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supporting worldwide research in all branches of anthropology

Reports on Completed Research for 2013



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

REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2013. The reports are listed by subdiscipline, then geographic area (where applicable) and in alphabetical order. A Bibliography of Publications resulting from Foundation-supported research (reported over the same period) follows, along with an Index of Grantees Reporting Completed Research.

ARCHAEOLOGY

Africa:

DR. JONATHAN A. HAWS, University of Louisville, Louisville, Kentucky, was awarded funding in April 2012 to aid research on “Middle Stone Age Archaeology and Modern Human Origins Research in Southern Mozambique.” In 2012, the project conducted a reconnaissance survey of the Maputaland region of Mozambique to investigate the origins of modern human behavior. As part of this work, the team documented new Middle Stone Age (MSA) sites and collected samples to establish age control for the study of Quaternary landscapes in the region. The survey was limited due to bureaucratic constraints but yielded positive results to warrant further research. The project team explored the coastal strip south of Maputo. At Ponta Maone, researchers recorded an MSA site eroding out of the bluffs. The artifacts at this locality showed little evidence for weathering thus suggesting a stratigraphically intact occupation. Sediment samples were collected for OSL dating. Several points along the coast of Maputaland have previously documented Quaternary deposits but visibility was limited in most areas due to covering vegetation. In the area of Moamba, two new MSA sites were recorded: one surface scatter with discoidal cores and flakes, and another in stratigraphic position exposed in a streamback cut. Between Moamba and Goba, the team recorded the presence of numerous potential rockshelters.

DR. KENNETH KELLY, University of South Carolina, Columbia, South Carolina, and DR. ELHADJ IBRAHIMA, University Nelson Mandala, Conakry, Guinea, were awarded an International Collaboration Research Grant in May 2012 to aid collaborative research on “Landlords and Strangers: Entanglement, Archaeology, and the Nineteenth-Century “Illegal” Slave Trade on the Rio Pongo, Guinea, West Africa.” Archaeological and ethnohistorical research undertaken at a series of locations along the Rio Pongo identified a range of sites that are associated with the nineteenth-century “illegal” slave trade. Archaeological findings ranged from trading lodges occupied by Europeans and Americans with their associated port facilities (wharfs, warehouse sites, cannon batteries), to the trading lodges/houses of EurAfrican offspring of the traders, to church/mission sites, and even a refuge/prehistoric rock shelter site. While some of these sites were known in local oral histories or Western histories, others were not. All of the sites investigated contribute to a richer understanding of the complexities of cultural interaction in this region, where European and American traders frequently married into local elites, founding their own elite lineages of Atlantic Creoles that engaged in the trade in slaves and other items, traveled the Atlantic region, and were influential in the development of the region. This project also provided a training component in archaeology and oral history for twenty-two Guinean university students and heritage professionals in the hope that it will help establish a core of Guineans sensitive to the management of archaeological heritage.

AMANDA L. LOGAN, then a student at University of Michigan, Ann Arbor, Michigan, was awarded funding in October 2010 to aid research on “Practicing Change, Remembering Continuity: Incorporating Global Foods into Daily Routines in Banda, Ghana (AD 1000 to Present),” supervised by Dr. Carla M. Sinopoli. This study examined how global pressures impacted daily life in West Africa through the lens of food and domestic architecture. Research focused on Banda, a region in west central Ghana that has seen sustained archaeological work that has documented shifts in political economy over the last thousand years. Investigations focused on how people incorporated new crops into daily practice during each of these shifts, and whether or not dietary continuities and changes corresponded with changes in domestic architecture. People relied mostly on indigenous grains, pearl millet, and sorghum for much of the last millennium. Maize, a high-yielding American crop, arrived quickly in Banda (c. 1660) but did not become a staple until the 1890s under conditions of political and economic duress associated with the shift to market economies and colonial rule. These data point to the political underpinnings of food insecurity, and suggest that in the Banda area such problems did not emerge until quite late. Shifts in house form and construction techniques also hint at shifts in standards of living as Banda moved from an important node in Niger trade to a periphery in the modern world system.

DR. DIANE E. LYONS, University of Calgary, Calgary, Canada, was awarded a grant in October 2011 to aid research on “The Yeha Pottery Project.” Material signatures of marginalized identities of female market potters living near Yeha in central Tigray, northern highland Ethiopia, were investigated. The study builds upon a previous study of market potters in eastern Tigray and provides a regional comparison. In Tigray and other societies across sub-Saharan Africa, different types of artisans are marginalized. The antiquity of these practices is unknown, but such practices are implicated in the construction of social complexity. Ethnoarchaeological field research determined the Yeha area potters’ technological style, which is a material identity for each potter community. Comparison of the two studies shows that Tigray’s central and eastern potters produce similar pottery types, but they use distinct technological styles. INAA analysis of pottery samples demonstrates distinct chemical signatures for the pottery from the two regions. Technological styles and INAA analyses can be used to track the history and interaction of these potter communities in the ancient past. Both regions express some spatial marginalization of potter communities, and in both contexts potters experience verbal insults, greater poverty than their farmer neighbors, and sometimes violence in clay mining extraction. When potters are compared with more stigmatized blacksmiths, a landscape of socially meaningful places associated with these stigmatizing practices emerges.

DR. MOHAMED SAHNOUNI, Stone Age Institute, Gosport, Indiana, received funding in April 2011 to aid research on “Further Research into the Pliocene Archaeology of Ain Boucherit, Algeria.” Investigations undertaken at the Ain Boucherit locality have resulted in the recovery of stone tools and animal fossils spanning from 2.3 to 2.0 million years ago (Ma), much older than those already known at Ain Hanech (circa 1.8 Ma). The new archaeological materials come from two stratigraphic units: Unit P/Q and Unit R. The Unit P/Q is stratigraphically situated 13m below the Ain Hanech and El-Kherba Oldowan bearing deposits. Within this same unit, in addition to fossil animal bones, researchers also collected in situ Mode I stone artifacts encased in a fine silty matrix. A diverse fauna was associated with the stone artifacts. The artifacts include primarily core-tools and flakes. Furthermore, fragments of a large bovid upper limb bone with evidence of horn inflicted cutmarks were

recovered. Excavations in the Unit R, stratigraphically located 7m above the Ain Boucherit stratum (Unit P/Q) and 6m below Ain Hanech and EI-Kherba Oldowan localities (Unit T), yielded animal fossils associated with a rich Mode I lithic assemblage encased in a floodplain deposit. The fauna collection shows more affinities with Unit P/Q. The lithic assemblage includes core-tools, flakes, and fragments. The mammalian fauna preserves several cutmarked and hammerstone-percussed bones. A 22m-thick magnetostratigraphic section was studied beginning just below Unit P/Q from the bottom all the way up to the calcrete deposit that caps the formation. Both normal and reversed polarities were documented allowing a solid correlation of the local magnetic polarity stratigraphy to the Global Polarity Time Scale, using temporally associated vertebrate faunal biochronology. The successive archaeological localities at Ain Hanech are placed along the magnetostratigraphic sequence, from bottom to top, as follows: 1) Unit P/Q, in Matuyama Reverse chron, is estimated to -2.3 Ma; 2) Unit R, at the onset of Olduvai Normal Subchron, is estimated to -2.0 Ma; 3) Ain Hanech and EI-Kherba in Unit T at the Olduvai Subchron to Matuyama polarity reversal, are estimated to -1.8 Ma; and the calcrete deposit (with Acheulean artifacts) below the Jaramillo Subchron, is estimated to over 1.0 Ma. Thus, Ain Boucherit currently represents the oldest archaeological occurrences in North Africa showing that ancestral hominins inhabited the Mediterranean fringe much earlier than previously thought.

DR. BRIAN A. STEWART, University of Cambridge, Cambridge, United Kingdom, was awarded a grant in May 2010 to aid research on “The Middle Stone Age of the Lesotho Highlands.” An understanding of the diversity of early modern human adaptations is compromised by a geographical research bias towards the southern African coasts. This project redresses this research bias by exploring high-altitude landscape use by Middle Stone Age societies in highland Lesotho. The project’s mainstays are targeted excavations at two large rockshelters: Melikane and Sehonghong. Funding supported a series of key scientific analyses on aspects of the sedimentary sequence at Melikane. This helped establish the basic processes responsible for forming this sequence, when these processes occurred and the environmental conditions during these times. The results suggest that although a highly complex interplay of natural and cultural agents generated this sequence, four main depositional types can be distinguished on a sedimentological basis. Human occupation at Melikane occurred in relatively short bursts at 83,000 years ago (ka), 60ka, 50ka, 46-38ka, 24ka, 9ka, 3ka, and several hundred years ago. Wood charcoals from human fires and the isotopic signatures of the sediments show the environment was colder and typically drier than present-day, though it appears the local river was always capable of supporting water-loving trees and shrubs. One hypothesis is that the reliable freshwater provided by the mountains attracted humans to the area during especially dry periods.

DR. JESSICA C. THOMPSON, University of Queensland, Brisbane, Australia, was awarded a grant in April 2012 to aid research on “Testing Models of Middle Stone Age Site Formation, Technological Change, and Response to Climatic Variability.” An important issue within human origins research is how quickly modern behavioral complexity emerged within the African Middle Stone Age (MSA - ca. 465-30ka). Another question is how extreme “megadroughts” near Lake Malawi, central Africa, affected resident MSA populations. Resolving these issues in tandem requires the development of a long archaeological sequence of MSA behavior on the landscape adjacent to the lake. This project recovered over 15,000 stone artefacts and samples from the Chaminade West (CHA-W) locality in northern Malawi. CHA-W contains both Middle and Later Stone Age deposits within a continuous sequence of alluvial sand. The site shows variability in artefact

types, raw materials, and intensity of occupation over time. It also shows occupation near a stream channel that may have attracted MSA people to the spot, compared to a site one kilometer to the east where most MSA artefacts are concentrated at a single horizon and no stream activity is evident. Dating of the landscape indicates that the sediments (and archaeological materials within them) began to accumulate more than 100ka and continued into the Holocene, leaving an excellent record of human occupation, adaptation, and abandonment in this part of central Africa.

Asia and the Near East:

DR. LARS E. FOGELIN, University of Arizona, Tucson, Arizona, received a Hunt Postdoctoral Fellowship in April 2012 to aid research and writing on “An Archaeological History of Indian Buddhism.” Support assisted the completion of the final six chapters of a comprehensive survey of Indian Buddhism, from its origins in c. 500 BCE through its decline in mainland South Asia by c. 1400 CE. This book provides a markedly new perspective on Buddhist history. Specifically, it draws upon archaeological remains, architecture, iconography and epigraphy (inscriptions) to uncover the quotidian concerns and practices of Buddhist monks and their lay adherents—concerns and practices often obscured in studies of Buddhism premised largely, if not exclusively, on doctrinal and theological texts. Throughout the book a fundamental disjuncture between the solitary, meditative aspects of Buddhism and the need to forge and maintain a coherent community of Buddhists is examined. *An Archaeological History of Indian Buddhism* will also serve as an exemplar for the anthropological study of long-term religious change. During the period supported by the fellowship, the draft of the manuscript was completed, with delivery to Oxford University Press expected in December 2013.

DR. VIRGINIA R. HERRMANN, University of Chicago, Chicago, Illinois, was awarded a grant in April 2012 to aid research on “Urban Plan and Sociopolitical Change at Iron Age Sam'al (Zincirli Höyük), Turkey.” In the ninth century BC, the ruler of the small kingdom of Sam'al built a new capital city with a circular plan and adorned its gates with striking relief scenes. Soon after in the mid-eighth century BC, Sam'al came under the control of the Assyrian empire of Mesopotamia. This project compares Sam'al's urban organization in its period of independence with that of its period of imperial domination, through targeted excavations in different parts of the site. Previous investigations had already established that in the Assyrian imperial period, the city's residential area was divided between the mansions of the elite and the smaller, less formal houses of commoners. The current work has found that this socioeconomic segregation was not original to the city's plan, but was introduced at the onset of strong Assyrian influence. Furthermore there is surprising evidence that for some time after the city was founded, it was only sparsely occupied, probably enclosing mainly fields and gardens. Through the case study of Sam'al, this project explores the effect of major changes in political organization, such as that experienced by a city-state incorporated into a transregional empire, on the plan of ancient cities.

MINGHAO LIN, then a student at University of Cambridge, Cambridge, United Kingdom, received funding in October 2012 to aid research on “The Origin and Early History of Oxen Ploughing in China,” supervised by Dr. Preston Miracle. Cattle ploughing was, for thousands of years, the primary means of land cultivation for ancient Chinese people. Not only was this practice the most efficient way to achieve greater crop yield as population increased, but also contributed to social transformation by shifting more labor to other

handicraft industries. The objective of this project is to clear the questions of when, where, and how cattle ploughing developed in northern China. Investigations were mainly carried out in dozens of sites in northern China with a focus on Chinese Bronze Age period, especially Shang Dynasty (c. 1600-1046 BCE). Examinations on bone pathology and improved metric methods were applied to both archaeological cattle samples and modern comparative ones. Other lines of evidence, such as oracle characters, ploughs, engraved stone pictures, etc., were also employed in this research. While the major data-analysis is still in progress, preliminary results on pathology and measurement indicate cattle ploughing was developed during the Shang Dynasty, which contributes considerably to the decades-long debate regarding this practice in Chinese Bronze Age. Even more specifically, different pathological index values seem to reveal diverse cattle-management practices among sites in northern China.

DR. ARMAND MIJARES, University of the Philippines, Quezon City, Philippines, and DR. FLORENT DETROIT, Museum National d'Histoire Naturelle, Paris, France, were awarded an International Collaborative Research Grant in May 2011 to aid collaborative research on "In Search of the Early Modern Human Diaspora: The Case of the Callao Hominin." Funding enabled this collaborative effort to expand archaeological excavations at Callao Cave (Cagayan Province, The Philippines) where human remains dating back 67kya were previously discovered. This excavation uncovered six human teeth, two foot bones, and two hand bones, which researchers assume came from the same individual. Initial U-series dating of the third molar indicates the tooth to be about 50kya, but more detailed analyses may yet reveal it is closer in age to the remains found previously. Analyses of said remains are ongoing but early indications are they belong to *Homo sapiens*, albeit an outlier when compared to most Hominids in terms of size and some features.

STEPHANIE ROST, then a student at Stony Brook University, Stony Brook, New York, received a grant in October 2011 to aid research on "Irrigation and Political Centralization in the Ur III Period: The Case of the Province of Umma (South Iraq)," supervised by Dr. Elizabeth C. Stone. The field work undertaken at the Oriental Institute (University of Chicago) entailed the collection and analysis of the core data set from the dissertation project consisting of administrative records on the management of ancient irrigation systems. The dissertation examines the degree of state involvement in irrigation management in the Umma province of the Ur III state (2100-2004 BC). The study of the Sumerian Irrigation Terminology was instrumental in understanding Ur III irrigation management as it allowed for a clear distinction between irrigation and water management. Water management in southern Iraq consists of carefully balancing the great fluctuation between low and high water levels of the twin rivers, Euphrates and Tigris. The preliminary results show that state's involvement was concentrated on water management by heavily financing water level control devices. While these devices were designed to provide irrigation water, their main function consisted of keeping water levels stable for prolonged river transportation and flood control. This finding is confirmed by the preliminary results on the degree of states involvement in managing irrigation systems. State sponsored work was concentrated on the key points (i.e. primary, secondary level and flow dividers) while the tertiary and field level seemed to have been managed locally.

TEKLA M. SCHMAUS, then a student at Indiana University, Bloomington, Indiana, was awarded a grant in April 2012 to aid research on "Seasonal Mobility and Social Structure in Bronze and Iron Age Semirech'ye, Kazakhstan," supervised by Dr. K. Anne Pyburn. The Bronze Age in central Eurasia is beginning to be understood as a time in which nomadic

groups took part in complex social interactions, dictated in part by the seasonal locations of their settlements. In some parts of Semirech'ye, Kazakhstan, the transition to the Iron Age was marked by increased reliance on agricultural goods and potentially by increased sedentism. It has been hypothesized that this change is related to the development of the hierarchical societies of the Saka and Wusun confederacies. Two settlements in the region, Begash and Tasbas, have continuous occupation histories throughout the Bronze and Iron Ages. In-depth analysis of the faunal remains from these settlements will allow for a better understanding of people's mobility patterns and the way those patterns were related to changes in the broader social and political structure. In addition, the Iron Age settlement of Tuzusai provides additional information about the range of variation in Iron Age lifeways. Studying annular rings in tooth cementum from all three settlements gives precise information about the seasons in which specific settlements were occupied, which in turn will provide new data on nomadic practices in prehistory.

Europe:

DR. LIUBOV V. GOLOVANOVA, Laboratory of Prehistory, St. Petersburg, Russia, was awarded an Engaged Anthropology Grant in August 2012 to aid "Public Lectures about Environmental and Cultural Dynamics in the Middle and Upper Paleolithic in Caucasus." The project consisted of a series of public lectures to disseminate the results of previously funded research awarded by Wenner-Gren Foundation in 2004, 2006, and 2011. Lecture topics included: 1) Environmental and Cultural Dynamics in the Middle and Upper Paleolithic of Caucasus; 2) Volcanism, the Neanderthal Disappearance, and the Spread of Early Modern Humans; 3) Significance of Ecological Factors in the Middle to Upper Paleolithic Transition; 4) Cultural Innovations and Environmental Dynamics in the Upper Paleolithic of Caucasus; and 5) Settlement Dynamics in the Middle and Upper Paleolithic in the Northwestern Caucasus. The grantee visited several major universities, museums, and research institutions in the northwestern Caucasus to present these lectures to local historians, archaeologists, and student communities, to share the results of the last ten years of research in the region as well as to report the most recent information about the earliest stages of human evolution and culture development.

DR. DONALD C. HAGGIS, University of North Carolina, Chapel Hill, North Carolina, was awarded funding in April 2013 to aid research on "The Archaeology of the Archaic Cretan Household (700-500 BC)." Excavation at the Early Iron Age-Archaic (1200-500 BC) site of Azoria in eastern Crete, in the Greek Aegean, was conducted for a period of eleven weeks between May and August 2013. The broad goals of work are to study processes of urbanization and small-scale city-state formation in the Aegean. The specific objectives of work were to conduct a series of stratigraphic soundings into foundation deposits in order to determine: 1) the chronology, scale, and process of rebuilding in the seventh century BC, and the transformation of the Early Iron Age cultural topography; and 2) to recover a sample of Archaic-period houses (sixth-to-fifth century BC) in order to evaluate the formal and functional relationship between domestic space and public buildings in the sixth century BC. The results of work demonstrate the large-scale rebuilding of the site in the latter half of the seventh century BC (ca. 640-600 BC), involving a site-wide reorientation of the topography, the uniform construction of new houses and civic buildings. Excavation exposed a complete Late Geometric-Early Orientalizing building (eighth to seventh century BC) that had been buried in the late-seventh century by an urban street, as part of the Archaic rebuilding of the settlement, as well as a complete Archaic-period house (Northwest Building), with intact

systemic assemblages and use phases spanning the late-seventh to early-fifth centuries BC, providing new information on the form and function of early Greek houses, and the socioeconomic structure of the household in nascent urban communities on Crete.

KARIM MATA, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in April 2011 to aid research on “Investigating the Material Dimensions of Rural Lifeways in Transition along the Roman Lower Rhineland Frontier,” supervised by Dr. Michael Dietler. This dissertation project involves an archaeological investigation of rural lifeways in transition within the Lower Rhineland region during the Early and Middle Roman imperial period (c. 15 BC - AD 270). Quantitative and qualitative approaches are used to examine three domains of social practice—dressing (appearance and body care), dining (diet and commensality) and dwelling (built environment)—in order to understand changes in social practice within rural communities following Roman colonialism and globalization. The chosen theoretical framework engages with recent anthropological studies on colonial encounters, which have been highly successful in conceptualizing the complexity of local entanglements. Further insights are drawn from social theory and economic anthropology, in order to understand how historical, socioeconomic and cultural forces structure, and are structured by, local agency through everyday practices. The chosen approach promises to yield insights into the diverging ways rural populations forged a place for themselves under colonial and globalizing circumstances, and can elucidate how tensions between the local and the global were resolved by members of the largest social segment in the Roman world as they actively explored the limits of the possible.

DR. NATALIE D. MUNRO, University of Connecticut, Storrs, Connecticut, received a grant in April 2009 to aid research on “The Franchthi Cave Fauna: Socio-Economic Change from the Upper Paleolithic through the Neolithic in Greece.” Debate has long ensued over the mechanisms behind the forager-to-producer transition in Europe. As one of the first stops in the spread of agriculture into Europe, and one of few sites to encapsulate the Mesolithic-Neolithic transition, the site of Franchthi Cave in the Greek Peloponnese has been central to these debates. This zooarchaeological study tested three alternate hypotheses regarding the timing and nature of the arrival of domestic animals to the site: Were the animals locally domesticated? Were they adopted by local hunter-gatherers? Or did they arrive with colonists by land or sea? Relative taxonomic abundance indices reveal a rapid trade-off between red deer and domestic caprines at the beginning of the Initial Neolithic. Taphonomic measures indicate that this shift occurred abruptly with no transitional period. Age profiles of the early sheep/goat populations reveal that culling was optimized for a mixed meat and milk strategy, while sheep body size is reduced in comparison to early managed Southwest Asian populations. Together the evidence points to the sudden arrival of a fully domesticated caprine population that immediately became the mainstay of the Initial Neolithic animal diet. In combination with other archaeological data from Greece, the fauna support a colonization model and reveal that Franchthi was likely a coastal enclave during the Initial Neolithic period.

DR. FELIX RIEDE, Aarhus University, Højbjerg, Denmark, received a grant in October 2011 to aid research on “Excavation of a Campsite from the Hamburgian Culture near Krogsballe, Eastern Denmark.” During the summer of 2012 an international team from Aarhus University and the Museum Lolland-Falster conducted an excavation of the Krogsballe in eastern Denmark. Excavation proceeded slower than hoped, but yielded an unusually complex stratigraphy as well as lithic material with clear late Hamburgian affinities. Remarkably, exploratory coring at the nearby lake has revealed an intact Late

Glacial stratigraphy with rich organic material. Mechanical excavation at the palaeolake edge for environmental sampling yielded ample material for pollen-, microfossil-, and tephra-analysis, as well as the virtually complete skeleton of northern Europe's oldest seagull. Radiocarbon dating suggests that this bird is older even than the human presence at the lake, which—at this early stage—can be interpreted as the short stay of a family rather than task group that conducted a range of domestic activities, but did not remain at this site at the very northern periphery of the Late Palaeolithic human world for long. Preliminary OSL-dating suggests a glacial origin for the lower part of the stratigraphy, and a date of approximately 14,300 years ago. The data from Krogsbelle will in due time facilitate a new evaluation of the role of climate/environmental change and the demise of the Hamburgian.

DR. DIETRICH W. STOUT, Emory University, Atlanta, Georgia, received funding in April 2012 to aid research on “Understanding Late Acheulean Knapping Skill and Its Cognitive Implications.” Stone tools are a form of “fossilized behavior” that can be used to make inferences about evolving hominin dexterity, cognition, and cultural transmission processes. Late Acheulean “handaxe” technology is of particular interest because it is broadly coeval with the emergence of a larger brained hominin species (*Homo heidelbergensis*) and can inform evolutionary debates about the relation between brain size, cognition, and technological change. Wenner-Gren funded data collection from stone artifacts at the late Acheulean site of Boxgrove, England, as part of an ongoing project. Researchers used 2D digital imaging and 3D laser scanning to record detailed morphological information from the stone-waste flakes produced during handaxe manufacture. Each flake represents a single percussive strike, providing direct evidence of hominin motor skills and toolmaking strategies. This evidence is being interpreted through comparison to the products of controlled toolmaking experiments. Initial results indicate that the Boxgrove knappers employed an idiosyncratic combination of relatively small striking surfaces (platforms) and less acute edge angles (external platform angle) to produce effects (flake and finished tool forms) similar to expert modern toolmakers. Ongoing work is examining how this idiosyncratic pattern was produced and its implications for understanding late Acheulean skill and cognition.

Latin America and the Caribbean:

DR. DOUGLAS V. ARMSTRONG, Syracuse University, Syracuse, New York, received a grant in April 2012 to aid research on “Archaeological Investigation of Early Transformations on Barbadian Plantations.” The rediscovery of the early-seventeenth-century farmstead and an enslaved laborer settlement (late-seventeenth century to Emancipation) at Trents Plantation, Barbados, is a significant breakthrough in Caribbean plantation archaeology. The site yielded data with which to interpret the revolutionary transition to a sugar economy, the institution of slavery, and the rise of capitalism in the British West Indies. Trents was one of the first estates settled in Barbados in 1627 and was part of a dramatic shift to the capitalistic form of agricultural/industrial production of sugar using large numbers of enslaved African laborers beginning in the 1640s. The study focused on discrete contexts yielding data from the pre-sugar period (1627-1640s) and the transition to a sugar/slave economy (1640s-1680s). Moreover, it identified and began the process of testing planter and enslaved laborer living areas dating through the period of Emancipation (1834). Archaeological studies at Trents identified and assessed a previously elusive source of new data on this important setting of change in plantation life in Barbados and the Americas.

JONAH M. AUGUSTINE, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in April 2011 to aid research on “The Aesthetic Constitution of Polity: Ceramic Production and Material Politics in the Tiwanaku Valley (AD 500-1100),” supervised by Dr. Alan L. Kolata. The central problem that this project examined was the relationship between aesthetics and politics within the ancient Andean polity Tiwanaku. Focusing on various locations within the Tiwanaku Valley, the project analyzed the iconographic characteristics of ceramics, one of the central media through which Tiwanaku images were presented. The preliminary results reveal that during the early phases of the polity, there were convergences between elite and non-elite iconography in the open areas of large-scale, urban rituals. This suggests that shared aesthetic experiences mediated disparate social positions and fostered bonds between groups. Beyond the city, it was noted that characteristic “Tiwanaku” forms (i.e. those associated with the urban rituals) were reproduced in non-canonical ways. This indicates that the subjective experience of Tiwanaku was predicated on an active and perhaps playful engagement with Tiwanaku materiality. Finally, there was a decrease in the diversity of representational forms as the Tiwanaku polity became more rigidly hierarchical during later phases. This may reflect a tactic used by emergent elites to create a unified political imaginary within the valley. From these data, it is possible to better reconstruct the deeply important aesthetic dimension of Tiwanaku politics.

DR. JAMES A DELLE, Kutztown University, Kutztown, Pennsylvania, received a grant in October 2010 to aid research on “Landscape Archaeology of Provision Grounds: An Analysis of Two Caribbean Coffee Plantations.” The archaeology of the enslaved experience on Caribbean plantations has traditionally focused on life in the plantation village. These spaces, often crowded and providing little privacy, were but one place on the plantation landscape inhabited by enslaved workers. As has long been known, in the British West Indies under slavery, workers were required to grow their own food to supplement the mostly meager rations provided sporadically by plantation managers. The small farms tended by the laborers, known in the British West Indies as “provision grounds,” were located in areas of estates thought to be of marginal use to the planters. This project identified and mapped two provision-ground landscapes in two British Colonial contexts: Valley Estate in Dominica and Marshall’s Pen in Jamaica. In Dominica, the landscape of the estate was mapped and provision-ground spaces were identified using remnant field boundaries and other evidence of nineteenth-century land use. In Jamaica, a survey of remnant vegetation associated with provisioning was conducted, and five house platforms associated with provision grounds were located and mapped. Archaeological testing of these features has provided temporal evidence corroborating their use as field houses associated with the early-nineteenth-century plantation population.

DR. MARK W. HAUSER, Northwestern University, Evanston, Illinois, received funding in October 2011 to aid research on “Administering Diversity: Comparison of Everyday Life and Trade on Two Plantations in Early Colonial Dominica (1763-1825).” Archaeological research undertaken between 2012 and 2013 in Dominica, West Indies, sought to identify variation in housing and subsistence strategies at two plantation settlements occupied between 1763 and 1838. This research was undertaken to identify how the imposition of new political and economic regimes in Dominica affected two enclaves with distinct linguistic and cultural backgrounds. An international and multidisciplinary team generated archaeological and geophysical evidence to map variation in architecture and material culture. In combination with documentary evidence, this research provides a picture of

everyday life in these settlements that show divergent strategies. On the English estate, architectural and archaeological remains indicate that laborers relied on goods largely imported from Britain and abandoned the village shortly after emancipation. On the French estate, laborers relied on a diverse set of economic and provision networks and continued to occupy and use the land in innovative ways for nearly seventy years after emancipation. Comparing how colonial policies affected material conditions and cultural dispositions of laborers on two sugar estates illuminates the degree to which empires could determine the social landscape in which newly colonized subjects operated.

SANTIAGO JUAREZ, then a student at Northwestern University, Evanston, Illinois, received a grant in October 2011 to aid research on “A Perspective from the Periphery: Investigations of the Rural Maya Community of Noh K’uh,” supervised by Dr. Cynthia Robin. This research investigates how ancient Maya commoners contributed to the rise of urbanism during the Preclassic Period (2500 BC-AD 200) in the newly discovered site of Noh K’uh in Chiapas, Mexico. The majority of urban development models position the actions of elites and hegemonic authority as the main catalysts of social change and community growth, while the actions of commoners are largely ignored or minimized as a response to elite authority. This project argues that the combined actions of hundreds of non-elite individuals also served as an important mechanism for early Maya urbanization. The resulting dissertation will posit that the Preclassic Maya utilized a corporate model of leadership, in which all members of Noh K’uh’s society worked cooperatively towards common goals in economic and political growth. Research at Noh K’uh revealed that commoners of Noh K’uh had regular access to foreign goods, constructed elaborate household compounds, and were concerned with maintaining communal bonds in everyday practices, all of which contributed to the establishment of an early urban society.

MARISA S. KERGARAVAT, then a student at University of Buenos Aires, Buenos Aires, Argentina, was awarded funding in April 2012 to aid research on “Public Spaces in South Andean Communities (900-1450 AD): Scales of Interaction and Social Practices,” supervised by Dr. Felix A. Acuto. This project studies public spaces in the North Calchaquí Valley during the Late Intermediate Period (900-1450 AD) in order to understand the nature of public gatherings, activities, and interactions. Differently from previous ideas of public spaces in the southern Andes, the central hypothesis of this project is that there were different scales of public gathering and interaction where not only feasting but also other activities took place during these encounters. The questions that guided this research project were: 1) Were there different types of public spaces in terms of architecture, form, size, and crowding capacity within Late Intermediate Period (LIP) sites?; 2) How were these public spaces distributed? Was there a pattern in their location? How were public spaces connected to other spaces and enclosures? What facilities, spaces, enclosures, structures, and features were public spaces associated with? How did people access public spaces?; and 3) What types of activities were developed within public spaces? To accomplish these goals, a seventy-five-day field season was conducted in one of the largest sites in the North Calchaquí Valley region: Las Pailas (SSalCac 18).

LAUREN E. KOHUT, then a student at Vanderbilt University, Nashville, Tennessee, was awarded a grant in April 2012 to aid research on “The Political Landscape of War: Late Pre-Hispanic Fortifications in the Colca Valley, Peru,” supervised by Dr. Steven A. Wernke. The Late Intermediate Period (LIP; 1000-1400 CE) in the highland Andes of Peru has been defined as a time of heightened conflict and political fragmentation. Prior archaeological research on this period has focused on regional-scale surveys, which indeed show a largely

fragmented political landscape. But while this characterization may be relevant at a regional scale, it overlooks the more local patterns of integration and affiliation that formed the basis of daily life for communities during the LIP. This research combines micro-regional survey of fortifications, systematic surface collection, and targeted excavation of a single fortified settlement to examine the meso and local scale interactions that have been absent from prior research on conflict during this period. Spatial analysis of defensive settlement patterns in the valley suggests local groups formed local alliance clusters that may have been integrated into a valley-wide alliance network. In addition to serving the defensive needs of individuals in the valley, fortifications provided a new context for community formation that existed in spite of, or more likely because of, regional fragmentation.

DR. RICHARD G. LESURE, University of California, Los Angeles, California, received a grant in April 2011 to aid research on “Paso de la Amada and the Origins of Ancient Mesoamerican Civilization.” Analyses were conducted on a variety of archaeological materials from the site of Paso de la Amada, Chiapas, Mexico. The site is of interest as one of the earliest villages with ceremonial constructions in Mesoamerica; it was occupied from 1900-1300 BC. Materials analyzed in a field lab in Mexico included ceramics, grinding stones, and human skeletal remains. In addition, two sets of samples were exported from Mexico for scientific analyses: pottery fragments were analyzed for residues of the food the vessels once contained and fragments of bone were studied in an effort to assess the importance of maize in the diet. This work is providing researchers with valuable new information on diet and social organization at an important moment in the development of ancient Mesoamerican civilizations, the era immediately after the transition to settle village life.

DR. GUSTAVO POLITIS, Universidad Nacional de La Plata, La Plata, Argentina, was awarded funding in May 2010 to aid research on “Mounds, Maize and ‘Caciques’ in the Upper Delta of the Paraná River (Argentina).” The project focused on four main topics: 1) the southernmost presence of Lowland pre-Hispanic horticulture based on the starch content of ceramic and lithic tools, which helped determine the dispersal of continentally widespread cultigens such as corn (*Zea mays*) and beans (*Phaseolus spp.*) in addition to the identification of the use of wild resources, such as algarrobo (*Propolis nigra*), which had not been previously recorded in the area; 2) analysis of the human-made earthen mounds (“cerritos”), which allowed the identification of a “pre-mound” occupation as well as evidence of cultural activities, such as mound construction (between ca. 1000-500 BP); 3) the development of low-level social hierarchies among foragers and small-scale horticulturists; and 4) the southern expansion of the Guaraní people and their relationship with local indigenous groups. The results obtained contribute to the archaeology and anthropology of the Delta of the Paraná River, an area which will likely play a crucial role in understanding a variety cultural processes and population dynamics in the South American Lowlands.

OSCAR G. PRIETO, then a student at Yale University, New Haven, Connecticut, was awarded a grant in October 2011 to aid research on “Pampas Gramalote: Social Dynamism and Interaction of an Early Fishing Village, North Coast of Peru,” supervised by Dr. Richard L. Burger. This research initiated a multidisciplinary study of Pampas Gramalote, an early Initial Period (1550-1250 BC) fishing village in the north coast of Peru. With the excavation of large units, this project was designed to understand the internal dynamics of small-scale communities during this crucial time of Andean prehistory. Thanks to this methodology, it was possible to expose complete household compounds as well as more public open areas

devoted for other activities such as ritual practices within the community. For the first time, it is possible to measure the importance of both sea resources and plant remains (usually known as inland valley products) in the context of domestic setting and not as part of activities performed in temples and monumental ceremonial centers. On the other hand, the evidence obtained during the excavations is demonstrating that fishing village inhabitants were engaged in other non-subsistence activities, going beyond fishing and gathering. These activities includes large-scale production of red pigment, manufacturing of basketry and matting, carving shells and animal bones and even the production of ceramic objects. On top of that, the excavation aids a large number of funerary contexts (39) that will allow studying the population health, provenience, activities, and demographic curve. This first multidisciplinary study of an early fishing village contributes to in-depth perspectives of social dynamics during the first stages toward the complexity of Andean peoples.

PAUL SZPAK, then a student at University of Western Ontario, London, Canada, was awarded funding in April 2011 to aid research on “Social and Geographic Lives of North Peruvian Camelids: Perspectives from Stable Isotope Analyses,” supervised by Dr. Christine White. This project utilized isotopic data ($\delta^{13}\text{C}$, $\delta^{15}\text{N}$, $\delta^{18}\text{O}$) derived from multiple tissues (bone, hair, nails) of South American camelids (llama/alpaca) from archaeological sites from the north coast of Peru. In conjunction with baseline plant isotopic data collected along an altitudinal transect in the Moche River Valley region, this study produced isotopic evidence consistent with locally raised coastal camelids, a pattern of animal husbandry that disappeared following the arrival of European domesticates. The isotopic evidence suggests a pattern of camelid husbandry that differs markedly from that observed today in the Andes. Specifically, it is proposed that coastal camelid herding was performed at a small scale, with small numbers of animals, or perhaps even single animals, being kept by families or other small social units. This pattern is supported by extremely high levels of between-individual isotopic variation and inconsistent patterns of within-individual isotopic variation, both of which are driven by high levels of dietary differences between individual animals.

North America:

RAYMOND K. BECK, then a student at University of Utah, Salt Lake City, Utah, received funding in April 2009 to aid research on “The Molecular Genetics of Prehistoric Marine Mammal Hunting on San Miguel Island, California,” supervised by Dr. Jack M. Broughton. Zooarchaeologists interested in the complex relationships between prehistoric hunters and their prey routinely work to develop population histories of exploited taxa. Commonly, such histories are inferred from indexes that describe the relative abundances of different animals present in an assemblage based on bone counts. Relative abundance indexes, however, are sensitive to a number of archaeologically common problems and are indirect proxies for prey population histories. Fortunately, animals maintain a molecular record of their histories. Ancient DNA methods, coupled with theoretical insight from population genetics, provide access to this record and offer a more direct measure of prehistoric prey population history. This project used the genetic record of Guadalupe fur seals (*Arctocephalus townsendi*) from Middle and Late Holocene assemblages recovered during excavation at four archaeological sites on California’s San Miguel Island to confront a longstanding debate in California archaeology about the effect of prehistoric hunting of these animals. Preliminary analysis of eighteen provisional DNA sequences obtained from these faunal assemblages suggest that marine mammal populations were initially small during the Middle Holocene, growing in size and importance to subsistence hunters around 1500 years ago,

and thereafter suffering significant hunting pressure and declining in size through the Late Holocene to historic contact.

DR. CHARLES R. COBB, University of South Carolina, Columbia, South Carolina, received a grant in April 2012 to aid research on “Late Prehistoric Regional Abandonment Processes from the Community Perspective.” Analyses of collections from Averbuch, a Mississippian-period site (occupied ca 1300-1500 CE) in the southeastern US, have provided new insights into the causes and consequences of a regional abandonment of the mid-continent late in the fifteenth century. Although the abandonment has been well documented from a large number of archaeological sites through radiometric methods, there have been no fine-grained, site-level studies to evaluate what conditions were like for communities going through a period of presumed climatic and social upheaval. Accelerator mass spectrometry analysis of a number of botanical samples from Averbuch have provided a chronological framework demonstrating that the community was hurriedly fortified a few decades before it was abandoned in the closing decades of the fifteenth century. An analysis of the Averbuch burial population, consisting of over 800 individuals, confirms that the community was increasingly at risk from inter-group conflict through the course of its occupation. The presence of porotic lesions, linear enamel hypoplasia, and other signatures of illness in the hard tissue suggest that the community may have suffered widespread poor health. The collective evidence from this project suggests that populations departed this region relatively abruptly as a result of a deteriorating social and ecological environment.

SEAN P.A. DESJARDINS, then a student at McGill University, Montreal, Canada, received a grant in April 2012 to aid research on “The Only Means of Survival: The Ethnoarchaeology of Inuit Sea-Mammal Hunting, Foxe Basin, Nunavut,” supervised by Dr. James M. Savelle. The goal of this ethnoarchaeological project was to examine the long-term development of seal and walrus hunting practices among Inuit and their ancestors in the resource-rich Foxe Basin region of central Nunavut, Canada. Archaeological fieldwork was conducted at the large precontact winter village, Pingiqqalik, a detailed survey of which revealed 55 Paleoeskimo Late Dorset houses (ca. AD 1000), 120 Neoeskimo Thule and historic Inuit houses (ca. AD 1200-1900), and roughly 600 emptied Neoeskimo gravel caches for storing sea mammal meat. Excavation of a Thule Inuit house and more than two dozen midden tests across the site produced an abundance of Thule and historic Inuit artifacts and animal bones, which will shed light on the general subsistence economy of the site. As hunting continues to play a major role in the social and economic lives of local Inuit, ethnographic work in the form of participant observation of a sea-mammal hunting crew was also undertaken. Methods for contemporary hunting, butchery, and sea mammal caching will be considered alongside data on the fauna and hunting technology recovered from Pingiqqalik. Together, these complimentary lines of information will help build a fuller understanding of the long, rich history of Inuit hunting, a politically charged and often misunderstood topic.

DR. SEVERIN M. FOWLES, Barnard College, New York, New York, was awarded a Hunt Postdoctoral Fellowship in April 2010 to aid research and writing on “The Magician’s Progress: Archaeology, Secularism, and Pre-Modern Religion.” Is there such a thing as “premodern religion?” A century of research was premised on the reality of this category, as ethnographers documented the strange ceremonies of non-state natives throughout the world and as archaeologists unearthed artifacts supposedly providing evidence of religious rituals all the way back to the Paleolithic. Recently, however, a large body of anthropological scholarship has placed into question the universality of religion as an analytical category,

arguing that what we, in the West, understand to be “religion” is largely a modern construction linked to the project of secularization. With support from the Hunt Postdoctoral Fellowship, *An Archaeology of Doings: Secularism and the Study of Pueblo Religion* (2013, School for Advanced Research Press) was written to engage this challenge in one of the great heartlands of anthropological study: the Pueblo region of the American Southwest, long viewed as providing iconic images of intense premodern religiosity. Drawing together a decade of archaeological and ethnographic research, *An Archaeology of Doings* explores the alterity of ancestral Pueblo society, arguing that we learn much more once we free ourselves of the seductive notion that the Pueblos “had religion” and explore instead indigenous worlds using indigenous categories of thought and action.

MALLORIE A. HATCH, then a student at Arizona State University, Tempe, Arizona, received a grant in April 2012 to aid research on “Investigating Warfare and Physical Violence during the Mississippian Period (ca. AD 1000-1350) of Illinois,” supervised by Dr. Jane E. Buikstra. The funded research examined if a positive correlation exists between intergroup violence and intragroup violence during the Mississippian period (ca. AD 1000-1350) in the Central Illinois Valley (CIV). Ethnographic research has identified links between increases in warfare with increases in various forms of intragroup violence, including domestic violence, assaults, homicides, and violent sports. Yet, it remains unclear whether or not this association holds within archaeological cultures uninfluenced by western states. To test these observations, skeletal trauma was analyzed in conjunction with age and sex variables to assess intragroup and intergroup violence frequencies. These results were refined through analysis of discrete and continuous phenotypic traits to estimate the biological kinship of those who exhibit skeletal trauma compared to the other members of the cemetery sample. Burial location and artifacts associations were also examined to test for differences in treatment at death. Initial results support the hypothesis that as intergroup violence increased during the Mississippian period in the CIV, intragroup violence increased concomitantly. While warfare and intragroup violence appeared in low frequencies early in the Mississippian period, after AD 1300, both intragroup and intergroup violence appear endemic. This project adds to the literature examining the cross-cultural consequences of violence socialization for warfare participation.

DR. NEILL J. WALLIS, University of Florida, Gainesville, Florida, received a grant in April 2011 to aid research on “Modeling Mobility, Exchange, and Recontextualization through Woodland Period Pottery in the Southeastern United States.” This project identifies patterns of social interaction and life histories of objects across the “Deep South” of the southeastern US during the late Middle and Late Woodland periods (ca. AD 200-800) through integrated forms of materials analysis. Swift Creek Complicated Stamped vessels were used in a variety of social contexts and show definitive evidence of connections between sites in the impressions from carved wooden paddles used in vessel manufacture and decoration. Vessels, sometimes hundreds of kilometers apart, were stamped with the same wooden paddle. While matching designs could simply reflect patterns of mobility and exchange, the distribution of some vessels indicates purposeful delivery to particular sites and significant transformations of associated meanings. Through chemical (NAA) and mineralogical (petrographic) data from pottery and raw clays, a database of complicated stamped designs, and technofunctional data related to vessel form and function, this research outlines broad patterns in the production, use, and deposition of complicated stamped vessels. Taken together, these data constitute object biographies for exploring the functional and symbolic transmutability of vessels.

ANGELA M. YOUNIE, then a graduate student at Texas A&M University, College Station, Texas, received funding in April 2012 to aid research on “Microblades, Bifaces, and the Chindadn Complex: Reinvestigating Healy Lake through New Discoveries at Linda’s Point,” supervised by Dr. Ted Goebel. Funding assisted research in Fairbanks, Alaska, over the winter of 2012-2013 on archaeological materials housed at the Tanana Chiefs Conference and the University of Alaska’s Museum of the North. The village site was excavated in the 1960s and 1970s, while excavations are ongoing at Linda’s Point; both sites are located on the shores of Healy Lake in the Tanana River Valley of central Alaska and show similarities in environmental, geological, and cultural context dating back to early human occupation in the region. The research addresses the nature of this 13,000 year sequence of occupation, human adaptations to late Pleistocene environments, and the meaning of geographic and chronological patterning in microblade and biface technologies. Specific research goals are to clarify and build upon the results of early studies at Healy Lake Village, which have been contested but also widely referenced in archaeological study. More broadly, this research contributes to an understanding of the initial migration of humans into the Americas, and of human cultural and technological responses to challenging and fluctuating environments.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

DR. MIRIAM BELMAKER, Harvard University, Cambridge, Massachusetts, was awarded funding in May 2010 to aid research on “Rodent Paleoecology and Paleodiets as Evidence for Last Glacial Climate Change in the Levant and Its Implications for Hominin Population Dynamics.” Changes in rodent communities 120,000-80,000 years ago in the Levant have suggested as a possible explanation for dispersal/extinction of hominins in the Levant during the Middle Paleolithic. In this study, the grantee has shown that observed change in rodent communities reflect change in environmental mosaic rather than time and that within specific regions, rodent communities are stable. These results indicate that inter-site differences in faunal composition of Middle Paleolithic sites in the Levant do not reflect an abrupt climate change but are consistent with a spatial environmental mosaic within the Levant. Analysis of the relationship between stable isotopes and microwear of modern rodent and their geographic distribution in the Levant resulted in inconclusive results at this time. This did not allow developing a modern robust model to test if lower level climate change may have also affected the rodent community. Current results suggest that although hominin taxa, such as Neanderthals, show evidence of local extinction during the Middle Paleolithic in the Levant, we need to be more cautious about the role of climate forcing in the process.

DR. LAURA R. BIDNER, Arizona State University, Tempe, Arizona, received a grant in April 2011 to aid research on “Predator-Prey Interactions between Leopards, Olive Baboons, and Vervet Monkeys in Kenya.” Leopards (*Panthera pardus*) are major predators of primates living in Africa and Asia today. Understanding both the risk posed by leopards and the behavioral responses by primates is vital for the study of primate behavioral ecology and evolution in these biogeographic regions. This project constituted the initial phase of investigation into the risk posed by leopards to olive baboons (*Papio anubis*) and vervet monkeys (*Cercopithecus aethiops*) in the woodland-grassland mosaic environment of Mpala Research Centre in central Kenya. Over the course of five months, the use of sleeping sites by five baboon groups and eight vervet groups was examined in conjunction with data on leopard and other carnivore presence at the sleeping sites. Tracks left in daily-monitored dirt

traps, sightings, and known predation events provided data on carnivore activity at these sites. Preliminary results indicate that: 1) leopard incidence varies widely among sleeping sites; and 2) predation events and predator encounters affect patterns of sleeping site use particularly by baboons, which change sleeping sites more often than do vervets. Studies such as this one that seek to better understand predator-(primate) prey interactions on a spatial scale have important implications for reconstructing how predator-prey interactions may have affected land use and even scavenging opportunities for early hominins living in similar woodland-grassland mosaic environments.

MARIA B. BLASZCZYK, then a student at New York University, New York, New York, received funding in April 2011 to aid research on “Temperament and Social Niche Specialization in Primates,” supervised by Dr. Terry Harrison. A large proportion of intrapopulational behavioral variation in humans is ascribed to personality differences. Although personality variation has long been studied from a proximate perspective within the human sciences, questions regarding the ultimate causation of this variation have remained neglected. The current study contributes comparative data pertinent to questions regarding the evolution of human personality variation by examining the behavioral ecology of temperament differences in wild vervet monkeys. The study tests the degree to which differences in temperament are predictive of individuals’ social foraging strategies and social network metrics. Fieldwork was conducted at Soetdoring Nature Reserve, South Africa, from July 2011 to December 2012. Observational data on the social and foraging behavior of all adult and subadult individuals in two social groups (N=40) were collected using focal animal and *ad libitum* sampling. Six field experiments were conducted on each group to measure individual differences in responses to a variety of novel objects. The observational and experimental data are currently being prepared for analysis. As this is the first systematic study of the social ecology of temperament in a wild primate population, the findings obtained are expected to provide key insights into the evolutionary ecology of primate personality.

DR. LYNN E. COPES, George Washington University, Washington, DC, was awarded funding in October 2011 to aid research on “A Physiological Perspective on Bone Strength: Deciphering the Effects of Hormones on Skeletal Robusticity in Baboons.” Slender bones (narrow relative to length) are generally assumed to be weaker than robust bones. However, slender bones compensate for the natural variation in bone shape by adjusting bone quality traits such as tissue mineral density (TMD) to support the loads incurred during daily activities. Using microCT scans of bones from adult captive baboons (*Papio anubis*), researchers tested the hypothesis that the correlation between bone shape and quality would be higher in weight-bearing than non-weight bearing bones. Patterns of hormones involved in bone formation and resorption as potential mediators of these relationships were also investigated. Osteocalcin, adiponectin, and osteoprotegerin concentrations were assayed in serial blood samples collected from a group of juvenile baboons and were expected to reveal sex-specific differences around the time of sexual maturation. The expected inverse relationship between TMD and slenderness existed in the humerus and tibia but not in the femur, ulna, radius, or clavicle. Females invariably exhibited the lower values of shape variables and higher quality measures in these elements. Analyses revealed significant sex differences in absolute hormone concentration and patterns with age, with notable associations with puberty. These results indicate that the relationship between bone shape and tissue quality are site- and sex-specific and that hormones play a vital role in the development of this subtle interplay.

DR. SIREEN EL ZAATARI, American School of Classical Studies, Athens, Greece, was awarded a Hunt Postdoctoral Fellowship in October 2012 to aid research and writing for a series of articles on “Them and Us: Behavioral Differences between Neandertals and early Modern Humans.” These articles present the results of the first large-scale study of dietary habits of Paleolithic hominins from their wide temporal and geographic ranges. This study employed microwear texture analysis to examine the diets of adult and sub-adult Paleolithic individuals from numerous western Eurasian sites. The results of this study reveal two major behavioral differences between Upper Paleolithic modern humans and their predecessors in western Eurasia. First, whereas the Neandertals and their predecessors were altering their diets in response to changes in food availability resulting from the climatic fluctuations of the Pleistocene, the Upper Paleolithic modern humans used their culture to attain some level of freedom from such environmental constraints. Second, the results of this study reveal that whereas Neandertals were feeding their children foods similar to their adult counterparts, the Upper Paleolithic children had a uniform and special diet. These differences represent evidence of behavioral modernity that might have given modern humans an advantage over the Neandertals.

ZUZANA FALTYSKOVA, then a student at University of Cambridge, Cambridge, United Kingdom, received funding in October 2011 to aid research on “The Population History of South America: A Genetic Study of Extinct Fuegian and Patagonian Aborigines,” supervised by Dr. Toomas Kivisild. The population history of the Americas has remained unclear even after decades of research because only a handful of Native Americans are left to expand our knowledge of the pioneering stages of the American settlement. Fortunately, cutting-edge technology allows the recovery of past genetic signatures from populations now extinct. The grantee obtained DNA sequences of 54 complete mitochondrial genomes from human skeletal remains from Tierra del Fuego, which were compared to published sequences of other Native Americans. Complete mitogenomes provide sufficient phylogenetic resolution to shed light on the earliest South American peopling. This study found no evidence of the controversial hypothesis about the alleged pre-Amerindian origin of the extinct Fuegians in a putative archaic migration preceding the arrival of other Native Americans. Instead, it seems that Fuegians dispersed at the forefront of the Amerindian dispersal and arrived to the Southern Cone shortly after people entered the Americas through the Bering Strait, indicating a rapid dispersal throughout the American continent. The remnants of Fuegian populations lived in isolation in the Fuegian islands in extreme weather conditions, subject to severe genetic drift, until their extinction a century ago.

LUKE GLOWACKI, then a student at Harvard University, Cambridge, Massachusetts, received funding in April 2011 to aid research on “The Behavioral Ecology of Intergroup Aggression in a Pastoral Society,” supervised by Dr. Karen L. Kramer. This research focuses on inter-individual contributions to collective action problems in a nomadic pastoralist society in southwest Ethiopia. Why do some individuals contribute more than others to cooperative behavior? Is variation based on reproductive competition, demographic factors, or behavioral syndromes? Focal domains included participation in intergroup aggression, along with herd-tending, water-hole construction and maintenance, and crop cultivation. Research methods used participant interviews to obtain reproductive histories and demographic background, social network and behavioral data, and social-psychological indices. Preliminary analyses show significant inter-individual variation in cooperation and intra-individual cooperation in differing domains of cooperation. Individuals who are prolific cooperators in one domain may not be more likely to cooperate in other domains. Future analysis will explore the role of reproductive competition, social

benefits and networks, and demographic factors in cooperation. Together these will provide the data for tests of competing evolutionary explanations of human cooperation.

DR. ADAM D. GORDON, University of Albany, Albany, New York, received a Hunt Postdoctoral Fellowship in October 2011 to aid research and writing on “New Approaches to Studying Hominin Size Evolution: Retrieving the Ecological Signal from Australopith Dimorphism.” This project investigates the long-neglected contribution of natural selection acting on female body size to sexual size dimorphism (SSD), and uses that information to identify the role of ecological pressures in producing the SSD observed in australopiths. This study showed that primate female body mass is both more tightly constrained by resource availability and more responsive to differences in resource availability than male body mass, indicating that resource stress results in greater decreases in female mass than male mass and thus increases in SSD. The project also evaluated ways in which missing data and data quality/uncertainty affect estimates of SSD and related variability metrics in fossil samples, and further showed that uncertainty in the scaling relationship between postcranial SSD and body mass SSD can be quantified to generate confidence intervals for the amount of mass dimorphism present in a particular fossil sample. When applied to australopiths’ SSD in *A. afarensis* is most consistent with levels of sexual selection similar to those observed in *Pan* overlaid with a resource stress signal, whereas *A. africanus* exhibits lower SSD consistent with either a reduction in sexual selection intensity or expansion of dietary niche. In total, this fellowship supported the writing of seven manuscripts.

DR. PETER B. GRAY, University of Nevada, Las Vegas, Nevada, was awarded funding in April 2012 to aid research on “Fathers in Jamaica: Longitudinal Changes, Biological and Stepparenting, and Testosterone.” What are the impacts of fatherhood on Jamaican men? The project addresses this wider question in several ways. Fathers of children aged approximately 18-24 months were asked about their paternal attitudes, relationship dynamics, sexual function, and health, enabling testing for effects of fatherhood on such outcomes as relationship quality and depression. The potential moderating effects of socioeconomic status on these changes are also addressed, since the variable resources available to men may also influence the quality of their partnerships and availability to meet paternal expectations. In a context of variable male parental involvement and many families with mixed parentage, paternal outcomes of biological and stepfathers are compared. Existing cross-cultural studies suggests that biological fathers tend to be more invested in their children, a proposition also tested here. Last, the project tests the hypothesis that biological fathers have lower testosterone levels than stepfathers. Altogether, findings from this study enhance an understanding of the changes fathers of young children undergo; the different experiences of biological and stepfathers; and one of the possible physiological mechanisms differentiating the experiences of biological and stepfathers. Since these areas are of interest and relevance not just in Jamaica, this project contributes to wider discussions of fatherhood.

MARY-ASHLEY HAZEL, then a student at University of Michigan, Ann Arbor, Michigan, was awarded an Engaged Anthropology Grant in August 2012 to aid “Communicating Disease: The Patterns of Sexually Transmitted Disease Burden among Namibian Pastoralists and Why It Matters.” Untreated sexually transmitted diseases, particularly gonorrhea, contribute to serious reproductive health issues. The pastoralist communities of Kaokoland, Namibia, live in a highly remote, rural setting where access to healthcare is infrequent and unpredictable. Dissertation research sought to measure the prevalence of two common

STDs—gonorrhea and herpes—and identify significant ecological and behavioral risk factors for disease. Results revealed high prevalence for both diseases and distinct patterns of risk that were associated with variations in subsistence strategy and seasonal migration. Because these results are of value to local healthcare and intervention efforts, the project focused on sharing dissertation findings with community members, healthcare workers, and Ministry of Health policy-makers. Communicating these findings with community members resulted in vibrant discussions. Meeting participants showed great interest in learning about research results, offered explanations for patterns in the results, and sought further information about reproductive health and current risk for disease. In addition, the grantee made particularly useful contacts in the healthcare community, raising the possibility of future research collaborations that will combine data collection with medical care.

DR. CATHERINE HOBAITER, University of St. Andrews, St. Andrews, United Kingdom, received an Engaged Anthropology Grant in August 2012 to aid “Without Words: Understanding Great Apes through their Gestural Communication.” The grantee travelled back to Uganda to share the findings of a study into chimpanzee gestural communication, and show how “without words” people can understand chimpanzee communication and behavior. The grantee visited local schools and community groups, and was able to invite ten child-ambassadors from each school for a day as a primatologist at the forest research-station. In addition, the major chimpanzee tourism sites were visited to help provide guides with the knowledge and vocabulary to explain chimpanzee behavior—in particular, signs of stress—to visiting tourists. All sites were currently habituating new chimpanzee communities for tourism, and were offered training based on findings from a recent study of early-stage habituation. At the research station, interns from the Makerere veterinary and wildlife schools were offered basic tutorials in observation and analysis of chimpanzee behavior. Finally, the grantee gave a class on the research opportunities in great ape behavior at the Makerere University campus.

CAROLYN R. HODGES-SIMEON, then a student at University of California, Santa Barbara, California, was awarded a grant in October 2010 to aid research on “Life History Trade-Offs Affecting the Development of Human Sexual Dimorphism,” supervised by Dr. Steven J. Gaulin. The human vocal voice is sexually dimorphic in two primary ways: males have lower “fundamental frequency” (F0, the perceptual correlate of which is “pitch”) and more closely spaced “formant position” (Pf; also termed “resonance”). These characteristics exhibit a pronounced and abrupt change during adolescence, marking the advancement of puberty. Research and data gathering target the developmental associations between dimorphic vocal characteristics (F0 and Pf), testosterone, immune functioning (secretory IgA and CRP), and energetic status (BMI and height) in adolescent boys in a non-industrialized population: the Tsimane’ of lowland Bolivia. In doing so, this project uses the ontogeny of male vocal characteristics as a model system for examining two major theories in human evolutionary biology: 1) life history theory (by examining trade-offs between reproductive and somatic investment); and 2) immunocompetence handicap theory of sexual selection (by investigating whether sexually dimorphic signals are honest indicators of immunocompetence). Results indicate that males in better condition—with better energetic and immune investment—have higher testosterone levels, which are associated with lower voices. This research presents the first evidence that male vocal features are linked with condition, and that this association is mediated by testosterone.

MICHAELA E. HOWELLS, then a student at University of Colorado, Boulder, Colorado, was awarded funding in April 2011 to aid research on “The Impact of Psychosocial Stress

on Gestation Length and Pregnancy Outcomes in American Samoa,” supervised by Dr. Darna Dufour. The objective of this research is to determine the relationship between chronic maternal psychosocial stress on spontaneous abortion, gestation length, and neonate body size. In order to achieve this goal, the grantee conducted a biocultural, longitudinal, prospective study of pregnancy outcomes in 184 women experiencing significant shifts in cultural identity in American Samoa. Two interrelated indicators of psychosocial stress—Epstein-Barr virus (EBV) antibody concentration and status incongruence—were paired with monthly maternal interviews to assess the effects of stress on pregnancy outcomes. EBV antibody concentrations represent a broad, non-specific response to psychosocial stressors. Status incongruence is related to a woman’s status within the community and arises when an individual is unable to resolve traditional and nontraditional markers of status. This study follows from their first prenatal care appointment through to their pregnancies natural conclusion and will help clarify the effects of psychosocial stress on pregnancy outcomes. Pregnancy outcomes will be assessed in terms of neonate size for gestation. Possible outcomes include spontaneous abortions, preterm births (≤ 36 weeks) and full-term births. This study aims to add to our knowledge of the factors associated with pregnancy loss, premature delivery, and infants born small-for-gestational-age in a non-western population of women.

DR. AMELIA HUBBARD, Wright State University, Dayton, Ohio, received an Engaged Anthropology Grant in August 2012 to aid “Engaging Prehistory through Genetic and Dental Variation among Kenya’s Coastal Communities.” The proposed engagement project built on a 2010 Dissertation Fieldwork Grant examining the relationships among four coastal Kenyan populations using genetic and dental samples. This project engaged over a thousand individuals, presenting research results to: 1) members of each of the four participant communities through well-advertised open houses and informational posters (in Swahili and English) at local cultural centers; and 2) to local high school, college, and graduate students through presentations.

RACHEL L. JACOBS, then a student at State University of New York, Stony Brook, New York, was awarded a grant in October 2011 to aid research on “Foraging under Low-Light Levels and the Evolution of Primate Color Vision,” supervised by Dr. Patricia C. Wright. Trichromatic color vision (ability to discriminate red and green) is a feature that, among placental mammals, is likely unique to humans and other primates. To better understand the selective pressure(s) favoring the evolution of trichromacy, this project aimed to address hypotheses that trichromatic individuals have foraging advantages over dichromatic (red-green colorblind) individuals under bright and/or dim light levels. Foraging data were collected under “bright” (day) and “dim” (dusk/twilight) light conditions on red-bellied lemurs (*Eulemur rubriventer*) in Ranomafana National Park (RNP), Madagascar. This population was previously identified as having a color vision polymorphism, indicating some females are trichromats, while other females and all males are dichromats. Preliminary genetic analyses (n=78 individuals) found that the frequency of the long wavelength allele is at or near 100 percent. Notably, most dichromatic primate species have the (ancestral) medium wavelength opsin variant. RNP Red-bellied lemurs, therefore, provide an interesting counter-example in which the (likely derived) long wavelength allele is at or near fixation. This result may represent relaxed selection to maintain variation (allele loss due to drift) or directional selection favoring the long allele. Reflectance data of *E. rubriventer* food items will be combined with behavioral data to examine potential adaptive explanations for this result.

DR. FREDRICK MANTHI, National Museums of Kenya, Nairobi, Kenya, received an Engaged Anthropology Grant in August 2012 to aid “Public Engagement in Palaeontological Investigations of the Plio-Pleistocene Nachukui Formation, Northern Kenya.” The Lake Turkana Basin in northern Kenya has contributed significantly to understanding the evolution of human and non-human species during the Plio-Pleistocene. Although prehistory research has been carried out in the Basin for over fifty years, a large number of the local people are not aware of the scientific importance of the findings from this research. In fact, many of the local people believe that researchers make a lot of money from fossils and artifacts. In the last six years, the grantee has directed palaeontological investigations in the Lake Turkana Basin, aided in part with funding from Wenner-Gren. In the course of these expeditions, it became evident that there was need for more engagement between research groups and local people. Funding went to organize an outreach program in February 2013 that entailed holding public meetings, visits to schools, and discussions with local administrators, which were all centered on the importance of prehistory research in understanding the past and (it is hoped) helped lay the foundation for future engagements advancing research in the Turkana Basin.

MELANIE A. MARTIN, then a student at University of California, Santa Barbara, California, was awarded funding in April 2012 to aid research on “Maternal Factors Influencing Variation in Infant Feeding Practices in a Natural Fertility Population,” supervised by Dr. Michael Gurven. Exclusive breastfeeding for six months and continued breastfeeding for two years or longer promote optimal infant health and growth. Globally, however, many mothers introduce complementary foods and wean earlier than recommended. This study examined factors associated with variation in infant feeding practices in an indigenous population, the Tsimané of Bolivia. During 2012-2013, interviews and anthropometric measurements were collected from 147 Tsimané mothers and infants aged 0-36 months, with 47 mother-infant pairs visited repeatedly over eight months. Half of Tsimané infants were introduced to complementary foods by four months of age, although 75 percent were still breastfed at two years. On average, male infants were exclusively breastfed longer and weaned later than females. No other maternal, infant, or household factors measured influenced the duration of exclusive breastfeeding duration. Age at weaning, however, was increased by the number of family members over the age of 10, and decreased by a mother’s subsequent pregnancy and total number of living offspring. Poor growth was evident in only two percent of infants aged 0-6 months, but increased markedly after twelve months. Earlier weaning and/or the quantity or quality of complementary foods may more significantly impact Tsimané infant growth and health outcomes than does early complementary feeding.

DR. MELISSA K. MELBY, National Institute of Health and Nutrition, Tokyo, Japan was awarded a grant in October 2008 to aid research on “Developmental Origins of Metabolic Syndrome: Study Utilizing the Japanese Maternal and Child Health Handbook.” The “Developmental Origins of Health and Disease” hypothesis posits that *in utero* stress such as nutritional restriction resulting in low birth weight (LBW) increases later-life risk of metabolic-syndrome related disease. Understanding risk factors for LBW thus has implications for later-life health. Among singleton full-term births (N=437) in Japan, females were three times more likely to be born at LBW than males. For males, gestational length was the biggest predictor of LBW, but gestational length was not a significant predictor of female LBW. Instead maternal weight at first prenatal exam, and total gestational weight gain after that exam, were most predictive. For girls only, primiparity and maternal history of LBW babies also increased risk, while maternal height decreased risk. If

given adequate time in the womb, male babies appear largely immune to early pre-natal or pre-conception maternal condition and low maternal gestational weight gain. Female babies appear to be very sensitive to maternal condition, particularly early/initial weight and weight gain, as well as reproductive history. BMI at age 6-7 appears independent of birth weight and maternal gestational weight gain for boys, while girls' age 6-7 BMI appears more dependent on reproductive history, gestational weight gain, and resulting birth weight.

DEBORAH L. MOORE, then a student at University of Texas, San Antonio, Texas, received funding in May 2010 to aid research on "Investigation of Adaptations of Chimpanzee Social Structure to a Savanna-Woodland Habitat through Genetic Analysis," supervised by Dr. Carolyn Ehardt. The goal of this project was to determine whether large home-range sizes—which are likely to characterize those of chimpanzees living under the resource constraints of a savanna-woodland habitat—decrease the benefits of male philopatry such that the genetic structure of the population looks different than that of forested sites. DNA from 237 genetic samples collected from a 624 km-sq area of Ugalla were extracted, amplified, and analyzed. The 197 samples yielded reliable genotypes and were found to represent 113 individuals (69 males and 44 females). A population density estimate of 0.47 (CI 0.30-0.77) individuals/km-sq was obtained using a spatially explicit capture-recapture (SEeR) method, confirming the necessity of large home ranges in this region. Sample extracts of the 69 males were amplified at 13 Y-chromosome loci, resulting in the identification of four haplotypes. Of these four, one V-chromosome haplotype was shared by 52 males and found throughout the surveyed area. The remaining three occurred rarely, and each formed a geographic cluster distinct from the others. This pattern suggests several possibilities including the maintenance of male philopatric communities in this challenging environment, and supports the premise that this social structure is a shared trait among chimpanzees, bonobos, and early hominins.

DR. LIZA R. MOSCOVICE, State University of New York, Binghamton, New York, received funding in October 2011 to aid research on "Cooperation without Genetic Ties: A Behavioral Endocrine Model in Bonobos (*Pan paniscus*)."

This research explores the behavioral and endocrine mechanisms mediating affiliative social bonds and transfers of aid among non-kin in a close evolutionary relative of humans, the bonobo (*Pan paniscus*). Unrelated female bonobos exhibit diverse affiliative and socio-sexual behaviors, but little is known about their function. Behavioral data and urine samples were collected from captive bonobos while females were in stable sub-groups and when they were reunited with females in another sub-group, simulating the fission-fusion social structure of wild bonobos. Oxytocin was measured as an index of social motivation and cortisol was measured as an index of stress responsivity. During reunions, females directed more grooming and solicitations for socio-sexual behavior to partners when they had been separated for longer. Solicitations were more likely to lead to socio-sexual behavior when initiated by the female who had just re-joined a sub-group. Females did not exhibit increases in cortisol during fusion events, suggesting that fusions were not stressful for females. Females did not have increases in oxytocin during reunion events, but throughout the study extended bouts of grooming with any social partner were associated with increases in oxytocin. Results indicate that both grooming and socio-sexual interactions are used to reinforce social bonds among unrelated females after separations.

THIERRA K. NALLEY, then a student at Arizona State University, Tempe, Arizona, received funding in October 2011 to aid research on "Suspensory Locomotion and the Neck: Analysis of Cervical Vertebrae in Living Primates and Fossil Hominins," supervised by Dr.

William H. Kimbel. This project examines the functional morphology of cervical vertebrae (i.e., the bony neck) of extant primates, with the goal of using the cervical spine to test hypotheses regarding positional behaviors in early hominins. Three biomechanical models guided the study's extant component: the suspensory, postural, and head-balancing models. Broadly, results were equivocal and no specific predictions were supported across all vertebral levels for both sexes. However, some patterns did emerge from the results. Specifically, analyses demonstrated that the suspensory and postural models received more support in the lower half of the cervical spine (C4-e7) compared to the upper (C1-e3). Results also revealed that the head-balancing model received the strongest support; in contrast to the suspensory or postural models, this evidence was concentrated in the upper half of the cervical spine. Fossil analyses revealed that early hominins, including *Homo erectus*, were clearly distinct from modern humans. Univariate analyses found that fossil morphology could generally not be distinguished from other anthropoid taxa, but multivariate analyses of overall cervical shape demonstrated that fossil taxa were most similar to extant apes. Overall, these results suggest that modern human cervical morphology did not appear in the hominin fossil record until late into the Pleistocene.

DR. ROBIN G. NELSON, Skidmore College, Saratoga Springs, New York, was awarded a grant in April 2011 to aid research on "Residential Context, Non-Kin Care and Child Health Outcomes in Jamaica." This study explores the relationship between residential context, parental investment, and child health outcomes in Jamaica. It centers on an examination of the growth and development of children living in state-sponsored homes, and children who are living with biological family members. Ethnographic, anthropometric, and biometric data were collected from 125 children living in state-sponsored children's homes, and 119 children living with their biological family members in Manchester Parish. Follow-up data were collected from 70 of 125 children who were still living in childcare facilities. Preliminary analyses reveal statistically significant correlations between residence in a state-sponsored care setting and anthropometric health indicators. There are also statistically significant gendered differences in the health outcomes between girls and boys living in these state-sponsored homes. These findings parallel ethnographic data detailing highly variable and gendered childcare practices in these homes. Future analyses will compare anthropometric and biometric data of children living with biological kin, and that of their peers living in the children's homes. These findings aid in our understanding of the ways that variability in kin investment and care setting come to correlate to particular health outcomes. This study navigates the intersection of evolutionary theory and biocultural studies of child care practices and health outcomes.

DR. VIKTORIA M. OELZE, Max Planck Institute, Leipzig, Germany, was awarded funding in October 2012 to aid research on "Isotope Ecology of the Salonga Bonobo: Tracing Dietary Variation and Seasonality by Stable Isotope Analysis of Hair." Very little is known about the seasonal isotope patterns in extant great apes, although they are important references for dietary reconstructions in fossil hominins utilizing stable isotope techniques. This study reconstructs dietary seasonality in wild bonobos by analyzing the isotope ratios in food items and bonobo hair samples, which were non-invasively collected from the LuiKotale field site in Salonga National Park, Democratic Republic of Congo. In the year of sample collection, fruit was particularly rare and the bonobos were forced to forage outside their territory range and thus out of sight of direct observation. It was predicted the bonobos would fall back on herbaceous vegetation in this time period, which would be recorded in their hair isotope values. Although the data covers a complete annual cycle, little evidence that the bonobos significantly changed their feeding behavior was found. A preliminary

conclusion is that the community succeeded to cope with seasonal food stress by finding sufficient ripe fruit outside their usual territory. Finally, researchers obtained a valuable reference dataset of a frugivore ape species exposed to low seasonal variation in their preferred food resources.

DR. CALEY M. ORR, Stony Brook University, Stony Brook, New York, received funding in April 2011 to aid research on “A Phylogenetic and Functional Analysis of Hand and Wrist Morphology in *Ardipithecus ramidus*.” Fossils attributed to *Ardipithecus ramidus* date to 4.4 million years ago and may represent one of the oldest human ancestors. As such, these fossils hold potentially critical clues about the last common ancestor of humans and the African apes. The teeth, cranium, and pelvis of *Ar. ramidus* suggest that it is a member of the human branch of the phylogenetic tree (i.e., a hominin). However, much of the postcranium has been described as differing from that of the extant apes more than had been expected. The morphology of the hand and wrist has played a key role in this reconstruction, and some have argued for the presence of adaptations to pronograde, palmigrade quadrupedal locomotion retained from a Miocene ape ancestor. With Wenner-Gren funding, three-dimensional digital polygon models of more than 3000 hand bones from over 200 individuals representing 28 anthropoid taxa have been collected using laser scanning and computed tomography. These data are being employed in morphometric analyses to test the hypotheses that: 1) *Ar. ramidus* retained adaptations to palmigrade quadrupedalism and used its hands in a manner inconsistent with advanced vertical climbing, suspension, and/or knuckle-walking as used by living apes; and 2) *Ar. ramidus* is a hominin.

KRISTEN E. PEARLSTEIN, then a student at American University, Washington, DC, was awarded funding in October 2012 to aid research on “An Analysis of Immigrant and Euro-American Skeletal Health in Nineteenth-Century New York City,” supervised by Dr. Rachel J. Watkins. This project evaluated and compared the skeletal health of European immigrants and Euro-Americans in New York City from the late-nineteenth and early-twentieth centuries in order to understand the impact of socio-economic inequality and poverty during this time period. The skeletal collection selected for analysis was the George S. Huntington Anatomical Skeletal Collection, housed at the National Museum of Natural History in Washington, DC. The association between low socio-economic status and negative trends in morbidity and mortality is often expressed in the skeletal remains of vulnerable populations and includes the physical evidence of trauma, disease, and activity. Therefore, comparisons of skeletal health were carried out using measurements of trauma, bone lesions, and osteoarthritis. A total of 1550 non-commingled partial skeletal remains were selected and evaluated. The preliminary analysis indicates that compared to the U.S.-born group, the immigrant group as a whole does not have significantly higher frequencies of trauma and disease, contrary to the original hypothesis. However, the initial results also indicate that differences in the frequencies of health indicators do exist between the selected Irish, German, and Italian immigrant groups. A better understanding of the preliminary results will be accomplished following statistical analyses.

LUZ-ANDREA PFISTER, then a student at Arizona State University, Tempe, Arizona, received a grant in April 2009 to aid research on “The Origins of Leprosy: The Primate Connection,” supervised by Dr. Anne C. Stone. Leprosy is known as a disease that predominantly affects humans. Within the past fifty years, however, leprosy has been detected in multiple individual wild nonhuman primates from West Africa (mangabey monkeys and chimpanzees) and Southeast Asia (macaques). In addition, wild nine-banded armadillos are infected with leprosy across most of its species range from South to North

America. Comparative genomic analyses of the leprosy bacteria of humans and armadillos showed that armadillos carry a human strain typically found in Europe, and therefore most likely became infected after European Exploration. Here researchers test hypotheses about transmission direction of leprosy between humans and nonhuman primates, as well as hypotheses about the continental origin of the disease using molecular biology and comparative genomic methods. First, cheek swab DNA extracts from 600 nonhuman primates from Africa and Asia were tested for the presence of leprosy DNA by means of quantitative polymerase chain reaction, yielding negative results. Second, researchers sequenced and assembled the genome of a leprosy bacteria isolated from a West African mangabey monkey. Phylogenomic analyses support an African origin of human leprosy and a recent spread to armadillos. Further analyses are needed to determine transmission direction between humans and nonhuman primates in Africa.

AMY M. PORTER, then a student at University of California, Davis, California, received funding in April 2012 to aid research on “Cooperation and Conflict in Two Socially Monogamous Primates: Red Titi Monkeys and Equatorial Saki Monkeys,” supervised by Dr. Lynn A. Isbell. This project investigates comparative aspects of pair-mate relationships and territorial behavior in red titi monkeys (*Callicebus discolor*) and equatorial saki monkeys (*Pithecia aequatorialis*), which differ in their degrees of paternal care, sexual dimorphism, and relative contributions of the sexes to territorial behavior. The goals of this research are to test the hypotheses that: 1) differences in direct paternal care and the potential costs of cuckoldry and/or abandonment are related to differences in pair-mate relationships and male/female mate-guarding strategies; and 2) vocal communication and scent-marking in titis and sakis are components of their mate-guarding strategies. The hypotheses are being tested with systematically collected behavioral data from four groups of *Callicebus* and three groups of *Pithecia*. Over twenty-two months, 3962 focal samples (*Callicebus*, n=2638; *Pithecia*, n=1324) were collected. Field observations have shown that pitheciine social systems range from pair-bonded monogamy in *Callicebus* to small multimale-multifemale groups in *Pithecia*, indicating that a great deal of behavioral plasticity can occur in socially monogamous primates. The behavioral data collected, specifically on grooming and proximity relationships, are being used to assess and differentiate relationships across stable and newly formed pair-mates.

STACY L. ROSENBAUM, then a student at University of California, Los Angeles, California, received funding in April 2011 to aid research on “Male/Immature Relationships in the Mountain Gorilla (*Gorilla beringei beringei*),” supervised by Dr. Joan B. Silk. The focus of this research is relationships between adult male gorillas and the immature animals in their groups. More specifically, this study evaluates: 1) what benefits males offer to young in their groups; 2) whether males and their offspring can discriminate between each other and unrelated animals; 3) if, and how, relationships with males influence physiological stress levels in immature animals and their mothers; and, 4) if male “interest” in immatures correlates with certain hormonal profiles. These questions integrate behavioral observation, non-invasive collection of hormones, and evaluation of genetic relatedness between males and immatures. All work was done at the Karisoke Research Center in Musanze, Rwanda. During this phase of the project, there were 1019 hours of behavioral data collected, 6500 fecal samples for testosterone and corticosteroid analysis, and 600 urine samples for prolactin analysis. Paternity data (via fecal samples) on infants in the gorilla population was also obtained. Summary and analyses of all three types of data are ongoing. Initial results, presented at the International Primatological Society Congress in August 2012 indicate that maturing animals sustain long-term relationships with adult males they prefer as infants.

Complete results will be forthcoming in scientific publications over the next one to two years.

DR. REBECCA M. STUMPF, University of Illinois, Urbana, Illinois, received a grant on October 2008 to aid research on “Female Social and Sexual Development in Wild Chimpanzees.” This study focuses on the transition from juvenility to adulthood in wild chimpanzees. The pre-reproductive period is marked by high selective forces, as individual survival and fitness are influenced by the timing of sexual maturity and the development of appropriate sexual and social roles and strategies. Despite its importance, this critical period has been the focus of relatively little research. This study tests hypotheses concerning chimpanzee behavioral and hormonal development that may explain: 1) the pattern of and catalyst for female emigration (a demographic and behavioral pattern shared by humans and chimpanzees but few other primates); 2) variation in timing and nature of maturation between males and females; and 3) inter-individual variation in the age of developmental milestones. Hypotheses tested examine and evaluate social and sexual behavioral change during development, the hormonal correlates of sexual maturation, proximate causes of female emigration, and the factors influencing inter-individual variation in the timing of sexual maturity.

ZANETA THAYER, then a student at Northwestern University, Evanston, Illinois, received funding in April 2011 to aid research on “Intergenerational Programming of Stress Reactivity: The Role of Epigenetic Mechanisms,” supervised by Dr. Christopher Kuzawa. Anthropologists have a long history of studying biological responses to environmental stress from diverse perspectives. Within our field the effects of maternal psychosocial stress on biology and health in the next generation is becoming a topic of increased interest. This research project evaluated the intergenerational effects of maternal stress experience among an ethnically and socioeconomically diverse sample of pregnant women from Auckland, New Zealand. Women who had lower socioeconomic status and who experienced ethnic discrimination had higher evening cortisol in late pregnancy and gave birth to infants with elevated cortisol reactivity and altered gene regulation (methylation) profiles. These findings are consistent with the hypothesis that maternal social environment impacts maternal and offspring biology. Notably, the types of stress exposures that impacted cortisol in the present study are relatively novel from an evolutionary perspective. Thus the evolved capacity for an intergenerational transfer of information could be maladaptive in the contemporary ecology when activated in response to structural inequalities within society. Future research evaluating diverse sources of stress and a range of biological responses in offspring are necessary to clarify whether modifications in offspring biology reflect adaptation or biological impairment.

DR. TIFFINY A. TUNG, Vanderbilt University, Nashville, Tennessee, received a grant in May 2010 to aid research on “Comparing the Biosocial Impact of Wari State Collapse and Subsequent Environmental Stress: A Bioarchaeological Perspective from the Peruvian Andes.” This bioarchaeological study examined how Wari state collapse (ca. AD 1000-1100) and a subsequent drought structured patterns of violence, food consumption, and bodily expressions of identity in the former Wari imperial heartland in Peru. AMS dates were obtained to compare those changes through time. Human remains from the Cheqo Wasi at Huari date to terminal Wari (AD 1019-1150) and those from Monqachayoc at Huari are late post-Wari (ca. AD 1275-1400). There is a significant increase in adult healed cranial trauma (an excellent proxy for violence): Wari era = 20% (N=49); Terminal Wari = 50% (N=24), and late post-Wari = 77% (N=60). Perimortem trauma also increased: 0% to 8% to

37%, respectively. This suggests that violence both increased and became more deadly in the wake of Wari collapse. Moreover, children are violently killed in late post-Wari, a practice never observed among local children at Wari sites. Stable isotope analysis shows that there was an unequal distribution of foods in the post-Wari era. Maize consumption among females significantly declines, while men and children maintain similar rates of maize consumption relative to the Wari era. This suggests gender inequality in dietary practices, something not seen during Wari times. An increase in nitrogen isotope ratios among males, females, and children suggests that they consumed more terrestrial protein or that some suffered from starvation. Diets also became more heterogeneous, a pattern that further suggests growing social inequality in the post-Wari era. New cranial modification styles emerge in the post-Wari era, and the practice becomes much more common, suggesting the emergence of either novel social groups or new ways of expressing identity. The broader implications of this research show that imperial decline and climate change (drought) can differentially impact distinct subpopulations. Here, females bore the brunt of the changes; they show the greatest increases in cranial trauma and the most dramatic changes in diet.

DR. CLAUDIA R. VALEGGIA, University of Pennsylvania, Philadelphia, Pennsylvania, received funding in October 2011 to aid research on “Life-History Transitions among the Toba of Argentina.” The study is part of a five-year, longitudinal project that evaluates the interaction among biocultural variables underlying key life transitions in humans. The project takes place in an indigenous population in northern Argentina. Biological and ethnographic data are collected to evaluate the somatic, developmental, cultural, and hormonal correlates of three life-history transitions: weaning, puberty, and menopause. This particular study focused on the hormonal changes associated with the peri-menopausal transition and on the association between infant growth trajectories and infectious disease. Preliminary results show differences between levels of ovarian hormones, FSH β , and adiponectin between pre- and post-menopausal women. Menopausal Toba women had higher levels of FSH β and adiponectin than menopausal non-indigenous women. Toba infants with reports of sickness had slower growth trajectories than infants with no reports of sickness. Fever, GI infections, bronchitis, and flu during first nine months were negatively correlated with length velocity. Additionally, fever, cold, and flu during the first three months were negatively correlated with weight velocity. Results from this research will contribute directly to issues of evolutionary anthropology, the biodemography of aging, and clinical medicine, as they relate specifically to patterns of child growth and women’s aging.

AMANDA L. VANSTEELANDT, then a student at Arizona State University, Tempe, Arizona, received a grant in October 2011 to aid research on “The Construction of Human Disease Ecologies through Cultural Transmission: A Nivacle Example,” supervised by Dr. Ana M. Hurtado. This study compares tuberculosis (TB) disease ecologies in indigenous communities of the Paraguayan Chaco with different degrees of cultural transmission from outside institutions (Mennonite and mestizo). The study follows-up on previous work done from 2010 to 2011 by re-sampling two original Nivacle study communities with surveys about: health beliefs, behaviors, and infrastructure; anthropometric measurements; analyzing TB DNA from cheek swabs; and fecal sampling for potential co-infections. In addition, condensed surveys were conducted in four new communities (two Nivacle and two Angaité). Surveys about TB beliefs demonstrated that greater isolation did not limit biomedical sources of information about TB or impact the transmission of biomedical knowledge of TB. At least twenty new cases of TB developed in the study communities

during the study period, however the research team was not able to reach the field site to collect cheek swabs due to extreme flooding and damaged roads. Therefore, unsurprisingly, no TB DNA was detected in the cheek swabs collected in 2012. Fecal sampling results suggested that, in this case, the prevalence of intestinal parasites was not related to general public health infrastructure (e.g. availability of sanitary water sources and latrines) and may be associated with handwashing without soap.

MELANIE VENTO, then a student at Northwestern University, Evanston, Illinois, was awarded funding in May 2008 to aid research on “Evolutionary Perspectives on the Emergence of Chronic Metabolic Diseases in an Amazonian Bolivian Population,” supervised by Dr. William R. Leonard. This research among the Tsimané builds on recent findings to shed light on why transitional populations may experience greater risk of obesity and chronic disease under conditions of rapid social change. The recent finding that inflammation—an immune process stimulated by both infection and obesity—is integral to cardiovascular disease (CVD) suggests that individuals in transitional populations (experiencing both pathogenic physical environments and weight gain) will face a double burden of harmful inflammatory stimuli, placing them at greater risk for CVD. Furthermore, for developing populations, the joint effects of under-nutrition and high infectious disease load in childhood may contribute to both small body size and depressed metabolic rates leaving adults particularly at risk for the development of obesity and associated chronic disorders when exposed to a more urbanized diet and lifestyle. This study integrates these perspectives to test a novel model for the role of population adaptation in the rise of chronic disease under conditions of social change. Adopting the developmental origins of health and disease framework, which recognizes the importance of early life adaptive physiological changes to a predicted future environment, the research investigates the roles that diet, activity, metabolism, and inflammation play in chronic disease risk when increased market exposure leads to shifts in nutritional status across the life course. More specifically, the study examines: 1) how greater market integration is associated with adult weight gain and chronic disease risk; 2) the role of adiposity, infection, and pathogenicity on inflammation (C-reactive protein levels); and 3) whether the combined influence of poor early nutritional environments (indicated by leg length), low metabolism and small size place Tsimané at greater risk for obesity and CVD in adulthood.

DR. CHRISTINE E. WALL, Duke University, Durham, North Carolina, received funding in October 2010 to aid research on “Evolutionary Genomics of Enamel Thickness in Humans.” A critical step in expanding our understanding of pattern and process in human evolution is to integrate genetic, comparative anatomical, and paleontological information. Enamel thickness is a trait that provides an ideal opportunity to combine these types of data. Relative enamel thickness of the teeth is a key trait for studying the phylogeny, life history, and diet adaptations of our human ancestors. A comparative genomic approach was used to document the changes in the coding and regulatory regions of eight genes that are known to have a direct effect on enamel development in humans. Tests for positive selection in the regulatory and coding regions show that both the human (thick enamel) and chimpanzee (thin enamel) branches have distinct genomic signals of selection in two genes. The results suggest that a critical component of the enamel matrix protein complement, enamelin (gene ENAM), in tandem with regulation of the processing of the enamel matrix proteins by enamelysin (gene MMP20) is linked to the evolution of thick enamel in humans. This study provides a multiple-gene framework for understanding changes in relative enamel thickness during human evolution and a clear direction for future studies of gene and protein expression in dental tissues.

DR. EMILY YATES-DOERR, University of Amsterdam, Amsterdam, The Netherlands, was awarded an Engaged Anthropology Grant in August 2012 to aid “Translation in Practice: Obesity, Fatness, and Dietary Health in Guatemala.” This engagement project comprised three collaborative workshops where relevant Guatemalan actors discussed how obesity science and related policies become translated into daily life. Past research demonstrated that the collision of various logics of obesity resulted in situations where health interventions had outcomes not anticipated by educators. Building upon examples of “translation transformations” from the research, these workshops provided an opportunity for participants to explore the social lives of dietary health policies. They highlighted that translational research does not move linearly from bench to bedside. An anthropologically oriented focus on the social life of obesity science illustrated ways in which dietary health policies can be improved by attending to negotiations in the practice of translation.

LINGUISTICS

HADI N. DEEB, then a student at University of California, Los Angeles, California, received a grant in October 2011 to aid research on “Remixing Authorship: Copyright and Capital in Hollywood,” supervised by Dr. Elinor Ochs. This project examines turmoil surrounding authorship. For centuries, a definition of authorship as an individual’s spontaneous, creative expression has been the cornerstone of copyright law and underlying social norms in the United States and elsewhere. Copyright automatically grants valuable property rights to authors. The explosion of electronic media that allow the creation, manipulation, and circulation of information in unprecedented ways has placed tremendous pressure on this traditional model. The study analyzed the collision of traditional and emerging ideologies of authorship among a community with high stakes in the struggle: professional storytellers in Hollywood and their lawyer and marketer auxiliaries, especially innovators who embrace change in their craft but still seek prestige and profit through intellectual property rights. Mainly through participant observation over a twelve-month period, the researcher analyzed this community’s obsessive talk about authorship in court, meetings, print and online discourse, and story production. A central argument is that authorship and ownership are not discrete statuses that only join together to regulate cultural objects, they are fluid practices that make mutually defined claims about social relationships. The project aims to direct legal debate toward this fluidity. It also revisits core linguistic anthropological theories of authorship that motivate the project but also invite critical reflection because they have roots in authorship’s traditional definition.

CECILE ANNE MARGUERITE EVERS, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funding in April 2012 to aid research on “Between Le Francais and L’Arabe: Muslim Second-Generation Youth Speak and Unspeak Marseille,” supervised by Dr. Asif Agha. This linguistic ethnography, carried out over the 2012/2013 school year in Marseille, France, calls into question essentializing representations by the French State and popular media that construct second-generation youth of North and West African backgrounds as increasingly pious and more closely identified with transnational Islam than with locally grounded forms of belonging and being French. The research question asks how second-generation youth who live in Marseille and identify as Muslim draw linguistically on both family and peer-learned, non-standard repertoires of Marseillais French, dialectal Arabic, and other heritage languages (e.g., Wolof, Comorian) and school-learned standard repertoires of Arabic and French, in the

development of their identities, seeking sometimes to reanimate and sometimes to contest alignments with the institutional categories that predicate a religiosity and transnationality of them. Data collected with youth who attend Modern Standard Arabic and Standard French classes in public and denominational schools, and secular and Muslim community centers reveal that youth micro-communities coalesce around shared stances—expressed linguistically through recurring preferences to use standard or non-standard languages—to such social categories as marginality, piousness, kinship and generational difference, foreignness, and Frenchness. Indeed, as they choose among the ideologically weighted linguistic options ambiently available to them, they are likewise communicating broader orientations they hold to Marseille—as a long-term destination or imminent point of departure to the Muslim world—and, in turn, the educational and social trajectories incident to these orientations.

CHI-HUA HSIAO, then a student at University of California, Los Angeles, California, received funding in October 2011 to aid research on “Subtitle Groups as Cultural Translators in China,” supervised by Dr. Elinor Ochs. This dissertation project examines the phenomenon of cultural translation in the context of an underground network of Internet-based amateur translators in China. Informal volunteer subtitle groups emerged in the mid-1990s and began catering to the younger generation’s thirst for U.S. media popular culture. These translators add Chinese-language subtitles to programs, post the shows online for free downloads, and provide a network for online interactions. The subtitling activity reflects the younger Chinese generation’s articulation of new morality discourses and their challenges to the state-party monopoly of information. The younger generation attempts to establish its own moral justifications as a form of resistance to the regime surveillance and in adherence to individual life-enriching practices. This study explores how Chinese volunteer subtitlers construct representations of U.S. television programs and films, and how these representations relate to the globalization of sociocultural ideologies. It offers insights into how the collaborative volunteer efforts of subtitle groups acting as cultural brokers represent a new paradigm of morality among Chinese youth and young adults of the virtual community and how such initiatives influence the younger generation’s perceptions of foreign popular culture as part of the larger globalized flow of information.

ELISE A. KRAMER, then a student at University of Chicago, Chicago, Illinois, was awarded funding in May 2010 to aid research on “Mutual Minorityhood: The Rhetoric of Victimhood in the American Free Speech/Political Correctness Debate,” supervised by Dr. Susan Gal. It is a curious feature of contemporary American political debates that they tend to shade into arguments about censorship and freedom of speech. Moreover, these arguments often fit into a well-trod, metapragmatic cycle: “You’re censoring me!” “No, I’m not, and by saying I’m censoring you, you’re censoring me.” Freedom of speech is simultaneously everywhere and nowhere. The dissertation attempts to make sense of this apparent paradox by arguing that seemingly specific and localized arguments about censorship and silencing are actually one of the central organizing tools for a wide range of folk ideologies about power, language, representation, identity, and the shape of the social landscape. The project is based on nine months of ethnographic fieldwork at a state American Civil Liberties Union (ACLU) affiliate in the Bible Belt, supplemented by interviews with high-level staff at various political nonprofits in Washington, DC. Through the analysis of the language that these activists used in political and apolitical interactions, the dissertation unpacks the extraordinarily complex notion of “censorship” in the modern multicultural state and demonstrates that its stakes are not only far-reaching but central to American political life.

HYEJIN NAH, then a student at New York University, New York, New York, received funding in October 2011 to aid research on “(Meta)linguistic Sovereignty in New Terrains: Urban Mapuche in Santiago, Chile,” supervised by Dr. Bambi B. Schieffelin. This project investigates the roles of linguistic practices, language ideologies, and new communicative resources in urban Mapuche collective self-production in Santiago, Chile. It is a study of Mapuche’s own local language ideology: “metalinguistic sovereignty,” i.e. the right or power to speak for and about their traditional language, both as a situated practice in Mapuche everyday talk, and as a metaphor for broader discursive and practical sovereignty practices through which Mapuche within urban settings pursue distinction as a people. Drawing on ethnographic and linguistic fieldwork, this project explores how Mapuche innovate themselves as a contemporary indigenous people through and within emerging linguistic and communicative resources, as well as how they use such newly available resources/ecologies to empower their ideological and linguistic embodiment, while striving to recover previously usurped territorial, organizational, and legal forces. This research, as a study of intertwined cross-modal and cross-media practices, provides unique insights into a people’s everyday linguistic and communicative self-production as counterpublic and their lived sovereignty practices.

DR. ANGELA M. NONAKA, University of Texas, Austin, Texas, was awarded a Hunt Postdoctoral Fellowship in October 2010 to aid research and writing on “‘It Takes a Village:’ Anthropological Analysis of Indigenous Sign Language Development and Decline in Thailand.” *It Takes a Village* is a 311-page manuscript that traces the life cycle of Ban Khor Sign Language. BKSL arose some eighty years ago in response to an unusually high incidence of hereditary deafness, and until recently was widely used in daily life by both hearing and deaf villagers, fostering participation and inclusion of the latter. This rare sociolinguistic ecology is undergoing dramatic changes, however, that threaten the continued vitality of BKSL, which is being supplanted by Thai Sign Language. Synthesizing more than a decade of continuous, holistic anthropological research, this study examines the causes and consequences of language emergence, maintenance, and shift. Ethnographically compelling on their own merits, the descriptive particulars of the Ban Khor case study have applied import for understanding the widespread endangerment of this rare sign language variety. This project also breaks new theoretical ground. By adopting a language socialization perspective that emphasizes interactional, use-based analysis of BKSL, this study counters key assumptions in formal linguistics about “village” or “indigenous” sign languages (and other lesser-known signing varieties), by demonstrating their full linguistic complexity and utility *in situ*, in the course of quotidian talk and interaction.

SOCIAL/CULTURAL ANTHROPOLOGY

Africa:

ADRIENNE COHEN, then a student at Yale University, New Haven, Connecticut, received a grant in 2012 to aid research on “Postsocialist Movement: Performance, Political Economy and Transmigration between Guinea and the United States,” supervised by Dr. Michael McGovern. This study addresses the connection between expressive culture and political-economic change in Guinea, West Africa. In Guinea, Sékou Touré’s socialist state (1958-84) subsidized the modernization of dance and percussion in the service of nationalist politics. When socialism ended with Touré’s death, the new regime under Lansana Conté

drastically reduced government arts patronage. Performing artists, abandoned by the state, formed private troupes and began to emigrate in the 1990s. This project engages two generations of dancers and percussionists from Guinea: one trained during the socialist period, and the other trained after 1984. It explores how socialist concerns and themes are both sustained and contested in the present, and how performing arts illuminate changing notions of personhood in Guinea today. In Conakry, emerging expressive forms are the subject of heated intergenerational debates concerning the ethical and political principles embodied in performance. By studying Guinean performance repertoires and their attendant debates, this project assesses the work of expressive culture in negotiating and articulating socialist legacies within a postsocialist world order.

MICHAEL J. DEGANI, then a student at Yale University, New Haven, Connecticut, received a grant in April 2011 to aid research on “The City Electric: Infrastructure and Ingenuity in Dar es Salaam,” supervised by Dr. Michael McGovern. Fieldwork was conducted in Dar es Salaam, Tanzania, from July to December 2012 as part of a broader ethnography an African electrical grid. Research focused on three themes: 1) the links between national experience and power generation; 2) the informal economy of power transmission; and 3) the everyday life of electricity consumption. Local immersion, interviews, and discourse analysis mapped connections between the political economy of power generation contracts, chronic outages, and the experience of post-socialist Tanzanian nation. Fieldwork with contractors, bureaucrats, electricians, and consumers revealed a web of shifting collaborations around municipal power theft, expedited bureaucratic procedures, and surreptitious connections to the grid. Finally, neighborhood surveys and three, month-long household “energy diaries” demonstrated electricity to be a highly variable economic asset: a business expense, prestige good, or investment in social relations. This variability contributed to problems of collective action in paying for electricity and financing infrastructure in unconnected neighborhoods. Ultimately this research may help describe a version of contemporary infrastructures that are neither heroic public works nor sunk into the background of everyday life.

CLAUDIA GASTROW, then a student at University of Chicago, Chicago, Illinois, was awarded funding in October 2010 to aid research on “Grounding Citizenship: The Politics of Property in Post-Conflict Luanda,” supervised by Dr. Jean Comaroff. Since the end of the Angolan civil war (1975-2002), the Angolan state and private concerns have invested significant resources in the redevelopment of the capital, Luanda. The remaking of the city has involved a strategy of relocating thousands of informal settlement residents to new state housing areas on the periphery of the city. The mobilization of formal planning mechanisms—after years of the state seemingly leaving residents to occupy and build according to their own wishes—has come into conflict with established means of urban expansion, forcing residents to rethink strategies for gaining access to housing and land. This research tracks how housing has acted as a means for the residents to assess their relationship to the state over the last thirty years. More particularly, it looks at how, over the last decade, demolition and rehousing have impacted urban residents’ notions of citizenship. Based on interviews and participant observations in Luanda’s informal settlements, and with housing rights groups, victims of demolitions, state representatives, and historical research in Luanda’s archives, this research connects micro-level discussions about housing, and acts of housing construction, to larger national and state discourses about the meaning of democracy and social inclusion in Angola.

EVA M. HARMAN, then a student at Princeton University, Princeton, New Jersey, was awarded funding in October 2011 to aid research on “Desire for Education and ‘Ties that Lift:’ Schooling, Movement, and Social Regeneration in Post-War Liberia,” supervised by Dr. Carol Greenhouse. This project is a study of schooling and post-war social life in Liberia. Liberia’s fourteen-year conflict (1989-2003) forced a third of the population into exile and displaced another third. The war caused widespread social fragmentation: many families were separated; generations were internally divided; some young people took part in the fighting, others fled as refugees or were internally displaced. Following a peace settlement, the United Nations and other humanitarian actors demobilized combatants and resettled populations. As in other post-war settings, schooling was embraced as a vehicle for re-integrating communities and generations fractured by war. Schooling is a source of social connection, but also of division: in the post-war context, young people, often with their own dependents in tow, leave rural communities in order to pursue schooling in larger towns and cities. Through ethnographic fieldwork in rural and urban areas, this project examined how school pursuits and desire for education are intertwined with rural-urban movement and migration, kinship relations, gendered and generational conjunctures, legacies of war and exclusion, and post-war economies. The research sheds light on the relationship between investment in education and the re-shaping of social, political, and aspirational geographies in post-war Liberia.

JENNIFER L. JOHNSON, then a student at the University of Michigan, Ann Arbor, Michigan, was awarded a grant in January 2011 to aid research on “Comfortwork, Commerce, and Control in a Cosmopolitan African Artisanal Fishery,” supervised by Dr. Rebecca Hardin. Traversing national boundaries and international networks of commerce, control, and expertise, Lake Victoria has long been a crucible for transformative social dynamics characterized by the littoral—literally the shoreline. It is a place of heightened prospects for actual and economic mobility, alternative moralities of sexual and economic exchange, and competing valuation of space and resources for leisure, protein, and politically strategic purposes. Guided by the overarching proposition that women are vital to sustaining local, regional, and intercontinental fisheries-based economies, though their work is often overlooked, this research examined gender, intimacy, and marginality within Uganda’s southern mainland and island-based fisheries. By following fish, people, and ideas about fish and people as they circulated within and between fishing beaches, fish-smoking “covers,” industrial processing plants, markets of various kinds, restaurants, homes, managerial institutions, spiritual sites, and archives, this research demonstrated that women (and men) sustain these fisheries through species- and form-specific activities that are also suffused with kinship, sexual, and spiritual connections. Furthermore, their work mitigates possibilities for the kind of spectacular triumph or failure featured in dominant popular narratives and the more narrowly defined criteria for managerial success in Lake Victoria, and instead sustain a socially and ecologically cosmopolitan Nyanja.

CHRISTIAN L.E. LAHEIJ, then a student at London School of Economics, London, United Kingdom, was awarded a grant in October 2011 to aid research on “‘Resolve This Problem Our Way:’ Islamic Reformism and Dispute Management in Northern Mozambique,” supervised by Dr. Deborah James. The research focused on dispute management in the context of an Islamic revival in Nampula City in northern Mozambique. Through a combination of research methods (including participant observation, life histories, legal case studies, an attitudinal survey among households in three field sites, and experimental methods borrowed from moral psychology), it explored intersections between Islamic reformism and ideas and practices of dispute management. The research found that reformist

Muslims distinguish themselves primarily from others in Nampula City through their conceptions of personhood. While the majority of city dwellers privilege kinship and citizenship modalities and conceptualize the self as emergent, taking on different content in new contexts and social roles, reformist Muslims hold a more objectified, individualized notion of the self, defined in relation to Allah. This has various implications for dispute management. Among other things, reformist conceptions of personhood are involved in the reconstitution of private-public boundaries, in the emergence of novel models for public accountability, in revised measures of truth finding, and in the transformation of the normative bases of legal reasoning and of punishment preferences.

STEPANIE C. MAHER, then a student at University of Washington, Seattle, Washington, was awarded funding in October 2012 to aid research on “*Barca ou Barzakh*: The Social ‘Elsewhere’ of Failed Clandestine Migration Out of West Africa,” supervised by Dr. Daniel Hoffman. In 2006, thousands of predominantly male clandestine “boat” migrants left Senegalese shores for Europe. An undisclosed number never made it, running out of fuel off the coast of Mauritania, or worse drowning at sea. Of the more than 30,000 who did successfully reach the Canary Islands that year, nearly a third were forcibly repatriated by the state. Seven years on from the peak of boat migration out of West Africa, European markets continue to contract, pushing migrants to undertake voluntary, if reluctant, return. Whereas successful migrants bring cars, houses, and development projects to their communities, failed migrants return with *mains vides* (“empty hands”). That there are so many kinds of failure—being shipwrecked, repatriated, or unable to endure—suggests several kinds of return, each with its own psychological, cultural, and material challenges and potentials. Drawing on data generated over six months in 2013 from a variety of sending contexts across Senegal, this research examines not only how local institutions and cultural contexts influence migratory practices, but also how failed migration can become a kind of social *barzakh*, or “elsewhere,” from which young West African men must negotiate and strategize their futures.

ELSA N. MENDOZA-ROCKWELL, then a student at Columbia University, New York, New York, received funding in May 2010 to aid research on “The State of Eloquence: Parliaments and Democratic Discourse in Mali,” supervised by Dr. Claudio Lomnitz. In the last twenty years, electoral multi-party forms of democracy have gained universal validity relegating all other political systems to illegitimacy. During the 1990s, many African countries moved from “authoritarian” regimes to “democratic” ones. Mali was renowned as one of the most successful African cases of democratization until the 2012 military coup. This research explores the actual political practices that such democratization processes triggered, and attempts to take seriously explicit and implicit reactions to electoral democracy. It is centered on the discursive aspects of politics, more specifically on the status of debate and deliberation in so called “pluralist” regimes. It is empirically grounded in the observation of a large number of different political meetings—ranging from the National Assembly to youth political debates—in Mali in 2010, 2011, and 2012. Those recordings provide the evidence needed to explore the following questions: Has electoral democracy allowed for the expression of a more diverse spectrum of political means and ends? What are the ways in which electoral democracy disciplines and uniforms political movements and demands while promoting pluralism and dissent? How does the limit between democracy and anti-democracy gets discursively established before and after the military coup?

DEVAKA PREMAWARDHANA, then a student at Harvard University, Cambridge, Massachusetts, received a grant in October 2010 to aid research on “Sacrificial Exchanges: Pentecostal Conversions and Urban Migrations in Northern Mozambique,” supervised by Dr. Michael D. Jackson. The dissertation research, based among the Makhuwa (Xirima) speaking people of Niassa Province, Mozambique, explores the relationship between religious conversion and regional migration. The salience of these themes lies in two of the most widely reported demographic shifts in sub-Saharan Africa today: movement from the countryside to the cities and, once there, movement into the new, often transnational, Pentecostal churches. Although Pentecostalism has spread widely in this region, it has not thrived in ways amply documented elsewhere. This presents a more complex empirical picture of religious dynamics at play in contemporary Mozambique. By attending to the ways in which historical and contemporary experiences of migration, local rituals of transformation, and indigenous models of change inform the ambivalence with which the recently arrived churches are received, this project further offers fresh insight into the nature of religious conversion and, more generally, individual and cultural change.

KATHLEEN F. RICE, then a student at University of Toronto, Toronto, Canada, was awarded a grant in April 2011 to aid research on “Purity, Propriety, and Power: Negotiating Lobola and Virginity Testing as Sites of Gendered and Generational Power among Xhosa South Africans,” supervised by Dr. Janice Boddy. This project draws on sixteen months of ethnographic fieldwork conducted in a rural Bomvana community in the Eastern Cape Province, South Africa. The research addresses the following question: In the community under study, what cultural institutions are mobilized to reinforce and/or contest moral discourses and values relating to kinship, sexuality, and reproduction, and how is this accomplished? Particularly, this research examines embodied and/or symbolic forms of moral discourse, and to how these discourses spark anxieties and contests at the fault-lines of gender and generational power. Through focusing on issues such as bridewealth, abduction marriage, sexuality, and patterns of alcohol consumption, this research shows that significant intergenerational and intergendered anxieties are sustained, negotiated, and produced through contests over the meaning and value of human rights, gender equality, and access to money. These intergenerational and intergendered tensions are rendered especially acute due to the double burden of poor economic prospects alongside the HIV/AIDS epidemic.

AMY B. SALTZMAN, then a student at Harvard University, Cambridge, Massachusetts, received funding in April 2011 to aid research on “Routes of Care: HIV- and TB-Infected Migrants’ Return Home for Care,” supervised by Dr. Arthur Kleinman. Migrant populations present one of the greatest challenges to treating the dual epidemics of HIV and TB because most health systems are designed on the assumption that patient populations are static. Little is known about care-seeking behaviors and experiences among HIV- and TB-infected migrant populations, even in South Africa—a country with a century-long history of labor migration and one of the world’s most daunting combined HIV and TB epidemics. This fifteen-month project employed ethnographic methods to investigate HIV- and TB-infected migrants’ experiences of care-seeking and work-seeking. The research revealed that most Xhosa-speaking South Africans are on a constant mission to secure livelihood for extended networks of family members that span South Africa’s geography, and their movement is shaped by this mission. Treatment for chronic TB and HIV is just another factor in the pursuit of livelihood and survival, though acute manifestations of the infections often drive people to seek treatment ahead of other livelihood activities.

VIVIAN SOLANA, then a student at University of Toronto, Toronto, Canada, was awarded funding in April 2011 to aid research on “Negotiating Belonging to a Global Community: Gender Politics in the Saharawi Arab Democratic Republic (SADR),” supervised by Dr. Andrea Muelebach. Since their forced displacement in 1975, while Saharawi men fought in the Western Sahara against an invading Moroccan army, it was mainly Saharawi women who built and sustained the ministries, hospitals, schools, police offices, and government institutions of a nation-state in refugee camps located in southern Algeria. The political leadership of the Saharawi nationalist movement has made Saharawi women’s work and their active participation in the revolution iconic of Saharawi nationalism *per se*, a discourse which continues to be relevant in the current post-cease fire moment because, while most young Saharawi men live in continuous movement across North African/European borders for the purposes of livelihood, it is mostly women who continue to administer the exiled Saharawi Arab Democratic Republic through their everyday labor within the state. Having investigated the memory of Saharawi women, transformations in kinship relations, and the historical and contemporary role of the National Union of Saharawi Women in the camps, this research explores the relationship between state-building processes (practices of sovereignty), different forms of international intervention and gender relations, as it works through the contradictions that emerge for nationalist and women’s struggles in a humanitarian context.

DR. TONYA TAYLOR, Columbia University, New York, New York, and DR. CHIBANDA DICKSON, University of Zimbabwe, Harare, Zimbabwe, were awarded an International Collaborative Research Grant in November 2009 to aid collaborative research on “Cultural Conceptions of Depression among Traditional Healers and People Living with HIV/AIDS in Harare, Zimbabwe.” Zimbabwe has one of the most severe AIDS epidemics in the world, with an estimated one out of seven “People Living with HIV/AIDS” (PLWHA). The prevalence of depression is estimated to be 21 percent, with rates of psychological morbidity as high as 58 percent among people with HIV. Cross-cultural studies on depression have found that there is no universal conceptualization of depressive disorders; the experience, meaning, and expression of depression vary as a function of culture. The researchers sought to assess using multiple measures the prevalence of depression among PLWHA and explore how cultural conceptualizations and understandings of depression from the perspectives of PLWHA and traditional healers may influence treatment-seeking behavior and healing processes. From a sample of 200 PLWHA at an urban clinic, the study found that the prevalence for depression was 24 percent. Researchers also found that the Shona Symptom Questionnaire and the Edinburgh Postnatal Depression Scale diagnosed more people as depressed in comparison to the gold standard diagnostic measure. Analysis of qualitative data revealed that few understood western notions of depression and that the euphemism “to think deeply” and term *kusuruvara* were commonly used to describe experiences of clinical depression and stress. Very few perceived it as a health related issue.

ALEXANDER J. THURSTON, then a student at Northwestern University, Evanston, Illinois, received a grant in April 2011 to aid research on “Relations between Arab-Educated Elites and the Political Establishment in Kano, Nigeria,” supervised by Dr. Muhammed Sani Umar. This research project focuses on Nigerian graduates of Arab universities and their intellectual production at home and abroad. During the research period, the grantee spent five months in Kano, Nigeria (including time at archives in Kaduna, Nigeria), five weeks in London, England, three weeks in Princeton, New Jersey, and five weeks in Washington, DC. In Kano, interviews with more than twenty students and scholars were conducted along

with informal interaction with research subjects and scholars on a daily basis, including participant observation in an evening discussion and prayer circle attended by university professors, businessmen, and other community members. Archival research in London and Princeton provided access to rare primary sources in English, Hausa, and Arabic, as well as a wide array of sources at the Library of Congress in Washington, DC, including Arab authors' histories of sub-Saharan Africa and primary documents by Nigerian authors. Additional support from an Osmunsen Initiative supplement allowed the grantee to conduct additional research and attend several policy-oriented events in Washington during summer 2012.

LAYNE J. VASHRO, then a student at University of Utah, Salt Lake City, Utah, received a grant April 2011 to aid research on "Post-Marital Residence among the Twe of Northwestern Namibia," supervised by Dr. Elizabeth A. Cashdan. The results of this project support recent research showing that cultural ideals often have minimal bearing on whether couples move to live with the husband's or the wife's family after marriage. This project also began the process of explaining the factors that shape variation in which form of "post-marital residence" different couples adopt. Childcare assistance offered by women's female relatives is an important incentive for women to stay home after marriage. The impact of the maternal grandmother, identified as a key source of childcare among the Twe and many other populations, is a strong example of this. Twe couples are 28 percent more likely to live in the maternal camp when the maternal grandmother is still alive and able to provide childcare assistance. Men's wealth also plays an important role in shaping post-marital residence. Wealthy men draw their spouses, the spouses of their children, and even the families of these spouses to their residence camp. These men become a residence focal point and lead to larger residence communities. While some women own animals among the Twe, they never develop large enough herds to become residence focal points because inheritance only runs through men.

SUMMER J. WOOD, then a student at New York University, New York, New York, received a grant in October 2011 to aid research on "Counting Children, Making Children Count: Birth Registration, Health and Human Rights in Tanzania," supervised by Dr. Sally E. Merry. Birth registration is a basic human right. However, in Tanzania today only 16 percent of children have birth certificates, despite birth registration laws dating back nearly a century. Why are rates of birth registration so low in Tanzania? This research project investigated the issue of birth registration in Dar es Salaam, Tanzania's largest city, through six months of ethnographic and historical research. One hundred and fifty families in three low-income urban neighborhoods participated in the research and shared their views of birth registration and how it impacts other issues such as access to health care, education, legal rights, and future economic opportunities. The study found that awareness of birth registration is high even among the most marginalized households, and the vast majority of parents see birth registration as a fundamental right. Parents faced many barriers to obtaining birth certificates, including high fees, an overburdened health system, confusing and sometimes corrupt bureaucracy, difficulty with literacy, disappointment with government services for children, and competing needs for scarce household resources. Historical research found that the issue of birth registration has been contentious since the colonial era. In conclusion, the research suggests that lacking a birth certificate exacerbates inequalities over time, negatively impacting life trajectories.

Asia:

SONIA AHSAN, then a student at Columbia University, New York, New York, received funding in November 2010 to aid research on “Recognizing Honor: Sexual Violence and the Honor Effect in Afghanistan,” supervised by Dr. Brinkley M. Messick. This project proposes an ethnographic approach to understanding honor-killings. Tracing the complex juridical, social, material, and historical permutations of the categories of honor and honor-killings in Afghanistan, the archival and ethnographic research unsettles these categories by demonstrating that honor is not a singular cause of action that motivates the killings but rather a retroactive effect that manifests itself through *ex post facto* discourses and practices. This is achieved by: 1) documenting the prominent discourses and practices that enable honor to emerge as the foremost category of analysis to explain certain violent events; 2) analyzing the vocabulary defining sexual transgressions (and by extension sexual norms) and how it has been systematically rationalized, institutionalized, and circulated through social processes; and 3) studying the manifestation of dishonorable statuses (with or without a killing), and how they are inhabited and negotiated in relation to honorable states. Bringing together the social constructs of sexual vocabulary, through an ethnography of honor-killings, this project seeks to illuminate the sexual life-worlds that inhabit present day Afghanistan.

DR. NIKHIL ANAND, Haverford College, Haverford, Pennsylvania, received a Hunt Postdoctoral Fellowship in April 2012 to aid research and writing on “Infrapolitics: Public Systems and the Social Life of Water in Mumbai.” The book manuscript engages with the social and material relations that form around water pipes in Mumbai, India, to theorize processes through which citizens and states are made. Accordingly, the book draws critical attention to the diverse and durable processes of making “hydraulic citizenship”—forms of belonging to the city enabled and entailed by connections to the water network. It shows how hydraulic citizenship is borne out of diverse articulations between the technologies of politics (enabled by laws, elections, and policies) and the politics of technology (enabled by plumbing, pipes, and pumps). While much scholarship on neoliberal urban governance shows how settlers are displaced from rapidly expanding cities all over the world, *Infrapolitics* shows how marginalized residents are able to apply “pressure”—through relations that are at once technological and political—to draw water from pipes, and in so doing, make their lives possible in the city.

AMY K. BRAINER, then a student at the University of Illinois-Chicago, Chicago, Illinois, received a grant in January 2012 to aid research on “Same-Sexuality and Family Relations in Taiwan,” supervised by Dr. Barbara J. Risman. This project examines generational changes in parent-child and sibling relationships in Taiwan, with a focus on families in which one or more members is lesbian, gay, bisexual, and/or transgender (LGBT). The project is comprised of sixteen months of ethnographic fieldwork and eighty-one oral-history interviews with three generational cohorts of LGBT people and their kin. The sample is diverse by region of the country, age, gender, sexual identification, education, income, and family situation (including LGBT people who are heterosexually married and those who have remained unmarried), as well as heterosexual kin who are supportive, tolerant/ambivalent, and rejecting toward same-sex relationships and gender variance. Evidence gathered reveals important generational, gender, and class variation in how LGBT people in Taiwan relate to their families-of-origin, and in the perspectives and experiences of heterosexuals who have LGBT children and siblings. Findings shed light on how

accelerated changes in Taiwanese family structure and organization have shaped everyday family practices, obligations, and roles.

MOYUKH CHATTERJEE, then a student at Emory University, Atlanta, Georgia, received funding in May 2010 to aid research on “Legacies of Collective Violence: Survivors, NGOs, and the State in Gujarat, India,” supervised by Dr. Bruce Knauft. This project examines how mass violence unfolds across legal institutions of state redress and its implications for survivors and human-rights NGOs struggling for justice in India. Despite numerous official commissions of inquiry, human-rights activism, and civil society efforts, mass violence against minorities—supported by state officials and militant rightwing organizations—goes largely unpunished in India. By examining the production, circulation, and interpretation of police and legal documents within different state institutions, and victim and NGO efforts to challenge state impunity, this project examines state writing practices and its effects on legal accountability. Based on eighteen months of fieldwork in lower courts, legal-aid NGOs, and survivors/complainants of the anti-Muslim violence in 2002, this project outlines how law courts obfuscate individual culpability, invalidate victims’ testimony, and render sexual and gendered violence against minorities invisible. The study examines the role of legal and police documents in enabling the state apparatus to regulate what can be officially seen and said about public acts of mass violence involving ruling politicians and state officials, and its implications for survivors, human-rights activists, and NGOs fighting for legal justice.

IAN M. COOK, then a student at Central European University, Budapest, Hungary, received a grant in October 2012 to aid research on “The City as a River: A Rhythmanalysis of Mangalore,” supervised by Dr. Daniel Monterescu. This project proposes a novel approach to the anthropology of time and space through a relational inquiry into the practical rhythms of urban life—rhythms that mediate and constitute realities in urban India. The research folds class and power into urban spaces and times by embedding the inquiry in everyday life. India’s ongoing rapid urbanization, in part linked to the economic liberalization begun in the mid-1980s, is producing a multitude of overlapping rhythms that open up both possibilities and constraints for urban dwellers across the country. The proposed research examines how the river-like rhythms “dress” a city’s inhabitants and, in doing so, increase and diminish opportunities to exercise “urban agency.” The research argues that the (in)ability to harness the city’s rhythms, which leads to greater and lesser degrees of urban-agency, rests upon certain combinations of repetition and difference. Research was conducted amongst moving vendors, auto rickshaw drivers, and housing agents. These groups are a means through which to understand the city more generally—though necessarily partially—from the bottom up; to explore how their many different rhythms combine and contrast with the wider rhythms of the city.

DR. SIENNA CRAIG, Dartmouth College, Hanover, New Hampshire, and DR. TSOCHEN AO, Arura Group, Qinghai Province, PR China, were awarded an International Collaborative Research Grant in October 2009 to aid collaborative research on “Tibetan Medicine between Local and Global Worlds: Standardization, Commodification, and Clinical Use.” This project sought to examine the circumstances of contemporary practice, medical production, and the marketing and consumption of Tibetan medicine(s) in China and the United States. Conceived and executed as a collaboration between the Principal Investigator and the Arura Group (one of the largest and most influential Tibetan medical consortiums in China and globally), this project has illustrated some of the ways that Tibetan medicine practitioners and producers must be attentive to multiple and at times

conflicting agendas: from retaining a sense of cultural authenticity and a connection to Tibetan Buddhism, to making sure that formulas are proven efficacious and safe according to international biomedical standards. Through ethnography conducted in two rural settings in Qinghai Province, China, at Arura's headquarters in the provincial capital of Xining, and among Tibetans living in the U.S. as well as U.S.-based Americans and Europeans invested in the Tibetan "science of healing," this project has helped to illuminate key challenges involved in the scaling up of a Tibetan medicine industry and to explore the paradoxes and possibilities within attempts to at once preserve, practice, and profit from traditional medicine in the twenty-first century. This project included a research methods workshop held in Xining, which brought together leading scholars in the medical humanities and complementary and alternative medicine with scholar-practitioners from Arura and the Qinghai Tibetan Medical College.

NAMITA V. DHARIA, then a student at Harvard University, Cambridge, Massachusetts, received a grant in October 2011 to aid research on "Building the City: An Ethnography of the Building Construction Industry in New Delhi National Capital Region, India," supervised by Dr. Michael Herzfeld. This is an ethnography of the building construction industry in India's National Capital Region (NCR). Building construction is India's second-largest industry after agriculture and draws individuals from all classes and areas in India. The dissertation studies how varied and competing desires for money, mobility, home, and stability amongst individuals in the industry gives rise to specific processes and forms of urban development. The grantee conducted fifteen months of situated and networked fieldwork in Gurgaon, NCR. The data gathered through this fieldwork links the everyday emotions and aspirations of individuals in the construction industry to the politics and materialities of urban development in the region. The methodology was an immersive, deeply qualitative ethnography. It involved observation of construction activity, shadowing, open-ended interviews, and gathering narratives of development politics. The project aims to be a phenomenological critique of the social and physical growth of cities and, through it, offers a critical commentary on the politics of labor and urban development in South Asia.

CLAIRE-MARIE HEFNER, then a student at Emory University, Atlanta, Georgia, received funding in April 2011 to aid research on "Shaping Muslim Subjectivities: Gender, Piety, and Modernity in Indonesian Islamic Boarding Schools," supervised by Dr. Michael G. Peletz. How do young Indonesian Muslim school girls learn and engage with what it means to be a proper, pious, and educated woman? How do differences in understandings of proper Muslim femininity reflect broader variations in Indonesian associations, educational traditions, and social values? These are the broad questions that frame this comparative study of two Islamic boarding schools for girls in Yogyakarta, Indonesia. The focus of the investigation is two prominent Islamic *pesantren* or boarding schools: *Pesantren Krapyak Ali Maksum* and *Madrasah Mu'allimaat Muhammadiyah*. Each school is run, respectively, by one of the two largest Muslim social welfare organizations in the world: the "traditionalist" *Nahdlatul Ulama* (NU) and the "modernist" *Muhammadiyah*. These two schools were selected because of their national reputations and because of the critical role they play in molding future NU and Muhammadiyah female *kaders* (cadres). At a time when many scholars suggest that the distinctions between NU and Muhammadiyah are no longer relevant, this study questions that assertion through the optics of developments in Indonesian Islamic education, evaluating what it means for these young women to be members of these organizations. As private institutions with strong academic reputations, Mu'allimaat and Krapyak also cater to the needs and desires of the new Indonesian Muslim middle-class. Through ethnographic observations, a multivariate student survey, over 100

interviews, and media analysis, this study examines girls' engagement with "gendered" aspects of curricula, extracurricular practices, and informal socialization within and outside of school.

JONGHWA KWON, then a student at State University of New York, Binghamton, New York, was awarded funding in April 2011 to aid research on "Green Dreams: Development, Climate Change, and Making Carbon Markets in Korea," supervised by Dr. Frederic C. Deyo. This ethnographic research to situate carbon markets of Korea in terms of a community of experts, calculative devices, and the entangled networks of legislative performance makes the following conclusions. First, when a market is saturated with institutional uncertainties—caused by such factors as political precariousness, lack of comprehensive legal policies on property rights, or just simply its early stage of development—the success, or the functionality, of a market heavily depends on the availability of diverse modes of valuation and the flexibility of involved agents to coordinate those heterogeneous valuation processes. Second, the speculative nature of carbon markets—a preemptive practice that brings "possible" futures into the present—is key to its consistent dominance in climate-change discourse nowadays. In South Korea, this speculative aspect is also closely related with conjuring up tales of economic development in the past to render historical anticipations. Finally, the dichotomies between market abstraction and cultural/social value quantification and qualification (both virtual and real) are not suitable for understanding the dynamics of contemporary market processes. Since carbon markets constantly reform and produce social and economic meaning to environmental crisis through market transactions, looking at how market objects and actors are simultaneously inserted into and abstracted from the social relation is crucial.

AMAN LUTHRA, then a student at Johns Hopkins University, Baltimore, Maryland, received a grant in April 2012 to aid research on "Modernity's Garb(age): A Political Ecology of Municipal Solid Waste in Delhi," supervised by Dr. Erica Schoenberger. Cities hold a promise of modernity, even as their underbellies (particularly garbage and its management) expose the ideological and material contradictions therein. Using the lens of garbage, this study explores relations within and between classes, the state, and private capital in the process of urbanization in Delhi. This research relies on: a year-long period of field research involving participant observation at an NGO, an association of waste pickers, and at various industry and events; semi-structured interviews and group discussions with a range of informants including waste pickers, activists, academics, government officials, and waste industry representatives; and a survey of households eliciting their attitudes towards waste management practices. Using the concepts of capital, labor, value, and ideology as focal points, this research will expose the underlying interests that produce and maintain certain conceptual binaries—public/private, formal/informal, waste/resource, property/commons—that are fundamental to struggles over waste.

ANH-THU THI NGO, then a student at Harvard University, Cambridge, Massachusetts, received funding in April 2011 to aid research on "Constructing/Belonging in Ho Chi Minh City, Vietnam," supervised by Dr. Michael Herzfeld. This research focuses on transformation, adaptation, and belonging in Vietnam's largest metropolis, Ho Chi Minh City (known locally as Saigon). Three fields of interaction—distinguished broadly as artistic, political and philanthropic activity—serve as the grounds for an examination of the sociality inherent to self- and world-making in the context of urban growth. Amid both the empowering and obstructing capacities of city life, how do particular agents construct the means for grounding their lives meaningfully? How do the landscapes and social processes

around them impinge on these endeavors? In each of the three spheres of inquiry, young Saigonese organize themselves to share information and resources to broaden and enable their creative, civic or charitable aims. The urban environment, which engenders these connections, grounds the ethnographic picture even as Saigonese increasingly turn to social media platforms to engage one another. These investigations into well-being are framed not as processes that have neat arcs of fulfillment but rather as continual working at “being-with:” being with oneself in terms of spiritual or moral understanding; being with others in social and political engagement; being with one’s environment or cityscape in its multitude and mutations. Through extended conversations and multimedia engagement, this ethnography provides a mosaic of urbanites’ attempts to forge futures when collective memories and present realities come together in uncertain manner.

MALAVIKA REDDY, then a student at University of Chicago, Chicago, Illinois, received funding in May 2010 to aid research on “Legal Practice and the Production of Licit Subjects in Thailand,” supervised by Dr. John Kelly. The research focuses on a recent trend in Thailand for Burmese workers—people who otherwise occupy a liminal status in that country—to make claims in the Thai legal system. Conducted through fifteen months of ethnographic observation of legal aid workers and their clients in Mae Sot, Thailand, the research answers three questions: 1) How do foreign workers with marginal status mobilize the law on their behalves? 2) What do these mobilizations suggest about the possibilities of law in an era in which the presence of people with no meaningful legal status is a structuring principle of the nation-state? And 3) As law defines new people and spaces as its object, how does legal practice re-subjectify not only claimants, but also lawyers, activists, and legal aid workers? The study concludes that legal practitioners, from police to claimants and lawyers, are defining a licit jurisdiction—an authority with which the breadth of both legal and illegal migrant livelihoods in Mae Sot can be adjudicated. Called up by those acting in the name of law, authority in this jurisdiction is nonetheless exercised not according to legal statutes, but by using law and legal procedure as a foil or context to practice.

AMY C. ROTHSCHILD, then a student at University of California-San Diego, La Jolla, California, received a grant in April 2011 to aid research on “Suffering in Post-Conflict East Timor: Memory, Nationalism and Human Rights,” supervised by Dr. Nancy Postero. The grantee conducted approximately one and a half years of ethnographic dissertation research in East Timor. The research examined how Timorese—the state, different non-state groups (including human rights NGOs), and individuals—are publically “remembering” the brutal Indonesian occupation of East Timor, which lasted from 1975 to 1999 and resulted in the deaths of hundreds of thousands of East Timorese. The research took place both inside the capital, Dili, as well as in more rural areas, particularly around the village of Kraras, where a series of massacres occurred in 1983. Primary methodologies included participant observation as well unstructured and semi-structured interviews with victims, veterans, human rights workers, “memory activists,” and state officials. A primary analytic focus was on how a nationalist understanding or framework of the past, with its vocabulary of heroes and martyrs and its future-oriented focus on nation-state building, overlapped with or clashed against a more internationalist/human-rights understanding or framework of the past, with its vocabulary of victims and perpetrators and its more backwards looking calls for justice.

PREETI SAMPAT, then a student at City University of New York Graduate Center, New York, New York, received funding in April 2011 to aid research on “Right to Land and The Rule of Law: Special Economic Zones (SEZs) in India,” supervised by Dr. David Harvey.

The Special Economic Zones Act 2005 was enacted by the Parliament of India in two days amid total political consensus. Within two years, intense conflicts over land and resources erupted in SEZ areas across the country between corporate developers, the state, and peasant and citizens groups. The federal government designated “public purpose” of SEZs, enabling forcible acquisition of land and resources; peasants and citizens groups contested transfers of land and resources to private developers. In the ensuing furor, Goa state unprecedentedly revoked its SEZ policy suspending thirteen approved SEZs, three of which with construction underway. Amid raging debates and accusations of corrupt real estate deals, the federal government attempted a new land acquisition policy and the Ministry of Finance retracted critical financial incentives for SEZ investors. The enthusiasm for SEZs has declined, from 747 approved SEZs in 2010 to 637 in 2013. This ethnographic and archival study of SEZs in India examines their legal genesis and evolution, successful peasant and citizen resistance to them in Goa, and emergent Indian jurisprudence around land and resources. It analyzes contemporary capital accumulation processes, development policy, property relations, social movements and negotiations of citizenship and the state refashioning the “rule of law” in India’s “liberalizing” democracy.

NICHOLAS R. SMITH, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in April 2011 to aid research on “Spatial Conceptions in the Transformation of China’s Rapidly Urbanizing Villages,” supervised by Dr. Eva Blau. This project explores the rapid transformation of Hailong, a peri-urban village on the outskirts of Chongqing, a booming municipality in China’s west. Through a combination of ethnography and spatial analysis, this research has investigated how actors conceive of the village’s transformation, how these conceptions are actualized through socio-spatial practices, and how these practices intersect to produce transformation. Preliminary findings have revealed a variety of socio-spatial ontologies used to theorize Hailong’s transformation. The dominant ontology, subscribed to by a majority of urban planners and policy makers, defines Hailong in terms of fixed urban and rural categories. By reifying these categories, planners and policy makers limit their options for intervention, leading to practices that fragment and simplify the village. Other actors employ alternatives, such as an ontology of uncertainty, which drives practices that minimize risk through diversity, hybridity, integration, and mobility. These alternative practices thus subvert planners’ efforts to create fixity and simplicity, resulting in contestations that erupt with particular intensity in Hailong’s village square, at the site of a new residential compound, and in neighborhood common spaces. The contingency and indeterminacy of these spaces makes them crucial nodes in the production of Hailong’s still unsettled future.

CHUN YI SUM, then a student at Boston University, Boston, Massachusetts, received a grant in April 2011 to aid research on “The New Vanguard of Civil Society: Morality and Civic Consciousness among College Students in China,” supervised by Dr. Robert P. Weller. How do campus organizations affect the cultivation of moral personhood and civic consciousness among Chinese college students? How do expressions of individuality, civility, and morality in student organizations illuminate the nature and development of governance and civil society in Communist China? Analyzing students’ motivations of participation and their experiences in volunteering and organizational activities in an elite university in southern China, this dissertation examines how extra-curricular interest groups mediate students’ identities and relationships with their peers, the society at large, and various levels of school and state authorities. In this informal, voluntary, and less supervised sphere of tertiary education, frequent contestations and negotiations of individuality and social boundaries have driven young people to reflect critically on their roles and

responsibilities in the transforming political economy and moral communities. This research argues that associational experience in the Chinese university has unwittingly disempowered and disillusioned well-intentioned youth from enthusiastic anticipation of, and active engagement in, civic affairs and social initiatives. The exposures to campus politics and social injustices have promoted a sense of inadequacy and helplessness, rather than preparing participants for social integrations as the study's interlocutors have initially hoped. This project examines the manifestations of individualism and civility among China's future elites, and discusses peculiarities and development of China's civil and uncivil society in the midst of new opportunities and challenges presented by changing imaginations in national and global modernities.

IVAN C. TACEY, then a student at Université Lumière Lyon II, Lyon, France, received a grant in April 2012 to aid research on "Transformations to Space and Place: A Case Study of the Batek of Peninsular Malaysia," supervised by Dr. Lionel Obadia. This research examined place-making and processes of territorialization in contemporary Peninsular Malaysia among the Batek, an indigenous minority people. Research was also undertaken with government agents, NGOs, and lawyers working with indigenous peoples in Malaysia. Since the 1970s, deforestation, tourism, mining, and illegal poaching have brought increasing numbers of outsiders into the Batek's world. Multi-sited fieldwork was undertaken to examine the complex interactions between the Batek and the wide array of actors who now move through their traditional territory. Methodologies used to gain data on how Batek links to landscape are made and transformed included: GPS mapping; the collection of historical and religious stories; ethnographic interviews; surveys; and participant observation. Initial research findings demonstrate how Batek society, religion, and connections to landscape are being radically altered by national and global pressures. The Batek are acutely aware of how landscape changes and intensification of transnational flows of people, objects, and ideas have transformed their environments and sacred places. This awareness has informed new figurations within their cosmology, social discourses, and symbolic worlds. A key research finding concerned the emergence of Batek topophobia and "tropes of fear:" dynamic, figurative manifestations of collective anxieties about unrelenting and uncontrollable global processes.

JERRY CHUANG-HWA ZEE, then a student at University of California, Berkeley, California, received funding in April 2011 to aid research on "Zones of Experimentation: Science and Ecological Governance in Northern China," supervised by Dr. Aihwa Ong. Environmental problems like desertification (which now afflicts more than a quarter of China's territory) have stood as a powerful site for the discussion of the consequences of the breakneck pace of Chinese development. China's rise has, in recent years, been understood not merely as a challenge to the international economic and geopolitical status quo, but as an ominous ecological threat to the planet itself. The threat of environmental degradation has challenged the Chinese state to take on the management and maintenance of sustainable environments as part of its governmental purview, and this new demand for the state to manage nature itself has shown the limits to existing techniques of governance when presented with this new task. In China, as the effects of "socialist marketization" continue to surface in a confluence of environmental disasters and political instability, there has been a shift in state rhetoric toward "sustainable development" and "scientific" governance. This project explores how, in the PRC, programs to combat massive desertification, have made desertified regions zones of experimentation, where ecological research is applied to social-environmental governing. In so doing, it is argued, places zoned as environmental problem areas have seen local governments operating with reference to concepts derived from the

ecological sciences, increasingly casting the task of government as the creation and management of ecological relations. This has transmuted the Maoist task of ideological transformation and mass organization into a matter of “adjusting human and environmental relations”—social management is framed as an ecological-governmental process by local governments, and informed by new research from the ecological sciences. This reframes how the state enacts relations with minority pastoralists, coal and commercial interests, and territory. Ongoing research tracks how local governments experiment with “ecological” governance, and how manipulation of markets in land and employment are re-figured as techniques for creating new physical environments.

Europe:

DR. MONTSERRAT CANEDO RODRIGUEZ, National University of Distance Education, Madrid, Spain, was awarded a grant in April 2011 to aid research on “Nourishing Madrid: Food Markets and Urban Networks.” The project investigated how the wholesale fresh food market in Madrid works as a node of redistribution for food flows, creating effects of space-time structuring (“local,” “global,” “urban,” etc.). By following “Poma de Girona” (an apple produced in Catalonia that has a Protected Geographic Indication) from its production to its urban consumption, the grantee analyzes the way these process-oriented and multi-localized food flows unfold through a “chain of value.” Research questions include: What different space-time structuring effects do food flows produce when tracked from different ethnographic loci? How can we think about the enactment of urban social space through food flows? How does the circulation of food blend “nature,” “market,” and “science-technology,” and what can be said about these kinds of embeddedness in a cultural and political reading? The study will advance theory on time-space frames understood as the products (and figures) of a dynamic simultaneous multiplicity, or articulations of heterogeneous practices that are always *in progress*. From this perspective, the research proposes an ethnographic approach to the question of “globalization.” As an “ethnography of apples,” it also contributes to thinking about the problem of the nature-culture complication and the politics of contemporary food chains.

TEREZA DVORAKOVA, then a student at Charles University, Prague, Czech Republic, was awarded funding in April 2011 to aid research on “Between Practice and Purpose: The Money of Unemployed Roma and the Czech Welfare System,” supervised by Dr. Yasar Abu Ghosh. This project examined the ways welfare providers established relations of inequality among the poor and ways Roma women defended these relations in context of Czech welfare politics. Its focus was an ethnographic research based on participant observation of the morally loaded field of welfare policy. The grantee examined the politics of welfare from different settings and conducted a long-term observation of welfare providers’ decision-making on “deserving poor” in the context of welfare changes toward moral individualism. Research documented the current experience and economic practices of Roma women and the ways by which they challenged the individualist understanding of poverty. The project explored the intricate positions Roma women and their kinship networks—as well as welfare providers—take with the aim of understanding their positions and “earmarking” (*Zelizer*) for benefit money. The findings indicate how welfare providers frame a category of “deserving” poor by using social relations of claimants, visibility of material hardship consumption strategies, homelessness, and nationality in order not to “spend money on the undeserving” and “save state’s money.” The findings show how Roma

women symbolically perform their moral position as “deserving” and distinguish themselves from white (homeless) people devalued as “undeserving” but who still get benefits.

DR. BILGE FIRAT O’HEARN, Istanbul Technical University, Istanbul, Turkey, received an Engaged Anthropology Grant in February 2013 to aid “Techno-Bureaucratic Engagements with Turkish Europeanization in Brussels.” On the fiftieth anniversary of the Turkey-EU Association Agreement, “Europeanization alla Turca? A Communicative Event towards a Positive Agenda” brought together a select group of Turkish and Eurocratic policy workers and interest representatives at the European Parliament. In a roundtable format, participants discussed the parameters of the present intractable case of Turkey’s bid for EU membership by addressing metaphors and political currencies like “good faith/bad faith,” “trust/mistrust,” “technical/political,” and “bridge/border” as keywords that reflect the individual and collective psyche or sentiments among bureaucrats and civil society representatives, who have been entrusted with the day-to-day running of EU-Turkey affairs but have gradually become estranged from one another over the course of membership talks since 2005. At a time when negotiations for Turkey’s EU membership are being revived under “the Positive Agenda” (a recent initiative of the European Commission to move the process along by bypassing political objections of some EU member states to Turkish accession), this communicative event served as a timely reminder of the indispensability of open and transparent, yet strong dialogue between Turkish and EU actors in their everyday negotiations.

DR. NANCY A. KONVALINKA, National University of Distance Education, Madrid, Spain, received a grant in April 2011 to aid research on “Late-Forming Families: The Organization of Care-Giving and the Concept of Generation.” Research on the organization of care-giving and the concept of generation in the growing group of late-forming families in Madrid, Spain, has found that late family formation (at age 35 or later) changes the dynamics of intergenerational care-giving in comparison to families that formed earlier. Whereas people who form families earlier often count on their parents to help with childcare, people who do so later—and whose parents are, therefore, older—find themselves simultaneously responsible for elder-care and childcare. While people feel that elder-care is an inescapable responsibility, having children is considered a personal choice, only to be undertaken if or when people have the capacity for providing childcare. The combination of a rigid order of culturally patterned life-course stages during difficult circumstances – within a welfare state that places primary responsibility for child- and elder-care upon the family—helps explain people’s tardiness in family formation. If kinship is considered to be both structure and process, late family formation, seemingly inevitable due to current life courses, places these families under a great intergenerational care-giving strain and will require them to negotiate some kind of solution.

ADAM E. LEEDS, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, received a grant in May 2010 to aid research on “On the Subjects of Political Economy: Liberalism, Crisis, and Economic Knowledge in Russian Think Tanks,” supervised by Dr. Adriana Petryna. This fieldwork investigated the transformations in economic knowledge production in Moscow. The end of the Soviet Union meant the end of the ideological master code (Marxist-Leninism) governing uneasily co-existing strands of economic knowledge, the social system in which these knowledges formed, and the institutional regime within which they had been the means of social action. The community of economists in Moscow now constitutes a fractured field. Moving within it, this work examined several different moments in economic knowledge development: from 1960s

“market socialist” reformism and the dream of optimal planning, to the birth of the Gaidar team and their microeconomic critique of the Soviet state, to the international assembly of the think-tank world, to the implantation of Western economics, to the constitution of “transition economics” as a subfield and its subsequent dissolution into a new comparative political economy of development. It tacks back and forth between underlying political imaginaries, ideologies of objectivity, and the everyday practices of economists working in different institutional locales. Finally, it asks: What are the meanings of capitalism, liberalism, and democracy today? How are they related? How do they, don’t they, or should they operate in Russia? And, of course, What is to be done?

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

JESSICA ROBBINS, University of Michigan, Ann Arbor, Michigan, received an Engaged Anthropology Grant in August 2012 to aid “Beyond ‘Active’ Aging and Abandonment: Relations of Suffering, Care, and Hope in Postsocialist Poland.” In May 2013, the University of Lower Silesia in Wroclaw, Poland, hosted two workshops based on the grantee’s doctoral research on aging in Poland. The research found that experiences and ideals of aging in Poland are characterized by discursive and institutional contrasts between modern, progressive, and “active” older adults, and supposedly “backwards,” suffering, and abandoned elders in institutional care. Based on ethnographic findings that processes of relatedness provide other possibilities for moral personhood in old age, the workshops tried to avoid common practical and scholarly binary distinctions of in/dependence, East/West, and socialism/capitalism, and instead attempted to forge connections among practitioners and scholars. The first day’s workshop brought together over seventy professionals and scholars working in fields related to aging, as well as older Poles themselves, for lively panel and open-forum discussions. The second day’s workshop was an intimate conversation among anthropologists about the utility of the categories of socialism and postsocialism in contemporary research in Central/Eastern Europe based on scholars’ ethnographic, anthropological, and historical research. During both days of the workshops, the topics of memory, personhood, and kinship recurred as vital areas to understanding contemporary Polish life.

JOSHUA SAMUELS, then a student at North Dakota State University, Fargo, North Dakota, received an Engaged Anthropology Grant in August 2012 to aid “‘Patrimonio S. Pietro:’ The Heritage of Agricultural Reform in Western Sicily.” Wenner-Gren funding helped organize an open-air public heritage event at Borgo Bonsignore, a village built in the early 1940s on Sicily’s southwestern coast. The village was constructed as part of a wide-reaching Fascist land-reclamation program designed to resettle Sicilian farmers in the countryside, increasing agricultural production as well as farmers’ allegiance to the regime. The goal was to appropriately contextualize the borgo’s existence within the Fascist agricultural, demographic and colonial policies that engendered its construction, but without denying its subsequent development and the feelings its residents have for it today. The event, which ran for several days, was designed to be interactive and collaborative. It centered around a series of posters, developed in dialogue with local residents, that were mounted around the borgo’s central piazza. Participants were encouraged to add notes of their own and share their photographs, personal objects, stories and sentiments. The informal atmosphere successfully generated discussion about the borgo’s past, as well as its future development. The materials generated will serve as the basis for annual iterations of the event; plans for next year are already underway.

Latin America and the Caribbean:

DR. EMMA-JAYNE ABBOTS, University of London, London, United Kingdom, received funding in October 2011 to aid research on “Shaping Migrant/Peasant Bodies: Nutrition Education, Class Subjectivities, and Regulatory Power in the Southern Ecuadorian Andes.” The research examined how “healthy eating” programs, instigated by the state and implemented by local health and education professionals, are experienced and negotiated by “peasant” households in the southern Ecuadorian Andes. The findings demonstrate that these programs are entangled with a broader range of “rural development” initiatives that also promote the region’s cultural heritage, and encourage the peasantry’s economic self-sustainability through small-scale agriculture. This echoes globalized sustainability discourses, but is also unique in that it appears to be used in response by the professional classes to the peasantry’s outward migration, their increasing reliance on remittances, and their resulting conspicuous consumption. Healthy eating programs, then, are more far-reaching and complex than an individual’s relationship with food; they provide a way of publicly condemning, and countering, practices that are seen to be damaging to society, the environment, and cultural heritage, and they help create an idealized image of “peasant” livelihoods and foodways. Yet, while peasant households do not appear to be publicly challenging these models, and continue to defer to health professionals, there is little evidence to suggest they change their eating habits as a result. Rather, they continue to consume imported and processed foods. They do not regard this as oppositional to “healthy eating” but rather appropriate it and view it as interplaying, and at times reinforcing, “traditional foods.”

DR. MICHAEL ALVARD, Texas A&M University, College Station, Texas, was awarded funding in April 2012 to aid research on “Testing Hypotheses about Cooperation, Conflict, and Punishment in the Artisanal FAD Fishery of Dominica.” Research on common pool resource dilemmas was conducted in the ethnographic context of an artisanal FAD (fish aggregating devices) fishery on the Commonwealth of Dominica. Data collection occurred from August through December 2012, during which 506 boat-trips were observed, accounting for 912 fisher-trips. Fourteen boats and 27 men accounted for 90 percent of all

trips. During this period, fishers regularly utilized six deep-water FADs located 32-48km from shore at depths ranging from 1200-2300m. Of the 176 FAD trips, 151 were tracked using GPS. Between late August to late November, 254 FAD visits were recorded from 137 FAD trips. The mean time spent fishing at a FAD was 3.11hrs (range: 0.23-9.02hrs; N=210 FAD visits). Accounting for the FAD costs identified a range of contributions over a dozen or so men with the associates of one or two boats (owners) paying the majority of the costs for any particular FAD. FAD benefit can be measured in a variety of ways. For example, one boat contributed a minor amount to a particular FAD that was deployed in June 2012, yet over the data collection period, fished more hours at that FAD than the owners (44hrs vs. 48hrs).

ALISSA S. BERNSTEIN, then a student at University of California, Berkeley, California, received funding in October 2011 to aid research on “Making Health Reform Policy in Bolivia,” supervised by Dr. Charles Biggs. Recent studies in the medical anthropology of global health have noted a shift away from a public health model focused on local communities towards the globalization and privatization of healthcare. In Latin America, major moves have been made in the area of health reform that explicitly react to health privatization. Health policy being developed in Bolivia seeks not only to socialize the country’s strained health care system, but also to incorporate indigenous models of health into public health policy, while still negotiating reliance on remnants of health privatization of the previous “neoliberal” government. While scholars in the anthropology of public policy have generally viewed the making and implementation of health policies as distinct phases, this research in Bolivia suggests that these processes are closely intertwined in the form of a circuit. This project suggests that the policy making process in Bolivia involved a uniquely collaborative approach to the planning, making, revising, and implementation of the policy, and pays attention to what debates, revisions, and attempts at conciliation of different ideas amongst actors in the process were involved in negotiating both local ideas and global health shifts in the process. The research also argues that health policy in Bolivia did not emerge as a singular, static document but rather proliferated both in its process of design and as it circulated, taking different forms in order to fit within different communities and sectors of the Bolivian health care system. This study thus looks not just at the impacts of a policy in practice, but also how specific practices that are important to governing are formed and debated at times of political reform. This project will advance understandings of the contingent processes of the making and circulation of health policy, and will contribute to scholarship in the anthropology of Latin America with an approach that turns upstream to understand how health reform policy is situated, engaged, and fraught along political and cultural lines.

DR. LUCAS B. BESSIRE, University of Oklahoma, Norman, Oklahoma, received a Hunt Postdoctoral Fellowship in October 2011 to aid research and writing on “Where the Black Caiman Walks: Legacies of Violence and Life against Culture among Ayoreo People of the Gran Chaco.” This book project tracks the contradictory ways that indigenous humanity is objectified in the aftermath of a 2004 “first contact” with a small band of Ayoreo-speaking people in Paraguay’s Gran Chaco. It is equal parts lament, narrative meditation, and critical analysis of the ways the politics of culture blur into the politics of life for certain historically marginalized indigenous groups. Based on forty-two months of fieldwork, the book charts the emergence of new Ayoreo senses of being in the world in order to offer an alternate to the common dehumanizing portraits of these people as savages or primitive outsiders to modern rationality. The central argument of this book is that these emerging Ayoreo ontologies are best understood not as timeless cosmologies but as moral responses to broad

contradictions within contemporary global regimes about what constitutes legitimate forms of life. How can we develop a critical public anthropology capable of addressing and unsettling this instrumental collapse of the politics of Native culture and the politics of legitimate indigenous life?

ADRIANA BORDA NINO, then a student at University of St. Andrews, St. Andrews, United Kingdom, received funding in October 2011 to aid research on “‘When Does Incest Matter?’ Ethnic, Class, and Gender Discourses and Experiences about Incest among Female Patients in a Psychiatric Hospital in Bolivia,” supervised by Dr. Tristan Platt. Fourteen months of fieldwork were conducted in Bolivia’s National Psychiatric Hospital and rural communities in southern Bolivia, as well as in judicial and historical archives. Three major goals were achieved. The project problematized the category of “incest” in terms of how kinship is constructed not only as a series of dynamic discourses but also as mobile experiences, however socially sanctioned. Second, it reviewed Goffman’s category of “*the moral career of the mental patient*,” whilst Goffman places its starting point when a person is hospitalized, in this research previous events and processes (especially those related to incest and sexual violence) were also considered and carefully analyzed; and whereas hospitalization as a possibility (and an actual place for treatment) becomes real thanks to a series of relations, processes and events, and the extent to which hospitalization is articulated as much as means of social control as a community-based healing practice, the perspectives of Basaglia and Foucault were brought to the center of analysis. Last, the sharp binary division human/non-human was brought into question; the categorization used by staff of the intermediate-chronic patients as *human beings* (in all its diversity) is mobile and problematic, as it determines the success of management strategies to broader power relations that exceed those taking place in the psychiatric hospital.

DR. ROOSBELINDA CARDENAS, Rutgers University, New Brunswick, New Jersey, received an Engaged Anthropology Grant to aid “Articulations of Blackness: Reconstructing Ethnic Politics in the Midst of Violence in Bogotá and Tumaco, Columbia.” For this Engaged Anthropology project, the grantee organized a workshop with each of her three research communities in Colombia: 1) the rural inhabitants of a legally recognized “*comunidad negra*” that holds a collective land title in the southern Pacific; 2) the black residents of an urban shantytown in Bogotá, where a large concentration of internally displaced people (IDPs) reside; and 3) a group of leading black activists from two organizations that work for the defense of Afro-Colombians’ ethnic rights to territory. The purpose was to share with them the insights gathered throughout the grantee’s dissertation research and which she thought would be most useful in furthering their strategies to remap racial and territorial politics in Colombia. Though inter-related, these three communities are currently undergoing very different political moments and as a result, each of the workshops was unique in both content and style. Each of these workshops was an incredibly humbling challenge to articulate, in the most explicit terms, the grantee’s analytical critique of each community’s political project. At the same time, the workshops provided each of these communities with a unique opportunity to reflect upon their political work and outline new strategies for the future.

ROBERTO CHAUCA TAPIA, then a student at University of Florida, Gainesville, Florida, received a grant in October 2011 to aid research on “Science in the Jungle: The Missionary Mapping and National Imagining of Western Amazonia,” supervised by Dr. Mark Thurner. Funding supported research at several archives and libraries in Colombia and Peru, to collect diverse materials such as maps, travel accounts, and correspondence from Jesuits,

Franciscans, civilians, and military officers who participated in the exploration of Maynas, located in western Amazonia between the late-seventeenth and early-nineteenth centuries. These documents will constitute the foundation of a thesis on the production and circulation of knowledge about western Amazonian peoples and space. While research turned up no map or geographic description left by local indigenous peoples themselves (which could have helped assess their role in crafting a spatial knowledge of Amazonia), several civilian and military records discovered in archival research (rather than the missionary ones) contain information on the indigenous participation in this process. Thus, their participation in the spatial construction of Amazonia can be examined. In sum, the visual and written descriptions collected provide interesting clues about the complex processes that led to the crafting of frontiers and borderlines that demarcated missionary territories, indigenous ethnicities, and imperial and national spaces.

DR. MARIA L. CRUZ-TORRES, Arizona State University, Tempe, Arizona, was awarded an Engaged Anthropology Grant in August 2012 to aid “The Shrimp Traders: Working Women in Southern Sinaloa, Mexico.” This project makes available the results from previous research on women shrimp traders in southern Sinaloa to the general public, and ensures that the women’s voices are central in this process. The shrimp traders and grantee agreed that writing and publishing a book in Spanish with their testimonies would provide the venue for people to grasp their realities and lived experiences, and to hear their voices for the first time. Life histories collected during previous research serve as the basis for women’s oral testimonies. Following the transcription of the testimonies, women then proceeded to edit them and to select their photographs, as part of the engagement process. The book, entitled *Voices in Time: The Life and Work of Women Shrimp Traders in Southern Sinaloa*, focuses on the challenges and struggles women shrimp traders face in order to pursue their livelihoods. It contributes to a better interpretation of the manner in which women’s roles as workers, mothers, and wives are intertwined, and how they negotiate these on a daily basis. The book also seeks to bridge the gap between academic discourse and community understandings of the role and responsibility of the anthropologist towards the people she works with.

ALEXANDER L. FATTAL, then a student at Harvard University, Cambridge, Massachusetts, was awarded a grant in April 2009 to aid research on “Guerrilla Marketing: Information Warfare and the Demobilization of FARC Rebels,” supervised by Dr. Kimberly Theidon. This research, which builds on two years of ethnographic fieldwork in Colombia and five months in Sweden, explores the counterinsurgency in Colombia through a detailed study of the Program for Humanitarian Attention to the Demobilized (PAHD) within the Colombian Ministry of Defense, the everyday lives of former insurgents, and the way the PAHD partners with an advertising firm to sell its program to current rebels and update the image of the Colombian armed forces. This dissertation argues that the assemblage of the individual demobilization policy in Colombia and its media dimensions seeks to radically rebrand the Colombian counterinsurgency as humanitarian, and elide its abysmal human rights record. At stake in the Colombian government’s efforts is the very definition and future of demobilization as a peace-building policy, as well as a greater understanding of how war and capitalism intertwine in contemporary civil wars.

AMELIA M. FISKE, then a student at University of North Carolina, Chapel Hill, North Carolina, received a grant in October 2012 to aid research on “The Making of Harm in the Ecuadorian Amazon,” supervised by Dr. Margaret J. Wiener. In 1972, the U.S.-based Texaco Corporation began oil production in the upper Ecuadorian Amazon. For twenty

years, the company extracted oil unhindered by regulations designed to protect the health of oil workers or the environment, resulting in widespread environmental destruction and human suffering. The resulting contamination and relationship between oil and health have been widely disputed in the eighteen-year *Aguinda v. Texaco* lawsuit, as well as in ongoing conflicts around oil. Since Texaco, oil production has expanded with operations by the state company PetroEcuador, as well as dozens of foreign companies. Harm from oil, in the forms of contaminated water, toxic gas emissions, continual oil spills, health problems, and social division, remains a pressing concern for people in the Amazon today. This project follows contemporary interventions into the question of harm, paying attention to how harm is defined and formed by practices of measurement, documentation, and presentation. This project makes “harm” the subject of an ethnographic investigation in order to raise questions about the consequences of extractive activity, and how these forms of evaluation may themselves be changing the way life is lived in the Amazon today.

CAITLIN E. FOURATT, then a student at University of California, Irvine, California, received funding in April 2011 to aid research on “Presences and Absences: Nicaraguan Migration to Costa Rica and Transnational Families,” supervised by Dr. Leo Chavez. This ethnographic study examined how Nicaraguan migrants and their family members confront the contradictions of remaining “family” despite absence and distance. Over 300,000 Nicaraguans, many of them undocumented, live in Costa Rica where they represent between 7-10 percent of the population and fill low-paying jobs that form the basis of the country’s agricultural and service sectors. But even as they build new lives in Costa Rica, many migrants maintain ties to households and families in Nicaragua. Through participant observation and ethnographic interviews with Nicaraguan migrants in Costa Rica and their families in Nicaragua, this project studied how Nicaraguan families express care and intimacy across physical and legal boundaries as they adapt to the context of transnational migration and, in the process, transform what it means to be related. In particular, this project examines the contradictions and tensions in Nicaraguan transnational family-life, including how Costa Rican immigration law conditions the possibilities for such families, the flexibility of Nicaraguan kinship and transnational family formation, and the specificities of transnational forms of care. Migration represents both a response to economic and social crisis, even as it generates new forms of instabilities and uncertainties for Nicaraguan families.

NATHANIEL FREIBURGER, then a student at University of California, Davis, California, was awarded funding in April 2011 to aid research on “Cultures of Engineering and the Engineering of Politics: The Making of Lithium as an Object of Techno-Scientific Knowledge and Politics in Bolivia,” supervised by Dr. Marisol de la Cadena. The research consisted of fieldwork directed towards investigating the relationship between lithium production in Uyuni, Bolivia, and the politics of “plurinationalism” within the allegedly post-neoliberal and post-socialist state of Bolivia. Initial research questions concerned two objects—lithium and the plurinational state—and the respective projects aimed at developing them. The fieldwork aimed at following how the entanglements of practices of various agents involved in these “projects” produce spatial effects, through the materiality of infrastructural development inside and outside the department of Potosí, and how those effects intersect with controversies surrounding the “plurinational” state. This question guided data collection in the region of Uyuni, which contains the 12,000 km² Salar de Uyuni—the reservoir of over fifty percent of the world’s usable lithium.

ALEJANDRA GONZALEZ, then a student at University of Toronto, Toronto, Canada, received funding in April 2011 to aid research on “Volkswagen de Mexico: The Car as a National Fetish,” supervised by Dr. Valentina Napolitano. This dissertation project ethnographically examines the socio-cultural reproduction of transnational corporations through the lens of Volkswagen de Mexico. As such, this project traces the different social worlds that are connected to the German car industry through the production and consumption of cars. Since its arrival in Puebla, Mexico, in 1967, Volkswagen de Mexico has been regarded as a key engine of the nation’s progress, and for at least three generations, working for this auto-industry has signaled upward mobility and social capital. Historically, car production and driving a car have been considered central elements in the making of modern Mexico. The project draws on sixteen months of fieldwork (2010-2012) that consisted of participant observation with Volkswagen workers and employees, engineering students sponsored by Volkswagen de Mexico, as well as Volkswagen car clubs and collectors. Through these worlds, the project elucidates the meanings and tensions, as well as contrasting articulations and visions that are embedded in Volkswagen de Mexico. Broadly, this project seeks to understand the power of transnational corporations to reproduce themselves through state violence and coercion and simultaneously through situated subject formation.

DI HU, then a student at University of California, Berkeley, California, received funding in October 2010 to aid research on “Daily Life, Domestic Labor Organization, and Identity at the Textile Workshop Community of Pomacocha, Peru,” supervised by Dr. Christine A. Hastorf. Through a historical and archaeological investigation of a Late Horizon *mitimae* (Inka retainer) site and a major Spanish colonial era *obraje* (textile workshop) in Pomacocha, this project asks whether there was a decline in the importance of Inka and pre-Inka forms of identification and social cohesion. To trace the relationship between imposed forms of labor organization and domestic (i.e. non-imposed) forms of labor organization from the Inka through the Spanish colonial eras, excavations were carried out in three sectors of the Pomacocha: the *mitimae* settlement, the *obraje*, and the historic residential area. Preliminary analysis of organization of domestic space, archival, ceramic, faunal, lithic, and botanical data suggests that there was more spatial prescription of domestic tasks through time. This suggests that the extreme division of labor of the *obraje* may have influenced the organization of domestic space in the historic-period community. Increasing spatial prescription of domestic tasks continues to the present day and may have accelerated after the overthrow of the *obraje* turned hacienda in 1962. While Inka and pre-Inka period forms of identification and social cohesion may have declined in the colonial and post-colonial period, other social divisions organized around labor and class became more salient in the community.

LUKASZ KROKOSZYNSKI, then a student at University of St. Andrews. St. Andrews, United Kingdom, was awarded funding in April 2011 to aid research on “‘Capanahua Used to Live Here:’ Study of Intergenerational Relations in Western Amazonian Kinship,” supervised by Dr. Peter Gow. By focusing on understandings of intergenerational relations, the research was designed to explore possible human formulations of consanguinity, to test the anthropological theories on the Amazon by addressing an under-analyzed element of kinship, and to contribute to understanding social change. The fourteen-month fieldwork combined participant observation with qualitative inquiries. The most important research findings preliminarily demonstrate, first, the dynamic of owning/taking is at the heart of Capanahua sociality and has implications for understanding conception, intergenerational relations, and kinship generally. This invites a larger theoretical question of the applicability

of the category of the gift for understanding the workings of an Amazonian society. Second, findings illustrate the notion of intransformability of the daily world, which also applies to kinship. At odds with Amazonian anthropology's recent discourse, this feature may provide an important input to thinking about region's kinship. Third, the study shows various factors contributing to the discourse of intergenerational discontinuity and directing a particular process of "acculturation:" the idea of originality of ancestors; descent understood through the idiom of blood and owning coupled with the encouragement to separate from ascending generations; emotional strain of grieving provoking forgetting the deceased relatives; corresponding and encouraged ideas of the surrounding mestizo society, articulated in the idiom of "development."

INGRID LAGOS, then a student at University of California, Davis, California, received funding in April 2011 to aid research on "The Migration of Biopolitics: Citizenship and Health in El Salvador," supervised by Dr. Marisol de la Cadena. Funding supported research to understand the ways remittances and migration form and transform healthcare networks, medical practices, and state policy in El Salvador. The study narrowed its focus on transnational medical phone consultations, and public/private health services targeting Salvadorans abroad. Salvadoran migrants living in cities in the US are calling rural doctors in El Salvador when they are sick. They call because in many instances they do not have access to care, but they also call because they find medical treatments and practices in the US incommensurable with those they are used to or are expecting. These transnational medical calls challenge the homogeneity assumed in biomedical practices, disturb their natural relationship to technology and progress, and de-center North-South assumptions of healthcare distribution. Furthermore, in this diagnosis process, devoid of a physical body and its representation (e.g. X-rays), a medical body emerges through relations, experience, and history, defying common sense notions of the medical encounter. The study shows how remittances and medical needs of Salvadorans in the US are linked to increased presence of private medicine in rural El Salvador, and how private and public interests attempt to "capture" the economic gains thought to exist in medical remittance networks.

PABLO LANDA RUILOBA, then a student at Princeton, University, Princeton, New Jersey, received funding in October 2011 to aid research on "Modern Architecture, Citizenship and Solidarity in Mexico City's Santa Fe Public Housing Unit," supervised by Dr. James A. Boon. The Santa Fe Housing Unit is a model modernist complex built in Mexico City by the country's Social Security Institute for employees of public and private companies. Santa Fe, dedicated in 1957, has 2200 houses and apartments and government institutions, including schools and a health clinic. The complex was privatized in the 1980s, heralding profound transformations in Mexico's economy and politics. As a site that synthesizes mid-twentieth-century state and nation-building policies and their subsequent history, Santa Fe offers a privileged vantage to evaluate the relations among policy, architecture, and social dynamics, and to explore their recent history in Mexico. Life in the complex shows that—in contrast to what modernist planners expected and many "professionals of space" in Mexico still expect—meanings inscribed through "everyday practices" and historical processes in spaces and built forms mediate these relations. People are not simply shaped by their environment. Furthermore, analysis of Santa Fe demonstrates that distinctions between public and private, as relational categories, shift as space is occupied and represented by different publics. Discussions over the uses and ownership of space are sites where these publics are formed and where they negotiate relations to others and to state authorities.

ANDRES LEON, then a student at City University of New York Graduate Center, New York, New York, received a grant in October 2012 to aid research on “Agrarian Conflict and the 2009 Honduras Coup d’état: Global Land Grabbing, Dispossession, and Peasant Resistance in the Bajo Aguán,” supervised by Dr. Marc Edelman. The grantee investigated the relation between the current agrarian conflicts in the Aguan Valley in northern Honduras, and the 2009 coup that ousted democratically elected president Manuel Zelaya. Research included extensive fieldwork in various peasant communities located in the valley and employing extended participant observation and oral-history recuperation to document and reconstruct the history of the valley and the set of peasant cooperatives that were created during the 1970s. Based on fieldwork, interviews, archival and other documentary data, research investigated the process by which organized groups of peasants were brought to the deemed “empty” Aguan Valley during the 1970s to form a set of cooperatives dedicated mainly to the production of African Palm. Based on this combination of ethnographic and historical research, the study argues that this case complicates the argument presented by most of the current literature on the global land grab that presents the African Palm boom as something relatively new, and as creating a conflict between palm-producing large landowners and subsistence-oriented poor peasants. In the Aguan Valley, the expansion of African Palm began in the 1970s and this expansion has been as much the result of increasing transnational investment through large landowners, as that of peasant cooperatives investing their meager resources into the production of the crop.

KRISTINA LYONS, University of California, Davis, California, received an Engaged Anthropology Grant in February 2013 to aid “Soil Practitioners and Vital Spaces: Agricultural Ethics and Life Processes in the Colombian Amazon,” Bogota and Putumayo, Colombia. Agricultural practices in southwestern Colombia have been a site of contention since the 1980s when illicit coca production soared and provoked state and foreign policy military-led responses aimed at its eradication. Though USAID export-oriented strategies to substitute coca crops prove attractive to many rural families, a growing network of farmers and scientists have begun to counter these “official solutions” in the pursuit of alternative agricultural-based life projects in the Amazonian region. This project contributed to academic and public debates about the “agrarian question” and “peace with social justice” at a moment when a national peace process is underway to end the fifty-year armed conflict in Colombia. Given the twenty-four-day National Agrarian and Popular Strike that occurred during the time of this grant, this project supported the socialization of local alternatives to military-led development paradigms and the emergence of new ecological notions of territoriality and health among over three thousand small farmers, government representatives, and leaders of social organizations in Putumayo. Furthermore, it returned photography and documentation of technical and political proposals to the organizations, individuals, and institutions with which dissertation fieldwork was conducted, and allowed for long-terms collaborative ties to be forged with other researchers accompanying social processes in the Amazon.

DR. FELICIA MADIMENOS, Ithaca College, Ithaca, New York, received an Engaged Anthropology Grant in February 2013 to aid “Engaging Shuar Communities through Collaborative Health Education: Enhancing Participant Agency in Indigenous Health Research in Morona-Santiago, Ecuador.” Misinformation regarding the causes and prevention of illness/disease and miscommunication between local health care providers and patients present hurdles for the anthropologist/health researcher working in a non-western context. For this reason, it is of the utmost importance for anthropologists to consciously bridge communication barriers by creating ample time for dialog with the participant and

translating health data into an accessible form. Funding provided an opportunity to reconsider how the grantee conducts health research with indigenous Amazonian Shuar communities in Ecuador and achieved the following goals: 1) to develop family health days for participants permitting more individualized discussions of health (these meetings also created a platform for dissemination of population-specific health materials); 2) to facilitate a community-level workshop led by a Shuar colleague/health promoter that focused on family planning options; and 3) to participate in community-wide presentations that highlighted common health issues among Shuar and introduced potential health resources in the participants' own community. These platforms emphasize that in order for health information to remain relevant over the long-term, anthropologists must develop opportunities that empower communities by making accessible the knowledge and information necessary for participants to participate in, and affect informed decisions about their health.

DR. ALICIA MCGILL, Indiana University, South Bend, Indiana, received an Engaged Anthropology Grant in February 2013 to aid research on "Cultivating Heritage Dialogue: An Engaged Anthropology Program with Belizean Teachers, Youth, and National Actors." Funding allowed the grantee to return to the field in summer 2013 to disseminate the results from dissertation research conducted in Belize. The research examined how constructions of heritage are promoted through public venues (including archaeological practice, tourism, and education) and how these shape the cultural production of young citizens. This work is tied to many public issues, and has implications for education policy, archaeological practice, and heritage management. The project incorporated three forms of engagement: 1) sharing, dialogue, and support; 2) teaching and public education; and 3) social critique interacted with heritage scholars, practitioners, and national actors, students and faculty in higher education, and host community members. Engagement projects included presentations at an annual anthropology and archaeology symposium, meetings with heritage practitioners and national officials, presentations and forums with students at Belizean universities, and community forums with youth and community leaders focused on heritage education, local history, and future development plans.

HOLLIS L. MOORE, then a student at University of Toronto, Toronto, Canada, received a grant in April 2011 to aid research on "Imprisonment and (Un)relatedness in Salvador, Bahia, Brazil," supervised by Dr. Hilary Cunningham. Funding assisted participant observation and forty key informant interviews during the third and final phase of fieldwork for dissertation research. Core research sites included: visitor waiting areas as well as cells and common spaces of a men's and a women's prison; the Center—a shelter/school for children of prisoners; the entrance of a penal compound; and homes of research participants. Key informant interview priorities were developed in ongoing dialogue with participant-observation findings; semi-structured interviews were conducted with women and men (ex-)prisoners and visitors (including religious volunteer visitors) as well as children sheltered at the Center and Center staff. Field notes, interview recordings and photographs contain evidence regarding linkages between prisons and neighborhoods viewed through the optic of intersecting practices of imprisonment and practices of (un)relatedness. Analysis of this data reveals how mass imprisonment shapes and is shaped by the social relations of heavily penalized, low-income neighborhoods. Specifically, research findings improve our understanding of social relations and subjectivities characteristic of the prison-neighborhood nexus in Salvador, Bahia, helping to answer the primary research question: How does social reproduction occur in the context of connections and disconnections linked to practices of mass imprisonment?

TAYLOR C.N. NELMS, then a student at University of California, Irvine, California, received funding in October 2011 to aid research on “Making Change and Valuing Difference: Dollarization and the Plurinational State in Ecuador,” supervised by Dr. Bill Maurer. This research investigates how projects of state transformation in Ecuador—dollarization, on the one hand, and the institutionalization of “alternative” economic values, on the other—are articulated, instantiated, and contested through an ethnography of: 1) two forms of socioeconomic organization, family- and neighborhood-based savings and credit associations and an association of urban market vendors; and 2) encounters between these institutions and actors charged with making them visible to the state. During twelve months of fieldwork, more than ninety semi-structured and informal interviews were conducted across field sites in and around Quito, Ecuador: an urban marketplace; four savings and credit associations; and government offices at the national and municipal level. Participant observation was also carried out in these sites and at conferences, meetings, seminars, protests, and rallies. Archival research and document collection was also conducted. This research shows how dollarization and contemporary state transformation in Ecuador are interconnected, especially in discourses of change and stability. It demonstrates the emic importance of “trust” in vernacular institution-building and how discourses of solidarity, sovereignty, and suspicion are linked to institutional practice, which then provides the infrastructure for political participation. Finally, this research highlights the role of money in debates about legal and institutional change, the scope of government, and “representation”—political and semiotic. It does so by exploring the pragmatics of money’s diverse uses.

DEREK O. NEWBERRY, then a student at University of Pennsylvania, Philadelphia, Pennsylvania, received funding in October 2011 to aid research on “The Politics of Sustainability in the Commodification of Brazilian Biofuels,” supervised by Dr. Adriana Petryna. This study sought to determine how sustainability is defined and regulated in the context of the Brazilian biofuel industry, where the social and environmental impacts of producing this energy are a subject of concern, but ill-defined. Ethnographic fieldwork was conducted on negotiations to create sustainable production standards for biofuels in São Paulo and abroad, as well as on implementation of these standards in a rural biofuel expansion region. It was found that there are two distinct networks of regulation for biofuel production that not only entail different monitoring and enforcement practices, but different ethics of truth and risk as well. Transnational standards are driven by ethical concerns about maintaining acceptable levels of quantitative impacts such as greenhouse gas emissions at a global scale. Locally, residents in frontier regions are much more concerned with qualitatively defined standards of working conditions and reducing the volatility of change associated with new biofuel companies entering their towns. The results contribute to our understanding of how social networks and personal experiences with a commodity significantly affect how different actors define and measure ethical production of that commodity, even within purportedly objective systems of regulation.

DR. KEVIN L. O’NEILL, University of Toronto, Toronto, Canada, was awarded funding in May 2010 to aid research on “Two Ways Outs: Christianity, Security, and Mara Salvatrucha.” This project, based on fieldwork in Guatemala, tracks the growing world of transnational street gangs from the perspective of “gang ministry.” These criminal organizations originated among Central American immigrants in Los Angeles, California, during the gang wars of the 1980s. Since then, United States deportation policies have

transported (and, in turn, expanded) these gangs back to Central America, with one of the strongest networks forming in postwar Guatemala. Tens of thousands of men and women now smuggle drugs, participate in human trafficking, and control prison systems. While much research focuses on why young men and women join these gangs, this project looks instead at one of the only ways out: Christian conversion. This curious loophole in gang membership raises a guiding research question: How and to what extent does gang ministry exemplify Christianity's growing entanglement with the geopolitics of Central American security?

DR. JULIA F. PALEY, University of Michigan, Ann Arbor, Michigan, received a grant in April 2009 to aid research on "Investigating Aid Agency Policy toward Indigenous Peoples: Transformations in U.S. Democracy Promotion." Over the last decades, Ecuadorian indigenous organizations and their allies have advanced local participatory democracy through popular parliaments and citizens' assemblies. These forums, and affiliated "alternative local governments," receive financial support from non-governmental organizations, foreign donors, and multi-lateral lenders. In this context, a striking situation has emerged: indigenous organizations and international aid agencies—often in sharp disagreement on such major issues as oil extraction and free trade agreements—have cooperated closely, converging in their efforts to foster "citizen participation" in "local democracy." The larger project of which this study is a part researches the relationship between development agencies and indigenous movements in Ecuador. This phase of the study aimed to answer two questions: 1) What meanings, discourses, and logics of participatory democracy and indigeneity operate among United States Agency for International Development (USAID) staff and associates in their discourses and programs? 2) Historically, how did the policy toward indigenous peoples and their active presence in USAID's democracy programs come about, and how did these dynamics transform during the period of research? The study entailed research on USAID at its headquarters in Washington, DC. Data collection methods included ethnographic fieldwork, interviews, and analysis of primary documents.

MONICA M. SALAS LANDA, then a student at Cornell University, Ithaca, New York, was awarded a grant in October 2012 to aid research on "Touring Their Ruins: The Ethnic Industry in Tajín Totonac, Mexico," supervised by Dr. Magnus M. Fiskesjo. This dissertation examines the afterlife of documents, artifacts, industrial and monumental structures, substances, and smells that resulted from the post-revolutionary process of state formation in the northern highlands of Vera Cruz, Mexico. Combining an archival approach with ethnographic research, the study analyzes the ways in which these remnants—and the effects, desires, fears, and expectations, they generate—continue to shape the political experience of those who confront, in the everyday, these residues of violence and revolution. Funding supported twelve months of research in Mexico (ethnographic and archival) and the United States (archival) during 2012-2013. Evidence collected served two purposes: 1) to analyze the ways in which post-revolutionary projects of state formation—namely indigenismo, land redistribution, and oil expropriation—worked out in northern Vera Cruz; and 2) to provide an analysis of the everyday encounters that people in this region have with these visible and invisible forms of state debris.

DR. ISABEL SCARBOROUGH, Parkland College, Champaign, Illinois, received an Engaged Anthropology Grant in August 2012 to aid "Raising Awareness on the Importance of the Informal Market in Cochabamba, Bolivia." This project proposed to raise awareness of the growing importance of the informal market and the indigenous female vendors who

practice this trade in Bolivian society, in response to the historical invisibility and marginalization of this social sector. To achieve this goal, the project organized and implemented a two-day workshop in the city of Cochabamba, featuring local academics and professionals, to discuss the importance of the informal market to the regional economy. The workshop took place at the state university in Cochabamba and endeavored to further research on this topic by Bolivian and Bolivianist scholars. The results of the exchange of ideas at this seminar will be published in this university's social sciences academic journal. A second activity sponsored by this project comprised the design and publication of a children's book that provides a fictional and engaging narrative of the workings of the informal market, its vendors, and their critical contributions to Bolivia's economy. The storybook was distributed in the marketplace among the vendors and their families, and in the public school system, where in both instances it was warmly welcomed. The book's distribution and reading to Cochabamba's children will continue through the activities of a local non-profit library organization.

JOSEPH J. SOSA, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in October 2011 to aid research on "São Paulo Has Never Been Pinker: Dilemmas in Representing LGBT People in the Public Sphere," supervised by Dr. William Mazzarella. This research examines the aesthetic and public modes by which Lesbian, Gay, Bisexual, and Transgender (LGBT) activists demand justice and equality within larger society. The activists and state actors considered in São Paulo, Brazil, faced particular dilemmas and contradictions, which shaped the claims that could be made both on the state and within the public sphere. In the past fifteen years, media representations of LGBT people have multiplied significantly, while violent assaults against LGBT people remained the same or, by some accounts, have increased. This ethnographic study questions an assumption endemic to liberal thought: increased media attention and recognition of minorities within a society leads to greater tolerance. On the contrary, one interlocutor described the period of fieldwork (2011-2012) as when "homophobia came out of the closet." After contentious presidential elections in 2010 took an unexpected "culture wars" turn, debates over the legalization of abortion and the criminalization of homophobia dominated the political public sphere. Through participant observation and interviews with LGBT activists and pro-LGBT advocates within the municipal, state, and federal governments, the study examined how different actors utilized this fairly unique historical moment to enact change inside and outside of the state.

STUART E. STRANGE, then a student at University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2012 to aid research on "Differences to Blame: Narrative, Agency, and Responsibility in War, Sorcery, and Suffering in Suriname," supervised by Dr. Webb Keane. What is a god or spirit? This study attempts an answer by describing how gods and spirits become causally efficacious in contemporary Suriname. Exploring oracular possession as practiced by Ndyuka Maroon and Indo-Surinamese/Guyanese healers, the project explains how spirit presence emerges from the material qualities of bodies, words, and objects. It argues that spirit possession is more insightfully approached as a semiotic technology—a means of generating evidence and directing implication and interpretation. It contends that possession is fundamentally political, exercising powerful control over how the world and its constitutive moral properties may be described. Central to this is how possession, as a form of performance, enables spirits to define and assign responsibility for social crises. The study illustrates how this is done in interaction in divinatory consultations, showing the ways spirit speech is used to objectify moral discourses and the social forms/concepts—particularly kinship, but also, ethnicity and gender—these make possible.

It also addresses how this approach to spirit possession can be used to reconceptualize histories of labor and resistance, explaining how possession is used to articulate other descriptions of history and the moral meanings of exploitation and marginality.

EMILY M. WANDERER, then a student at Massachusetts Institute of Technology, Cambridge, Massachusetts, received a grant in October 2010 to aid research on “Experimenting with Security: Mexican Biology, Biosecurity, and Global Research Networks,” supervised by Dr. Stefan Helmreich. This project is an account of the place of the biological in Mexico. Mexican nationhood and identity are, in many ways, founded upon conceptions of the biological, from notions of citizenship and belonging to ideas about plants and landscape. Based on multi-sited ethnographic fieldwork with scientists working on biosecurity projects ranging from invasive species control to emerging infectious disease research, to the regulation of genetically modified organisms, this research shows how biologists are now key to the way Mexicans imagine their national community. The scientific practices, social logics, and institutional forms associated with biosecurity transform earlier ideas of Mexican national biologies and the linkages between people, ecology, and place as scientists construct native or national populations, identify alien life forms, and work to mitigate threats to native populations. This project contributes to understandings of postcolonial science and nation-building, the connections between nature, nation, and identity, and how ideas of self and place in the world are implicated in the practice of life scientists. It addresses the ways in which biological research and technological development produce new understandings of nature, transforming material practices and uses of the environment.

Middle East:

BASAK CAN, then a student at the University of Pennsylvania, Philadelphia, Pennsylvania, received funding in July 2011 to aid research on “Social Economy of Witnessing Violence: Enforced Disappearances in Turkey,” supervised by Dr. Philippe Bourgois. Twelve months of research was conducted to study the continuum between political violence and its scientific bureaucratic inscriptions, and how the “victims” of political violence—specifically families of the forcibly disappeared people—are influenced by and modify this continuum. The research was mainly conducted among the Saturday Mothers (an organization of the families of the enforcedly disappeared people) and at two human rights organizations (Human Rights Association and Human Rights Foundation of Turkey) in order to have an ethnographic grasp of the social, political, and legal repercussions of political violence practiced by state security forces. Semi-structured interviews with lawyers, legal medicine experts, and doctors who are part of the reporting, documentation, and judging of political violence were carried out to understand meaning-making processes and practices of experts. Findings indicate that political discourses and practices of the victims of violence are increasingly influenced by the legalities of the state, be they forensic investigations, medical reportings, or trial processes. On the other hand, families use these legal discourses and practices to question the legitimacy of the violence inflicted on them by re-politicizing the spaces, discourses, and relations that produce these legalities.

DR. OZLEM GONER, City University of New York, Staten Island, New York, was awarded an Engaged Anthropology Grant in February 2013 to aid “Engaging with Multiple Histories: Ethnographic Research at a Time of History-Making, Dersim, Turkey.” This project followed up previous research that analyzed multiple histories of a series of

massacres the state undertook in Dersim, and revealed formation and transformation of “outsiderness” through direct and indirect, experienced and imagined, past and present forms of historicity. Since this research was conducted, various collective memory projects have introduced new discourses and silences about historical narratives. The engagement project involved sharing the dissertation work with the host community at a time when their history is being narrated in more formulaic and exclusive forms. To this end, the grantee revisited narrators in various districts and villages of Dersim during which they interpreted the conclusions of the dissertation together. The grantee also organized a workshop among the local researchers who worked on similar issues to promote a dialogue among different collective memory projects and to make these projects more transparent to the host community. Moreover, in its reinterpretations, history is often mobilized to understand the current relationships between the state and subaltern populations, such as the continuing dam and mining projects, which threaten the livelihood of people in Dersim. This engagement project provided the grantee a chance to participate in various discussions with academics, local researchers, political actors, and local residents, and present how ethnographic research can contribute to more participatory solutions.

ADI GRABINER KEINAN, then a student at Cornell University, Ithaca, New York, received a grant in April 2012 to aid research on “Producing Change on the Ground: Israeli Leftist Groups against the Occupation,” supervised by Dr. Magnus Fiskesjo. In the last few years, several Israeli leftist groups opposing Israel’s occupation in the Palestinian Territories have introduced new forms of protest, aiming to address rapid transformations that enable Israel’s regime of occupation. Their members oppose the perception of the occupation as a merely political issue that should be solved through negotiations, and attempt to challenge both the conditions and the effects of the occupation on the ground. Focusing on an ongoing process of protest in East Jerusalem, in which different political movements and activists took part, this study seeks to understand the dialectical relationships between human agency, subjectivity, and socio-cultural structures. Engaging with studies of social movements, broader debates on agency and subjectivity, and scholarship on state formation processes, the first line of inquiry of this research investigates the conditions produced within the framework of the occupation that enable such activism and the forms of agency and subjectivity associated with it; the second focuses on the complex, sometimes contradicting, effects of these forms of activism. Data collected through ethnographic, online, and archival research has the capacity to open new ways for understanding the relationship between political agency, subjectivity, and socio-cultural frameworks, in the case of Israel, and beyond.

HIKMET KOCAMANER, then a student at University of Arizona, Tucson, Arizona, received funding in April 2011 to aid research on “Governing the Family through Islamic Television: Neoliberalism, Islamic Broadcasting, and the Family in Contemporary Turkey,” supervised by Dr. Brian Silverstein. Turkey has witnessed a proliferation of Islamic television channels since the liberalization of television broadcasting in the 1990s. Initially, these Islamic TV channels produced shows in which divinity professors and men of religion educated viewers in the culture of scriptural Islam. Recently, however, most of these channels have started producing what they call “morally and socially appropriate” entertainment programs to provide a safe haven for the Turkish family in what they deem to be a degenerate media scene. An overview of the programs aired on these Islamic channels reveals that the family—more than the ritualistic and scriptural aspects of Islam—has become their main focus. This project examines the relationship between the increasing prominence placed by Islamic television channels on the family and changing constellations

of religion and secularism as well as emerging forms of governance in contemporary Turkey. Through an ethnographic investigation of media professionals involved in Islamic television production, viewers of Islamic television stations, and state institutions and officials taking part in the regulation of broadcasting in Turkey, this dissertation explores how Islamic television channels in Turkey establish the family as the generator of a neoliberal idea of citizenship and of a modern yet Islamically appropriate lifestyle.

EMILIE K. LE FEBVRE, then a student at University of Oxford, Oxford, United Kingdom, received a grant in April 2012 to aid research on “Visual Knowledge Production in the Negev: Bedouin Engagement with Visual Materials and Representational Antagonism in Israel,” supervised by Dr. Marcus Banks. Anthropologists of the Middle East have documented the significance of oral recitation and text-making in *arab badū* culture; however, little is known about the growing presence of visual materials in their societies. This research documents the practices by which photographs and videos are increasingly awarded value by the Arab Badū al-Naqab of southern Israel. It questions: How are visual mediums transformed into commodities in the Naqab? How do members use visual materials to support their genealogies and identities? Why are some visual materials restricted to private spheres while others are allowed to freely circulate? To answer these questions, ethnographic and archival research was conducted for sixteen months amongst families of the Al-āne and Al-Athāmīn. During this time, the grantee recorded the biographies of fifteen sets of three-to-four photographs and videos, created between 1890 and 2013, currently circulating within and between visual political economies in the Naqab. It was found that Arab Badū are increasingly consuming visual materials as a result of steady access to digital technologies and subsequently experiencing a democratization of their customary representational systems. Members engage visual materials in similar ways; however, their reading or re-reading of image content and circulation of the visual objects is contingent on the visual political economies in which the photograph or video is displayed and the pre-existing socio-political relationships established within these particular schemes of interaction and identification.

DR. CHOWRA MAKAREMI, EHESS, Paris, France, was awarded funding in April 2011 to aid research on “Legacies of Post-Revolutionary Violence among the Iranian Diaspora: Memory and Political Subjectivity at the Margins of the Islamic State.” This project studies memories of post-revolutionary violence among the Iranian diaspora in France and Canada regarding state repression and collective violence after the 1979 revolution in Iran. Fieldwork was conducted in Montreal, Toronto, and Washington, DC. It consisted of interviews with prison survivors, witnesses, and victims’ family members, ethnographic observations of commemorations and public investigations on state violence in Iran initiated by the exile community and international jurists, as well as archival research with a human rights NGO, the Boroumand Foundation. Research was combined with visiting fellowships at McGill University, Columbia University, and the University of Toronto, which promoted scholarly exchange with prominent researchers in similar fields of study. Empirical investigations shed light on the impact of state violence in the social fabric, its perceptions, and experience in the everyday. A main notion is the economy of silence and publicity, through a politics of death (giving back the bodies or not, informing of the execution or not). Less often spoken about, the experience and modalities of memorialization of the prisoners and victims’ families help to understand the texture of the “bluriness”—What really happened? At what scale? How to name it?—of the immediate post-revolutionary era.

JARED S. McCORMICK, then a student at Harvard University, Cambridge, Massachusetts, received a grant in April 2011 to aid research on “The Mobility of Desire: Men, Movement, and Sexuality in Beirut,” supervised by Dr. Steven Caton. Beirut is often thought of as a pilot light of liberalism in the Middle East. As such, it has become the arrival and departure point for many queer men in the region. Men from the Arabian Gulf, diasporic Lebanese, and Syrian migrant workers descend into the context of Beirut, just as Lebanese men grapple with their own sexual subjectivities. This project focuses on these communities who transit through Beirut and how their presence alters the environment in which sexualities are negotiated. Research aims to produce an ethnographic study of how gender is constructed, reassigned, and how these networks of mobile men become constitutive of male sexualities in Lebanon. What unites this inquiry are the ways in which travel, migration, and tourism are as much about imagination as they are about desire—as much about the negotiations of the “self” and subjectivities as the crafting of a physical space through which one “passes.” The relationality of all these men—touring, migrating, and “toured”—speaks not only to how gender/sexuality are in flux, how movements and mobilities are changing in the Middle East, but how imagination becomes instructive in our metaphors of movement.

ELHAM MIRESHGHI, then a student at University of California, Irvine, California, received funding in April 2011 to aid research on “Regulating the Kidney Market: An Ethnographic Investigation of the ‘Iranian Model’ for Paid Unrelated Kidney Donation,” supervised by Dr. Michael Montoya. This research investigates the world’s only religiously sanctioned and bureaucratically routinized policy for kidney sales. This project is about how despite broad moral uncertainty the policy has been developed and made to endure for over fifteen years. The results build on ethnographic research in hospitals and the Kidney Patient Foundation (KPF) that developed and implements the policy, as well as a diachronic analysis of the making of the policy, including interviews of kidney donors and patients, policy-makers, patient advocates, bureaucrats, urologists—and Shi’a jurists that have decreed permissive fatwas on organ sales. The first phase of this project consisted of extensive observation and interviewing at the KPF. By following the bureaucratic dynamics, the managerial tactics, and the movement (and stasis) of knowledge within the organization, it reveals the everyday processes that help kidney selling endure, despite the policy’s conflict with the moral sensibilities of the many people involved. Furthermore, by ethnographically documenting encounters between kidney sellers, recipients, and staff, it reveals the ways in which each of these actors constructs an evolving fragmented ethics on kidney selling.

ZYNEP OZGEN, then a student at University of California, Los Angeles, California, was awarded a grant in April 2011 to aid research on “Schooling, Islamization, and Religious Mobilization in Turkey,” supervised by Dr. Rogers Brubaker. This ethnographic and historical project analyzes the relationship between rapidly growing religious education sites and mobilization efforts by Islamic movements in Turkey. The dissertation concentrates on the period from Turkey’s 1980 military coup through the present to explain how Islamic movements have appropriated the secular vision of social engineering through education to reach, recruit, and organize followers. It also explores the consequences of a renewed emphasis on religious education for the perception and practice of Islam in everyday life. Through a combination of ethnographic field notes, interviews with key local and national actors, and analysis of archival documents, the dissertation traces how religious education becomes the focal point of local and national struggles to inspire mobilization and advance an agenda of sociocultural Islamization.

MICHAL RAN-RUBIN, then a student at University of Chicago, Chicago, Illinois, was awarded a grant in October 2010 to aid research on “The Nature of Citizenship: Cultivating Political Subjects in Israel-Palestine,” supervised by Dr. John L. Comaroff. This research explores the use of visual, material, and spatial practices involved in fashioning alternative geographic imaginaries in Palestine-Israel. Ethnographic fieldwork included eighteen months of multi-sited research with ecologists, urban planners, architects, NGOs, secondary schools, and three youth groups in Bethlehem and Jerusalem. Research was conducted in two distinct parts. Phase one investigated the rise of environmental discourses and pedagogies in Palestinian schools. Intensive classroom observation at two, mid-size public schools demonstrated that, although the curriculum did not succeed in its objective of honing a depoliticized ethic of individual conservation, it did provide students with novel visual strategies for conceptualizing the larger political forces that structure their access to nature and public resources. This research elucidates the importance of graphic technologies in enabling individuals to visualize their relationship to water, land, and space, as a means of orienting them within the broader political landscape. Phase two focused on a variety of explicitly political, civil-society organizations pursuing spatial strategies for commemorating the 1948 Nakba and planning for the return of Palestinian refugees. Ethnographic fieldwork at architectural offices, participatory mapping workshops, public planning sessions, commemoration events as well as tours of destroyed Palestinian villages yielded a wealth of data about the significance of spatial and architectural interventions in shaping individual perceptions of politics, the state, and the built environment. Combined, these two phases of research elucidate the role of visual, material, and sensorial politics in generating awareness of state violence and producing alternative geographic imaginaries in Palestine-Israel.

NA’AMAH RAZON, then a student at University of California, San Francisco, California, received a grant in October 2011 to aid research on “Mediating Citizenship: The Role of Health Professionals in Israel’s National Health Reform,” supervised by Dr. Sharon Kaufman. In 1994, Israel passed the National Health Insurance Law (NHIL), guaranteeing universal and equal healthcare services to all citizens. The NHIL transformed Bedouin-Arab citizens’ access to medical services, increasing their insurance coverage from 60-100 percent and changing the patient demographic in the regional hospital. Israel’s healthcare reform took place within a geo-political landscape that continues to marginalize its Arab citizens. Thus the paradigm of equality of healthcare intersects with national policies that create a differential citizenship. The study examined how health professionals translate healthcare reform into practice and act as intermediaries who create links between medicine and citizenship. Based on participant observations within the single regional hospital and interviews with healthcare providers, this research highlights how providers create boundaries around the scope of meaning of equality in medicine in order to negotiate conflicting state policies towards citizens.

NATALIA K. SUIT, then a student at University of North Carolina, Chapel Hill, North Carolina, received funding in October 2011 to aid research on “Qur’anic Mattes: Mushaf as Object in Cairo,” supervised by Dr. Margaret J. Wiener. *Mushaf* is what Muslims call the physical body of the Qur’an, its pages, binding, and print. In contrast to earlier works on the holy book of Muslims, this research focused on the mushaf’s corporeal existence as an object in the hands of its manufacturers and users in Egypt, fleshing out the essential practicalities of dealing with a holy text in its tangible form. Such an approach highlighted the social practices that surrounded the production and use of the Qur’anic copies that were drastically altered when the Qur’anic message became mediated through a printed and

mechanically multiplied text. Similarly, these social practices have been now going through another significant adjustment as the text of the Qur'an transitions into a new, digital format. Technological change is traditionally considered to play a subordinate role to understanding of the text. However, research indicated that the materiality of objects through which the text is mediated could affect the understanding and use of the mushaf. It also brought to the foreground ways in which social practices could be induced and altered through the physical properties of the "invisible" object that carries a holy text.

VASILIKI D. TOUHOULIOTIS, then a student at New School for Social Research, New York, New York, was awarded a grant in April 2011 to aid research on "Weapons between Wars: Cluster Bombs, Technological Failure and the Durability of War in South Lebanon," by Dr. Ann L. Stoler. This project is an ethnographic study of the millions of cluster bombs dropped by Israel on south Lebanon during the 2006 war. Six months of ethnographic research in Lebanon were premised on the hypothesis that these cluster bombs are productive agents that render war durable by assembling people, objects, practices, and discourses in ways that defy the official end of war. To understand how cluster bombs prolong the time of war and what the forms of this prolongation look like, ethnographic research was conducted across the following sites: de-mining teams working to clear contaminated fields; local organizations providing mine-risk education and victim assistance; surgical units specializing in treating injuries by cluster bombs; inhabitants of bomb-afflicted areas; and farmers cultivating currently or formerly contaminated land. Evidence was collected on how cluster bombs continue to affect work, agricultural practices and land use, regimes of care, health and mobility, structures of governance, and ways of talking about prolonged and continuous war. Preliminary findings indicate a further militarization of south Lebanon through the sustained presence of the bombs and their de-mining, their importance as objects of discourse, and their location in a web of conspiracy theories, generalized suspicion, and potential for betrayal.

CARGRI YOLTAR-DURUKAN, then a student at Duke University, Durham, North Carolina, received funding in April 2012 to aid research on "'Paying the Price: Moral Economy and Citizenship in the Kurdish Region of Turkey," supervised by Dr. Charles Piot. This research's interests broadly focus on the relationship between economy, politics, and morality. In particular, it addresses the anthropology of debt, state, citizenship, and political subjectivity—especially at the nexus of political violence and welfare programs. The project explores these topics through an ethnographic and archival research of conflicting and competing discourses on rights, obligations, and justice inherent in the debates and claims on social assistance in the Kurdish region of Turkey. Its aim is to trace the ways in which the moralities and responsibilities that inform the political field in the Kurdish region disrupts the depoliticizing effects of welfare and development discourse, and bring into being complex citizenship claims. To do so, the study traces different uses and meanings of a particular idiom, *bedel odemek* ("paying the price" or "bearing the cost") through which Kurds express the sacrifices they made in supporting the Kurdish political movement during the decades-long conflict with the Turkish state, and explore how *bedel* rhetoric plays itself out in making economic claims.

North America:

DR. ALEXANDER BLANCHETTE, University of Chicago, Chicago, Illinois, received an Engaged Anthropology Grant in February 2013 to aid “Porkopolis: A Visual Anatomy.” This engaged anthropology project developed from dissertation research on the interspecies nature of industrial life in the American “factory” farm. Beyond basic engagement activities such as contributing to local projects and discussing dissertation findings with key informants, especially those not from English-speaking backgrounds, the grantee worked in collaboration with a photographer and residents to produce a series of open-ended, large-scale images that depict human-animal relationships, the making of the modern pig in the workplace, cultural politics, and experience in a diverse rural region built around agricultural mass-production. Future phases of the ongoing project include presentation of an exhibit and talks in the host community, both to disseminate the research further and to elicit commentaries on the visual matter for inclusion in a series of urban-based public installations.

CELINA E. CALLAHAN-KAPOOR, then a student at University of California, Santa Cruz, California, received funding in October 2011 to aid research on “Reshaping Expert Knowledge and/in Everyday Life: Type-2 Diabetes in McAllen, Texas,” supervised by Dr. Matthew Wolf-Meyer. This project, based on fifteen months of ethnographic research, examined the social, economic, and political relationships surrounding diabetes in Texas’ Rio Grande Valley, a US/Mexico borderlands region where diabetes has been diagnosed in 30-50 percent of the population. The grantee conducted interviews and participant observation with patients and their families, healthcare providers, and others, and analyzed the mediatization of diabetes in news, films, and educational pamphlets. Rather than situate diabetes as originally biological, this project historicizes the illness as a key node in the contemporary organization of sociopolitical and economic relationships based in capitalist ideologies of excess, abandonment, and desire. As such, this project argues that diabetes has multiple valences: it is a site for biomedical intervention, as well as a complicated form of regional identification, and is enacted in intimate forms of labor. These valences in turn produce and maintain diabetes-based publics embedded in long-standing, socioeconomic and political segregation. The grantee argues that these publics are maintained through the ritualized, day-to-day cultivation of certain bodies as diabetic and spatially and temporally chaotic; others as diabetic and “well-controlled;” and others as educated, different, and elite. Thus, rather than forming one public joined in conversation about diabetes, the research found the formation of multiple diabetes-based publics.

DR. JESSICA R. CATTELINO, University of California, Los Angeles, California, was awarded funding in April 2011 to aid research on “‘Getting the Water Right’ in the Florida Everglades.” This study investigated the everyday ways that people in a critical region of the Everglades value water. Ethnographic evidence shows how the valuation of water, which is a profoundly social and cultural practice, contributes to Everglades residents’ political belonging and to the construction of political and economic interests that will determine the success or failure of “saving the Everglades.” With focus on a region of the Everglades that includes the Seminole Big Cypress Indian Reservation, the sugarcane-dominated small city of Clewiston, recreation and tourism on Lake Okeechobee, and vast sugarcane, vegetable, and citrus holdings, the grantee approached Everglades restoration—which is the world’s largest and most expensive ecological restoration project—as a case study of the ways in which diverse human groups govern nature and thereby govern their relations to one another. Published results will tell the stories of alligator hunters and birders, sugarcane

growers and migrant farm laborers, water managers and environmental activists to explain how settler societies with indigenous minorities come to value and struggle over nature. This research makes a case for how and why saving the Everglades and other ecosystems is as much a social and cultural project as a political or scientific one.

MARK D. FLEMING, then a student at University of California, San Francisco and Berkeley, California, received a grant in April 2012 to aid research on “Stress at Work: A Study of the Politics of Stress and Well-Being in the United States,” supervised by Dr. Sharon Kaufman. This project, based on thirteen months of ethnographic research, examines the production and contestation of scientific claims about “work stress” in a post-industrial economy. The ethnographic research focuses both on scientists carrying out a long-term research study about work stress and on the political practices of unionized worker-subjects. The study tracks how concrete articulations of emotional well-being are produced within biomedical research on work stress, and analyzes how these articulations are mobilizing, through the political efforts of workers, new interventions, and regulations of work settings. The aim is to disentangle how the expansion of neoliberal work regimes intersects with forms of biopolitical governance. This provides a way of investigating both the changing strategies of collective labor in a post-industrial economy, and the concrete procedures through which well-being is established and contested as ground for political debates. More broadly, this study charts the ways in which a politics of stress and well-being has emerged in America, destabilizing and refiguring claims about injury and responsibilities in a biopolitical age.

ELIZABETH A. HALLOWELL, then a student at the University of Pennsylvania, Philadelphia, Pennsylvania, received a grant in October 2012 to aid research on “Care, Body, and Rights: Maternal Health and the Production of Emergency in the Contemporary United States,” supervised by Dr. Frances K. Barg. The research undertaken during this Dissertation Fieldwork Grant constitutes a key part of a larger project on how increased attention to individual emergencies during pregnancy draws attention away from evermore-attenuated forms of collective security for pregnant women and their families in the contemporary United States. This grant supported two phases of research, consisting of ethnographic fieldwork at a large urban medical center and historical research at the American College of Obstetricians and Gynecologists, the National Library of Medicine, and online. This study explores different conceptions of pregnancy-related emergencies from the perspectives of maternity patients, healthcare providers, and experts. It also demonstrates how what counts as an emergency during pregnancy has changed from the 1980s to the present as the result of changes in healthcare markets, medical research, and health policy. Based on these data, as well as data collected from an earlier phase of this study, this research will make a foundational intervention in the anthropological literature on reproduction. It will also make a timely contribution to debates surrounding federal health reform and women’s reproductive healthcare in the United States.

MELISSA S. HATMAKER, then a student at University of Minnesota, Minneapolis, Minnesota, was awarded funding in October 2012 to aid research on “Flooded in Sludge, Fueling the Nation: Generating Power, Waste, and Change in East Tennessee,” supervised by Dr. Hoon Song. This ethnographic study investigates the ways the changing East Tennessee landscape directly and indirectly shapes, and is shaped by, ideas of progress and technological development. By drawing on science and technology studies (in particular, actor-network theory), this project investigates the human and nonhuman forces productive of the 2008 TVA coal-ash spill—a disastrous event that flooded the town of Kingston in

accumulated waste from a coal-burning power plant. This event serves as an analytical focal point for understanding how processes of landscape transformation, from the early-twentieth century to the present, coalesce in this environmental disaster. Interviews with residents, participant observation, and archival research all focus on understanding how and in what ways the landscape changed to accommodate this massive waste pond. This includes investigation of cultural assumptions about Appalachia, national development goals in science and energy, conceptions of landscape and nature, and social and cultural values that enable flows of electric power and waste. By examining the coal-ash flood, and asking how it emerged through cultural tensions within the nation-state and techno-scientific development, this project contributes to anthropological literatures on place-making, science and technology studies, modernization, and national and global development.

JENNIFER L. HEUSON, then a student at New York University, New York, New York, received funding in April 2013 to aid research on “Sounding Western: Producing National Sensory Heritage through Sound in South Dakota’s Black Hills,” supervised by Dr. Marita Sturken. This dissertation explores how and why sound is used to produce national heritage in a popular, yet contested, tourist region in South Dakota: the Black Hills. It argues that the Black Hills is an important geopolitical space not only because of its history of “native elimination” and resource extraction, but because of how this history is taught, preserved, and celebrated through popular culture and tourist events. Specifically, it examines how sonic experiences in the Black Hills produce the region as an experiential artifact of frontier mythologies that include manifest destiny, rugged individualism, and salvage ethnography. It outlines frontier aurality as crucial conceptual frame for understanding how past conquest shapes both present and future through the subtle modes of sensing enacted at heritage venues and offers both a highly contested example of the “colonized ear” and an instance of the relationship of this ear to something that could be called “the colonization of experience.” Through ethnographic observations and recordings, historical and cultural analyses, and interviews with heritage producers, this research hopes to expose the role of aurality in heritage production and in the continued subjugation of native peoples and places.

ANNA JABLONER, then a student at University of Chicago, Chicago, Illinois, received funding in October 2011 to aid research on “Archiving Humanity: The Politics of Classification in U.S. Gene Databases,” supervised by Dr. Joseph Masco. From within a frontier scientific culture in northern California, this project examines how Americans deploy genomic information to organize their lives in the early-twenty-first century—in terms of identity, health, and futures framed through risk. As private and public genetic databases are growing, data-oriented genomics promises the transition of medical and criminological practices into more rational and predictive forms. This project investigates the uses of human genetic databases by looking at their applications in genetic counseling and in court cases in California. Focusing on the everyday uses of genetic databases, it examines genetic counseling as a rapidly growing domain in which data is being interpreted and communicated to medical patients and the consumers of health genomics products. Through ethnographic research, the project asks how genetic counseling practices mobilize genomic information and carve out new claims to direct life courses. As genomic data is communicated to non-scientists invested in health, kinship, and biological and cultural connections, possible meanings of healthy or risky futures are re-made in and through classificatory practices. The project investigates how growing genomic infrastructures and a new genomic governance, which emerges alongside them, variably implicate subjects and their risky or healthy life courses in genetic databases.

BENJAMIN J. JEWELL, then a student at Arizona State University, Tempe, Arizona, was awarded funding in April 2011 to aid research on “Filling the Vacuum with Gardens: The Political Economy of Food Access in Detroit, Michigan,” supervised by Dr. Amber E. Wutich. In the midst of Detroit’s ongoing social and economic challenges, local activists are using urban agriculture projects to counteract the inequalities of capitalism. While Detroit’s current unemployment numbers triple the national average and public programs are perpetually underfunded, these urban agriculture projects provide services that are otherwise difficult to obtain. This project uses Detroit’s urban agriculture projects as a backdrop to illuminate the class processes underlying these alternative economic endeavors. It argues that these projects’ most important contribution is not the amount of food they produce, but their efforts to increase the political voice of disenfranchised communities in Detroit. In addition, it draws from archival resources to understand how Detroit’s food environment evolved across the twentieth century, providing a backdrop for the emergence of urban agriculture in recent years.

TAZIN R. KARIM, then a student at Michigan State University, East Lansing, Michigan, received funding in October 2011 to aid research on “Experimenting with Study Drugs: Legacies of Pharmaceutical Enhancement in American Higher Education,” supervised by Dr. Linda M. Hunt. The circulation of Attention Deficit and Hyperactivity (ADHD) drugs such as Adderall for medical, recreational, and academic purposes has become a normative part of the college experience for many Americans. This research relied on anthropological theories and methods to contextualize individual experiences with ADHD and/or Adderall as part of a larger movement towards the pharmaceuticalization of American culture, and specifically, higher education. The interview phase included non-prescription users, prescription users, and non-users who were recruited through convenience snowball sampling in order to trace the micro-economies formed around prescriptions for Adderall. This data shed light on the various strategies students developed in order to maintain agency and rationalize their behaviors as medically, socially, and ethically appropriate. During the participant-observation phase, the researcher identified and followed eleven students from the interviews and examined their interactions with peers, educators, and medical professionals. This data indicates that the circulation and use of Adderall is regulated by a complex moral economy of stakeholders, each motivated by their own ideologies around health and performance. As a result, this project provides insight on how America’s growing dependence on pharmaceuticals continues to influence our identities and interactions with the social world.

EUGENIA C. KISIN, then a student at New York University, New York, New York, received a grant in April 2011 to aid research on “Indigenous Sovereignties, Non-Secular Modernities: The Market for Northwest Coast First Nations Art,” supervised by Dr. Fred R. Myers. Indigenous social movements have had long histories in settler states. But in recent decades, a new cultural politics has emerged that hinges on expressive culture—art, music, and performance—to assert sovereignty and contemporaneity. Within these movements, indigenous peoples have complex affiliations in relation to the commodity market, including community, pan-indigenous, religious, and professional identities. This project documents how contemporary indigenous cultural politics emerge around art, focusing on how the state, the art market, and religiosities are entangled with projects of indigenous self-determination in Vancouver, Canada. Exploring the ways in which First Nations artists take up the fluid categories of contemporary art while challenging modernist and secularist models of art’s efficacies, this research shows how participants in this regional art world

imagine new ways for aesthetics and politics to come together in Indigenous practice, often amidst extractive state regimes. Through participant observation, life histories, social network analyses, and archival work in the many spaces of the art world, this research explores how the politics, discourses, and processes of contemporary First Nations art production have led to a \$100 million market for Northwest Coast art, and how, on this market, cultural and monetary values are powerfully interlinked.

ANGELA M. LABRADOR, then a student at University of Massachusetts, Amherst, Massachusetts, was awarded funding in April 2011 to aid research on “Entrusting the Commons: Agricultural Land Conservation in Post-Industrial New England,” supervised by Dr. Elizabeth Chilton. This research explored how a rural New England community has leveraged the legal instrument of “conservation easement” to protect their cultural landscapes and associated cultural identities and values. The fieldwork documented the social impacts of conservation easements, framing their application as part of a wider social ethic, deeply embedded in local cultural heritage. Traditionally, the protection of heritage is conceptualized as a “preservation” process enacted by experts using etic standards of cultural and material “authenticity.” However, this approach has alienated communities from their heritage. This research contributes a dynamic framework of heritage as a creatively shared component of community life and its safeguarding as an ethos informed by emic values and enacted by a broader base of stakeholders. The resulting ethnography—which combined archival research, participant observation, and Photovoice—actively engaged with the social ethic that supports the landscape-protection program. Two sets of findings resulted: one assessed the potential and shortcomings of the heritage commons created through the usage of conservation easements, and the other proposed a methodology for facilitating community-based and deliberative reflection on the past and future in rural places struggling with the socio-economic transformations of modernity.

PETER A. MANCINA, then a student at Vanderbilt University, Nashville, Tennessee, was awarded a grant in April 2011 to aid research on “Sanctuary-Power: Sanctuary City Governance and Undocumented Migrant Political Action in San Francisco, California,” supervised by Dr. Edward F. Fischer. The grantee conducted archival research and ethnographic fieldwork over a two-year period to understand how San Francisco’s “sanctuary-city” policies and procedures are created, implemented, ethically imbued with new meaning, and contested and reformed. Research included working for nine months in San Francisco’s City Hall in the office of District Supervisor David Campos to assist “all residents regardless of immigration status” with their city government-related needs. It also consisted of ethnographic research conducted for a year and a half with a local coalition of immigrant advocates called the San Francisco Immigrant Rights Defense Committee, assisting them in their campaign to pass the “Due Process for All Ordinance.” This sanctuary-city law approved by the San Francisco Board of Supervisors renders the “Secure Communities” program (a federal immigrant detention and deportation program) inoperable in San Francisco jails and in Juvenile Hall. Finally, for seven months the grantee accompanied undocumented Tzeltal-Maya day laborers in their daily lives and assisted them in obtaining services from city government agencies. Findings indicate that institutional sanctuary serves a vital municipal governmental function that allows local services to operate efficiently and effectively, all the while inadvertently rendering more persistent the unequal power dynamic between undocumented immigrants and citizens.

DR. SHAYLIH R. MUEHLMANN, University of British Columbia, Vancouver, Canada, was awarded a Hunt Postdoctoral Fellowship in April 2012 to aid research and writing on

“When I Wear My Alligator Boots: Narcotrafficking in the US-Mexico Borderlands.” The specter of drug-related violence in northern Mexico has had a powerful media presence in the last few years, but the story of those who are most vulnerable to the violence of the drug trade, and most susceptible to the promise of its rewards, is seldom told. This book manuscript analyzes the experiences of ordinary working-class people in the borderlands, who are recruited to work in the lowest echelons of the drug trade as *burreros* (“mules”) and *narcotraficantes* (“traffickers”). These people do not live in the epicenters of drug-associated violence, such as the urban battlegrounds of Juarez and Tijuana, but in the far rural outskirts of such border cities. They live at the edges of “the war on drugs,” where both the trade and violence and the hope it generates nonetheless permeate everyday life. The book explores a crucial tension at the heart of “the war on drugs:” that despite the violence and suffering brought on by drug cartels, narco-trafficking represents one of the few promises of upward mobility for the rural poor in Mexico’s north as well as a powerful source of cultural identification and local prestige.

CATHERINE A. NICHOLS, then a student at Arizona State University, Tempe, Arizona, received a grant in October 2011 to aid research on “Museum Networks: The Distribution of the U.S. National Museum’s Anthropological Collections,” supervised by Dr. Richard J. Toon. During the late-nineteenth and early-twentieth centuries, major scientific museums exchanged objects with each other in order to build encyclopedic collections. This project investigates the distribution of museum objects from the anthropology collections of the Smithsonian Institution’s U.S. National Museum (USNM) during the period of 1879-1940. In addition to collection exchanges, the USNM distributed a large number of anthropological objects to educational institutions within the United States in return for political favors as a means of maintaining and increasing operational and research funding from Congress. Research traces the path of Southwest Native American objects distributed by the USNM from a collection assembled in 1879-80. Using archival records, museum collection records and material culture (object data), it investigates how curators made decisions about what to keep and what to give away, and interprets those decisions within the intellectual, political, and social contexts of the time period. This study makes a significant contribution to museum anthropology through the evaluation of how American anthropologists influenced the development of museums globally, and the relationship between anthropological distributions and national identity formation.

JULIENNE J. OBADIA, then a student at New School for Social Research, New York, New York, was awarded funding in October 2011 to aid research on “Shared Intimacy: Opening the Door of the American Bedroom,” supervised by Dr. Miriam Ticktin. This research explores how American notions of self, relationship, and family relate to the contemporary conceptualization and practice of polyamory, or honest non-monogamy. Findings point to three significant themes. First, frustrated by the monogamous mandate to have all needs and desires met by one person, polyamorous people find that intimacy with multiple people can satisfy a much wider range of needs and desires. Commonly, this entails an emphasis on self-analysis, self-knowledge, and self-compartmentalization based on the principle that relationships work best and are most satisfying when each partner knows him/herself and what he/she wants from each relationship. Second, to organize “poly life” and minimize surprises, contracts and agreements often designate in advance what kinds of relationships and intimacies are acceptable. Understood as a tool for both self-knowledge and relationship transparency, contracts are always transforming, encouraging while regulating modes of self-elaboration. Last, current polyamorous practice utilizes a concept of “sexual orientation” associated primarily with homosexuality: a set of desires that one is born with

and is unaffected by upbringing, choice, or culture. Consonant with a theory of personhood based on discovering and elaborating a core self, this orientation is described as having always existed as an essential part of oneself.

KATHERINE A.S. RENDLE, then a student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in October 2012 to aid research on “Negotiating Uncertainty: Risk, Responsibility, and the Unsettled Facts of the HPV Vaccine,” supervised by Dr. Elizabeth F.S. Roberts. Using the promotion and uptake of the human papillomavirus (HPV) vaccine as a lens, this dissertation project explored how temporality and risk are at work in everyday life. Drawing from ethnographic field research in the San Francisco Bay Area, it explored how different actors including parents and health professionals in the United States are defining the “right time” for children to be vaccinated. At the core of these temporal debates are contested claims over when—and through what specific encounters—the individual body becomes at risk for HPV exposure. In order to identify a target age for HPV vaccination, medical guidelines translate this individual moment into a collective moment. However, for many of the parents interviewed, the right time to vaccinate is perceived to be much later than the recommended age. To defend their desire to delay vaccination, parents often invoke claims to experiential evidence validated by a sense of knowing their child and his or her sexual and emotional development. Entangled within these claims are temporal assessments of risk, whereby parents weigh their child’s (perceived) present risk of HPV exposure against the unknown risks of the vaccine itself.

YESENIA RUIZ, then a student at City University of New York Graduate Center, New York, New York, received a grant in April 2011 to aid research on “From Poor Campesinos to Tortilla Kings: Mexican Migrant Elites and Transnational Class Formation,” supervised by Dr. Marc Edelman. This research project analyzed an emerging transnational Mexican migrant elite as a new social and economic group that has emerged not from established elites or from privileged backgrounds but from poor peasant families. The majority of these (male) entrepreneur-migrants entered the United States without documents and worked in unskilled jobs for extended periods. Eventually, they began to establish their own businesses in the states of New York and New Jersey and, within a twenty-year period, have accumulated unprecedented amounts of wealth. Successful in both the US and Mexico, these entrepreneurs are distinct from other transnational migrant groups. They have constructed transnational forms of class mobility, and new notions of ethnicity, citizenship, nationality, as well as innovative socio-economic, political, and solidarity networks shaped by neoliberalism. This research was based on ethnographic research carried out in the Mixteca region of the state of Puebla, as well as in New York and New Jersey. It examined the ways in which these transnational entrepreneurs became part of such recent emerging elite in both the US and Mexico. Furthermore, in the last twenty years, these entrepreneur migrants have established political relations and supported former and current governors, senators and local politicians throughout their campaigns in both Mexico and the US. These entrepreneur migrants have gone from being an undocumented worker to becoming “Tortilla Kings” and millionaire importers of Mexican goods.

KARTIKEYA SABOO, then a student at Rutgers University, New Brunswick, New Jersey, was awarded funding in October 2011 to aid research on “Financial Agency: Economic Action and Experience after the Financial Crisis,” supervised by Dr. Laura M. Ahearn. This project examined daily life and relationships in a class-divided neighborhood of color in the aftermath of the 2008 financial crisis. Across contiguous blocks of two municipalities, it examined indigenous concepts of financial competence, the differential impact on middle-

and low-income families in the same neighborhood, and compared the meaning-making exercises of older middle-income activists (class war, revolution) with younger lower-income youth (conspiracy, apocalypse). The research found that middle-class families experienced decline in wealth and increased personal vulnerability because of the subprime bubble. Lower-income families, already excluded from financial participation, await the worst structural impact as austerity measures begin to have effect. The ghetto becomes more disorganized, public infrastructure declines, and middle-class families of color face the prospect of precarity after a lifetime of normative participation in the economy. This turns them further away from their lower class neighbors as they try to hold on to any possible markers of status and distinction. Conducted by a South Asian male, the project examines contending models of masculinity as well as the misunderstandings, confusions and antagonisms produced by encounters across race, class, and nationality.

SARA E. SAFRANSKY, then a student at University of North Carolina, Chapel Hill, North Carolina, received a grant in April 2012 to aid research on “Breaking Ground: Urban Farming, Property, and the Politics of Abandoned Land in Detroit,” supervised by Dr. Dorothy Holland. Over the last half-century, Detroit has suffered steady job loss and sharp population decline. Now the Motor City is being promoted as a laboratory for twenty-first-century urbanism. Yet, even as actors in the city and beyond proclaim a renaissance, Detroit remains a site of persistent racialized poverty. Based on institutional and community-based ethnography, the dissertation analyzes the contentious politics of land and property through case studies of city planning, emergency management and finance capital, green development, and social movements. Struggles around Detroit’s “abandoned” lands reflect larger tensions associated with a neoliberal shift in urban governance worldwide. The research illuminates the complex interplay of race, sovereignty, citizenship, and governance in the contemporary U.S. city. Drawing on participant observation and interviews with city officials, planners, activists, environmentalists, and residents, this project uses property as a lens to examine how competing visions for Detroit are drawing new lines of inclusion and exclusion.

DR. CLAUDIA R. STRAUSS, Pitzer College, Claremont, California, received funding in April 2012 to aid research on “Narratives and Discourses of the Unemployed in Southern California.” This project investigates the meaning of unemployment and views about the state of the nation for out-of-work and under-employed southern Californians from diverse backgrounds. Unemployment rates in California are among the highest in the United States. More generally, it looks at how conventional narratives and discourses are used, adapted, or change during a time of personal and national difficulties. What shared ways of imagining and telling a life story are used by people who have been out of work for many months or years? Do they place their situation in a large political-economic context? This portion of the project covers the perspectives of eleven Spanish-speaking immigrants as part of a larger study that follows sixty-three people from diverse ethnic and socioeconomic groups, including those from formerly low-, middle-, and upper-socioeconomic standing in Orange, Los Angeles, and San Bernardino Counties. The research also includes fieldwork with job networking groups in southern California.

CAROLYN B. SUFRIN, then a student at University of California, San Francisco, California, received funding in April 2012 to aid research on “Negotiating ‘Serious Medical Needs’: Medical Care, Carcerality, and Health Rights in a U.S. Women’s Jail,” supervised by Dr. Vincanne Adams. This study investigated the everyday contours of care in an urban women’s jail in northern California. At a time when structures of inequality are perpetuated

by a retracted public safety net and an expanded incarceration system, it is notable that prisoners have a constitutional right to receive medical care. To explore the realities of this health care mandate, ethnographic fieldwork was conducted in a jail clinic, housing units, and surrounding community, with supplemental insights gained from the ethnographer's own experience as a practicing physician at the fieldsite. Unexpected relationships of care arose between incarcerated women, medical staff, and deputies; harsh discipline and compassionate care were inextricably linked in these forms of care. Reproduction was a key site where the deficiencies of public services and their substitution with incarceration were made visible. As pregnant women were nurtured and punished in the carceral environment, jail became a tragically desired and comforting place for some of them to inhabit. Their childbirth and motherhood were marked by further institutionalization, cycling through drug treatment programs and back to jail, making sites of care and confinement indistinguishable. Particularly for marginalized, reproducing women, jail has become an integral part of society's social and medical safety net.

JOSEPH WEISS, then a student at University of Chicago, Chicago, Illinois, was awarded funding in October 2011 to aid research on "Unsettled Co-Existence: Political Community and Everyday Life on Canada's Northwest Coast," supervised by Dr. Jean Comaroff. This research investigates the consequences of political transformation in the Haida community of Old Massett on the islands of Haida Gwaii. In particular, it asks what the effects are on the day to day lives of Haida people and their non-Aboriginal neighbors of a recent treaty-alternative "Reconciliation Process" that is being implemented between the Council of the Haida Nation, British Columbia, and Canada. As fieldwork has made clear, the people of Haida Gwaii encounter the consequences of this moment of political transformation in a multiplicity of ways. They encounter them directly, for instance, in their questions over what jobs will be created and benefits brought to their communities by their governments and their concerns over what proper Haida and Canadian leadership should entail. And yet the challenges posed by political change also implicitly imbue a range of concerns that Haida people deal with over the course of their lives, from the ways in which they figure Haida Gwaii as a distinctly Haida "home" to their protests against potentially dangerous new oil pipelines. This research has explored their responses and the ways in which they, in turn, allow us insight into global questions about the nature of sovereignty, nationhood, and indigeneity.

KAREN G. WILLIAMS, then a student at City University of New York Graduate Center, New York, New York, received funding in October 2011 to aid research on "From Coercion to Consent? Governing the Formerly Incarcerated in the Twenty-First-Century United States," supervised by Dr. Leith Mullings. The decades-long expansion of law and order prison policy across the United States has led to historically high rates of incarceration, particularly for communities of color, and has had repercussions far beyond the prison walls. With over sixty-five thousand people returning home each year, prisoner reentry has emerged as a central concern for the correctional system. This ethnography sited in the Missouri Department of Corrections, interrogates prisoner "reentry" as a social category where meanings and practices of social control, surveillance, and governance are reworked. Reentry initiatives have revived a strong interest in rehabilitation, which have expanded the types of governing strategies. These governing strategies are formulated from evidence-based principals that include risk/needs assessments, targeted treatment, and positive and motivational interactions. Embedded in these strategies is the idea that criminal behavior is a choice; and therefore, economic inequality, racialized policing, and personal trauma are not viewed as barriers in the reentry process. These findings reflect a broader neoliberal

approach that individualizes punishment and requires offenders to self-govern; additionally, reentry policies are unable to address the inequalities produced by the long history of mass incarceration.

Oceania and the Pacific:

BARBARA A. ANDERSEN, then a student at New York University, New York, New York, was awarded funding in May 2010 to aid research on “Nursing Education and Gendered Dilemmas in the Papua New Guinea Highlands,” supervised by Dr. Rayna Rapp. Nurses, the majority of whom are women, are the primary health care providers in Papua New Guinea (PNG). As members of PNG’s small “educated working class,” they share values that have been shaped by missionary, colonial, and developmentalist moralities of caregiving. These include the importance of outreach to the country’s rural majority. However, rapid economic transformation has heightened social conflict along lines of gender, class, and region. Nurses in Papua New Guinea face a dilemma: they must serve and respect rural people—with whom they may share kinship, language, and culture—while also preserving their own fragile authority. This research, based on fourteen months of participant observation and life-history interviews at a nursing college in Eastern Highlands Province, examines how students acquire the discursive and practical repertoires necessary for managing this dilemma in clinical settings and in their own lives. This dissertation argues that students resolve the contradiction between the idealization of rural life and the desire for modernity through a strategy of “displaced agency,” attributing to rural people qualities of willfulness and disobedience and linking health to discipline, obedience, and order. The study concludes that these concerns with obedience profoundly shape nursing practice in PNG, limiting nurses’ ability to equitably distribute care.

JESSICA A. HARDIN, then a student at Brandeis University, Waltham, Massachusetts, received funding in October 2011 to aid research on “Exchange and Health: Negotiating the Meaning of Food and Body among Evangelical Christians in Independent Samoa,” supervised by Dr. Richard J. Parmentier. In a “traditional” Samoan idiom, large body size indexed deep social networks and prosperity. Today, as rates of weight-related diseases and obesity increase, meanings of the large body are in flux. Exchange is increasingly critiqued by public health and evangelical Christians as a source of financial, social, and emotional hardship that causes weight-related disorders. This research explores how weight-related disorders are constructed as a problem of inequality and social change related to global influences on everyday life. This analysis draws from fourteen months of ethnographic fieldwork that included participant observation, semi-structured interviews, and discourse analysis in two evangelical churches and public health domains in the urban and peri-urban areas of Apia. These diverse data sets enabled an investigation of how: weight-related disorders are linked to exchange; spiritualized etiologies encourage social and embodied change; and global public-health discourses are articulated in complex and surprising ways. This research into responses to the rise of weight-related disorders illuminates the social and spiritual dimensions shaping disease management in contemporary Samoa, and suggests a focus on well-being, as opposed to health, in prevention and policy is necessary.

General

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

ALEENA L. CHIA, then a student at Indiana University, Bloomington, Indiana, received a grant in October 2012 to aid research on “‘You are All Citizens of the Universe:’ Corporate Governance and Civic Subjectivity in Virtual World Gaming,” supervised by Dr. Mary L. Gray. This research addresses negotiations between collectivities of gamers and developers in virtual world-building as a way to assess modes of engagement based on commodity exchange, as well as complementarity and mutual obligation in transmedia configurations under post-Fordist frameworks of productivity. Funding supported participant observation in live-action and video gaming events in Boston, Atlanta, and Reykjavik, with players in the “Mind’s Eye Society”—a non-profit organization that adapted a horror-themed transmedia gaming property (within the terms of a licensing agreement) into a collaborative narrative performance of national reach, over a five-year timeframe. This research suggests that, in comparison to more architecturally and technically based systems for processing user productivity, the administratively based system of intellectual property driven communities of practice cobble together administrative techniques and online tools into a flexible and volatile communicative infrastructure that has affordances for relatively delayed modulation, distributed and opaque information processing, and sharing of media purchases. Crucially for scholarly conversations about post-Fordist frameworks of productivity, this research suggests that inefficiency within such administratively based systems is a useful social mechanism for distributed decision making in relation to the social relations of labor.

DR. KAMARI M. CLARKE, Yale University, New Haven, Connecticut, received funding in October 2009 to aid research on “Negotiating Justice: The International Criminal Court at the Intersection of Contests over Sovereignty.” As the world’s first permanent court with a

specific jurisdiction to prosecute individuals who are responsible for genocide, war crimes, crimes against humanity, and crimes of aggression, the International Criminal Court (ICC) claims personal jurisdiction over all persons living in states that have ratified the Rome Statute. However, during the first few years of the ICC's existence, controversies have resulted from two central issues: first, the primacy of international law over national law, or the preferencing of international criminal prosecutions over concessions to national amnesties or truth commissions; and second, public disagreement over the reassignment of the guilt of thousands of people to a single chief commander and a few of his top aides. These challenges have been especially acute in contexts where alternate justice approaches might be seen as producing peace and reconciliation in war-torn areas. At the intersection of global and more circumscribed legal formations are culturally constituted conceptions of justice that shape the ways that people express their understanding of appropriate forms of recompense. The data for this research project was collected in both The Hague and in Uganda, Kenya, and the Democratic Republic of the Congo where the ICC tried its first cases. The goal was to examine the unfolding of these first trials, arrests, and investigations of the ICC in these sites in order to explore the normative underpinnings of the rule of law and to examine how these legal logics anchor certain cultural approaches to justice while simultaneously erasing others.

LAURENCE ANNE TESSIER, then a student at University of California, Berkeley, California, received a grant in April 2012 to aid research on "Localizing the Mind: An Ethnography of Alzheimer's Diagnosis in France and the United States," supervised by Dr. Liu Xin. This research is a comparative study of the diagnosis of Alzheimer's Disease (AD) in France and the United States. The one who diagnoses this neurodegenerative disease is positioned in a problematic borderline situation: between the organic cause of the disease assumed but not revealed until death, and the psychic expression that the patient describes and suffers from during life. Thus the neuroscientists who diagnose AD and other neurodegenerative diseases, need to establish a relation between the mental, the social, and the cerebral. This study describes how this naturalist enterprise is carried on in the everyday clinical practices of neurologists, at two world-class centers for diagnosing dementia. It examines how this diagnosis is arrived at differently in both clinics. When the French neurologists rely on biological proofs to make their decision, the American neurologists trust their clinical intuition. A diagnosis "by feeling" allows them to practice a "phenomenology" of the disease. This project looks at the ways in which these different manners of making a diagnosis expose different set of moral judgments on patients in both countries. It then describes how these moral judgments impact the care of patients, inquiring into the mutually constitutive ties between epistemology, medicine and care.

CONFERENCES & WORKSHOPS

“Disruptions as a Cause and Consequence of Migration in Human History”

May 3-5, 2011, Saguaro Lake Ranch, Mesa, Arizona

Organizers: Dr. Brenda Baker & Dr. Takeyuki Tsuda (Arizona State U.)

Migration has been integral to the development of human societies since the emergence of our species and has continuously reshaped the economic, ethnic, and political dynamics of various societies over time, yet little dialogue has occurred between scholars examining contemporary and past migrations. This workshop was intended to stimulate an intellectual exchange among sociocultural anthropologists, archaeologists, bioarchaeologists, and others who study migration to analyze the extent to which environmental and social disruptions have been a cause of migration over time and whether these migratory flows have in turn led to disruptive consequences for the societies that receive them. Another goal was to help develop an understanding of common processes operating in past and present migrations. An initial conceptual framework developed by a collaborative group of faculty from Arizona State University’s School of Human Evolution and Social Change was circulated to workshop participants to help guide articulation with common themes and stimulate discussion. Presentations and lively discussions were geared toward developing our understanding of the relationship between disruptions and population displacements from prehistory to the present. This workshop has resulted in the submission of revised papers for publication in an edited volume.

“Asia-Pacific Regional Conference on Underwater Cultural Heritage”

November 8-12, 2011, National Museum of the Philippines, Manila, Philippines

Organizer: Dr. Mark Staniforth (U. Adelaide)

The five-day Inaugural Asian Academy for Heritage Management Asia-Pacific conference on Underwater Cultural Heritage was sponsored by UNESCO, with additional support provided by the Wenner-Gren Foundation to assist with travel expenses so scholars from Asia, Oceania, and the Pacific could attend. Presented papers were published in a hard copy of the conference proceedings. In total 144 abstracts were submitted; these included 117 paper abstracts for the twelve organized sessions, two panel discussions and fifteen posters. Proceedings are also available at the Museum of Underwater Archaeology Online (MUA): <http://www.themua.org/collections/items/browse?collection=2>

“International Conference on the Genetics of the Peoples of Africa and the Transatlantic African Diaspora”

March 19-20, 2012, University of North Carolina, Chapel Hill, North Carolina

Organizers: Dr. Fatimah L.C. Jackson & Dr. Jesse A. Hardin (U. North Carolina)

This international conference brought together over 250 individuals (including more than forty invited established scholars and a hundred emerging scholars) to provide a comprehensive assessment of the genetics and genomics of the peoples of Africa and of the Transatlantic African Diaspora. This integrated trans-disciplinary conference filled gaps in our current understanding of the magnitude of genetic diversity in Africa and the Americas, its evolutionary and demographic origins, biocultural and ecological context, geographical distributions, and biomedical significance. The conference yielded new data on African

genetic variants, the presence of African genetics in the Americas, evidence for new genetic configurations in the Americas, and developed a research agenda for future research in this area. Wenner-Gren funding covered travel and accommodations for eight scholars from Europe and Africa to attend in the two-day meeting.

“Meeting of the Association of Social Anthropologists (ASA12)”

April 2012, Jawaharlal Nehru University, Delhi, India

Organizers: Dr. Atreyee Sen (U. Manchester) & Dr. James Fairhead (U. Sussex)

About 500 delegates from South Asia and overseas attended the ASA12 conference, “Arts and Aesthetics in a Globalizing World,” hosted by the Centre for Arts and Aesthetics and the Centre for the Study of Social Sciences at Jawaharlal Nehru University. The delegates investigated art and aesthetics in their widest senses and experiences, from a variety of perspectives and in numerous contexts branching from the metaphysical to the political. Moving beyond art as expressions of the inner mind and inventions of the individual self, conference presentations explored changing perceptions of contemporary art and aesthetics, and mapped globalizing currents in a number of areas and regions. Along with the fifty-two panels and three plenary sessions, delegates were encouraged to reassess assumptions about “arts and aesthetics,” and stimulated to consider clusters of themes including anthropological understandings of contemporary artworlds, artistic practice, and indigenous arts and crafts. Financial support helped twelve overseas students and forty-seven delegates from South Asia to attend the conference. An edited volume consisting of sixteen chapters selected from the plenary and panels is now being compiled for publication by Berg in 2014.

“Systematic Assessment and Reform of Archaeological Systematics (SAARAS)”

April 16-18, 2012, Mississippi State University, Starkeville, Mississippi

Organizers: Dr. Janet Rafferty (Mississippi State U.) & Dr. Kevin Nolan (Ball State U.)

It is increasingly evident that most current archaeological systems of classification, initially developed in the mid-twentieth century, are inadequate to address important questions in modern archaeology. In the last fifty years there have been many changes in the ways in which the archaeological record is approached and the kinds of questions being addressed. Since the 1960s there has been a proliferation of theoretical approaches, however there has been little change in the units used in analyses. This problem was recognized by Binford in his critique of the normative approach to culture in the 1960s but, by and large, subsequent systematics retained the old normative units. As a result many of the systems in wide use comprise bundles of formal attributes with discrete space-time distributions. While it has been recognized regularly, and for some time—that such units create artificial patterns in the history interpreted out of the record—there has not been a sustained, systematic assessment and reform of archaeological classification. In most regions, the old classes continue to do the work of the “new” archaeology. If all systems of classification are designed for a particular purpose, then the discipline needs to reassess its systematics. Toward this end, the SAARAS conference sought to: 1) examine the extent of the problem represented by uncritical use of inherited typological units of space-time and bundled formal content; 2) discuss alternative approaches to analytical classification that consider the various dimensions of the archaeological record as independent and free to vary; 3) examine case studies of successful applications of new classificatory systems; and 4) discuss prospects

and strategies for moving the discipline towards a more dynamic use of systematics in the exploration of dynamic systems.

“Anthropology in the World”

June 8-10, 2012, British Museum, London, United Kingdom

Organizer: Dr. David Shankland (Royal Anthropological Institute)

The aim of this conference was to explore the ways that anthropology and anthropologists have flourished outside academia. The motivation was therefore both intellectual and practical; we know that anthropology has had an enormous influence in all sorts of ways, but how can we be clear about how this has happened? Is it possible, indeed to be clear as to the complex cause and effect that must be in operation when considering any flow of knowledge and influence? The parallel, more practical strand is of course both related and distinct from this first consideration: we know that anthropologists gaining jobs as anthropologists in all sorts of spheres outside academia, but what sort of arenas appear at the moment to be those which are most flourishing? From the reaction to conference, it is clear that there is a very substantial appetite for trying to understand the way that anthropology can develop and intersect with the world outside academia. It is also clear that a substantial number of those who have studied anthropology carry on into their working lives to apply and develop ideas which they have learnt during their study, and can then turn these to practical use. Anthropology, considered even very broadly, is clearly more vocational than is often understood, and can lead to a fruitful and creative intellectual dialogue between a person's ultimate professional choice and their initial studies in the subject. Through holding such events, we can at once provide a snapshot of where it is felt the most important intersections lie at that moment in time, and through the record of the papers given, explore new ways of carrying this message forward and into the public sphere.

“The 2012 Meeting of the Society of Africanist Archaeologists (SAfA)”

June 20-23, 2012, University of Toronto, Toronto, Canada

Organizers: Dr. Michael Chazan and Dr. Susan Pfeiffer (U. Toronto)

The theme of the SAfA meeting was “Exploring Diversity, Discovering Connections,” which was carried through in a program featuring over 250 papers and thirty posters highlighting the diversity of African archaeology. One could walk from a discussion of glass trade beads in West Africa to presentations on the dating of Acheulean sites in southern Africa and still find time to hear about the challenges of archaeological training in resource strapped institutions in Central Africa. What was most striking was the vitality of the research described and the openness to discussion both within sessions and most importantly in informal settings. The archaeology of Africa is a vast discipline in which much remains to be learned. The political context of research is often complex and the threats to heritage very real. The 2012 meeting of SAfA helped further dialogue and forging connections among the international community of archaeologists working in Africa.

“Africa: Anthropology & the Millennium Development Goals”

August 13-14, 2012, University of Nairobi, Nairobi, Kenya

Organizers: Dr. Isaac K. Nyamongo and Dr. Simiyu Wandibba (U. Nairobi)

This two-day conference brought together forty-eight anthropologists from within and outside Africa, to discuss the role of anthropology in addressing various challenges in relation to the Millennium Development Goals. Organized by the Institute of Anthropology, Gender and African Studies, at University of Nairobi in collaboration with the Pan-African Anthropological Association and with funding support from Wenner-Gren, the conference was divided into five thematic areas: 1) Improving Maternal and Child Health; 2) Environmental Sustainability and Natural Resources Management; 3) Gender Inequality; 4) HIV and Other Infectious Diseases; and 5) Combating Poverty and Hunger. Theoretical and methodological challenges found in research relating to conference themes were discussed, with a focus on weaknesses where study design must be improved for Anthropology to become a strong discipline in Africa. At the end of the conference the participants called for close partnerships between anthropologists working in Africa as well as in establishing linkages beyond the continent.

“Anthropology of Transition and Tradition”

September 12-15, 2012, Hvar, Croatia

Organizers: Noel Cameron (Loughborough U.) and Dr. Sasa Missoni (Inst. for Anthropological Research, Zagreb)

While it is widely accepted that the process of national transition from a “developing” to a “developed” status is assessed against economic indicators, it is also recognized that the process of transition is driven by a variety of demographic, social, political, cultural, and biological changes that both lead to and follow from economic transition. Anthropologists have traditionally sought to understand transition through examining cultural, social, or biological changes in, for example, the organization of society or in changes in human morphological variation. This meeting explored transition in the light of empirical evidence from transitional societies that provided new insights into traditional anthropological theory regarding social, biological, and behavioral outcomes that result from “development.” The relationship between economic and demographic indicators of the level of transition and anthropological outcomes that reflect associated changes in social organization, behavior and morphology was explored. The workshop was broad in scope and included representatives with research in transitional economies in addition to representatives from post-transitional nations who study transition from the perspective of industrialized societies.

“Uncertainty and Disquiet: The Biennial Conference of the European Association of Social Anthropologists (EASA)”

July 10-13, 2012, Paris, France

Organizers: Dr. Isabelle Rivoal (LESC) and Dr. Susan Narotzky (U. Barcelona)

The EASA biennial conference explored the issue of uncertainties and disquiet. The major goals of this conference were to: 1) offer prestigious lectures along with a diversity of anthropological works-in-progress from all over Europe (and abroad); 2) provide a venue of high standard with the warmth of a campus atmosphere; 3) provide a buoyant publisher

exhibition; and 4) support the attendance of students and untenured colleagues. In this regard, with 140 panels held during three days and an attendance of 1500 delegates, EASA2012 was the largest EASA biennial yet and a success. Université Paris Ouest Nanterre la Défense (UPO) hosted the conference and graciously loaned its facilities, and Centre National de la Recherche Scientifique (CNRS) provided staff (local committee), as well as financial and technical support in addition to funding from Wenner-Gren Foundation.

“Social Responses to Climate Change: Southwest and North Atlantic Long-Term Human Ecodynamics”

Sept. 20-23, 2012, San Diego, CA

July 7-10, 2013, Thelamork School, Akureyri, Iceland

Organizers: Thomas H. McGovern (City U. New York) and Catherine Spielmann (Arizona State U.)

Two workshops were funded by this grant, whose overall objective was to make use of perspectives developed by the resilience community, the environmental hazards communities, human securities communities, and historical ecology to mobilize the data sets and case studies developed in two strongly contrastive world areas to try to better deploy “the completed long term human ecodynamics experiments of the past” for current attempts to design sustainable futures. The workshops were intense and highly successful in employing fuzzy set qualitative comparative analysis (fsQCA) in coding a common set of variables and in finding effective comparisons of climate impact in the two regions. The teams collaborated closely in defining and scoring outcomes of three classes of transformation of Social Ecological Systems: transformative relocation, continuity with change, and collapse. Common patterns were found in Norse and Southwest cases linking pre-climate change conditions with outcomes in unanticipated ways, and the adverse impact on human security of apparently sustainable continuity with change was often considerable. Multiple publications are in preparation.

“New Anthropological Studies of the Tablighi Jamaat Transnational Islamic Revivalist Movement: From National to Global”

October 14-18, 2012, U. of Oxford, Oxford, United Kingdom

Organizers: Dr. Muhammad Masud (Int’l Islamic U.) and Dr. Scott Flower (U. New South Wales)

Tablighi Jamaat is a movement for the renewal of Islam founded in the 1930s under very specific local conditions in Mewat, India. Since its founding it has transformed from a local to regional and finally a global movement in over one hundred sixty countries. The movement’s missionary activities usually involve small groups (six to ten) of self-funded and organized individuals, however the Tablighi’s annual international meeting known as “*Ijtema*” held in Pakistan and Bangladesh attracts between 2-3.5 million Muslims. In addition to the Tablighi Jamaat being the Muslim world’s largest social movement its international *Ijtema* is also the second largest pilgrimage in the Muslim world behind the pilgrimage to Mecca (*Hajj*), yet the movement and its transformation remains understudied. The workshop brought together eighteen scholars from around the world to Oxford University’s Centre for Islamic Studies to present and discuss their research, with contributors’ papers facilitating much comparative analysis and wide ranging discussion.

The workshop critically examined continuity and change within the Jamaat membership and bureaucracy over the last decade and local-global and global-local causes of change. The workshop also facilitated important intergenerational knowledge exchange between senior scholars of the Tablighi Jamaat who have recently retired or are close to retiring and younger emerging scholars. An edited book will result from the workshop.

“Island Archaeology and the Origins of Seafaring in the Eastern Mediterranean”

October 19-21, 2012, Reggio Calabria, Italy

Organizer: Dr. Albert J. Ammerman (Colgate U.)

The meeting constituted a new and rapidly emerging field of study in anthropology and archaeology, and brought together leading specialists to share recent findings, discuss new ideas, and move towards a new synthesis. Papers were presented on such topics as, “Klimonas and its Contribution to the Study of Early Seafaring,” “The Aegean Mesolithic: Material Culture Chronology, and Networks of Contact,” and “Early Neolithic Settlements in Croatia and the Situation in the Adriatic Sea.” The workshop was truly international in character, including participants from the United States, France, Greece, Israel, Poland, Portugal, Turkey, and the United Kingdom, and accomplished its goal of gathering scholars from diverse perspectives and academic backgrounds. A highlight for participants was an afternoon of sailing on the Strait of Messina. A video of the experience can be found on the conference website, “The First Argonauts,” <http://seafaring.colgate.edu>, along with images and information about research in this new field. Plans are in place to publish the proceedings in a double volume of the journal *Eurasian Prehistory*.

“Norms in the Margins and Margins of the Norm. The Social Construction of Illegality”

October 25-27, 2012, Tervuren, Brussels, and Leuven, Belgium

Organizer: Dr. Cristiana Panella (Royal Museum for Central Africa, Tervuren)

The international conference represented an interdisciplinary dialogue between social anthropologists, political scientists, historians, sociologists, and historians around social and political production of illegality and of norms. Thus, plenary lectures and papers pertained both to the production of the categories of illegality and to the production of ethical categories in the underworld, while stressing the intertwining and ambiguous entanglements of legal and illegal networks and creation of moral economies. The conference took place in three locations: the Royal Museum for Central Africa (opening session), the Université Libre de Bruxelles (ten panels), and the Katholieke Universiteit Leuven (ending lecture). Panels analyzed from different approaches the shifting spaces of legality and morality and structural interfaces between legal and illegal frames, by focusing on themes including: moralities of “illegal” actors; legal/illegal in post-socialist states; capitalism and the countryside; sovereignty issues of political mobilization and youth; informality and urban governance; governmentality of crime; legal/illegal encounters through different spheres of value; new challenges of museums; and everyday corruption. This conference has opened new theoretical and comparative spaces for a cross-cutting analysis of “illegal contexts” through co-acting multiple spheres of value.

“XII Congreso de la Asociación Latinoamericana de Antropología Biológica (ALAB)”
November 13-16, 2012. San Jose, Costa Rica
Organizers: Ramiro Barrantes and Silvia Salgado González (U. of Costa Rica)

This twelfth meeting of the Latin American Association of Biological Anthropology (ALAB) was held was organized in collaboration with the Departments of Anthropology and Biology at the University of Costa Rica. Financial support was provided by the University of Costa Rica, the Costa Rican Ministry of Science and Technology, and the Wenner-Gren Foundation. Eight symposia, forty free presentations, and thirty-nine posters were presented and one hundred forty researchers and students attended the meeting. Participants discussed such topics as the evolution of human health, anthropological and forensic genetics, biological and cultural co-evolution, and ethics and humans rights. Detailed information about the congress, schedule and results of the activity can be found on the website <http://xii-congreso-alab-2012.org/>

“The 9th Conference of the European Society for Oceanists (ESfO)”
December 5-8, 2012, University of Bergen, Bergen, Norway
Organizers: Dr. Knut Rio (Bergen U. Museum) and Dr. Evard Hviding (U. Bergen)

The ESfO conference (organized by the Bergen Pacific Research Group at the University of Bergen, under the supervision of the ESfO board) welcomed approximately 180 participants from most European countries, USA, Canada, Australia, New Zealand, Marquesas Islands, Fiji, Papua New Guinea, New Caledonia, and Tonga. The conference theme – *The Power of the Pacific: Values, Materials, Images* – proved its potential for generating wide interest. Over the course of four days, the uniqueness and diversity of the Pacific region was debated, explored and celebrated in twenty-one sessions. Conference participants addressed such dimensions as the power of resources; the power of land; the power of the church; the power of social networks; the power of youth; the power of resistance; the power of the internet; the power of museums; the power of academia; the power of change; the power of climate; the power of language; and, ultimately, the power of Pacific peoples. The meeting amounted to a demonstration not only of power as such, but also of wealth, creativity, human engagement, and alternative future orientations to contemporary global challenges, of which it is important to give the wider world more than just a glimpse.

“The Provincial Archaeology of the Assyrian Empire”
December 12-15, 2012, U. of Cambridge, Cambridge, UK
Organizer: Dr. John MacGinnis (U. Cambridge)

The Assyrian empire was the world’s first great multinational empire. Transmitted via the Achaemenid, Hellenistic, and Roman empires, it helped lay the foundations of the modern world. Its geographical encompass was immense, stretching from Egypt to Iran and from southeastern Turkey to the Gulf. How was this vast territory governed? Who populated it and how did this change under the impact of Assyrian imperialism? How were these people fed? What shaped relations between core and periphery and indeed between provincial centres? To address these questions, a conference was convened in the McDonald Institute for Archaeological Research at University of Cambridge, with the aim of bringing together leading scholars from across the Middle East, North America, Europe and the United Kingdom representing the major field projects working on provincial sites of the empire

Assyrian currently underway (or recently completed) and offering a platform for sharing new results, new insights and new approaches within the research community. The co-operation included the sharing of data from sites across the empire, representing the footprint of Assyrian rule in modern day Israel, Iran, Iraq, Syria and Turkey, and with papers reviewing material datasets such as stamp seals, metalwork, glazed ceramics and “palace ware” pottery, as well as methodological issues such as hybridisation and Assyrianisation, the identification of deportee communities, the degree to which literacy permeated the administrative bureaucracy, economic strategies and the exploitation of the land and natural resources.

"Women Judges in the Muslim World"

December 17-18, 2012, University of Oslo, Oslo, Norway

Organizers: Monika Lindbekk (U. Oslo) and Nadia Sonneveld (U. Nijmegen)

The workshop brought together scholars from different countries in order to address a hitherto unexplored aspect of sharia in practice, namely women’s participation in judicial decision making processes. During the last decades the number of female judges in Muslim majority countries in the Middle East and South-Asia has increased. This increase, however, has not been reflected in legal-anthropological court studies that deal with sharia as a lived reality and where the perspective of women judges is almost completely lacking. The workshop filled a gap in academic scholarship by investigating the situation of female judges in Muslim majority countries, and the relationship between the introduction of female judges and women’s access to justice. This was done by creating an international platform for discussion and debate between scholars who have extensive knowledge on the subject matter in the Western world and outstanding academics on "sharia in practice" in the Middle East and Southeast Asia. The workshop also had as its targeted goal the publication of a book.

"46th Annual Conference on Historical and Underwater Archaeology"

January 9-12, 2013, U. Leicester, Leicester, United Kingdom

Organizers: Dr. Sarah Tarlow (U. Leicester) and Dr. Zoe Crossland (Columbia U.)

The conference theme—“Globalization, Immigration, Transformation”—emphasized global connections past and present, aiming to include scholars who would not ordinarily attend the meetings in order to explore these issues. Funding enabled six archaeologists from different parts of Africa to take advantage of the conference’s location in the UK and to participate in the conference in different roles. A special session on “History, Archaeology, and Memory Work in African Contexts” was also constituted to bring together scholars working in Africa to discuss current research on the topic and to advertise perspectives from African historical archaeology to other participants in the conference.

“The Bioarchaeology of Ancient Egypt (BAE)”

January 31 - February 2, 2013, Cairo, Egypt

Organizers: Salima Ikram (American U. Cairo) and Jessica Kaiser (U. California – Berkeley)

This conference focused on human, animal, and plant remains from ancient Egypt, with over 180 noted Egyptian and international scholars attending more than seventy-five podium and poster presentations covering a wide range of topics including: the level of success of ancient DNA studies on Egyptian material; provisioning the pyramid builders at Giza; Carbon14 studies; the presence of malaria and tuberculosis in the Greco-Roman era; dwarfism; the diet of monks in the Wadi Natrun; and animal mummies. In addition to Wenner-Gren funding, the conference received support from the American University in Cairo, the Institute of Bioarchaeology, the American Research Center in Egypt, and the Council of American Overseas Research Centers.

“Multiple Epistemologies: Knowledge & Culture, Knowledge & Inter-Culturality, Knowledge & Space”

February 21-22, 2013, U. Iberoamericana, Mexico City, Mexico

Organizers: Carmen Bueno Castellanos (U. Iberoamericana) and Michael Kuhn (World SSH Net)

This workshop of The World Social Sciences and Humanities Network (World SSH Net) was conducted as a “think-shop” providing a platform where interdisciplinary dialogue and international representation could develop joint reflections with a global perspective on the following four topics: 1) Contemporary critique strands of the universalization of the “Western” social sciences. Essential knowledge paradigms and concepts and its relation to a totalizing, colonizing, global discourse; 2) The characteristics of the alterative or indigenous knowledge systems beyond the “Western” concept of knowledge: Grand theory and its relation to local forms of cultural and social analysis and its engagement with non-hegemonic understandings; 3) The role of science for society and politics. The impact of the internationalization and unification of academic standards, knowledge commodification, application of managerial systems in universities and research institutions. Other alternatives of knowledge production: think-tanks, NGO’s; 4) The Globalizing Social Science possibilities of opening spaces for developing new approaches, regaining and reinvigorating generative traditions of many local forms of cultural and social interpretations of social life.

“Beyond the Arab Spring: The Aesthetics and Poetics of Popular Revolt and Protest”

March 14-16, 2013, Aga Kahn University, London, UK

Organizers: Dr. Pnina Werbner (U. Keele), Dr. Martin Webb (U. Sussex), and Dr. Kathryn Spellman (Aga Kahn U.)

The meeting focused on the aesthetic dimensions of the Arab Spring and worldwide protest movements that followed it, bringing together twenty anthropologists, cultural studies scholars, or curators who had conducted fieldwork during the protests. It brought together a diversity of anthropological and cultural perspectives in political, media, visual, economic and linguistic anthropology, the anthropology of work, art, social organisation and social movements. The workshop aimed to address a neglected feature of the protests, untheorized and certainly not analyzed comparatively: the salience of images, songs, videos, humour,

satire and dramatic performances and the way that these had “travelled” globally. This failure to recognize the centrality of the aesthetic in constituting a global politics of revolt, the creative use of mass invasions of space and of material, visual, auditory, theatrical and sensual expressions, arguably also constituted a failure to identify the central role the aesthetic played in energizing the massive mobilizations of young people, the disaffected, the middle classes, and the apolitical silent majority spreading to quite distant parts of the world, enabling solidarities and alliances among democrats, workers, trade unions, civil rights activists and opposition parties. The result has been a volume in press with Edinburgh University Press.

“Obstacles and Catalysts of Peaceful Behavior”

March 18-22, 2013, Leiden University, The Netherlands

Organizers: Douglas P. Fry (Abo Akademi U) & Peter Verbeek (Leiden U.)

Mutually beneficial behaviors such as cooperation, helping, and sharing, as well as behaviors that keep aggression in check or reestablish nonviolent relations and tolerance following conflict are ubiquitous in nature and part and parcel of human nature. Explaining how and why such peaceful behaviors evolved and persist remains understudied within anthropology and other disciplines. The main goal of this workshop was to provide an international forum for productive cross-disciplinary interaction among physical and social/cultural anthropologists and researchers from related fields to: 1) provide new insights into the causes, mechanisms, and functions of peaceful behavior in nature, society, and human nature; 2) identify new research questions concerning obstacles and catalysts of peaceful behavior; and 3) facilitate the establishment of new networks through which anthropologists and other social scientists can collaboratively pursue productive research on peaceful behavior. A week-long flexible program format enabled participants to interact and exchange knowledge across disciplines. The main themes were: the nature of cooperation; natural conflict resolution; reciprocity and prosociality; group relations; physiology, learning and development of peaceful behavior; and peace cultures and peace systems. In addition to anthropology, academics from biology, psychology, and political science participated.

“Post-Democracies”

April 15-18, 2013, University of Cambridge, Cambridge, UK

Organizers: Dr. Nicholas J. Long, Dr. Henrietta Moore, and Dr. Joanna Cook (U. Cambridge)

The workshop sought to interrogate the causes and consequences of post-democratic forms of political life. Across the world, states and citizens who were once passionately committed to the ideal of democracy now appear to be drifting away from it. Some actively proclaim themselves disillusioned or disappointed with democracy. Others simply trammel democratic values within their political practice. Why does this happen, and to what effect? To date the scholarly literature surrounding “post-democracy” has contained almost no references to ethnographic studies. As a consequence the analytic frameworks developed have tended to reflect the distinctive experience of a specific type of state (Western liberal democracies) at a particular historical moment (a period of economic growth prior to the 2008 financial crisis). The workshop juxtaposed such theories with ethnographies of post-socialist democracies, emerging and transitional democracies in Africa, Asia and Latin America, and contemporary austerity politics to develop a more multi-faceted account of how and why people come to abandon once-cherished political ideals. Participants examined how various new configurations of democracy and capitalism have heightened

awareness of the tensions and disjunctions inherent within democratic models; discussed how ethnographic portraits of subjectivity and ethics might complicate our understanding of what is at stake in political commitments; and explored the formative interconnections between ‘post-democratic’ contexts at the levels of both international relations and social imaginaries.

Global Perspectives on Sexual Violence in Marriage

May 28-31, 2013, Wheaton College, Norton, Massachusetts

Organizers: Dr. Marta Torres and Dr. Kersi Yllo (Wheaton College)

The workshop joined senior scholars who pioneered the study of marital rape and violence against women and leading scholars currently engaged in global advocacy to curtail violence against women with anthropologists. The workshop aimed to engage anthropologists already immersed in the study of violence, gender and kinship into active scholarship on marital rape. Anthropology’s systematic questioning of cultural categories emerged as key in developing applicable cross-cultural definitions of sexual violence in marriage. The workshop interrogated the ways that Human Rights and Public Health programs that seek to redress women’s social suffering, though imminently necessary, can also work to extend US/European notions of the self, body, gender, consent, marriage, intimacy and law. During the workshop participants also analyzed the role of states play in supporting intimate partner sexual violence through judicial structures, social services and the ways that incidences of sexual violence are recorded and monitored. Finally, anthropology was seen as key to deciphering the ways that changing forms of intimacy will impact notions of the self, body, gender, and consent. This meeting was the first ever scholarly gathering to directly focus on marital rape, a source of widespread social suffering with important human rights and public health implications.

“Engagements and Encounters: Creating New Agendas for Medical Anthropology”

June 12-14, 2013, Universitat Roviri I Virgili, Tarragona, Spain

Organizers: Dr. Elizabeth Cartwright (Idaho State U.) and Dr. Anita Hardon (U. Amsterdam)

The Medical Anthropology Network of EASA and the Society for Medical Anthropology hosted their joint meetings with over 600 paid registrants from sixty-one countries attending the meetings, Wenner-Gren funding was used to establish a competitive, need-based award to facilitate attendance and participation in the conference. Candidates came from developing contexts and/or parts of the world where professional networks or societies of medical anthropologists have not yet fully developed. Wenner-Gren funding aided eighteen individuals from Argentina, Nepal, Thailand, Zimbabwe, South Africa, Tanzania, Lagos, Peru, Mexico, Chile, Portugal, Taiwan, the Philippines, India and Germany to attend the conference. Sessions, plenaries, workshops and cultural events were fully attended and the response from the participants was very enthusiastic.

“Biennial Meeting of the Association of Southern African Professional Archaeologists (ASAPA)”

July 3-7, 2013, University of Botswana, Gaborone, Botswana

Organizers: Dr. Sarah Mothulatshipi and Dr. Cynthia Mooketsi (U. Botswana)

With the theme of “Thirty Years On: Reflections and Retrospections on Southern African Archaeology since 1983,” the conference commemorated the thirtieth anniversary of the original Gaborone meetings, when participants from Mozambique and Zimbabwe broke away from their South African counterparts for failing to support a motion condemning the South African government and its racist policies. The conference convened over 250 participants from across southern Africa, along with international scholars whose research interests are in the region and students from regional universities. With support from Wenner-Gren, for the first time in the history of the conference students outnumbered professionals, and gained representation in the ASAPA council. In the plenary session, the keynote speakers emphasized the need for the discipline to be more inclusive, to better address current problems (such as sustainable development, food security, and urbanization), and to more fully engage with the communities where archaeological research is being conducted.

“Entheseal Changes and Reconstruction of Human Behavior: Towards Standardization”

July 2013, U. Coimbra, Coimbra, Portugal

Organizers: Dr. Sebastien Villotte (U. Bordeaux) and Dr. Charlotte Henderson (U. Coimbra)

Reconstruction of past human behavior has been a key focus within anthropology, particularly via the evaluation of changes to entheses (skeletal muscle attachments). Three working groups were set up to tackle the primary problems highlighted at a previous meeting on enthesal changes (ECs) in 2009, namely: inconsistent terminology (WGT); lack of standardized recording methods (WGM); and the inconsistent approach to the interpretation of occupation and workloads in the past (WGO). Since 2009, no opportunity had arisen for a meeting of all eleven working group members to discuss and exchange ideas. The aim of the 2013 workshop was to provide a setting for this, alongside space for each working group to meet and resolve specific questions. During this week-long workshop the WGT created a standardized terminology using biomedical and anthropological literature to choose the most neutral terms for ECs. The WGM tested and redefined a published standardized recording method to improve its reproducibility. Finally the WGO used multivariate analysis to test whether individuals clustered into occupational or socio-cultural categories based on ECs. The interaction during this week and the discussions that took place have pushed forward the boundaries of current EC research within each working group and as a whole.

“Xth Reunión de Antropología del MERCOSUR (X RAM 2013)”

July 10-13, 2013, Córdoba, Argentina

Organizer: Dr. Gustavo A. Sorá (U. Nacional de Córdoba)

This biannual scientific meeting, originally promoted by the Brazilian Association of Anthropology (ABA), has been taking place since 1995. Organized by anthropologists and

social scientists from universities and scientific institutions of MERCOSUR (Argentina, Brazil, Uruguay, Paraguay, Venezuela, Bolivia and Chile), the RAM promotes the participation of researchers from member countries, as well as universities and institutions of the international scientific community. The 2013 event was organized by the Department of Anthropology at the National University of Córdoba with the theme: “Place, Act, and Imagine: Anthropologies from the South,” hosted eighty working groups, twenty-two round tables, forums for discussion between different organizations, actors, and social movements, as well as posters, short audiovisual presentations, and publications and books fair on various anthropological topics showcasing over 1200 authors and exhibitors. All told, the meeting attracted nearly 2000 scholars from home and abroad, with over 700 non-presenters attending sessions and program events.

“The Future of Ethnographic Museums”

July 19-21, 2013, University of Oxford, Oxford, United Kingdom

Organizers: Dr. Clare Harris (U. Oxford) and Dr. Michael O’Hanlon (Pitt Rivers Museum)

This conference was designed to consider how ethnographic museums might develop in the twenty-first century and respond to new ideas, new audiences, new technologies and new political realities. This conference marked the culmination of a five-year research project funded by the European Commission in which fourteen ethnographic museums from across Europe had collaborated. It therefore also sought to consider the European context in the light of experiences from other parts of the world through lectures given by some of the leading figures in curatorship and museum anthropology internationally. Speakers included James Clifford, Sharon MacDonald, Wayne Modest, Nicholas Thomas, Ruth Phillips, Annie Coombes, Corinne Kratz and Kavita Singh. With the Pitt Rivers Museum as its spectacular setting, conference convenors Michael O’Hanlon and Clare Harris aimed to show how the ethnographic museum could be a space not only for debate but also for performance and innovation. The conference was attended by more than 230 delegates from 26 different countries, ranging from India to Israel and Russia to Brazil. Among them were curators, museum directors, students, artists, policy makers and academics in many different disciplines including anthropology.

“The 4th East African Association for Paleoanthropology and Paleontology (EAAPP) Biannual Conference”

July 28 – August 1, 2013, Leisure Lodge Resort, Kenya

Organizers: Dr. Emma Nguvi Mbua (National Museums of Kenya) and Dr. Briana Pobiner (Smithsonian Institution – NMNH)

The fourth EAAPP biannual conference was once again an exciting opportunity for students and researchers in African universities and museums to assemble, exchange ideas, and interact with a diverse array of paleoscientists from around the world. The conference attracted almost sixty local and international participants (including students) presenting a total of forty papers organized around the theme of “Interactions through scientific discussions on prehistory heritage in eastern Africa”. Through generous financial support from the Wenner-Gren Foundation and PAST (Palaeontological Scientific Trust), a number of East African scholars and students from universities and museums gave oral presentations. Notable presenters include: Dr. F. Manthi who gave updates on research at

Kanapoi, Kenya; Dr. Job Kibii, who discussed morphological analysis of new pelvic fragment from Sterkfontein; Dr Yohannes Haile-Selasie and Dr. Sileshi Semaw, who gave highlights on fieldwork at Woranso-Mille and Gona, respectively; and Dr Yonas Beyen, who discussed characteristics and chronology of earliest acheulean tools in Ethiopia. Dr. Amanuel Beyin gave updates on MSA hominin migration routes out of Africa and Dr. Emmanuel Ndiema presented preliminary results on Mt. Elgon MSA research in Kenya. Lastly, Dr. Purity Kiura highlighted protocols in conservation of prehistory heritage during on-going oil exploration in the Turkana basin.

“Evolving Humanity, Emerging Worlds: The 17th Congress of the International Union of Anthropological & Ethnological Sciences”
August 5-10, 2013, Manchester University, Manchester, United Kingdom
Organizer: Dr. John Gledhill (Manchester U.)

This truly global congress brought together 1260 anthropologists from sixty-five countries to present 1283 papers in 211 parallel session panels, which successfully promoted dialogue between scholars from different countries and across sub-field boundaries. This networking will be consolidated in the future through the system of IUAES commissions that was reinvigorated at the event. The use of thematic tracks for the parallel sessions worked well in producing innovative and focused panels, the Museum Anthropology track involved international conversations that included countries such as China, and the Visual Anthropology program included several imaginative complements to the normal film-screenings and panel presentations. Wenner-Gren’s central role in the promotion of world anthropology and the IUAES was entertainingly presented in Leslie Aiello’s inaugural keynote address. Lourdes Arizpe and Howard Morphy gave additional keynotes sponsored by ASA and RAI respectively. Three plenaries consisted of debates between four key speakers, with additional audience participation, another well-received innovation that sharpened the presentation of issues and ensured global diversity amongst the plenary speakers. The final plenary was a panel discussion on World Anthropologies. This and two other panels were sponsored by WCAA. Edited videos of the plenary sessions are now available on YouTube, and various print publications are also in preparation.

“First Latin American Colloquium of Feminist Anthropologist (I CLAF)
August 22-23, 2013. U. Buenos Aires, Buenos Aires, Argentina
Organizers: Dr. Mónica Tarducci (U. Buenos Aires), Dr. Deborah Daich (CONICET), and Victoria Keller

The First Latin American Colloquium of Feminist Anthropologists (I CLAF) brought together Latin American scholars to discuss and debate the challenges of academic production in this global world of changing political, cultural and economical contexts. Goals of the conference included bringing different research in dialogue with one another, reporting on the current progress and challenges of the discipline within the academic field in various countries, and debating the current contributions and tensions between feminist anthropology and anthropology, other social sciences, and the Latin American feminist movement. The colloquium was organized around four themes: “Feminist Anthropology in a Global Context”, “Current Latin American Feminist Anthropology: What Happens in our Countries?”, “Feminist Anthropology, Women's Movement and Feminist Movement: Frictions and Articulations”, and “Feminist Anthropology and Public Policy: Contributions

and Contradictions”. The panels were organized such that each established a dialogue between the panel to follow and the one that preceded it, foregrounding the complex articulations between feminist anthropology, women’s and feminist movements, and the design and implementation of public policies in global contexts. One of the meeting’s outcomes was a feminist anthropology network, created to further scholarly exchange between participants as well as promote opportunities for collaborative research.

**“European Association of Southeast Asian Archaeologists 14th Int’l Conference
(EURASEAA14)”**

September 18-21, 2013, Dublin, Ireland

Organizer: Dr. Helen Lewis (U. College Dublin)

EurASEAA14 was organized by University College Dublin School of Archaeology, bringing together over 200 archaeologists, art historians, and philologists studying Southeast Asia’s past. Panels on topics of interest to Southeast Asian regional archaeology (including archaeobotany, human bioarchaeology, epigraphy, and manuscripts) were organized around the theme of “Science, Archaeology and Heritage in Southeast Asia.” Special focus was given to Southeast Asian ceramics, building on momentum from an international workshop hosted by the University of Pennsylvania Museum and the Smithsonian Institution in 2010, as well as to Khmer archaeology, with additional subregional panels related to important “peripheries,” “crossroads” or “boundaries” – Taiwan, Myanmar and Northeast India. Funding from Wenner-Gren supported twenty-one Southeast and South Asian scholars to attend and present conference papers.

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