



SAR

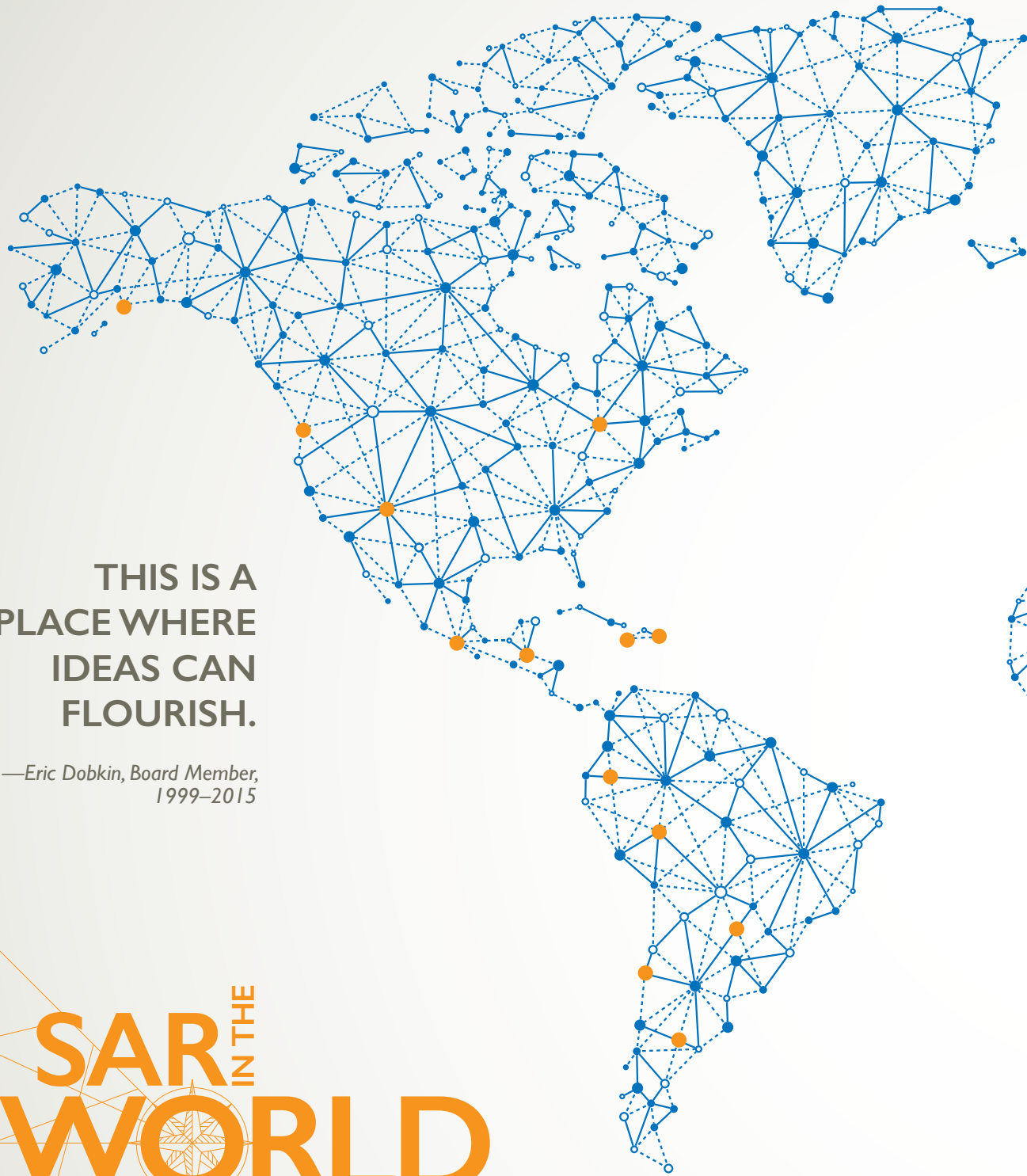
School for Advanced Research



annual report **SAR** IN THE
WORLD

2015–2016

INNOVATIVE SOCIAL SCIENCE AND NATIVE AMERICAN ART



**THIS IS A
PLACE WHERE
IDEAS CAN
FLOURISH.**

*—Eric Dobkin, Board Member,
1999–2015*

SAR^{IN THE}
WORLD



● A SAMPLE OF RESEARCH SITES OF SAR SCHOLARS BETWEEN 2014 AND 2016

AFRICA

- Ethiopia
- Kenya
- Morocco
- Mozambique
- North Africa
- South Africa

ASIA

- China
- Hong Kong
- India
- Turkey
- Mongolia
- Nepal
- Pakistan
- Palestine
- Russia
- South Korea
- Thailand
- United Arab Emirates
- Vietnam

AUSTRALIA

- Northern Territory

EUROPE

- Bulgaria
- Denmark
- England
- France
- Italy
- Sweden
- Switzerland

NORTH AMERICA

- Belize
- Jamaica
- Mexico
- Northwest United States
- Puerto Rico
- Quebec
- Southwest United States
- Vancouver

SOUTH AMERICA

- Chile
- Ecuador
- Paraguay
- Peru
- Southern Brazil

IN MEMORY



DOUGLAS W. SCHWARTZ
1929–2016

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This year's *Annual Report* is dedicated to the memory of Douglas W. Schwartz, who passed away on June 29, 2016. A man of great vision, Doug was president of the School for Advanced Research (SAR) from 1967–2001. Under his leadership, SAR expanded its mission to include the advanced seminar program, the results of which are published in SAR's Advanced Seminar Series; the resident scholar program; the construction of the Indian Arts Research Center; SAR Press; the J. I. Staley Prize; and the state-of-the-art Arroyo Hondo Archaeological Repository. Doug also had a gift for mentoring scholars and an unflinching commitment to making sure that SAR would become an internationally respected institution for advanced study in anthropology and its subdisciplines. For these reasons and many more, SAR is fondly referred to as "the house that Doug built."

Doug lived his life to the fullest. He was a loving husband, father, and grandfather, as well as a distinguished archaeologist. He undertook a pioneering survey and the first major excavations in the Grand Canyon and on the North Rim, a project he worked on for over twenty years. He also led the excavation of Arroyo Hondo Pueblo, a thousand-room, fourteenth-century settlement near Santa Fe.

Work wasn't the only arena in which Doug excelled. He was a magician, a musician, and an excellent squash competitor who played into his eighties. His passion for inspiring people to do their best work was matched by his love for making people laugh. To say he left his mark in the world is the pinnacle of understatement.

Photo: Douglas Schwartz, just prior to his final Arroyo Hondo lecture

MESSAGE FROM THE PRESIDENT

my office in the administration building is a microcosm of SAR's interweaving of the local and the global, a pattern dating to the institution's earliest days. The architecture is pure Santa Fe style, yet one wall is graced by a colorful altar screen from Guatemala. The floor tiles were copied from those in the Prado Museum in Madrid. A print on the wall behind my desk was drawn by Gustave Baumann, who began his life in Magdeburg, Germany. The subject of the print is Bandelier National Monument, named after the SAR archaeologist Adolph Bandelier, born in Bern, Switzerland.



I'm sometimes asked why SAR doesn't "return to its original mission as a center for Southwestern studies." Although there's no question that SAR has always been *rooted* in northern New Mexico, and proudly so, the institution's rise as a major center for research and Native American artistic creativity has long depended on a lively conversation between Santa Fe and the larger world.

Douglas Schwartz recognized this decades ago. Doug loved Santa Fe, but his aspirations for SAR went far beyond New Mexico. This is evident in the changing composition of the resident scholar community under his leadership. The first scholars to live and study on the Garcia Street campus had projects focused on the Southwest. In 1983, a decade after the resident scholar program began, SAR's community included a scholar studying Islamic coalitions in Afghanistan—a prophetic project if there ever were one. By 1993, SAR hosted resident scholars who worked in Brazil, Niger, Kenya, and Central America. A similarly cosmopolitan turn is evident in the advanced seminar program and the books that emerge from it.

Why this shift? First, if SAR's goal is to support the most innovative scholars and artists working today, then we have to go where the talent is—and talent isn't restricted to a single region or set of topics.

More important is the way that diverse perspectives foster fruitful exchanges. Today we often hear complaints about the "echo chamber effect," the predictable uniformity that arises among experts in increasingly specialized fields. SAR aims to counter this by supporting intellectual diversity and serving as a place where scholars and artists are challenged to reexamine their assumptions. This is what propels creativity forward.

The aspirations of many of our resident artists are as cosmopolitan as those of resident scholars. An impressive number of our artist alumni now have international reputations and rightly want their work to

be measured against that of the world's best artists. Great art has no borders.

The challenges faced by New Mexico—immigration, poverty, water management, the impact of dramatically fluctuating commodity prices, the search for paths to achieve reconciliation with indigenous peoples, among others—are hardly unique to our region. Everyone benefits when conversations sponsored by SAR bring together perspectives from the Southwest and other parts of the world to address common problems.

One of my favorite writers Wendell Berry has said, "Look at one of those photographs of half the earth taken from outer space, and see if you recognize your neighborhood. The right local questions and answers will be the right global ones."

In this case, Wendell Berry is wide of the mark. Local knowledge matters a great deal, but it can also benefit from awareness of strategies from other places and times. To use an agricultural metaphor appropriate to Berry's work, the exchange of ideas promotes cross-fertilization and hybrid vigor.

I invite you to expand your world by supporting SAR and joining us for lectures, colloquia, artist talks, and other events at El Delirio.

Michael F. Brown
President

UNDERSTANDING HUMANITY TO CREATE A BETTER FUTURE

“A SPECIES OF HOPE RESIDES IN THE POSSIBILITY OF SEEING ONE THING, ONE PHENOMENON OR ESSENCE, SO CLEARLY AND FULLY THAT THE LIGHT OF ITS UNDERSTANDING ILLUMINATES THE REST OF LIFE.”

—William DeBuys
The Walk, 2007

SCHOLAR PROGRAMS

Although the world is not physically smaller than it was at the School's founding in 1907, it seems so because we can access information at the touch of a keypad, communicate with each other immediately, and travel to countries around the globe in less than twenty-four hours. The effect is that, although we say that the world seems smaller, we are aware of the apparent contradiction that it also seems larger by virtue of our nearly unlimited access to cultural traditions beyond our own—their art, histories, discoveries, and ways of negotiating life. It seems natural that an institution devoted to anthropology would seize the chance to explore beyond the American Southwest.

Recent resident scholars have studied varied topics in Kenya, Ethiopia, Tanzania, Mozambique, Paraguay, Ecuador, Bulgaria, Mongolia, China, Russia, Palestine, Morocco, Mexico, England, Canada, and the US, to name a few. In their research, they attempt to untangle complex issues that the world faces today, as well as to understand the shared histories of how we came to be who we are in the twenty-first century.

SAR's Scholar Programs division accomplishes this through supporting resident scholars who are working on books or their PhD dissertations and by hosting seminars for scholars from around the world who are working in a common area of research.

*Photos above from top to bottom:
Susan McKinnon, Weatherhead Resident Scholar;
Maylei Blackwell, Anne Ray Resident Scholar;
Karin Friederic, Campbell Resident Scholar;
Karen Hébert, Weatherhead Resident Scholar;
David Treuer, Katrin H. Lamon Resident Scholar*



Resident Scholar Program



Thanks to the generosity of SAR's supporters, the School hosted five resident scholars in fiscal year 2015–2016. They took sabbaticals from their university teaching to research and write on such varied topics as:

- the demise of cousin marriage across the US from the 1850s to the 1920s
- international networks of indigenous women who are redefining themselves and their political and social roles, particularly in Mexico and elsewhere in Latin America
- efforts to alter the culture of domestic violence in rural Ecuador
- changing methods of negotiating natural resource use and protection in coastal Alaska, and
- the history of Native Americans from 1891 to the present.

REFRAMING WOMEN'S RIGHTS IN RURAL ECUADOR

KARIN FRIEDERIC

Campbell Resident Scholar, 2015–2016
Assistant Professor, Department of
Anthropology, Wake Forest University

Since 2001 Karin Friederic has conducted ethnographic research and worked as an activist on gender, violence, development, and human rights in rural Ecuador. To inform her book, tentatively titled



The Violence of Human Rights: Gendered Citizenship and Intimate Partners in Rural Ecuador, Friederic investigated the multiple

factors that have given rise to the so-called “culture of violence” in rural coastal Ecuador. She foresees her book as a useful tool for both academics and policymakers.

Friederic argues that gender violence interventions based exclusively on rights awareness and education are inadequate and sometimes unwittingly insert “liberated” women into much larger dynamics of structural violence. She writes: “New discourses of women’s empowerment ring hollow in an environment underpinned by structural violence, leaving women struggling to reconcile ideological claims to ‘rights,’ new gender norms that celebrate strong women as good mothers, and the lack of resources to act upon these rights. The result in rural coastal Ecuador is often increased violence, attempted suicide, and new challenges for family well being.” Looking at portraits of violence as understood and experienced by both men and women, Friederic traces how a family’s understanding and experience change because of its social, political, economic, and legal networks.



“**WHILE THERE ARE** various fellowship and sabbatical opportunities for anthropologists, SAR is truly unique because of its emphasis on building a residential community of intellectual exchange and scholarship. My thinking and writing benefitted tremendously from both the informal and formal exchanges on campus, including the colloquia, workshops, and lunches, as well as the spontaneous evening walks and dinners with the other scholars.”

—Karin Friederic, Campbell Resident Scholar, 2015–2016



“MY TIME AT SAR has been without a doubt the most intellectually engaging and restorative period I have experienced in my academic career to date. As you well know, SAR is a special place, in large part because of the many people who are part of SAR and care deeply about its work.”

—Karen Hébert, *Weatherhead Resident Scholar, 2015–2016*

VALUABLE AND VULNERABLE: STRUGGLES FOR ENVIRONMENTAL FUTURES IN COASTAL ALASKA

KAREN HÉBERT

Weatherhead Resident Scholar,
2015–2016

Assistant Professor, Department of
Anthropology, and School of Forestry &
Environmental Studies, Yale University

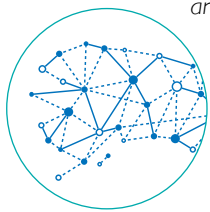
Karen Hébert brings the particular strengths of an anthropologist to the study of natural resource management in coastal Alaska, a region that epitomizes the environmental challenges that communities face worldwide. It is one of the areas of the world that remains richest in natural resources, making it also one of the most vulnerable. Hébert asks, “Who makes the decisions on resource use and protection and what is the process by which such decisions are made?”

For three years, Hébert worked with a team of researchers in Bristol Bay on the southwest coast of Alaska and in the Sitka Sound on the southeast coast. Bristol Bay, home to one of the world’s largest runs of sockeye salmon, faces the prospect of a controversial open-pit mine, while southeast Alaska confronts divisive forest management debates.

In both areas, Hébert and her team conducted interviews and followed the interactions among rural residents, activists, scientists, and government officials as they debated the scientific knowledge and authority that characterize environmental risk assessment. Hébert’s research shows that science has been largely accepted in

rural Alaska as a powerful and credible way to understand the natural world. With public understanding of the terms and techniques of contemporary science, the question has become how and by whom such science should be generated and used.

During her fellowship at SAR, Karen Hébert worked on her forthcoming book, *Valuable and Vulnerable: Struggles for Environmental Futures in Coastal Alaska*. As an anthropologist working in the environmental field, Hébert and her fellow



researchers bring a deeper level of understanding to the efforts to balance natural resource use and protection.

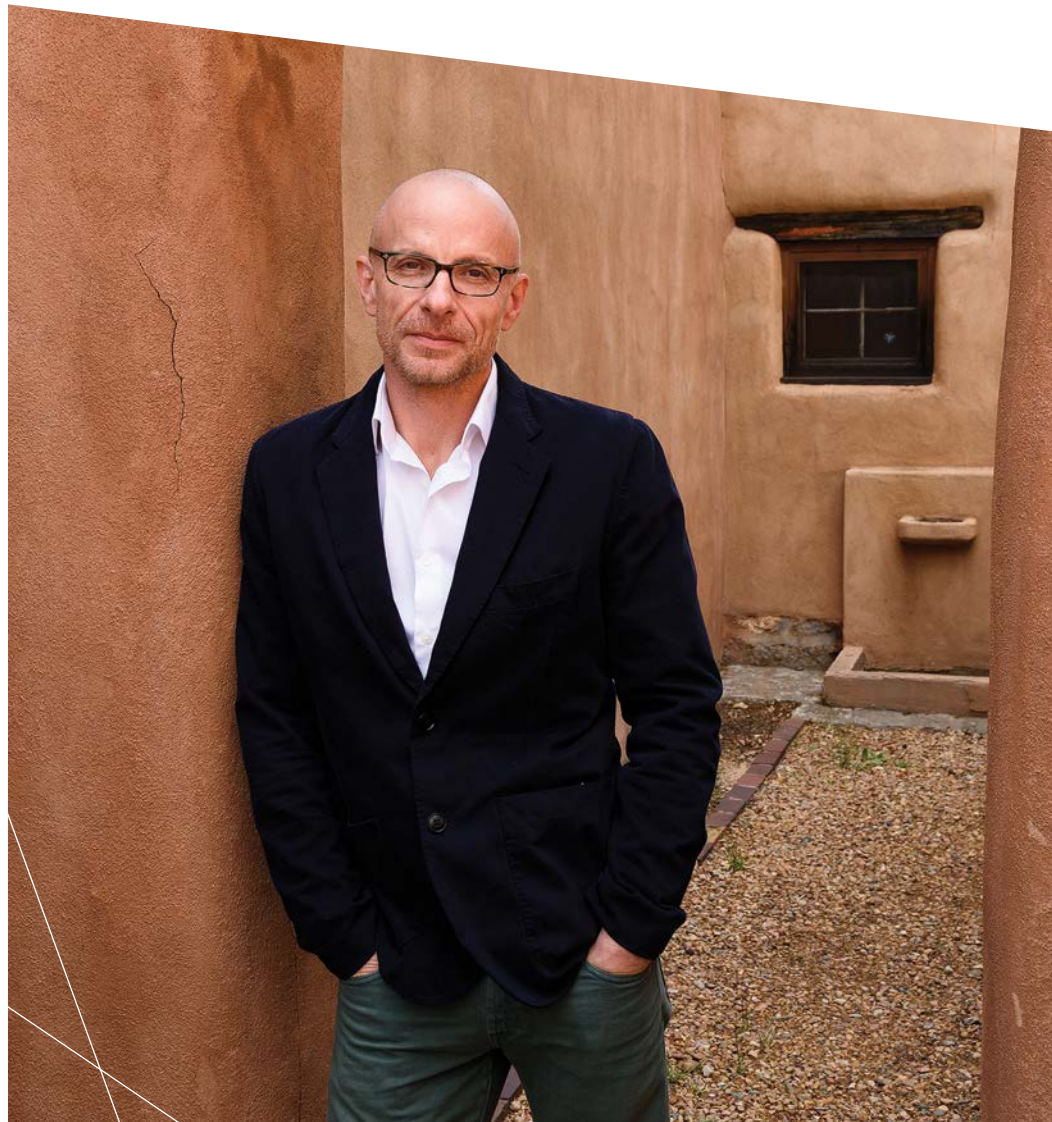
THE HEARTBEAT OF WOUNDED KNEE

DAVID TREUER

Katrin H. Lamon Resident Scholar,
2015–2016

Professor, University of
Southern California

David Treuer spent his time at SAR working on his latest book, *The Heartbeat of Wounded Knee*, which he sees as a counter-narrative to *Bury My Heart at Wounded Knee* by Dee Brown. Brown's book, which has had enormous influence in shaping the way we think of Indian history and culture, saw 1891 as the end of Indian life. Treuer allows that the devastation of the Plains Indians, epitomized by the massacre at Wounded Knee, was perhaps the lowest point from which Indians have arisen, but arisen they



have. Treuer states: "My book will pick up where Brown left off and bring the story of the American Indian up to the present, and comes with a much different thesis/moral in tow: that the years 1890–2010 were witness to a much more fundamental struggle for Indians than the preceding 350 years, and rather than disappearing, the civilizations and cultures of American Indians have experienced tremendous growth and rebirth." He notes that Indian populations

have rebounded to the same levels as they were in 1500—around four million in the US—a striking resurgence considering that in 1891 Native American tribes suffered the lowest population levels ever recorded. Treuer concludes that, contrary to the myth of their demise, Indians are poised to succeed well into the twenty-first century.

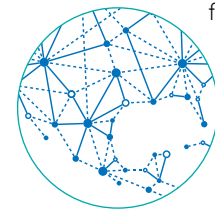


SCALES OF JUSTICE: INDIGENOUS WOMEN'S TRANSBORDER ORGANIZING AND THE PRACTICE OF AUTONOMY IN THE AGE OF NEOLIBERALISM

MAYLEI BLACKWELL

Anne Ray Resident Scholar, 2015–2016
Associate Professor, César E. Chávez
Department of Chicana and Chicano
Studies, University of California, Los Angeles

While the US media portrays immigration from Mexico as comprised of Hispanic cultures, Maylei Blackwell has spent sixteen years looking deeper into the realities of the migrant stream, which is multi-racial and increasingly indigenous—a reality that she says “shakes loose some of our received notions of ‘immigrant,’ ‘Mexican,’ and ‘Indian.’” She explores the complex, cross-border, and transnational dialogues among indigenous women activists that are reshaping their demands



for autonomy in Latin America, within international policy arenas, and within the migrant stream to the US. Her methodology includes ethnography,

nearly forty oral histories, and community-based digital storytelling projects. The result is the book she worked on during her residency at SAR, *Scales of Justice: Indigenous Women's Transborder Organizing and Practice of Autonomy in the Age of Neoliberalism*.

In *Scales of Justice*, Blackwell also looks at how indigenous peoples in the migrant stream work together to formulate new identities and strategies for engaging with city and state agencies. She explores, too, how women are charged with gender-specific roles in creating and maintaining tradition within shifting notions of community, identity, and power produced by dislocation.

**MARITAL SIGNS OF A
PROGRESSIVE SOCIETY: HEREDITY,
TEMPERAMENT, AND THE
AMERICAN PROHIBITION OF
COUSIN MARRIAGE**

SUSAN MCKINNON

Weatherhead Resident Scholar, 2015–2016
Professor, Department of Anthropology,
University of Virginia

Prior to the 1850s, cousin marriages were a central feature of the American social landscape across classes. It was a means for consolidating both political alliances and economic relations of labor, landed wealth, and investment capital. Given the worldwide acceptance of such marriages, Susan McKinnon wondered how, between the 1850s and 1920s, cousin marriage was transformed from a desirable social practice to one seen as emotionally repugnant, medically dangerous, and economically backward.

McKinnon's overarching argument is that the prohibition arose from the desire to separate relations of kinship from those of politics and economics. In short, cousin marriage was seen as contrary to the particularly American ideals of equality and individual merit deemed necessary for a "modern," progressive society ruled by contract, law, and the market.

As debates arose over the wisdom of cousin marriage, increasingly doctors and scientists, rather than religious leaders, were considered to have the authority to study such questions as whether so-called "in-and-in marriage" resulted in enhancement of desirable traits or in intensification of familial temperamental peculiarities and disease. During the latter half of the nineteenth century, cousin

marriage was often associated with the perceived degeneracy of European aristocratic families (and their American counterparts) and monarchical political formations; whereas "out marriage" represented the vitality of Republican equality and democracy and the economic leveling required for a "progressive" nation.



2016 INDIGENOUS WRITER IN RESIDENCE

KELLI JO FORD

Kelli Jo Ford is Cherokee and grew up in the land around the Red River that

separates Oklahoma from

Texas, a place known among her people as Jumping Off Point.

Ford earned her MFA in creative writing in 2007 from George

Mason University. While

at SAR, she polished her book *Crooked Hallelujah*. Ford wrote about her project:

As a girl in a family of matriarchs, I spent a lot of time at the feet of strong women, listening past my bedtime. As I find my own voice, I think of the stories as a kind of homage to the women who have shaped me and lifted me up. The mothers, grandmothers, factory workers, waitresses, and artists who drive my work probably border on some kind of obsession for me. I can't seem to stop writing about the "everyday" heroics I see in the choices and struggles faced by women who live on the margins of poverty—or who fight so hard to escape those margins. Perhaps it's just that I can't stop singing the song of my own mothers and grandmothers until I feel I've done the melody justice.

I want the stories to reflect more than the lives of one fictional family. I hope people—who, like I did, find themselves explorers in strange classrooms—in some way recognize their lives in my work and know that they can write their stories too, even when they may feel like outsiders in those stories. Our world is not homogenous, and I hope to play some small role in making sure that our fiction isn't either.

Thanks to the generous support of Lannan Foundation, Ford was in residence at SAR from June 20 to August 5, 2016.



Summer Scholar Program

ANTHROPOLOGICAL GENERATIONS: A POST- INDEPENDENCE ETHNOGRAPHY OF ACADEMIC ANTHROPOLOGY AND SOCIOLOGY IN INDIA

HODA BANDEH-AHMADI

William Y. and Nettie K. Adams Fellowship

Affiliation at time of fellowship: PhD

Candidate, Department of Anthropology,
University of Michigan

'HALF INDIANS': PUEBLO GOVERNANCE AND SOVEREIGNTY AFTER THE TREATY OF GUADALUPE HIDALGO

TRACY L. BROWN

Ethel-Jane Westfeldt Bunting Fellowship

Affiliation at time of fellowship: Professor of
Anthropology, Department of Sociology,
Anthropology & Social Work, Central
Michigan University

ORIENTALISM ON TRIAL: ENRICO CERULLI AND THE UNITED NATIONS WAR CRIMES COMMISSION

JAMES DE LORENZI

William Y. and Nettie K. Adams Fellowship

Affiliation at time of fellowship: Associate
Professor, Department of History, John Jay
College, CUNY

SIMULATING ARMAGEDDON: NUCLEAR WEAPONS SCIENTISTS AFTER THE COLD WAR

HUGH GUSTERSON

Ethel-Jane Westfeldt Bunting Fellowship

Affiliation at time of fellowship:
Professor, Department of Anthropology
and International Affairs, George
Washington University

GUYS LIKE ME: SIX WARS, SIX VETERANS FOR PEACE

MICHAEL MESSNER

Ethel-Jane Westfeldt Bunting Fellowship

Affiliation at time of fellowship: Professor,
Department of Sociology and Gender
Studies, University of Southern California

*Photos center column, from top to bottom:
Hoda Bandeh-Ahmadi, Tracy L. Brown,
James De Lorenzi, Hugh Gusterson,
Michael Messner*

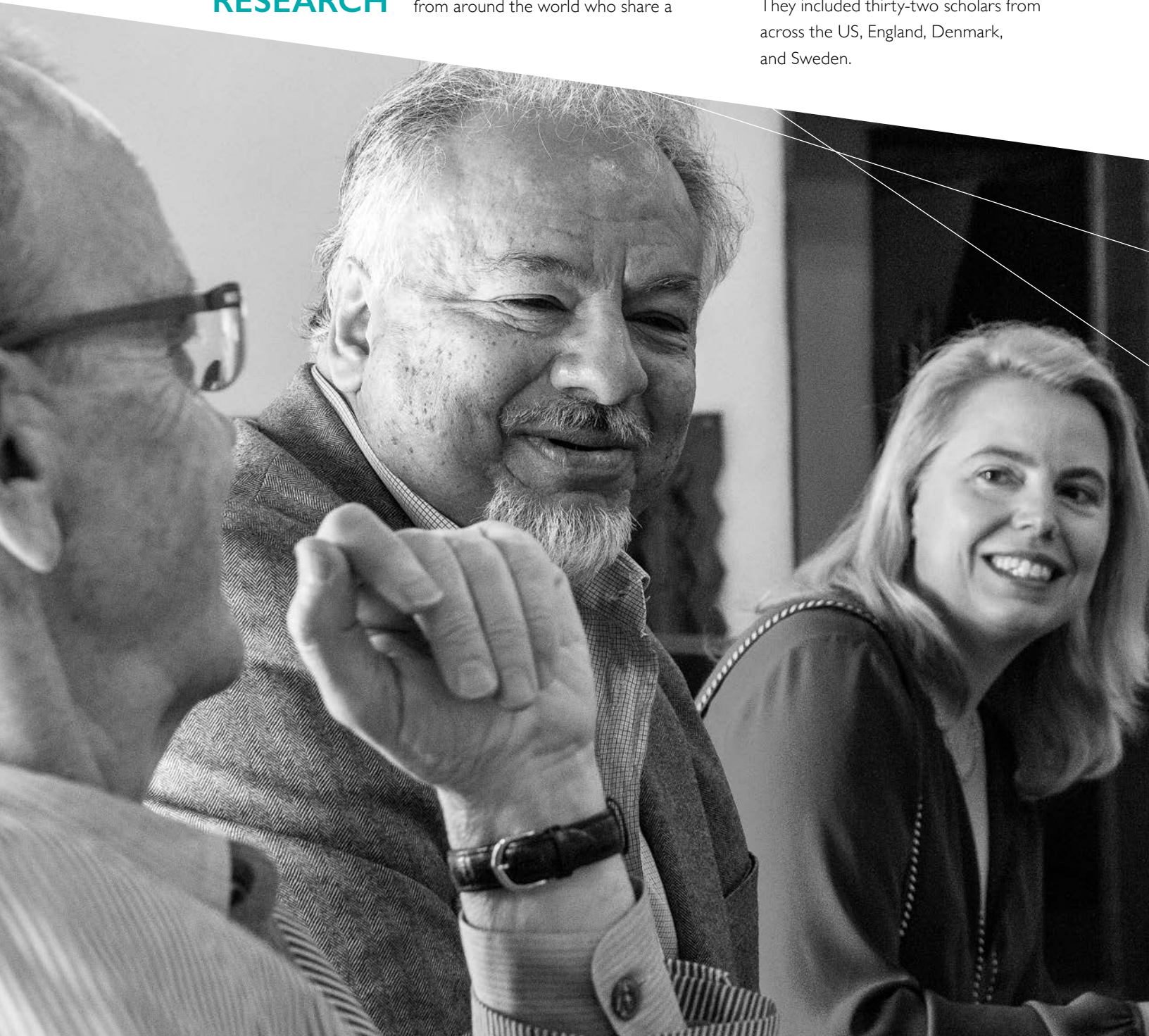
SEMINARS



COLLABORATING ON PATH-BREAKING RESEARCH

SAR's renowned **advanced** seminars convene a group of scholars for a five-day seminar, the proceedings of which are considered for publication by SAR Press. Each group is comprised of scholars from around the world who share a

passion for an area of research, but who bring perspectives from various fields and subdisciplines of anthropology. Three seminars were selected this year through a highly competitive application process. They included thirty-two scholars from across the US, England, Denmark, and Sweden.



PUEBLOAN SOCIETIES: NEW PERSPECTIVES ACROSS THE SUBFIELDS

Chaired by Peter Whiteley, Curator of North American Ethnology, Department of Anthropology, American Museum of Natural History

NEW GEOSPATIAL APPROACHES IN ANTHROPOLOGY

Co-chaired by Robert L. Anemone, Professor and Department Head, Department of Anthropology, University of North Carolina at Greensboro, and Glenn Conroy, Professor, Departments of Anatomy and Neurobiology, Washington University

A WORLD OF WALLS: WHY ARE WE BUILDING NEW BARRIERS TO DIVIDE US?

Co-chaired by Laura McAtackney, Associate Professor, Department of Sustainable Heritage Management, Aarhus University, and Randall H. McGuire, Distinguished Professor, Department of Anthropology, Binghamton University

A WORLD OF WALLS: WHY ARE WE BUILDING NEW BARRIERS TO DIVIDE US?



Ten thousand miles of border walls have been built around the world in the last ten years, which is the highest level of barrier construction in human history. SAR's advanced seminar, *A World of Walls: Why Are We Building New Barriers to Divide Us?*, convened an international group of scholars from a variety of disciplines to explore key issues that wall construction provokes. The participants integrated their perspectives to explore how walls materially change cities and frontiers, bring attention to difference and reinforce fear of difference, succeed or fail at resolving problems, and produce unforeseen consequences. For example, there are 100 miles of tunnels under the Mexico/US border wall at Nogales, Arizona, some of which are dangerously small and some dangerously large. A sinkhole developed in the road above one of the tunnels, which led to a tourist bus dropping into the tunnel.

At a colloquium on April 20, 2015, on the SAR campus, seminar co-chairs Randall McGuire and Laura McAtackney presented the conclusions reached by the seminar's ten participants, who came to SAR from across the US, Denmark, and Sweden. They include that walls (1) are more symbolic than effective, (2) do not stop people from migrating, but do make their crossings more dangerous, leading to more deaths, (3) invite transgressions and create violence, (4) have unpredictable consequences, and (5) waste billions of dollars on construction projects that are largely ineffective.

SAR sponsors two- to three-day seminars that provide up to ten scholars with the opportunity to explore critical topics on human culture, evolution, history, and creative expression. These short sessions enable participants to assess recent developments and chart new directions on an anthropological topic as well as to plan additional conferences, symposia, publications, and/or research proposals. The four short seminars this year included forty-one scholars from the US, England, and Mexico.

TRANSFORMATIONS IN SOCIAL CITIZENSHIP: STRATIFICATION, RISK, AND RESPONSIBILITY IN HEALTH CARE REFORM

Co-chaired by Heide Castañeda, Associate Professor, Department of Anthropology, University of South Florida, and Jessica Mulligan, Associate Professor, Department of Health Policy and Management, Providence College

LINKING THE PAST TO THE FUTURE: 2000 YEARS OF HUMAN RESILIENCE AND SOCIOECOLOGICAL CHANGE IN THE CENTRAL AMERICAN TROPICS

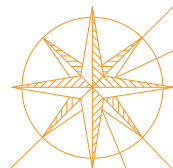
Co-chaired by Keith M. Prufer, Associate Professor, Department of Anthropology, University of New Mexico, and Rebecca Zarger, Associate Professor, Department of Anthropology, University of South Florida

INNOVATIVE APPROACHES TO THE GLOBAL WATER-ENERGY NEXUS

Co-chaired by E. Christian Wells, Professor, Department of Anthropology, University of South Florida, and Linda M. Whiteford, Professor, Department of Anthropology, University of South Florida

SPIRO MOUNDS ICONOGRAPHY

Chaired by F. Kent Reilly III, Professor, Department of Anthropology, and Director, Center for the Study of Arts and Symbolism in Ancient America, Texas State University



INDIAN ARTS RESEARCH CENTER

HONORING HERITAGE AND SUPPORTING CREATIVITY

The Pueblo Pottery Fund began with one broken Zuni pot at a dinner party at the Tesuque home of writer Elizabeth Shepley Sergeant. At that moment the insightful guests didn't see just one broken pot. They saw the possible loss over time of the body of art of New Mexico's Pueblo Indians and, thus, the Pueblo Pottery Fund was born in 1922. By 1925, the fund had expanded its mission to include the artwork of all of the Southwestern tribes and was renamed the Indian Arts Fund. Elizabeth White, who donated her Santa Fe estate to SAR in 1972, became a significant contributor to the Indian Arts Fund and an inspired patron and promoter of Indian art. The artwork that Elizabeth was instrumental in preserving is now cared for by SAR's Indian Arts Research Center (IARC). The collection is housed in the vaults of the IARC and contains nearly 12,000 pieces dating from the sixth century to the present.

Ms. White could not have foreseen the expansion from the Indian Arts Fund to the breadth of activities of today's IARC—an expansion made possible because individuals with the same depth of understanding and vision as Elizabeth's support its ever-expanding programs. The IARC not only stewards the collections, but also supports working Native American artists through fellowships, offers a robust internship in

museology for mid-level practitioners, and works with tribal communities to ensure the collections are stewarded with accuracy and respect for traditions.

This past year saw the beginning of a new area of outreach for the IARC. Both former IARC artist fellows and other Native American artists were brought together to administer a unique art-based initiative for participants of the Santa Fe County Youth Development program. Recognizing the power of creative expression to possibly refocus the trajectory of a person's life, the artists worked with incarcerated youth by introducing them to painting, sculpture, and multimedia forms of expression to supplement their collective treatment program. IARC staff and its team of artists recognize the importance of providing opportunities for underrepresented and at-risk youth and will continue to foster this relationship into the future.

The IARC continues to offer docent-led tours of the collections. Resulting from a creative promotion campaign, the IARC realized a significant increase in the number of visitors including organized tour groups, schools, and art collectors. The IARC also hosted a number of tribal community members, artists, and scholars throughout the year.

**2015 ROLLIN AND
MARY ELLA KING
NATIVE ARTIST FELLOW**

Navajo weaver Marlowe Katoney looked forward to stimulating his growth as an artist by learning from the IARC collection and contributing to the Navajo textile community. While at SAR, Katoney explored figurative sketches to help him create a pictorial weaving. In particular, he was interested in the image of the *Pietà*. Katoney's work centered on the human figure as a vehicle for both subject matter and composition. According to him, "Being an artist is an ongoing pursuit of freedom. It's [about] not having to abide by the popular [concepts] of beauty or to create something readily identifiable as Navajo, but instead to deconstruct old ideas and create new ones." Katoney was in residence from September 1–December 1, 2015.

katoney.sarweb.org



“THE POSITIVE ASPECTS were being around the other residents. They were great for stimulating the intellect. Sometimes it's through conversation with really smart people that you gain perspective about your own goals.”

—Marlowe Katoney, 2015 King Fellow



2015 RONALD AND SUSAN DUBIN NATIVE ARTIST FELLOW

Painter Melissa Melero created a series of large-scale mixed media paintings inspired by the traditional and contemporary basketry of the Great Basin area. By integrating organic objects such as willow, pine nuts, cattails, and tule reeds into her contemporary abstract paintings, she sought to highlight the importance of these materials to Paiute and Great Basin peoples.

A member of the Fallon Paiute-Shoshone tribe, Melero founded the art collective, Great Basin Native Artists (GBNA), as a way to promote the often overlooked Great Basin area, culture, and arts. In addition to advancing her personal work, this fellowship greatly contributed to the goals of the GBNA. Melero was in residence from June 15–August 15, 2015.

meloero.sarweb.org

2016 ERIC AND BARBARA DOBKIN NATIVE ARTIST FELLOW

Kathleen Wall, a painter and sculptor from Jemez Pueblo, created pottery portraits with the goal of strengthening the connections between Native people and Native place names. Using indigenous clays and slips, she built sculptural portraits of specific people. With acrylic paint and earth pigments, she then created paintings of landscapes to sit behind the sculptures. The paintings reflected the individuals' Native names and the places that the names represent. The subject matter is of utmost importance to Wall. She hopes that connecting people to place will increase appreciation for the land. Wall was in residence from March 1–May 1, 2016.

kwall.sarweb.org



**2016 RONALD AND SUSAN DUBIN
NATIVE ARTIST FELLOW**

Contemporary Northern Arapaho-
Seminole basket weaver Carol Emarthle-
Douglas notes that she is constantly
searching for inspiration for designs, shapes,
and ideas to produce new baskets. While at
SAR, she studied the IARC's seminal
collection of Native American Southwest
art to inform her innovative work. She
constructed a basket using the knowledge
she gleaned from the IARC collection
combined with recently learned basketry
techniques. Emarthle-Douglas was in
residence from June 15–August 15, 2016.
emarthle-douglas.sarweb.org



“IT IS WONDERFUL to have a great space to work, the whole environment was so tranquil and everyone is so accommodating and helpful, yet respectful of the work that is being done.”

—Carol Emarthle-Douglas, 2016 Dubin Fellow

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Forging New Landscapes in Cultural Stewardship and Repatriation

A partnership between the School for Advanced Research and Ralph T. Coe Foundation for the Arts

2016 marked twenty-six years since the Native American Graves Protection and Repatriation Act (NAGPRA) was enacted. Since its passage in 1990, this federal law has opened the doors to discussions about cultural materials that extend beyond the law. From international controversies regarding ethical treatment of indigenous materials to the ways in which cultural institutions can engage with source communities, this series of discussions explored the ways in which NAGPRA has shaped policy and procedure for collectors, cultural institutions, and indigenous communities. It also raised the question, “What has changed?”

In order to expand accessibility, events were videotaped and posted on YouTube along with speaker biography and abstract when appropriate. The hope is that students and educators alike will use this resource as both learning and teaching tools.

speakerseries.sarweb.org

KEYNOTE SESSION—NAGPRA THEN AND NOW

The keynote session explored the state of repatriation prior to the 1990 NAGPRA policy. Participants discussed what has happened since then and considered what must happen from here forward.

Speakers: Dr. Bruce Bernstein (moderator), Ralph T. Coe Foundation for the Arts; Regis Pecos, Cochiti Pueblo; Dr. Joe Watkins, National Park Service; Brian Vallo, Indian Arts Research Center

COMMUNITY CHALLENGES IN A POST-NAGPRA LANDSCAPE

Cultural restrictions, museum collection management policies, and many other issues play into the decisions communities have to make about whether or not to repatriate. The panel discussed the challenges communities face today as a result of repatriation and how they are being negotiated.

Speakers: Dr. T. J. Ferguson (moderator), University of Arizona; Mark Mitchell, Tesuque Pueblo; Theresa Pasqual, Independent Consultant; Dr. Rosita Worl, Sealaska Heritage Institute

CONSUMPTION AND THE MARKET: THE PARIS AUCTIONS

Through discussion of both domestic and international auctions and the history and current state of the Native American art market, the panel explored the issues surrounding the market for sacred materials, the production of fakes and replicas for the market, and the need for strengthening national laws and creating international repatriation policy.

Speakers: Dr. Bruce Bernstein (moderator), Ralph T. Coe Foundation for the Arts; Richard Begay, Tribal Liaison to the US Department of Agriculture, National Resource Conservation Service; Jim Enote, A:shiwi A:wam Museum & Heritage Center; Leigh Kuwanwisiwma, Hopi Cultural Preservation Office; Anthony Moquino, Ohkay Owingeh Pueblo

AFTER THE INVENTORIES: MUSEUMS BECOMING STEWARDS

Since the passage of NAGPRA, much has changed and museums are being asked to consider new ways of understanding their collections and role in interpretation, preservation, and stewardship.

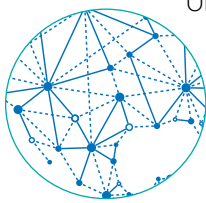
Speakers: Tony Chavarria (moderator), New Mexico Museum of Indian Arts & Culture; Dr. Chip Colwell, Denver Museum of Nature & Science; Dr. Jennifer Kramer, University of British Columbia; Dr. Joseph Suina, University of New Mexico

E

ach year SAR hosts two interns at the Indian Arts Research Center. The internships focus on training recent college graduates and junior museum professionals interested in furthering their work experience and enhancing their intellectual capacity for contributing to the expanding field of museum studies. In addition to their training, the interns conduct research and assist with daily maintenance of the collections. They also curate small exhibit installations on the SAR campus.



Jennifer Himmelreich is Navajo and from Beclabito, New Mexico. She is currently the Native American fellowship program specialist at the Peabody Essex Museum in Salem, Massachusetts, and is working to complete her masters of library and information science at San Jose State



University. Her intention is to help indigenous communities design and manage information centers that reflect their unique cultural knowledge system. During

her undergraduate education at Fort Lewis College, Himmelreich studied issues of indigenous sovereignty and self-determination. Her colloquium presentation was titled, *The 5th World: Indigenizing New Media*.

Annie Rosa Brooke Lang came to SAR and the IARC from Manchester, England. She received her BA in archaeology, art history, and anthropology,



and her MA in cultural heritage and international development from the University of East Anglia in

Norwich. Her master's thesis, *International Cultural Heritage Policy, Imperialism, and Babylon*, researched the failure of international policy in the protection of cultural property. At the end of her internship, Brooke Lang presented her academic research, *Exploring the Evolution of Rain Gods in the 21st Century*, to the public.

A NEW PARTNERSHIP



Collaborative grid art created by students with the Santa Fe YDP under the direction of artists Ehren Kee Natay and Nani Chacon

This year the Indian Arts Research Center partnered with the Santa Fe County Youth Development Program (YDP) to bring Native artists and incarcerated youth together to promote Native American art, culture, and learning. YDP works with a number of partner institutions to provide various skills and services to students, but opportunities to interact with and learn about Native American arts and cultures from artists themselves are scarce. The goal of this partnership is to bring Native American artists to the YDP as a way to provide quality and diverse educational opportunities to youth at their facility. In return, Native artists are provided with the opportunity to engage with a broader audience and to share their experiences, culture, and work.

Artists working with this program include multi-media artist Ehren Kee Natay (Navajo/Santo Domingo Pueblo), painter Eliza Naranjo Morse (Santa Clara Pueblo), potter Jonathan Loretto (Cochiti Pueblo), sculptor Nora Naranjo-Morse (Santa Clara Pueblo), and painter Nanibah Chacon (Navajo.)



during the past year, IARC was fortunate to add a total of seventy-six works to the permanent collection. These included materials from an anonymous donor, Russ and Diane Kyncl, Jerry Dunbar, and recent artist fellow Melissa Melero. Two items, donated by Betty and Luke Vortman and Helenn J. Rumpel, were transferred from IARC's education collection to the permanent collection.

Seventy-one items were given by a donor who wishes to remain anonymous. The collection consists of forty-six contemporary Pueblo ceramics, one Diné (Navajo) ceramic, six Pueblo carved figures (sometimes called fetishes), one silver item, and a Diné textile. Some well-known artists represented in the collection include late potter Dorothy Torivio of Acoma Pueblo, Marcellus and Elizabeth Medina of Zia Pueblo, Ruby Panana of Jemez Pueblo, and Barbara Gonzales (Than-moo-whe) of San Ildefonso Pueblo.

Russ and Diane Kyncl donated a beautiful spinner pendant made by the innovative Zuni jewelers Dennis and Nancy Edaakie.

The artists are credited with developing this style of pendant and are now well known for it. One side is decorated with a macaw perched on a branch, framed with small turquoise rectangles, while the other side features a white owl with black spots sitting on a branch, framed with small coral triangles. Dennis Edaakie generally created the stone inlay of the animals, while Nancy inlaid the plants and decorative borders.

The 2015 Ronald and Susan Dubin Native Artist Fellow Melissa Melero donated a painting titled *Cradleboard (hood), I of III*, part of a three-part series that she created during her time at SAR. The design in this work was inspired by her extensive research of the IARC basketry collection as well as research at SAR's Catherine McElvain Library. The multi-media work on canvas is composed of narrow shoots of willow and salt cedar covered in many layers of modeling paste, rice paper, tissue paper, acrylic paints, and varnish.

Jerry Dunbar, a member of Ysleta del Sur Pueblo, gifted a bowl he made after learning that IARC only had two items from his pueblo in the collection. The piece is a shallow, polychrome bowl with micaceous slip and two mountain lion figures built on

opposite sides of the rim. The interior design is of a circle divided into four equal quadrants, with a central stepped square design. A wavy red design that wraps around the bowl exterior represents the teeth and gums of the mountain lions. Mr. Dunbar is one of the few potters from Ysleta del Sur currently working with the types of traditionally collected materials that he used to make this bowl.

A Western Apache basket and a miniature Pueblo drum were transferred from IARC's education collection to the permanent collection. The Western Apache basket, an exquisitely woven example, was donated by Betty and Luke Vortman in 2010, while the drum, likely made for the tourist trade in the mid-twentieth century, was bequeathed by Helenn J. Rumpel and received at IARC in 2015.

SAR extends its most sincere thanks to all donors who have significantly enhanced the collections at the IARC.

Photos above, left to right: SAR.2016-3-1, Miniature drum, unknown maker, Pueblo, mid-1900s; SAR.2016-1-7, Wicker tray, unknown maker, Hopi, n.d.; SAR.2016-1-51, Jar with lid, "Seed of Life," Glenn Gomez, Taos and Pojoaque Pueblos, c. 2010.

MAKING RESEARCH AVAILABLE TO ALL

Though the gift of reading used to be reserved for the elite, it's something we now take for granted. Books have the ability to take us out of our daily routines and into worlds we would otherwise know nothing about. Through the books published by SAR Press, we have the luxury of studying our own cultures as well as those profoundly different from ours. The scholars who tease

apart humanity's evolution, its successes and challenges, inspire readers to contemplate more broadly and with greater insight—a gift we should never take for granted.

SAR Press just completed its first year working with UNM Press with the publication of eight books:



Artisans and Advocacy in the Global Market
 Edited by Katherine O'Donnell and
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Childhood: Origins, Evolution & Implications
 Edited by Courtney L. Meehan and
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“IT IS WHAT YOU READ WHEN YOU DON'T HAVE TO THAT DETERMINES WHAT YOU WILL BE WHEN YOU CAN'T HELP IT.”

—Oscar Wilde

OPENING DOORS TO A WORLD OF IDEAS



PUBLIC EDUCATION AND OUTREACH

FIELD TRIPS

During 2015 and 2016, SAR offered five of its always-popular field trips. The trips this season focused on significant art, sites, and events particular to the US Southwest. They were conducted by experts in their various fields of study and included trips to Chaco Canyon, the Crown Point Rug Auction, Acoma Pueblo, the Salinas Pueblo

Missions National Monument, and the Arroyo Hondo Pueblo site. SAR also visited Lonnie Vigil, master potter, at his home and studio in Nambe to experience the making of micaceous pottery.

Photo above: Doug Schwartz (in red bandanna) led his final field trip at the Arroyo Hondo Pueblo site on May 26, 2016.

SPARKS TALKS: OFF-BEAT NEW MEXICO

Few would disagree that New Mexico is unique. It's made so by its mix of cultures, which has somehow thrived in spite of the homogenization experienced by most states. Perhaps because so much of its land is held by Native American tribes, as well as the forest service, park service, and Bureau of Land Management, population density has not overwhelmed the state's mix of heritage and tradition. Sparks Talks are an exploration of what makes this state different from all the rest. This year's window into New Mexico included:

Delivering Little Boy: Captain Nolan, the Manhattan Project, and the Dawn of the Nuclear Age by James L. Nolan Jr.

Native American Steel Gangs by Fred Friedman

Big Jo Lumber Company Site and Santa Fe's Colorful Historic Past by Tim Maxwell

In the Company of Women: Jack Lambert and the Ladies of the Canyons by Lesley Poling-Kempes

“**UNSHARED
RESEARCH IS
INCOMPLETE
RESEARCH.**”

—Douglas W. Schwartz
SAR former president
and senior scholar

PRESIDENT'S LECTURE: HAS THE CITY OF THE MONKEY GOD BEEN REVEALED?

Highlights from a Honduran Rainforest Expedition

A benefit lecture for SAR by Douglas Preston, journalist for *National Geographic*

In February 2015, an expedition to Honduras emerged from the jungle with dramatic news of the discovery of a mysterious culture's time-forgotten city, which had never been explored. Best-selling author, journalist, SAR member, and Santa Fe resident Douglas Preston

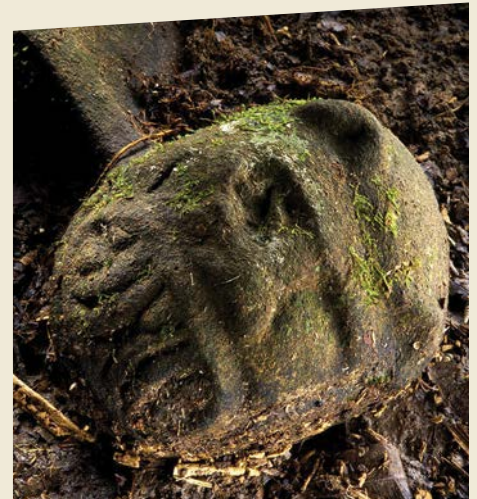
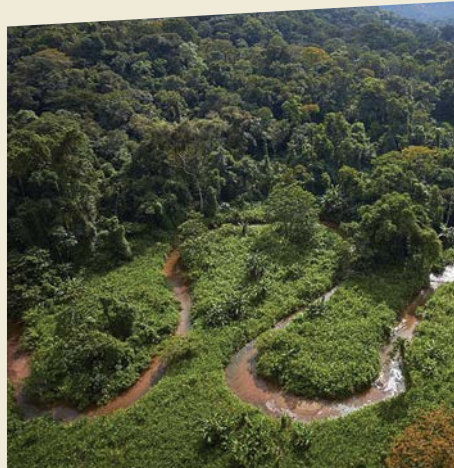
accompanied the expedition to the remote, uninhabited region, lured by long-standing rumors that it was the site of a storied "White City," also referred to in legend as the "City of the Monkey God." A team of



archaeologists surveyed and mapped the city's extensive plazas, earthworks, mounds, and an earthen pyramid—all belonging to a culture that thrived a thousand years ago and then vanished. The team also discovered a remarkable cache of stone sculptures and other artifacts that had lain untouched since the city was abandoned.

In October 2015, for an audience of about 650 people at the Lensic Performing Arts Center in Santa Fe, Preston shared stories of this remarkable adventure, showed slides and video clips, and talked about the mysterious people who built the city. This was the first time most of these images were shown in public.

Photos below, left to right: Douglas Preston searching for the "White City" in the Honduran rainforest; Part of an unexplored valley in Mosquitia in eastern Honduras; A "were-jaguar" effigy, likely representing a combination of a human and spirit animal, is one of many artifacts discovered in the ruins.



MEMBERSHIP LECTURE SERIES: HUMANITY'S EVOLUTIONARY PATH—FACT & FANTASY

It is not enough simply to know a thing. In order for knowledge to have an impact in the world, it is the scholars' responsibility to share what they've learned through their years of intense study. SAR gives scholars the opportunity to inspire audiences and provoke deep insight and conversation through its Membership Lecture Series. This year's theme was *Humanity's Evolutionary Path—Fact & Fantasy*. The speakers explored topics that ranged from

the moral life of Pleistocene foragers to the currently popular Paleo diet; from what separates humans from the rest of the animals to the emotional lives we may have in common; and from the cognitive processes of our ancestors to how technology influences the same processes in our current lives.

Membership Lectures this year included the following:

Hunter-Gatherer Morals by cultural anthropologist Chris Boehm

Paleofantasy: What Evolution Tells Us about Modern Life by biologist Marlene Zuk

Navigation and the Lost Art of Wayfinding by physics professor John Huth

Human Evolution: A Cocktail of Creativity by biological anthropologist Agustín Fuentes

Animal Emotion by biological anthropologist Barbara J. King.

lectures.sarweb.org

THE J. I. STALEY PRIZE



The School for Advanced Research (SAR) presents the prestigious J. I. Staley Prize to a living author for a book that exemplifies outstanding scholarship and writing in anthropology. The winner of this year's prize is Dr. S. Lochlann Jain for her book *Malignant: How Cancer Becomes Us* (University of California Press, 2013).

The Staley Prize committee explains the reasons why *Malignant* stood out among the nominations for the 2016 award:

In Malignant, S. Lochlann Jain interrogates what she calls the “cancer complex” in the United States. As an anthropologist and a patient, she exposes the complexity of cancer—its inscrutability, ubiquity, and power to remake bodies and selves. Malignant shows how cancer is now a total social fact that ruptures and rearranges different areas of life, including patienthood, gender and sexuality, and medical expertise itself. Unsettling the logics of randomized controlled trials and profitable treatment regimes, Jain reveals the multiple injuries of cancer in an economy that generates toxic substances while demanding optimism and fortitude from patients. Malignant offers a strikingly original authorial voice as well as a vivid portrait of the paradoxes and uncertainties of life in industrial modernity; or, as Jain says, “living in prognosis.”

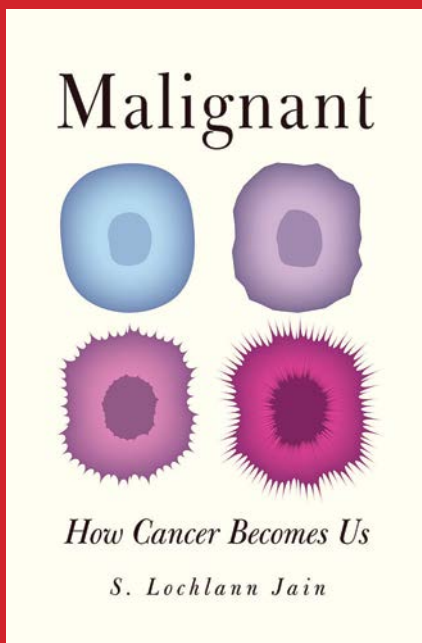


Photo above: Michael F. Brown, president of SAR, awards the 2016 J. I. Staley Prize to S. Lochlann Jain

S. Lochlann Jain is an associate professor in the Department of Anthropology at Stanford University and author of *Injury: The Politics of Product Design and Safety Law in the United States*. Her research is primarily concerned with the ways in which stories get told about injuries and in exploring the political and social significance of these stories.

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Not pictured, Vera Campbell, Tim Evans, Susan Foote, Angela Gonzales, Steadman Upham

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W

e enjoy our relationship with docents, scholars, Native American artists, and other community representatives, all of whom contribute valuable knowledge and time to projects, new initiatives, and daily activity of the IARC. Our work would be incomplete without this level of community engagement. Thank You.

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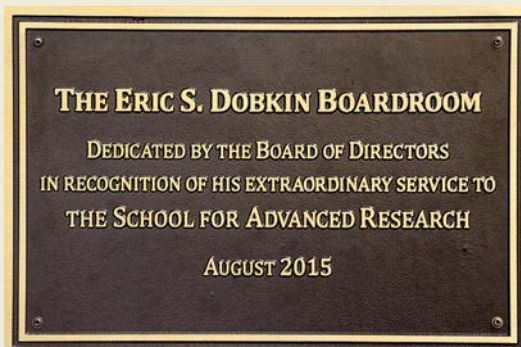
Volunteers learn firsthand about weaving from Navajo weaver Tyra Preston during a volunteer appreciation event.



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In recognition of Eric S. Dobkin's nearly two decades of service and extraordinary generosity to SAR, on August 15, 2015, the board of directors formally named the SAR boardroom the "Eric S. Dobkin Boardroom." A plaque memorializing this honor has been mounted in the boardroom.

Before his retirement in March 2016, Dobkin was an advisory director at Goldman Sachs and chairman emeritus of Global Equity Capital Markets. In reporting on his retirement, the *New York Times* referred to him as "the father of the modern I.P.O." In addition to his distinguished service as an SAR director, Dobkin is a member of the board of governors of The Museum of Arts and Design in New York. He lives with his wife, Barbara, in Pound Ridge and Manhattan, New York. Since 2001, Eric and Barbara Dobkin have supported one of SAR's Native artist positions, the Eric and Barbara Dobkin Native Artist Fellowship for Women.



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Our Deepest Gratitude

We appreciate the generosity of all our donors during this past fiscal year. These gifts, memberships, sponsorships, and grants are vitally important for SAR's daily operations. They also help support our scholar fellowships, artist residencies, IARC intern program, membership lectures, and other special projects. The list that follows reflects cumulative giving for donors made in FY2016 (July 1, 2015–June 30, 2016):

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 Doug Schwartz
 Jean Schaumberg
 Leslie Shipman
 Laura Sullivan

BUSINESS/CORPORATE SPONSORS**BUSINESS LEADER
(\$5,000–\$9,999)**

Adobo Catering
 Pajarito Scientific Corporation
 Shiprock Santa Fe
 Thornburg Investment Management

**BUSINESS UNDERWRITER
(\$2,500–\$4,999)**

La Fonda on the Plaza

**BUSINESS SUPPORTER
(\$1,000–\$2,499)**

Daniels Insurance, Inc.
 Daniel Merians, Tamara Bates, and
 UBS Financial Services Inc.

**BUSINESS CONTRIBUTOR
(\$500–\$999)**

Walter Burke Catering, Inc.
 Century Bank

GIFTS IN-KIND

Adobo Catering
 Charmay Allred
 Dorothy H. Bracey
 Santa Fe Audio Visual

THE PRESIDENT'S CIRCLE

The President's Circle provides individuals an opportunity to develop a deeper connection with SAR's mission. An unrestricted contribution of \$2,500 or more provides the rare and enriching experience of meeting and interacting with resident scholars, artists, and researchers from around the globe. Several special events are planned throughout the year to engage members in activities that provide insight into SAR's past, present, and future. Members are included in the previous lists and are indicated with an asterisk.

SAR is especially grateful to Kenneth L. Stilwell for his leadership as chair of the President's Circle.



Garden Party in front of the Indian Arts Research Center for the President's Circle members.

EL DELIRIO LEGACY CIRCLE

Including SAR in your estate plans brings you membership in the El Delirio Legacy Circle. All members of El Delirio—after the name the White sisters gave to their estate, now SAR's home—are invited to an annual private event and conversation with SAR's president. Members are also invited to occasional special activities and are acknowledged in the *Annual Report* and on our website.

If you have already named SAR in your estate plans, please let us know. Notifying us of your bequest now allows us to understand and honor your intentions and steward your gift as you would wish. All information will be kept strictly confidential.

We wish to acknowledge and thank the following individuals for helping ensure SAR's future:

Anonymous (10)
Keith K. Anderson and Barbara Lenssen
Dorothy H. Bracey
Michael F. and Sylvia Brown

John S. Catron and Laurie Archer
Benjamin F. and Sally Crane
Dean Falk
Steven Feld
Susan L. Foote
George J. Gumerman
Anna Hargreaves
Philip T. Holliday
Patricia Kuhlhoff
Don and Jean Lamm
Don L. and Sally Roberts
Elizabeth and James Roghair
James E. Snead
Kenneth E. Stilwell
David E. and Cynthia M. Stuart
Diane Stanley Vennema
Betty and Luke Vortman

Estate gifts provide a critical source of financial support for SAR's operations. Previous gifts have created SAR's campus, endowed a Native American fellowship, funded an annual prize for scholarly writing, augmented our Indians Arts Research Center collection, and provided general support to the School. For a full list of legacy donors who supported SAR through their planned giving, please visit legacy.sarweb.org

You may choose to give a planned estate because:

- you want to continue to make a difference through SAR's work beyond your lifetime
- you feel you can make a larger gift down the road than you can make today
- you can earmark a gift for a specific program, or allow SAR to allocate it where it is most needed.

There are many ways to make a gift, including transferring cash or other tangible assets—such as real estate or Native American art—through a bequest, a retirement plan, life insurance, or a charitable trust. Gifts can take the form of a specified dollar amount, a percentage of assets, or the residual of an estate. No gift is too small.

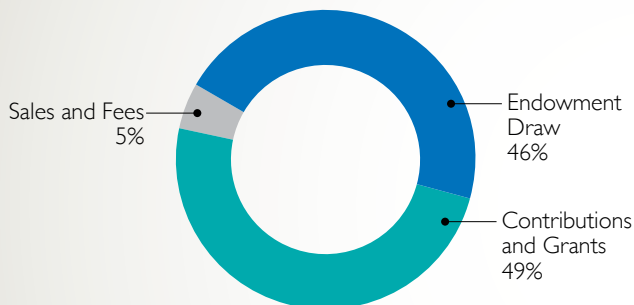
For more information on how you can make a meaningful impact through estate planning, please contact Laura T. Sullivan, director of development, at (505) 954-7238 or sullivan@sarsf.org.

SUMMARY FINANCIAL STATEMENT

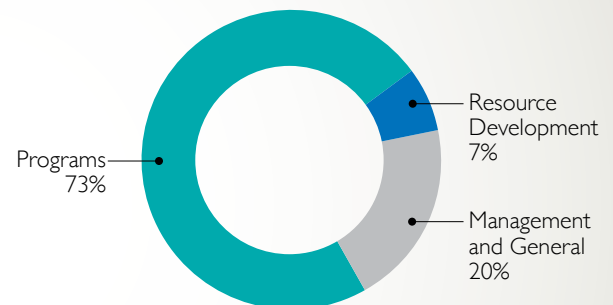
FISCAL YEAR ENDED JUNE 30, 2016 (UNAUDITED)

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Revenues, Gains and Other Support				
Contributions and Grants	\$ 439,300	\$ 1,643,786	\$ –	\$ 2,083,086
Sales, Dues and Fees	244,614	–	–	244,614
Total Investment Income	(276,465)	–	–	(276,465)
Total Revenues and Gains	\$ 407,449	\$ 1,643,786	\$ –	\$ 2,051,235
Expenses/Restriction Releases				
Program Services	\$ 1,259,899	\$ 1,358,443	\$ –	\$ 2,618,342
Support Services				
Management and General	700,631	–	–	700,631
Resource Development	266,808	–	–	266,808
Total Expenses/Releases	2,227,338	1,358,443	–	3,585,781
Change in Net Assets	\$ (1,819,889)	\$ 285,343	\$ –	\$ (1,534,546)
Net Assets, June 30, 2015				
Investments, at Market	\$ 14,300,138	\$ 1,581,785	\$ 11,017,157	\$ 26,899,080
Other Net Assets	3,623,206	365,138	–	3,988,344
Total Net Assets, June 30, 2015	17,293,344	1,946,923	11,017,157	30,887,424
Net Assets, June 30, 2016				
Investments, at Market	\$ 12,470,486	\$ 1,329,471	\$ 11,017,157	\$ 24,817,114
Other Net Assets	3,632,969	902,795	–	4,535,764
Total Net Assets, June 30, 2016	\$ 16,103,455	\$ 2,232,266	\$ 11,017,157	\$ 29,352,879

Funds raised or earned in previous years were used to fund the current year's operations.



FY16 SOURCES OF FUNDS



FY16 EXPENSES BY FUNCTION

STAFF LIST

(July 1, 2015–June 30, 2016)

PRESIDENT'S OFFICE

Michael F. Brown, *president*
Lorraine Cleveland, *executive assistant to the president*
Suzanne Grayson, *executive assistant to the president*

DEVELOPMENT

Laura T. Sullivan, *director of development*
Flannery Davis, *communications coordinator*
Jaime K. Gaskin, *development associate, institutional giving*
Jean Schaumberg, *membership associate*
Jane Thomas, *database manager*

SCHOLAR PROGRAMS

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Maria Spray, *program coordinator*

INDIAN ARTS RESEARCH CENTER

Brian D. Vallo, *director*
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Jennifer Day, *registrar*
Jesse Dutton-Kenny, *collections assistant*
Daniel Kurnit, *administrative assistant*
Sylvanus Paul, *collections assistant*
Elysia Poon, *curator of education*

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Cynthia Dyer, *production manager*
John Noonan, *warehouse manager*
Cynthia Selene, *business manager*
Sarah Soliz, *acquisitions editor*

CATHERINE McELVAIN LIBRARY

Laura Holt, *librarian*

BUSINESS ADMINISTRATION

Sharon Tison, *vice president for finance & administration*
Bob Lujan, *full-charge bookkeeper*

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GUEST SERVICES

Leslie Shipman, *director*
Carla Tozcano, *guest services assistant*

INFORMATION TECHNOLOGY

Douglas Dearden, *director*

PHYSICAL PLANT

Robert E. Lujan, *director*
Isidro Gutierrez, *groundskeeper*
Randy Montoya, *assistant*

The School for Advanced Research gratefully acknowledges the very generous support of the Paloheimo Foundation for publication of this report.

The Foundation's grant honors the late Leonora Paloheimo and her mother, Leonora Curtin, who served on the Board of Managers of the School from 1933 to 1972.

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PROOFREADER	Maria Spray

PHOTOGRAPHY CREDITS

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School for Advanced Research

INNOVATIVE SOCIAL SCIENCE AND NATIVE AMERICAN ART

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