transient anthropologists. This research charts the ways that violence and upheaval come to be knowable as sentiments of shame, trauma, and hope. Bearing witness to a little-known human drama, this project explores the sentimental mechanisms by which religious conversion and media technologies shape Native cultural and political futures in the Gran Chaco.

MICHAEL JAMES BOYLE, then a student at City University of New York Graduate Center, New York, New York, was awarded a grant in April 2008 to aid research on "Declining City, Born-Again Citadel: The Evangelical Reconstitution of Urban Life in Postindustrial America," supervised by Dr. Donald Robotham. The forces and the constraints characteristic of neoliberal globalization have transformed class relations and intensified need in postindustrial American cities. At the same time, increasing numbers of Protestant evangelicals have come forward, both individually and collectively, to help ameliorate deteriorating urban conditions. This dissertation research examined—through multi-sited ethnography, interviews, and textual research—whether and how the efforts of evangelical social service ministries are serving to reconstitute class relations in the small postindustrial city of Canton, Ohio. In addition to representing valuable sources of aid to the hard-pressed, the flows of goods and services channeled through evangelical ministries constitute social relationships that cross the class lines dividing affluent from struggling sectors of the city. These flows and relationships have, however, developed in a geographically uneven manner, a fact inextricably linked to the persistence of racial segregation and the legacy of urban renewal in Canton. Moreover, the relationships that are constituted through the work of evangelical ministries embody characteristically neoliberal asymmetries of power. Rather than asserting a straightforward affinity between evangelical religiosity and liberal modernity, however, this dissertation argues that, in addition to comprehending contradictory tendencies, evangelical ministries are decisively animated and structured by secular premises.

KHIARA BRIDGES, then a student at Columbia University, New York, New York, received funding in April 2006 to aid research on “Reproducing Race,” supervised by Dr. Nicholas De Genova. This thesis is a socio-legal and ethnographic study of the racialization of poor, pregnant women seeking prenatal care within the obstetrics clinic of a public hospital in Manhattan, New York. It analyzes the reiteration of race via law and biomedicine during the highly meaningful and palpably “reproductive” event of pregnancy; it is an inquiry into the processes by which race is reaffirmed and reconsolidated. The thesis navigates the language of Supreme Court decisions that have helped to (over)determine how reproduction and the reproductive body are to be experienced in the U.S., and then ethnographically confronts these abstract theorizations with the material, poor, pregnant women of color who were encountered during fieldwork. The confrontation demonstrates the impoverishment of rights discourse, and reveals law as a mechanism that tacitly reiterates race—reproducing White invisibility and Black marginalization. Further, the thesis explores the significance of the absence of explicit discussions of race within the clinic. It concludes that race did not require an explicit evocation in order to racialize the poor bodies located within the clinic; a “racializing logic of class attributes,” as well as a de-racialized, yet racializing discourse of “population” and patient Otherness, implicitly effected the racialization of the clinic’s patients.

DR. ELIZA DARLING, Goldsmiths College, University of London, London, United Kingdom, was awarded a Hunt Fellowship in October 2006 to aid research and writing on “The Sheltering Grove: The Gentrification of Adirondack Nature.” This work contributes to the growing field of scholarship on rural gentrification, using the Adirondack Park in upstate New York as a case study. The study argues that the gentrification-induced displacement of the local working class in a central Adirondack community is symptomatic of a confluence of political, economic, and sociocultural circumstances that have turned the region into a factory for the production of a constellation of commodities whose value embodies the redemptive qualities of wilderness. The research draws together the literatures on urban social theory and rural studies to explore commonalities and dissonances across rural and urban iterations of gentrification and its attendant processes. The grantee posits rural gentrification as an outgrowth of the “Arcadian regime of accumulation,” a specialized (and spatialized) aspect of flexible accumulation that has come to characterize post-productive rural landscapes whose economic strategies—from ecotourism to second-home development—are contingent upon the profitable production of experiences, identities, and traditions related to broad cultural constructions of rural space, while manifesting in goods and services specific to particular rural places.

DR. ELIZABETH C. DUNN, University of Colorado, Boulder, Colorado, was awarded funding in August 2003 to aid research on “Food Safety, Scientific Knowledge, and the Micropractices of Meatpacking.” Over the last decade, politicians and activists have begun calling for more stringent standards for food production, asserting that tougher regulations and more inspection in meat processing will ensure a safer food supply. But how do contemporary ideas of risk and regulation shape debates over standards? How do they shape the production process and the lives of those who produce and consume meat? Does more standardization automatically lead to safer food? This research explored these questions by tracing a “standards chain” related to the production of American beef. By conducting participant observation at trade group meetings and USDA training sessions, interviewing packing plant owners and consumer advocates, and examining texts and new technologies for eliminating microbes, the project looked at how standards reshape not only the industry, but ideas of risk and safety. The project challenged contemporary notions of

governmentality, showing how increased regulation actually led to more contamination rather than less. It posited the existence of zones of bacteriological and governmental wildness in the midst of an increasingly regulated production environment. In doing so, it traced a new form of governmentality structuring social and ethical behavior in capitalist markets.

GAYA EMBULDENIYA, then a student at University of California, Santa Barbara, California, received funding in April 2008 to aid research on “Producing the Homeland from Elsewhere: The Changing Place-Making Practices of Sri Lankan Tamils in Toronto,” supervised by Dr. Mary E. Hancock. The research investigated how immigrants remember, recreate, and transform place by producing it in a new locale. In particular, this research investigated the place-making practices of Sri Lankan Tamils in Toronto, and how these commitments to both village and desired nation-state (uur and Tamil Eelam) have changed over time. The concept of “place” structures Tamil identities in multiple ways: village associations reproduce old village networks in Toronto; place as the desired nation-state of Tamil Eelam is of importance to many; and Tamil settlement has itself coalesced around certain neighborhoods of Toronto and Scarborough. However, place-making practices have also changed over time and across generations, the most recent shift being heralded by the Tamil protests that took place over six months in Toronto, as the end of Sri Lanka’s 25-year-old civil war drew near. The significance of this research lies in the ethnographic data it provides on how place may be transported and reproduced in a new socio-political and geographic locale. It contributes to scholarship on space, place, and memory, by suggesting that place-making practices must also be localized in time, and understood as inflected by temporal socio-political events.

KRISTY FELDOUSEN, while a student at the University of Oklahoma, Norman, Oklahoma, received an award in May 2005 to aid research on “Freedmen and Black Indian Identity in Oklahoma: Political, Racial and Cultural Constructions,” supervised by Dr. Morris W. Foster. This research involved twelve months of ethnographic fieldwork in two rural historic Freedmen/Black Indian communities in eastern Oklahoma. This work, focusing on a Cherokee Freedmen community and a Choctaw Freedmen community, was contrasted with simultaneous fieldwork on identity within Freedmen/Black Indian activist groups based in Oklahoma’s urban centers. Amid the current controversy over the disenfranchisement of Freedmen from citizenship in their respective tribes, identity has become a critical issue. Native American and African American racial categorizations and identities have become seemingly at odds with one another within this debate. This research has explored Freedmen identity in political and local historical contexts, and has gained extensive information on the ways in which Freedmen identities have been shaped by racial systems, local culture, and current politics.

ALISON D. GOEBEL, then a student at the University of Illinois, Champaign-Urbana, Illinois, received funding in October 2007 to assist research on “Reconfiguring Middle-Class Whiteness: Global Capitalism, Race, and U.S. Small Cities,” supervised by Dr. Alejandro Lugo. This ethnographic research investigated how middle class dominance and white racial privilege are being altered under global capitalism and the significance of urban space in these changes. The grantee conducted twelve months of fieldwork in Mansfield, Ohio—a small, deindustrializing, multiracial city in the United States—and utilized discourse analysis to interpret data gathered through participant observation, fieldnotes of everyday talk, unstructured and semi-structured recorded interviews, mapping exercises, and archival research. This case study indicates that small-city space brings inhabitants of a

range of economic and racial backgrounds together in close residential, occupational, and social proximity. Residents' racial and class worldviews derive from this familiarity. However, ethnographic analysis indicates that despite city-wide anxiety over constrained economic opportunities, middle-class white Mansfielders are relatively insulated from the debilitating effects of economic restructuring. The grantee concluded that although structures of racial and class advantages have not significantly diminished in Mansfield, middle-class whiteness constantly adjusts and recalibrates to changing economic political processes and social formations.

MARC A. GOODWIN, then a student at University of California, Berkeley, California, was awarded a grant in April 2008 to aid research on "A Comparative Ethnographic Inquiry into Attention Deficit Hyperactivity Disorder in the United States," supervised by Dr. Lawrence Cohen. This project provides an ethnographic analysis of the diagnosis and treatment of Attention Deficit Hyperactivity Disorder (ADHD) in the United States. Fieldwork was carried out over a period of 13 months (July 2008 to August 2009) with children with ADHD and their parents as well as doctors, teachers, and school administrators in the San Francisco Bay Area. In particular the project sought to trace the specific pathways of diagnosis and treatment for children with ADHD. In doing so the project gave ethnographic attention to many of the problems raised in the fields of education, public health, and public policy. For example, what explains the racial disparities for the treatment of ADHD, what social and cultural factors (broadly defined) help explain these disparities, and how do children first get introduced into the diagnostic and treatment apparatus of ADHD? The project combines this in-depth, multi-sited ethnography—consisting of interviews and participant observation—with a close symptomatic reading of the medical and parenting literature on hyperactivity to explore how ADHD as a complex technology links together in its operation the domains of school, home, and clinic in the post-welfare United States.

SAMANTHA GOTTLIEB, then a student at Johns Hopkins University, Baltimore, Maryland, received a grant in November 2007 to aid research on "Parental Decision-Making, Risk, and New Medical Technology: Mandating the HPV Vaccine," supervised by Dr. Veena Das. This project considered the social-cultural debates around the new medical technology, the Human Papillomavirus (HPV) vaccine, and the public's attitudes and knowledge around its dissemination. Predominantly situated in Los Angeles, California, the ethnographic fieldwork explored parental attitudes toward vaccination, more generally, and looked at how terms like risk and uncertainty informed acceptance of the HPV vaccine. The data collected suggest that public understanding of the vaccine has been significantly shaped and informed by the pharmaceutical manufacturer, Merck, quite possibly to the detriment of public education and comprehensive knowledge of one of the most prevalent sexually transmitted infections. The project followed the vaccine through disparate institutions and communities to try to capture the variety of interpretations and comprehension of the vaccine. Although initially framed as a project specifically about the HPV vaccine, the research also included the debates that the vaccine has fostered and emphasized the ways in which the vaccine sheds light on the complicated intersections of politics, marketing, and medicine. While the literature suggests that there are many countries in which the widespread use of the HPV vaccine could save many thousands of lives, the United States is not one of these countries.

MICHAEL P. JORDAN, then a student at University of Oklahoma, Norman, Oklahoma, received funding in April 2008 to aid research on "Descendants' Organizations and Cultural Heritage in Kiowa Society," supervised by Dr. Daniel Charles Swan. At the core of recent

research on heritage and historical consciousness is the premise that interpretations and representations of the past must be understood as rooted in the contemporary moment. This study addressed the ways in which heritage and historical consciousness are implicated in the social dynamics of the Kiowa Tribe of Oklahoma by focusing on formal descendants' organizations, groups organized by lineal descendants to commemorate their 19th-century ancestors. Research has focused upon identifying individuals' motivations for participating in descendants' organizations, documenting cultural performance events sponsored by descendants' organizations, and delineating the position of these organizations within the broader social network of indigenous organizations that sponsor cultural performance events in southwestern Oklahoma. In addition, the research has examined the ways in which contemporary Kiowa people employ intellectual property as a means of visibly asserting their ties to prominent 19th-century ancestors. Ultimately, research on Kiowa descendants' organizations has contributed to an understanding of the ways in which heritage and historical consciousness are produced, deployed, accessed, and contested in comparatively small, but culturally distinct social settings, providing a much-needed counterbalance to previous studies which have focused on their role in large-scale nationalist and separatist movements.

KASSAHUN H. KEBEDE, then a student at Syracuse University, Syracuse, New York, received funding in October 2007 to aid research on "Roots and Routes: The Transnational Experiences of Ethiopian Immigrants in the Washington Metropolitan Area," supervised by Dr. Hans C. Buechler. This dissertation study sought to explore Ethiopian immigrants, and the contours and patterns of their transnational practices in the Washington Metropolitan Area. Both qualitative and quantitative methods were used. Findings demonstrate that Ethiopian immigrants' participation in transnational living remains extensive, dynamic, and historic. Beyond remittance transfers, a good number of immigrants participate in philanthropic activities, work for democratization in their home country, as well as inclusion of the Ethiopian diaspora to the list of important ethnic lobbying groups. In terms of determinants that prompt immigrants to remain committed to their home countries, competitions, inner tensions and contentions among the immigrants to shape political and economic backdrops in the sending country seem to be more the driving force than lack of integration or social exclusion in the United States. Furthermore, research results indicate that transnationalism is a practice of double integration cum allegiance to both sending and receiving countries.

OLIVER LaROCQUE, then a student at McGill University, Montreal, Canada, received funding in November 2007 to aid research on "Ranching and Conservation Covenants in the Foothills Rangelands of Alberta, Canada," supervised by Dr. John G. Galaty. "Conservation" certainly has a busy agenda in the southwest corner of Alberta, famous for its spectacular landscapes and wildlife. The ambitions of the Nature Conservancy of Canada (NCC) merged with intense imbroglios waged on behalf of "nature" that often have little to do with its welfare but that of the multifarious advocates of its various uses and vocations. Through ambitious ranchland purchases, the NCC became the region's largest local landlord in a short time—lucky in timing but culturally insensitive in practice, naïve in discourse, and blundering in methods. Yet it has scored a major upset against the current trend of landscape fragmentation that serves exurban development. The NCC must now contend with the fallout of its improvised land-buying spree (which is more expeditious than the negotiation of conservation easement), the legal complexities of which are propelling them towards Supreme Court. This calls for the NCC to get into the trenches of landscape production as equals with their ranching leaseholders, lest they alienate entire communities.

Of fundamental research importance (because the conduct of conservation hinges on it) was the project's aim of documenting the choreography of conceptual entrenchments that occur amongst scientists—who are cast as gatekeepers of valid ecological knowledge—in contrast with those practitioners who make landscapes happen. Collectively, researchers waver between commitments to taxonomic purity and equilibrial ideals of nature, and the acknowledgement that nature is forever in flux, which discombobulates their world of references propped up with solid baselines and clear benchmarks.

AMANDA MARIA MORRISON, then a student at University of Texas, Austin, Texas, received funding in May 2007 to aid research on “Rockin’ the Body Politic: Multiracial Youth and Hip-Hop Activism in the San Francisco Bay Area,” supervised by Dr. John Hartigan. Through ethnography, the grantee examined how hip-hop’s expressive forms are being used as the raw materials of everyday life by residents of the San Francisco Bay Area—home to what many regard as one of the most diverse, politically progressive, and creatively prolific hip-hop “scenes” in the United States. This focus on regional specificity provides a greater understanding of the impact hip-hop is having on the ground, as an aspect of localized lived practice. While taking a geographically delimited “case study” approach would seem to narrow the scope of this project, it actually expanded the discussion into often-overlooked areas, exploring hip-hop’s heterogeneity and its regional specificity. The Bay Area offers a rich site for the investigation of hip-hop culture because it is distinct in ways that complicate prevailing scholarship on the subject, most of which either emphasize its continuity within Afro-Diasporic expressive traditions or bemoan its cooptation by the global cultural industries. Three key characteristics about the local scene particularly stand out: its racial diversity, its penchant for producing socially conscious artists, and its commercial independence from the corporate music industry. These three qualities provide the primary foci for this analysis.

TAMISHA D. NAVARRO, then a student at Duke University, Durham, North Carolina, received funding in May 2007 to aid research on “‘Culture’ vs. ‘Progress’: Economic Development in the United States Virgin Islands,” supervised by Dr. Charles Piot. In the fall of 2008, the financial sector of the U.S. economy was in trouble. As a result of the failure of several major investment banks, a possible rescue package of Wall Street by the federal government became a topic of much discussion. In the U.S. Virgin Islands—and particularly on the island of St. Croix—this issue had particular resonance as a result of the 1991 establishment of the Economic Development Commission (EDC), a development initiative that closely linked the economic fate of this tiny island to developments on Wall Street. The EDC focused on attracting capital investment to the USVI by offering significant tax exemptions to companies, primarily investment firms, willing to locate to these islands. Since its inception, the EDC has provoked struggles among local senators, the USVI regional legislature, the U.S. federal government, international businessmen and their wives, and the community of St. Croix at large. The research explores the various effects of the EDC by focusing on the new divisions that have emerged within St. Croix between “EDC people” and U.S. Virgin Islanders. These are divisions organized along the axes of race, class, gender, and notions of belonging in ways that recall an earlier history of colonial exploitation within the Caribbean but that also articulate with the new exigencies of today’s global moment.

DR. HEATHER PAXSON, Massachusetts Institute of Technology, Cambridge, Massachusetts, received funding in May 2007 to aid research on “Economies of Sentiment, Ecologies of Production: Crafting Locality in American Artisanal Cheesemaking.” This

research—investigating the social, symbolic, and material life of cheese from pasture to palate—offers an anthropological account of a recent “renaissance” in artisan and farmstead cheesemaking in the United States. Ethnographic study was approached from two angles: an economic anthropology analysis of the financial, cultural, and moral capital behind artisan enterprises (economies of sentiment), and a social study of science and technology analysis of how fermenting milk transubstantiates into a solid, microbially alive food that, for some, embodies the “taste of place” (ecologies of production). Through site visits and interviews with cheesemakers in Massachusetts, Vermont, Wisconsin, and California, the researcher explored how neo-artisan entrepreneurs must negotiate principle and pragmatism as they develop alternatives to an industrialized food system and work to revitalize rural communities. Noting that artisan cheesemaking in the United States is better characterized as a tradition of invention than as the invention of tradition, the research found that constructions of artisan cheese as a “local” food tend to speak to its contemporaneous value for communities, farm animals, consumers, and environmental health. Artisan histories are often overshadowed by progress narratives of innovation.

ALISA M. PERKINS, then a student at University of Texas, Austin, Texas, was awarded a grant in May 2007 to aid research on “Making Muslim Space in Arab Detroit: Religious Identity, Gender and the Emergence of Difference,” supervised by Dr. Kamran A. Ali. This project is an ethnographic study of how the Muslim populations of Hamtramck, Michigan, are impacting public space and political life of the city. Hamtramck is a densely populated city of 23,000 residents packed into 2.1 square miles, with a 40% Muslim population made up of Yemenis, Bangladeshis, Bosnians, and African Americans living alongside Polish Catholics and African-American Baptists. The research centers on how Muslim community members are bringing their religious values into the public sphere by forming mosques and other organizations and by engaging as religious actors in debates over policy making on the municipal level in two Muslim-led, interfaith activist movements. The first movement (2004) concerns supporting the city’s regulation of the call to prayer (*adhan*); and the second (2008) concerns opposing the city’s proposal to offer greater protections for homosexual and transgender residents. The grantee’s work focuses on understanding how these movements are shaping Hamtramck public life and perceptions about Muslim minority religious identity. The project also investigates the prominent role that interfaith organizing has played within these campaigns. Finally, the study explores how Muslim women in Hamtramck are participating in various forms of religiously defined social and political activism in Hamtramck.

DANA E. POWELL, then a student at University of North Carolina, Chapel Hill, North Carolina, was awarded funding in May 2007 to aid research on “Alternative Power: The Cultural Politics of Development on the Navajo Nation,” supervised by Dr. Dorothy C. Holland. This grant supported more than a year of ethnographic research focusing on energy development debates on the Navajo Nation and the broader networks of which it is a part. Contrasting a proposal for a large-scale coal plant with proposals for wind and solar power, this project calls into question claims of “alternative” energy and the different visions of independence such claims engage. While long-standing extractive industries and newer “green” technologies on the Nation pose different modes of economic development and engage a diverse range of advocates—from regional environmental activists, to tribal leaders, to energy entrepreneurs, to financial investors—the cultural politics of energy development remains contested and embodied in the everyday lives of tribal members. With over one-third of the reservation’s homes lacking electricity and an enduring resistance movement to fossil fuel industry among tribal members and regional allies, the question of

power is intimate and urgent. The production of power is thus a polyvalent trope for understanding parallels and intersections between generating electricity and strengthening self-governance. Broadly, the research findings suggest that energy development debates create a space of political action, knowledge negotiation, and subject formation.

CHRISTINE N. REISER, then a student at Brown University, Providence, Rhode Island, was awarded funding in April 2008 to aid research on “Rooted in Movement: Community Keeping and Spatial Practices in Native New England,” supervised by Dr. Patricia E. Rubertone. This multi-stranded archaeological study examined spatial and material practices of community keeping that belie continuing discourses of Native community loss in 18th- and 19th-century southern New England. It focused particularly on individuals living in hamlet and enclave communities, small clusters of several families living at the intersections of town and “wilderness” in western Connecticut. Archaeological evidence from existing collections and landscape surveys were culled to illuminate continued practices of communal living within, and significant interconnections between, these distinctive community spaces. The spatial and contextual data gathered provide the framing for elucidating the range of practices encompassed in maintaining Native community connections across place and distance in southern New England. In particular, it situates how to better understand the relationships between community-keeping, mobility, landscape, and place. Rather than upholding that communities were lost when ties to place were disrupted, a complex, long-standing picture of movement and communal residence emerges. Throughout the last six centuries, as relationships to particular lands changed, Native groups maintained community in part through continued practices of seasonal dispersal, patterned mobility, relocation to less-used locales on their homelands, and removal to nearby kin. Rather than abrogations of homeland and community, such actions represent continuations of Algonquian community-keeping and place-making across distance.

DR. SUSAN J. SHAW, University of Arizona, Tucson, Arizona, was awarded a Hunt Postdoctoral Fellowship in October 2007 to aid research and writing on “Identity, Community and the Governmentality of Primary Health Care in the United States.” As local governments and organizations assume more and more responsibility for ensuring the public health, identity politics play an increasing yet largely unexamined role in public and policy attitudes towards local problems. *Governing How We Care: Contesting Community and Defining Difference in U.S. Public Health Programs* analyzes local struggles over community health as a window onto the diverse meanings of governance, citizenship, and identity formation. Drawing on ethnographic research conducted between 1998-2004 in urban Thornton, Massachusetts, this book places community health—a critically understudied area—at the center of analyses of contemporary transformations in governing. The work opens to analysis those bodies of knowledge and collective decisions about how best to ensure the community health and welfare, rather than taking them as givens. A series of case studies—including a community health outreach program for women on welfare; online developments in culturally appropriate health care; and community struggles over HIV prevention programs for injection drug users—highlight the new concepts of community and forms of identity being constructed and administered in local and broader struggles over health. This book will attract readers in anthropology (especially medical anthropology and the anthropology of policy), poverty studies, ethnic studies, public health, and government, with its synthesis and novel application of current modes of theorizing to new domains of social life and practice.

JESSICA SHIMMIN, then a student at New York University, New York, New York, received funding in April 2008 to aid research on “A Safe Place: Gender, Safety, and Place Making in a Shelter for Battered Women,” supervised by Dr. Bambi Schieffelin. This research investigates the production of culturally legible safe space for battered women and children. Using ethnographic data gathered from Massachusetts’ human service systems and shelter network, the grantee analyzes and compares the ideological, material, and systemic architectures domestic-violence professionals construct to create security. Funding supported the second phase of this research including: participant observation at a shelter campus operated at a published location; interviews with domestic-violence experts and building professionals; and participation in workshops and public awareness events, as well as tours and photography in emergency shelters. This line of inquiry uncovered an engagement with space shared by professionals across the spectrum of domestic-violence intervention. Strong beliefs and differences of opinion highlighted a semiotics of women’s safety that emphasizes personal interiors, domestic routines, and familial intimacy. By mapping the social resources professionals use to sustain emergency-shelter programs, this study situates emergency shelters in a bureaucratic network that enables and regulates victims’ access to services as well as their success or failure. Emphasizing the cultural and institutional framework of emergency shelters, this dissertation will contribute an empirical analysis of the gendered space of personal safety, as well as of the transition domestic-violence professionals make available to abused women and children.

DR. PAUL STOLLER, West Chester University, West Chester, Pennsylvania, received funding in May 2007 to aid research on “Aging and the Fluidity of Family Life among West African Immigrants in New York City.” This study considered the cultural and psychological challenges faced by West African immigrants in New York City as they confront later adulthood in a culturally alien environment. To explore the question of how aging affects the dynamics of family life among West African immigrants in New York, a multistage project was designed. Informal and more structured interviews were administered during the tenure of the project. These took place in Harlem as well as in Niamey, the capital city of the Republic of Niger and the original home of the project’s most important respondents. The results of the project revealed a complex matrix of transnational relations and transactions. They also suggested that West African immigrants, who face a set of intractable problems—low incomes, sub-standard housing, health concerns and an ever-increasing set of family obligations here and abroad—have confronted these issues with resilient resolve. The results also suggested that this social resilience results from the amount of effort they expend in building and reinforcing networks of social relations.

ZOE H. WOOL, then a student at University of Toronto, Toronto, Canada, received a grant in May 2007 to aid research on “In Search of the War on Terror: An Ethnography of Soldiers’ Lives and Public Discourses,” supervised by Dr. Todd Sanders. This project explores embodied experiences and discursive constructions of the U.S.-led War on Terror through ethnographic research with injured soldiers and their families at Walter Reed Army Medical Center. This ethnographic core was augmented with a variety of other research including with Iraq Veterans Against the War in Washington, DC, and interviews with people directly impacted by 9/11, such as New York City police officers who were part of the rescue effort at the World Trade Center site. The pictures of daily life which emerge from this research are read alongside political speeches about the War on Terror, media coverage of soldiers’ actions and narrations of their experiences, expert reports about the War on Terror, and key government documents about Iraq and Afghanistan. The dissertation focuses on a central tension which emerges from this juxtaposition: soldiers must make

choices with existential and material consequences about how, and if, to participate in the reproduction of discourses about them that they may find inauthentic, inaccurate, but also useful. While soldiers and families attempt to render extraordinary experiences in terms of the ordinary lives they wish to recuperate, they must negotiate with a discursive repertoire that constructs them as exceptional.

Oceania and the Pacific:

MELISSA F. BAIRD, then a graduate student at University of Oregon, Eugene, Oregon, was awarded funding in April 2008 to aid research on “The Politics of Place: UNESCO, Heritage Discourse and the Epistemologies of Cultural Landscapes,” supervised by Dr. Madonna L. Moss. This study applied a critical heritage-studies framework to investigate the discourse that informs research, interpretation, and management of UNESCO cultural landscapes at two World Heritage sites: Tongariro National Park, New Zealand, and Uluru-Kata Tjuta National Park, Australia. The objectives were: 1) to examine the nature and use of institutional and expert knowledge; 2) to examine the implications of using Western models to interpret non-Western landscapes; 3) to understand the implications of cultural landscapes as heritage for indigenous groups; and 4) to establish whether a critical heritage-studies framework contributes to a better understanding of the socio-political and historical contexts of heritage practices. This study revealed that the “cultural landscape” designation expands the heritage inventory and positions heritage managers as experts and spokespersons along the full heritage continuum, and in some cases, outside of their expertise, training, or qualifications. Applying a critical heritage-studies framework provided insights into the historical, legal, and political contexts that were largely absent in the heritage documents, but were clearly intersecting with heritage practices at these sites. This study called attention to the silences and omissions in the stories of both national parks, revealing the legacies of colonial policies that were embedded in contemporary land-management practices.

DR. STEFANIE BELHARTE, Independent Scholar, Canterbury, United Kingdom, was awarded a Hunt Fellowship in October 2007 to aid research and writing on “Agroforestry and Agrocentrism: Tropical Land Use and a Test-Bed for Conventional Concepts of Human-Environment Relations.” The manuscript looks at the question “Why cultivate?” from an ecological angle, focusing on tropical subsistence strategies, in particular in Southeast Asia and Oceania. A comparative literature review suggests that the strategies recognized as “rainforest foraging,” “sago subsistence,” “agroforestry,” and “swiddening (shifting cultivation)” are all based on a sequence of vegetational disturbance and subsequent regrowth; that this sequence is variously manipulated through human labor in two dimensions: the degree of regrowth management (clearing, weeding, planting) and the length of the regrowth/cropping period (annual/perennial resources); and that the various expressions of these two dimensions in contemporary forms and their evolutionary antecedents represent the branches of an evolutionary tree. Supported by a case study from lowland New Guinea, it also indicates a trend towards increasing modification, substitution, and curtailment of the regrowth. An explanation for this trend may lie in the co-evolutionary relationships between resources and their human users. Dependent on resource characteristics, these relationships generate a variously forceful self-amplifying dynamic, which draws resource users towards cultivation, and can thus via the management of woody perennials arrive at contemporary swidden vegiculture.

DR. NIKO BESNIER, Victoria University, Wellington, New Zealand, received funding in January 1999 to aid research on transgendered identities and transnationalism in two Tongan cities. In Polynesian societies, gender is strongly differentiated by a number of social and cultural practices, yet a significant number of male individuals identify with certain definitions of femininity. This project sought to unravel the complexities posed by this gendered minority by focusing on one of its instances in the Kingdom of Tonga in Western Polynesia, as well as among Tongan migrants to New Zealand. The project focused in particular on the way in which feminized males are defined by social practice rather than structure, and on the way in which they act as mediators between the outside world and the world of the island kingdom. At the same time, they also reproduce among themselves local structures of inequality based on rank, wealth, and age. The research further highlighted the important role that nontransgender categories with particular affiliation to the transgender play in defining and negotiating their role in society. The fact that the project was embedded in a long-term engagement also provided a particularly interesting perspective on the changing nature of attitudes, identities, and moralities over time.

AOIFE O'BRIEN, then a student at University of East Anglia, Norfolk, United Kingdom, received funding in April 2008 to aid research on "Colonial Collections, Indigenous Experiences: Exploring Social Transformations in the Solomon Islands through Museum Collections, 1896-1914," supervised by Dr. Steven J. P. Hooper. This research project examines the museum collections of Charles Morris Woodford (1852-1927), an amateur naturalist and first Resident Commissioner to the Solomons, and Arthur Mahaffy (1869-1919), the first District Officer of the region. It examines how, following the establishment of the British Solomon Islands Protectorate (BSIP) in 1893, transformations occurred in Solomons cultural traditions and society, transformations that are visible in the material culture record. Object analysis (conceived widely to include ethnographic artefacts, texts, and photographs) can elucidate the micro-histories, particularly muted indigenous experiences, embodied in museum collections. Research was undertaken at several institutions in Australia, New Zealand, and Fiji to examine archive material and museum collections associated with Woodford, Mahaffy, and the BSIP. This research has assisted in gaining a fuller understanding of both men's positions in the Solomons and the extent of networks of collecting and cross-cultural interactions in which objects were gathered. Information obtained from each institution granted further insights into the nature of encounters and exchanges between Europeans and Solomon Islanders during the formative years of the BSIP, and has complemented and enriched the research already completed in the UK and Ireland.

DR. MIROSLAVA PRAZAK, Bennington College, Bennington, Vermont, was awarded funding in May 2007 to aid research on "Kuria Family in the Era of HIV/AIDS." The study collected quantitative data to examine how HIV/AIDS is reshaping domestic groups and qualitative data to understand how community members are changing their concepts of family. The survey represents the fourth phase of a longitudinal research charting changes and continuities in the structure and size of domestic groups over two decades. It shows an increase of 146% in the number of homesteads, and an increase of 106% in the number of people living in the communities, but a shrinking size of the domestic group (by 1.5 persons, on the average), as well as a steady growth in the number of nuclear family domestic groups. The corresponding decline in the ideal two-married generational homesteads indicates resources usually held collectively in the hand of the patriarch are divided between his sons prematurely. Though patrilineal, patrilocal patterns persist, the growing distance between brothers bodes poorly for orphans being able to activate obligations their paternal

uncles have towards them and to prevail in the competition over resources as those become scarcer. So far, norms of inheritance continue to be honored, as evidenced in experiences of orphans in late teens or older. There are a number of areas of conflict in everyday intercourse, and generally orphans cite assistance from their mother's kin as most significant in meeting everyday needs, whether material, emotional, or guidance. There are no institutional supports available to orphans or caregivers through government or NGO programs or initiatives.

SABRA GAYLE THORNER, then a student at New York University, New York, New York, received funding in April 2008 to aid research on "Indigenizing Photography: Archives, Activism, and New Visual Media in Contemporary Australia," supervised by Dr. Fred R. Myers. The research undertaken during this grant explores the technologies and resources through which Indigenous Australians are fashioning a new visual culture. Other peoples' representations have had extraordinary power over Indigenous lives, memories, and futures; this project interrogates how Indigenous people are renegotiating representation and the social practice of photography as: 1) a vehicle for the expression of Indigenous subjectivities and community goals; 2) a form of cultural activism; and 3) a medium for the recuperation of histories, kinship ties, and connections to country. Funding supported fieldwork with three organizations representing distinctive histories and social formations: the Koorie Heritage Trust (an urban Aboriginal cultural center in Melbourne); Boomalli (an Aboriginal artists' cooperative in Sydney); and Ara Irititja (a digital archiving project based in Adelaide and with outposts in the Pitjantjatjara/Yankunytjatjara lands). Using photography as a starting point in this multi-sited project enables consideration of how digital technologies can be made culturally specific and relevant; how art-making remains a largely uncensored domain and an important realm of social intervention; and how traditional knowledge is being looked after in the 21st century. Indigenous organizations are a site of production of contemporary Aboriginality, facilitating change in Australia's visual lexicon and national imaginings.

Comparative and General Studies:

RACHEL A. HORNER BRACKETT, then a student at University of Iowa, Iowa City, Iowa, received funding in April 2008 to aid research on "'Eat It to Save It:' Risk and the Slow Food Movement," supervised by Dr. Erica Prussing. The Slow Food Movement outlines the risks of "fast" food and living, targeting issues such as sustainability, loss of culinary traditions, unethical rural development, and vanishing biodiversity. How are the discourses of risks described by this movement translated by and through a milieu of diverse local histories and locally defined values surrounding food? To answer this question, research was conducted with Slow Food groups in Tuscany and Iowa from September 2008 to September 2009. This research was comprised of two related but distinct efforts: 1) a critical discourse analysis of Slow Food's stated missions, through evaluations of the media, public relations efforts, publications, and Slow Food events; and 2) the ethnographic study of local efforts to address food risks by Slow Food chapters and related organizations. Risk to place and tradition is emphasized in Italy, where breeds like the Cinta Senese pig are highlighted by Slow Food because they are symbolic of disappearing cultural landscapes and cultural knowledge. In the U.S., where the bureaucratization of a corporate food chain is seen as a major threat, Slow Food groups engage in overtly political contexts. Actors in both countries hold values that promote local activism aiming to redress "external" threats.

DAVID A. SCALES, then a student at Yale University, New Haven, Connecticut, was awarded funding in October 2007 to aid research on “Contesting Sovereignty with Epidemic Emergencies at the World Health Organization,” supervised by Dr. Julia P. Adams. This project examined how epidemic emergencies appeared to be transferring sovereignty to the World Health Organization (WHO) from its member states, as evidenced by new international agreements such as the International Health Regulations (IHR) and the organization’s workings in the area of pandemic influenza planning, surveillance, and control. A total of six months at the WHO was spent doing ethnography, archival research, and a series of interviews with key informants. Particular attention was paid to how the organization seeks to implement the IHR and how its member states find ways to avoid the reporting requirements of the regulations. In addition, observing the revision process for the WHO’s global influenza pandemic preparedness plan and the proceedings of the Codes Alimentarius Commission gave insight into tacit and explicit agreements that, while differing drastically in levels of enforcement, are all at the border between science and international policy. Moreover, these ongoing processes provided a glimpse into how the WHO attempts to reproduce their authority through meetings and consultations designed to demonstrate their neutrality, objectivity, and expertise. How effectively it is able to reproduce this authority affects how member states perceive and react to the organization and its initiatives.

HALLAM STEVENS, then a student at Harvard University, Cambridge, Massachusetts, received funding in October 2007 to aid research on “Stringing Life Together: Bioinformatics in the Post-Denomic Age,” supervised by Dr. Peter Galison. This project involved participant observation at laboratories in the Broad Institute in Cambridge, Massachusetts, and the European Bioinformatics Institute in Hinxton, United Kingdom. This work has been supplemented by over 75 interviews at 21 different institutions as well as visits to archives at Stanford University, the National Library of Medicine in Bethesda, Maryland, and the American Philosophical Society in Philadelphia, Pennsylvania. The research aims to show the ways in which biological knowledge and biological practice are increasingly dominated by computers and computation. Computers are used for data analysis, hypothesis testing, simulation, information management, instrument control, data sharing, and laboratory management. In order to understand the impact of contemporary genetics and genomics on society, the project focuses on the role of information technology in biology. After all, it is through computers that regimes of data privacy or large-scale genome-wide searches (for instance, looking for breast cancer causing genes) are actually implemented. The resulting dissertation will be one of the first detailed ethnographic studies of bioinformatics, providing an account of how contemporary biology has become entangled with computing and information-communications technology, and what effect this entanglement has had on the production of knowledge about life.

DR. SERA L. YOUNG, University of California, Berkeley, California, received a Hunt Postdoctoral Fellowship in October 2008 to aid research and writing on “Eating Dirt and Loving It: A Biocultural Study of Pica.” For over 2300 years we have known that people eat dirt, on purpose. Earth and other non-food substances like starch, charcoal, and ice have been craved and eaten in nearly every culture—by pregnant women in Ancient Greece, by plantation slaves, by religious pilgrims, and by thoroughly ashamed modern women, who only dare confess their desires anonymously in internet chat rooms. But why? This book, *Eating Dirt, and Loving It: A Delectable Account of 2000 Years of Pica*, is a comprehensive description of pica throughout history and around the world. In Part I, pica in its many guises is defined and described. In Part II, the most plausible explanations that have been

offered for this behavior are evaluated. These include hunger, micronutrient deficiencies, and protection from toxins and pathogens. Each of these hypotheses are examined from a multidisciplinary perspective, using a variety information sources, including anecdotal reports (from early explorers, medieval physicians, midwives, missionaries, slave owners), case studies, epidemiological surveys, ethnography, biomedical interventions, and biochemical analyses of pica substances from around the world.

CONFERENCES & WORKSHOPS

“Thinking Through Tourism”

April 10-13, 2007, London Metropolitan University, London, United Kingdom

Organizers: Christopher Selwyn and Julie Scott (London Metropolitan University)

A conference of the Association of Social Anthropologists (ASA), this meeting was arguably a milestone in two respects. It was the first ASA conference to be held at a “new” university, and it addressed a subject that up to fairly recently had been on the margins of the discipline. There were three plenary sessions—on “Enchantment,” “Tourism as an Ethnographic Field,” and “Anthropological Interventions in Tourism”—and 29 panels on subjects ranging from hospitality to sex and from maps to food. There were over 250 delegates from all parts of the world, with a large number of younger scholars in addition to leaders of the field. The conference was built upon five overarching themes. The first was cultural ownership. Here the central issue revolved around the ownership of cultural sites and artefacts as well as the question of who owns the “heritage” that forms the basis for all tourism. The second concerned tourism, politics, and development. Given that tourism plays a central part in the economies (and political economies) of many states, the issue raises various questions about tourism and power, as well as the modalities for using tourism as a development tool in emerging economies. The third was enchantment. Following such authors as Weber, Gellner, and Gell the theme of enchantment arguably links sociology/social anthropology with tourism studies in several ways. The fourth was partly methodological: How do anthropologists study tourism when the nature of the subject is that it is fleeting and belonging to the realm of “super-modernity” in several respects? Finally, the conference deliberately pushed the subjects of tourism and tourists into the wider field of mobilities more generally. In many senses, in this globalizing world, tourists belong to a realm in which one can also find migrants, pilgrims, asylum seekers, and other mobile people.

“The World Heritage of Human Origins”

April 17-21, 2007, Australia Museum in Mildura, Victoria, Australia

Organizers: Michael C. Westaway and Gary Pappin (Willandra Lakes World Heritage Area - Buronga, Australia)

Wenner-Gren funding was used to bring six international representatives from Europe, Asia, and Africa to the conference to discuss current issues within six World Heritage Areas. Experts discussed issues pertaining to a number of major themes, including “Promoting Scientific Research,” “Public Education,” “Management and Conservation,” and “Indigenous Values and Beliefs.” Another important discussion at the outset of the conference focused on the under-representation of hominid evolution sites on the World Heritage list, and papers were presented on three potential sites: Flores, Sri Lanka, and Murray Basin. Following the conference, participants toured the Willandra Lakes World Heritage Area with some of the original investigators, as well as Aboriginal elders from the Three Aboriginal Tribal Groups who are the present-day custodians for the area. The meeting provided an important networking opportunity, and collaborations among participants have already begun.

“Transcending Postcolonial Conditions: Towards Alternative Modernities”
December 3-7, 2007, University of Cape Town, Cape Town, South Africa
Organizers: Andrew Spiegel and Fiona Ross (University of Cape Town)

An intercongress of the International Union of Anthropological and Ethnological Sciences (IUAES) joined together with the Pan African Association of Anthropologists (PAAA) and Anthropology Southern Africa (ASnA) for a conference on “Transcending Postcolonial Conditions: Towards Alternative Modernities,” held in Cape Town. The goal of the joint meeting was for internationally based anthropologists to engage in ethnographically based discussion of the predicament of contemporarily marginalized people—whether in formally postcolonial areas or in pockets of metropolitan countries—and to consider alternative modernist structures that arise under those circumstances. It also hosted the first ever meeting of the IUAES executives and leaders of the World Congress of Anthropological Associations (WCAA). Two hundred twenty-two papers (including two keynotes) were accepted. Presented in 70 parallel sessions (plus three plenaries), they involved over 250 scholars from 49 countries in all five major continents. The conference was probably the largest and most diverse ever of social and cultural anthropologists held at an African continental venue. Particularly interesting was the final synthetic plenary. Presented by southern African graduate students, it revealed a sharp critique of various aspects of the discussions and also an intensity and lively interest among local younger anthropologists, and it offered reassurance of our discipline’s capacity to retain its critical edge. Similar reassurances emanated from a roundtable discussion on perspectives on doing anthropology in a contemporary context, with students and colleagues from peripheral areas whose attendance was made possible by support from Wenner-Gren.

“Anthropology in Vietnam”
December 15-18, 2007, Ho Chi Minh City, Vietnam
Organizer: Hy Van Luong (University of Toronto)

This international workshop was co-organized by the University of Toronto and the National University of Vietnam (Ho Chi Minh City), with funding from the Ford and Wenner-Gren Foundations. It was the largest international forum for anthropologists working on Vietnam to date, attracting 77 anthropologists from 15 countries, and 66 Vietnamese ethnologists and anthropologists from all institutions of training and research in Vietnam. This conference took place in the context of unparalleled growth in anthropological research on Vietnam since the 1990s. The meeting was organized around three objectives: 1) to provide an important forum for intellectual exchange among scholars working in different traditions of inquiry; 2) to put anthropological research in Vietnam in a broader comparative perspective through the discussion of papers by senior anthropologists working in other geographical areas and by non-anthropologists working on Vietnam; and 3) to stimulate further research and curricular developments in Vietnamese ethnology and anthropology, especially as Vietnamese researchers seek to expand their training to include North American and Western European models.

“Analyzing Change: Cultural and Linguistic Models”

April 9-12, 2008, New York University, New York, New York

Organizers: Bambi Schieffelin (New York University) and Joel Robbins (University of California - San Diego)

This workshop brought together cultural and linguistic anthropologists and sociolinguists to develop theoretical positions on the causes, types, and nature of linguistic and cultural change. In these fields, issues having to do with contact and transformation have become central. Yet for all the discussion of globalization, modernity, hybridity, syncretism, and the like, there is still little sustained theoretical work on the topic of change itself. Invited scholars—all of whom focus in their empirical work on different kinds of change processes and dynamics (religious, political, economic, and linguistic)—presented a range of theoretical explanations. Cultural anthropologists most often attended to the endurance of tradition or the nature of mixture. Linguistic anthropologists examined the role played by language(s) and their ideologies in social and political change, while sociolinguists focused on languages in contact and the role of variation in change. In synthesizing the strengths of these fields, participants came to appreciate what each could offer as contributions toward the development of integrated theories of cultural and linguistic change.

“Revolution and New Social Imaginaries in Postneoliberal Latin America”

May 2-3, 2008, University of California - San Diego, La Jolla, California

Organizers: Mark R. Goodale (George Mason University) and Nancy Grey Postero (University of California - San Diego)

This international conference brought together leading and emerging scholars from the United States, Canada, and Latin America to consider the meaning and implications of the profound social, political, and ideological changes taking place in contemporary Latin America. Participants explored the unique range of critical, empirical, and participatory contributions that anthropologists are making to a wider understanding of critiques and alternatives to neoliberalism, including transformations in political identity, the rise of different forms of human rights consciousness, the articulation of novel forms of national citizenship, and the introduction of postneoliberal strategies for economic development in Latin America.

World Council of Anthropological Associations Plenary

July 10-13, 2008, Osaka, Japan

Organizer: Junji Koisumi (Osaka University)

This was the second plenary meeting of the World Council of Anthropological Associations (WCAA, founded in 2004 in Recife, Brazil) and its objectives were to discuss anthropologies’ role in the modern world, to strengthen the cooperative activities among anthropological associations, and to develop strategies for making anthropology more relevant. Nineteen of the twenty-one member associations sent representatives, all of whom were either association presidents or International Delegates. Participants discussed concrete measures for promoting collaboration among member associations, for developing a better governance framework, and for creating more dynamic activity of the Council. On the last day, a symposium was held on the theme of “Conflict, Cooperation, and Anthropologies’

Role in the World,” and the representatives of anthropological associations made presentations about their projects and problems in the past and prospects and proposals for the future. The discussion continued after the conference and a statement was published on the WCAA website. The conference also resulted in the new constitution of the WCAA, which ensures better relations, more lively exchanges, and clearer procedures for cooperation among world anthropologies.

“After the Handshakes: Rethinking Democracy and Living Transition in Central America”

September 11-13, 2008, University at Albany, Albany, New York

Organizers: Jennifer Burrell, (University at Albany) and Ellen Moodie (University of Illinois – Urbana)

Scholars from Costa Rica, Guatemala, Sweden, and the United States—representing a broad range of disciplines including anthropology, sociology, political science, development studies, and ethnohistory—came together in Albany, New York, to discuss interconnecting themes involving anthropology in Central America and the question of the currency of the concept of “area.” Five sessions over the course of three days addressed such topics as: the establishment of value; neoliberal and multicultural practices and their inter-relationships; indigeneity and politics; human rights, racism, and democratic practices; the environment and tourism; tourism and neoliberal practices, and migration and out-migration in relation to these. A series of ethnographic case studies illuminated the kinds of political, social, and economic transitions currently experienced in the area and what these look like as people grapple with them and experience them in their everyday lives. A volume of the conference papers is in progress.

“Differentiating Development: Beyond an Anthropology of Critique”

September 16-18, 2008, Buxton, United Kingdom

Organizers: Soumhya Venkatesan and Thomas Yarrow (University of Manchester)

This workshop aimed to move beyond the negative, critical approach that has characterized anthropological studies of development and reveal development practice in a less disenchanting light, showing how such practices can be used to re-think anthropology’s own concepts and assumptions. The meeting brought together senior academics, early career anthropologists, and Ph.D. students whose innovative work within different theoretical and geographical research traditions had largely emerged in parallel. By fostering sustained focussed debate between these, the workshop shed new light on the diverse ideas and agendas that compel commitment to the practice of development, and helped to reveal how development discourses are used by diverse actors to articulate complex moral and ethical issues. Throughout the workshop participants examined anthropology’s own entanglements with development, raising wider questions as to how anthropology can become more “engaged” without being narrowly “applied.” In addition to revealing new ethnographic insight, these discussions have helped to cohere a more focussed intellectual agenda that will provide stimulus for future publications and research activities. An edited volume based on the proceedings of the workshop is under preparation.

“The Anthropology of Ordinary Ethics”

October 3-6, 2008, University of Toronto, Toronto, Canada

Organizer: Michael Joshua Lambek (University of Toronto)

Goals of this workshop were to advance anthropological theory by exploring the nature, grounds, and centrality of ethics for social life and, more particularly, to refine and elaborate an understanding of the ethical entailments of ordinary (everyday) speech and action. Participants in the workshop addressed the following central questions: What is the place of the ethical in human life and how might attention to the ethical impact on anthropological theory and enrich our understanding of thought, speech, and social action? Insofar as the ethical is implicit in human action, how do we render it visible? How can anthropology best draw from and contribute to philosophical debate and to a broader conceptualization and demonstration of the ethical in human life? A total of 21 socio-cultural and linguistic anthropologists presented and discussed their pre-circulated papers, some of which were more conceptual while others drew upon and illustrated empirical research. Presenters also engaged with two philosophers, one political theorist, and four additional anthropologists as assigned discussants, plus a number of chairs and auditors. A volume of the papers has been accepted for publication by Fordham University Press.

“10th meeting of the Latin American Association of Biological Anthropology (ALAB)”

October 20-23, 2008, Universidad Nacional de La Plata, Buenos Aires, Argentina

Organizers: Evelia Oyhenart (UNLP) and Hector Pucciarelli (Museo de la Plata)

There were 359 participants in the conference, including students and professionals from several countries. The aims of the meeting were to bring together researchers from a wide range of specialties and to promote future collaborative research. During the conference there was a special series of talks devoted to anthropological findings in Latin America relating to human growth in nutritional, epidemiological, and demographical transition. Another panel discussed new research on the peopling of the Americas, merging genetic data with physical anthropology, archaeology, linguistics, and related disciplines. This topic will become the specific focus of future meetings of the organization.

“Cross-Cultural Comparisons in Early Postnatal Care Practices”

November 25-28, 2008, Haydom Lutheran Hospital, Mbulu District, Tanzania

Organizers: Daniel Sellen (University of Toronto) and Crystal Patil (University of Illinois - Chicago)

Twenty-five anthropologists, community development workers, nutritionists, nurses, and physicians from around the world came together at this workshop to discuss the cultural and health-related aspects of diversity in early postpartum care practices and maternal, neonatal, infant, and child health in ethnically diverse communities in East Africa. Collaborating institutions included the host hospital and universities in Tanzania, Norway, Canada, and the United States. The workshop aimed to be innovative in its focus on the applied anthropology of early child care and on local issues in global context. Presentations, facilitated discussions, hospital rounds, and cultural tours facilitated structured academic exchange designed to develop new theory, methods, and indicators to document, describe, and compare key aspects of early child care practices that vary with socio-cultural, economic, ecological, and individual factors and are linked to health outcomes. A

consensus on emerging practical and theoretical topics and current knowledge gaps was established and is being used as a basis for developing specific research collaborations in Tanzania among sub-groups of the participants.

“Plio-Pleistocene Environments and Hominin Adaptations in India”

December 1-5, 2008, Bhopal, Madhya Pradesh, India

Organizers: Parth R. Chauhan (Stone Age Institute) and Rajeev Patnaik (Panjab University)

This international workshop focused on multidisciplinary aspects of Quaternary human evolution, where the 22 papers that were presented covered a diverse range of topics, including: the South Asian Acheulean; Acheulean dispersals; Paleolithic rock art; Paleolithic-Mesolithic transitions; paleoanthropological aspects of the Narmada Valley; human colonization of the Himalayan zone; the Paleolithic evidence of northeastern India; Quaternary paleoenvironments; vertebrate paleontology; human biological evolution; Pleistocene fauna and ecological reconstructions; the Siwalik Neolithic evidence; and human environmental and climatic adaptations. A volume of the proceedings and workshop website are currently in progress and are expected to include contributions by most of the workshop participants, as well as other researchers. Also, to address some of the issues raised at the workshop, five new international projects were planned in various ecological zones of India: the Luni Basin, the Narmada Valley, the Siwalik Hills, the Karewa deposits and the later Paleolithic site of Patne, all with diverse scientific goals and methodological thrusts. This meeting received funding from the Indo-U.S. Science & Technology Forum (India) as well as from the Wenner-Gren Foundation.

“Ownership and Appropriation”

December 8-12, 2008, University of Auckland, Auckland, New Zealand

Organizers: Veronica Strang and Mark Busse (University of Auckland)

The ASA (Association of Social Anthropologists of the UK and the Commonwealth), the ASAAZ (Association of Social Anthropologists of Aotearoa/New Zealand), and the AAS (Australian Anthropological Society) combined their annual meetings for this joint international conference hosted by the Department of Anthropology at the University of Auckland, which was attended by 465 delegates from all parts of the world. The program contained ten parallel sessions, 333 papers, and 21 ethnographic films. Plenary papers were given by anthropologists Marilyn Strathern, Howard Morphy, and Rosemary Coombe, and by The Honourable Eddie Taihakurei Durie. Centering on the theme of *Ownership and Appropriation*, the conference aimed to extend anthropological theory by shifting the focus from static legal concepts of “property” and “property relations” to notions and acts of “owning and appropriating.” Panels focused on land and resources, intellectual property, material culture, governance, identity, and other areas of social life in which ownership is contested. The discussions provided new theoretical insights, moving concepts of property towards a more fluid, phenomenological approach, and articulating the many everyday processes through which ownership and appropriation are negotiated. There will be a range of publications emerging from the conference, including the annual ASA volume.

“Dynamics of Human Diversity in Mainland Southeast Asia”

January 7-10, 2009, Siem Reap, Cambodia

Organizers: Nicholas Enfield (Max Planck Institute, Nijmegen) and Joyce White (University of Pennsylvania Museum)

This four-field meeting brought together an international group of linguists, social/cultural anthropologists, archaeologists, and physical/biological anthropologists, to address the following question: What is the nature of human diversity in mainland Southeast Asia, and how did it come to be this way? The focus of discussions was restricted spatially to mainland Southeast Asia (centrally, Laos, Thailand, Vietnam, Cambodia, and the Malay Peninsula) and temporally to the Holocene (the last 11,000 years). Drawing upon exciting new developments in all sub-fields of anthropology in this area, scholars from different disciplines came together to update one another on the states of their respective arts, as well as to identify new syntheses and new agendas for interdisciplinary research. Issues of homeland of ethnolinguistic groups, and of timing of migrations (especially of the Asian groups of peninsular Malaysia and Thailand, and more generally the Austroasiatic language family), were illuminated by considering different kinds of evidence from the most recent research in historical linguistics, archaeology, and especially the latest results from bioarchaeology and genetics. None of the biggest questions were definitively solved, but the meeting succeeded in bringing all participants further along in the search for solutions, as well as forging some new scholarly relationships with the potential for future interdisciplinary collaborations.

“Religion and Sexuality in Post-Colonial Europe: Between Categorization and Transcendence”

January 29-30, 2009, University of Amsterdam, Amsterdam, The Netherlands

Organizer: Oskar Verkaik (University of Amsterdam)

On the one hand, religion and sexuality are core markers in identity politics and the culturalization of citizenship, especially, but not only, in Europe today; on the other hand, religion and sexuality have the potential to transcend these very normative and cultural boundaries. This workshop explored this paradox in an ethnographic, sociological and historical way. Two main themes of the workshop were the construction of discourses on religion and sexuality in today's new nationalisms, and the way groups of people appropriate and experience sexuality and religion against the background of the nationalist projects. The discussions centered on how religion and sexuality are at the heart of post-colonial processes of “othering” and sources of the authentic, subjective and sublime. The discussion focused partly on secularization and its religious—more precisely, Christian—genealogy. Participants explored the notion of a secular sexuality as public norm and as a source of authenticity for both pious believers and secularists. These “sexular” practices of self-understanding and authentication are experienced through the body. Therefore, the body became an important concept participants used to think with in their debates about the intersection of religion and sexuality.

“Evolution Theory, Life History, and Human Longevity”
February 5-7, 2009, Ohio State University, Columbus, Ohio
Organizer: Douglas E. Crews (Ohio State University)

This conference brought together a diverse group of researchers, representing anthropology, medicine and biology, to link their research programs into the broad theme of human life history (LH) evolution. The multi-disciplinary perspective was crucial to examining how LH characteristics link diverse species such as fruit flies and rodents to primate and human LH evolution. Crosscutting anthropological, biocultural, biomedical, and gerontological interests, this conference focused upon similarities of systems in biology and LH. Papers addressing such issues as reproductive costs, evolutionary pressures, and longevity in fruit flies and humans set the stage for an interdisciplinary exchange of concepts and methodologies. Reports on LH of non-human primates and among fossil hominins explored how modern human life histories and longevities may have developed. Concluding papers examined how modern humans senesce and experience frailty and late-life due to biocultural forces acting over a 70+-year lifespan. This integrative conference ranged from senescent alterations in fruit flies to the trade-offs encountered by humans as they have evolved.

“Towards a ‘Bio-Cultural Anthropology:’ Human Genetic Variation and Identity in Latin America”
February 28-21, 2009, University College London, London, United Kingdom
Organizers: Sahra E. Gibbon (University College London) and Monic Sans (Universidad de la Republica, Montevideo)

This workshop, jointly sponsored by Wenner-Gren and the British Academy UK-Latin America and the Caribbean Link Programme, brought 13 scholars from Brazil, Argentina, Uruguay and the United States to examine from a cross-disciplinary perspective the relationship between human genetic variation and identity with a specific focus on Latin America. The core workshop took place over the course of two and a half days in the Anthropology Department at UCL and involved approximately 30 persons. The workshop examined what the scope of cross-disciplinary work in fields of social and biological anthropology might be in relation to an emerging field of population genetics. Participants discussed such topics as “The History and Context of Genomics and Anthropology,” “Cross-Disciplinary Perspectives on Genomics and Identity,” “Genetic Admixture and the Politics of Health in South America,” and “Genetic Admixture, Migration, History and Nationhood in South America.” Future planned activities include a cross-disciplinary monograph publication examining issues of Genetic Admixture, Identity and Health in South America.

“World of Iron”
February 16-20, 2009, Natural History Museum, London, United Kingdom
Organizers: Thilo Rehren and Harald A. Veldhuizen (University College London)

This conference emphasized the anthropological significance of the inception, adoption, expansion, and impact of prehistoric iron production around the world. Combining regional and themed sessions, it related archaeological and archaeometallurgical studies to wider anthropological issues such as technological style; variation, change and development;

technical and social adaptation; and the evolving influences of iron on society and on the physical environment. This week-long event formed the first attempt to synthesize the latest research being conducted on iron and steel around the world and to stimulate future research of the highest level. It has created a globally comparative perspective, integrating insights gained from emerging analytical techniques, anthropology of technology, and environmental history, and highlighting nuances often obscured by Eurocentric perspectives. By bringing together established scholars and young researchers from four key regions—Africa, East Asia, the Indian Subcontinent, Western and Central Asia—it stimulated an unprecedented international exchange of ideas and experiences. The peer-reviewed and edited proceedings will be published by Archetype and will feature a chapter for each session's papers, with a lead overview by the session chair. They will constitute an important step forward in the study of iron in its ancient cultural contexts.

“Migration in, from, and to Southeastern Europe: Intercultural Communication, Social Changes, and Transnational Ties”

May 21-24, 2009, Hacettepe University, Ankara, Turkey

Organizers: Asker Kartari (Hacettepe University) and Ulf Brunnbauer (University of Regensburg)

This was the 5th Conference of the International Association for Southeast European Anthropology—the first international association of academics and researchers in the social sciences who concentrate on Southeast Europe. Ninety-nine specialists from Balkan and Western countries were brought together to consider the entire migration process in its relevant social, economic, and political contexts and to facilitate cross-disciplinary dialogue, transnational comparison, and attention to both migrant and host society perspectives. Papers presented at the conference will be published in volumes 13 and 14 of the journal *Ethnologia Balkanica*.

“Seeking Bridges between Anthropology and Indigenous/Native/Aboriginal Studies”

June 14-18, 2009, Oxford Brookes University, Oxford, United Kingdom

Organizers: Rosemary J. Hendry (Oxford Brookes University) and Laara Fitznor (University of Manitoba)

The aim of this workshop was to seek bridges between anthropologists engaged in the study of the arts and cultures of Indigenous/ Native/ Aboriginal peoples, and indigenous scholars who have often rejected anthropology to specialize in the reclamation and study of their own traditional knowledge and world views. Wenner-Gren funding helped cover participants' travel expenses, including those of several indigenous scholars from around the world. Presentations were made on five basic themes, including a historical overview, the universality of science, the senses as a way of knowing and the postcolonial situation of indigenous people with respect to museology and reconciliation. Plenty of time was included for dialogue and discussion in smaller groups, and conclusions included assessments of the reasons for the continuing gap, as well as proposals for future cooperation and collaboration. Several outcomes are planned, including two books, an online discussion group, a collection of interviews, and possibly even an exhibition.

“Second Biannual Conference of the East African Association for Paleoanthropology and Paleontology (EAAPP)”

August 16-20, 2009, Arusha, Tanzania

Organizers: Zeresenay Alemseged (California Academy of Sciences) and Jackson Njau (Tanzania National Museum)

This Second Biannual Conference of the EAAPP was scheduled to coincide with the 50th anniversary of the discovery of the OH 5 type specimen of *Paranthropus boisei* at Olduvai Gorge. The meeting brought together more than 100 researchers, museum officials, and students representing 14 countries. More than 40 papers on human origins research and related fields were delivered in three days of non-overlapping sessions. The presentations focused on a diverse range of specialized studies on chronology, stratigraphy, paleobotany, vertebrate paleontology, archaeology, hominin taxonomy, systematics and functional morphology. Many of the African students and young researchers benefited from direct discussion with some of the most prominent researchers in the field. In addition to the researchers, local policy makers were also invited in order to facilitate communication between them and researchers, helping informed decisions to be made with regard to heritage management, conservation, and laboratory and field research permits. Issues related to insufficient funding and lack of infrastructure in Africa were addressed at various levels during the conference. Representatives of the Wenner-Gren Foundation and the South African Scientific Trust were instrumental during these discussions. On a one-day field excursion, conference participants visited Olduvai Gorge and environs. It was agreed that the next meeting would be held in Addis Ababa, Ethiopia.

“Rethinking the Political in Central Asia: Perspectives from the Anthropology of the State”

September 14-16, 2009, Buxton, United Kingdom

Organizers: Madeleine Reeves (University of Manchester) and Johan Rasanaygam (University of Aberdeen)

Designed to bring ethnographic research in Central Asia into long-overdue conversation with recent political anthropological debate on the state, this workshop had two specific aims. First, by attending ethnographically to the various ways in which the “state” in Central Asia is practically enacted, morally navigated, remembered, invoked, and contested in daily life, the meeting sought to question the categorical distinctions that inform much regional scholarship: between “state” and “society,” between “strong” and “weak” states, between states that are “failed” and those that are functioning. Second, the workshop sought to bring Central Asian ethnography into broader comparative debate about everyday state formation in recent theoretical anthropology. This region has been largely absent from the rich stream of edited collections that have reinvigorated the ethnography of the state in the last decade. This is despite the fact that the states of Central Asia, which emerged from the collapsing Soviet Union with few of the prerequisites for “independence,” provide a wealth of ethnographic material for comparative anthropological debate. By bringing together scholars of Central Asia with four discussants whose work has been seminal in reframing theoretical debate on the state, the workshop worked to enrich regional scholarship and to advance the comparative potential of political anthropology.

"15th Annual Meeting of the European Association of Archaeologists (EAA)"

September 15-20, 2009, Riva del Garda, Italy

Organizers: Franco Nicolis (Provincia Autonoma di Trento) and Anthony Harding (University of Exeter)

Approximately 671 archaeologists from 39 countries attended this annual meeting of the EAA, where a total 474 papers and 69 posters were presented in 51 sessions and round tables. The main themes of the conference were "Approaches to Archaeological Interpretation," "Archaeology Today," "Heritage, Identity, Interaction and Culture Change," "Material Culture," "Ritual and Symbolism," and "Science and Archaeology." Chronologically, the contributions ranged from early Palaeolithic to modernity and included current matters related to archaeology in Europe. Wenner-Gren funding helped make possible the participation of 32 archaeologists from Eastern and Central Europe in the annual meeting's various academic sessions and roundtable discussions.

"8th Meeting of Anthropology of the Mercosur"

September 29–October 2, 2009, Buenos Aires, Argentina

Organizers: Alejandro Grimson and Axel Lazzari (Universidad Nacional de San Martín)

"Diversity and Power in Latin America" was the theme for this 8th Meeting of Anthropology of the Mercosur. Hosted by the Instituto de Altos Estudios Sociales (IDEAS) at the National University of San Martin in Buenos Aires, more than 3,000 researchers and graduate students from across Latin America, North America, and Europe gathered to participate in 30 special sessions, 75 working groups, and 14 forums, making this the largest meeting of Anthropology in the Mercosur to date. A photographic exhibition, 35 ethnographic films, and a special session on the uses of photography and video in anthropological research were included among many other activities.

"From Fishers to Herders: Holocene Subsistence Intensification in the Turkana Basin"

October 13-18, 2009, East Hampton, New York

Organizers: Elisabeth Hildebrand and Richard Leakey (Stony Brook University)

The sixth in a series of Human Evolution Workshops organized by the Turkana Basin Institute and Stony Brook University, this meeting brought together 20 scholars (including graduate students, postdoctoral researchers, and senior scholars) from Kenya, Ethiopia, Germany, the United Kingdom, and the United States. Core themes for discussion included contemporary diversity among early Holocene hunter-gatherers around Lake Turkana, the beginnings of herding in northwest Kenya, and the development of social complexity among local herders. Participants evaluated current paleoenvironmental records for the basin, critiqued existing chronological sequences, and suggested ways to improve both. Several archaeologists compared trajectories of social change in Holocene Turkana with those in other parts of Africa (central and western Kenya, the Sahara, Ethiopia, and coastal Eritrea), encouraging all participants to consider Turkana research in a broader geographical and anthropological framework. Senior and junior scholars together devised strategies to refine

research efforts around the lake, push new investigations into surrounding areas, and ensure future collaboration between research teams.

The 19th Congress of the Indo-Pacific Prehistory Association

November 29-December 5, 2009, Vietnam Institute of Archaeology, Hanoi, Vietnam

Organizers: Peter Bellwood (Australian National University) and Giang Hai Nguyen (Vietnam Academy of Social Sciences)

A total of 650 people attended the conference, representing about 30 countries in the Indo-Pacific region, as well as Europe and North America. Forty-nine individual sessions were held concurrently in five seminar rooms, with over 400 papers were presented. The conference attracted many younger students from Indo-Pacific countries who were able to meet and discuss their research with peers from countries outside the region. A full program and other details can be found at <http://arts.anu.edu.au/arcworld/ippa/19thcongress.htm>. The sessions were grouped into four major themes: 1) Pleistocene culture and evolution; 2) the archaeological record during the Holocene (geographical or chronological foci); 3) thematic or disciplinary (comparative, social, biological, environmental) foci; and 4) themes related to heritage management, education, and the development of archaeology as a discipline. Convenors have been asked to collect papers for editing, refereeing and publication in the *Bulletin of the Indo-Pacific Prehistory Association*.

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