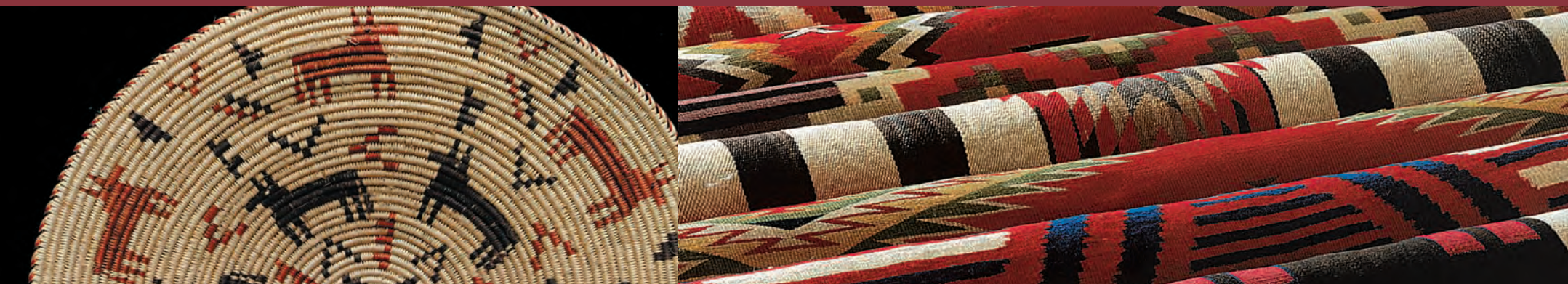




**School for Advanced Research
on the Human Experience**



Celebrating a Century



Annual Review 2006–2007

SCHOOL FOR ADVANCED RESEARCH

on the Human Experience



ANNUAL REVIEW

Creativity and Research at SAR

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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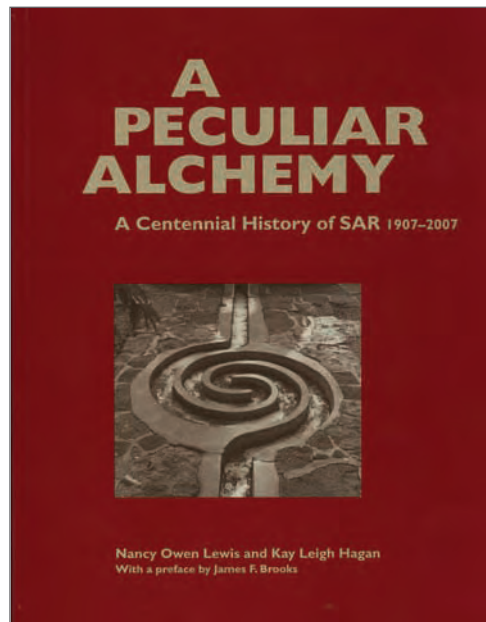
President's Message

A Century Past, A Century Ahead

As evening thunderheads rolled over the bell tower, New Mexico state historian, 1999–2000 Katrin H. Lamon resident scholar, and SAR board member Estevan Rael-Gálvez accepted my invitation to provide opening remarks before SAR's commemorative 100th birthday dinner. In words at once poignant and thought provoking, he reminded the assembled guests that an institution revered for its place in the rise of American archaeology might, itself, someday lie buried by time and history. Yet, even in ruins it might offer illumination and inspiration to a thinker in the distant future. Using as a metaphor the fifteenth-century glaze-ware bowl with which archaeologist Linda Cordell had illuminated a field trip to Pecos National Historic Park the day before, Rael-Gálvez pointed out that SAR had long served as a vessel for the blending of divergent ideas and their manifestation as new forms of thought and artistry. Not all compositions thus stirred at 660 Garcia Street have yielded perfect results, but we take pride in the fact that so many have found acceptance and occasionally even acclaim.

The School's successes and failures in its endeavors over the last century receive full treatment in *A Peculiar Alchemy: A Centennial History of SAR*, written

by Nancy Owen Lewis and Kay Leigh Hagan. From its uncertain beginnings as the School of American Archaeology through its flowering as the School of American Research under the leadership of Douglas W. Schwartz, SAR gained a place of distinction in the constellation of research centers. Now, as the School for Advanced Research on the Human Experience, we continue to serve as a crucible in which scholars and artists may make unexpected connections that lead to unforeseeable advances in our comprehension of the human past, present, and future.



With reflection and celebration, we have devoted much of the past year to marking the School's centennial in ways that recognize our achievements since 1907 while setting our eyes on goals that will allow us to share more deeply and widely knowledge of human culture, evolution, history, and creative expression.



The Celebrating a Century Artists' Market event in May



Storyteller Raouf Mama

Opening our mission to the larger community is among those goals, and over the weekend of May 18 and 19, 2007, we hosted some 60 artist alumni and nearly 600 guests for “SAR Celebrates a Century,” a cornucopia of arts, history, architecture, stories, and fellowship. Legendary artists such as Lonnie Vigil and Michael Bird Romero shared booths next to rising figures such as Jason Garcia and Geneva Shabi. Docents led visitors on insightful tours of the campus. In the board room, storytellers Shonto Begay and Raouf Mama held spellbound adults and children alike. Good food abounded, and the just published *Sustaining Thought: Thirty Years of Cook-*

ery at SAR, by Guest Services manager Leslie Shipman, moved briskly out of the SAR Press sales booth. SAR staff pitched in avidly and expressed enthusiasm for similar, smaller-scale events in future years.

Yet, our intimate campus cannot begin to embrace the world we wish to reach, nor would we want to disturb the ambient mix of creativity and research that it has so long nurtured. Consequently, new forms of outreach now dominate our thinking. This year saw the launch of our free public-education website, *Southwest Crossroads: Cultures and Histories of the American Southwest* (www.southwestcrossroads.org). This dynamic, interactive learning matrix of original texts, poems, fiction, maps, paintings, photographs, oral histories, and films allows thousands of teachers and students in grades



Leslie Shipman
with Rosemary Carstens

7–12 to explore the many, sometimes mutually conflicting stories that diverse peoples have used to make sense of themselves and the region. A brief visit to the website will, I hope, confirm that it reflects the best of SAR’s tradition of independent thinking.

In a different vein, we have reached out through the political process to further the potential of the Galisteo Basin Archaeological Protection Act of 2004. This landmark legislation, aimed at protecting, preserving, and interpreting for the public 24 ancestral Pueblo villages southeast of Santa Fe, will, if fully implemented, become a twenty-first-century model for best practices in collaborations with archaeologists, historians, land managers, and descendant Native communities. Over the past year we worked with partners in the Bureau of Land Management, the National Park Service, the State Land Office, Santa Fe County, the Archaeological Conservancy, and the northern pueblos to secure first-time funding for site assessment inventories across the breadth of the Galisteo Basin.

We are taking to heart Rael-Gálvez’s caution not to walk into the new century with our gaze focused on the century past. SAR is rich in the wisdom of experience and equally so in the energy of unbound imaginations. I am grateful for the honor of having served the School during this intensely meaningful moment in its evolution.

James Brooks



Computer page from *Southwest Crossroads*

The Vessel of SAR

Each year, the work we support at SAR clusters—sometimes intentionally, other times by fortuitous accident—into related themes and mutually sustaining communities of thought and expression. Looking back over 2006–2007, we see four overarching interests that organized our days: Religion, Spirituality, and Public Life; Indigenous Politics and Identity; Globalization and the State; and Complex Causes and Consequences in Human Biocultural Diversity. In many cases these combined with our internal efforts to Extend our Mission to new constituencies.

The *Annual Review* strives to capture this phenomenon by intermixing the programs of the Indian Arts Research Center, Scholar Programs, Staley Prize, SAR Press, and SAR Membership to suggest the riches that result as we proceed to connect research and creativity in a distinctive school of knowledge.

RESIDENT SCHOLAR PROGRAM

Initiated in 1973 with a single fellowship supported by the Weatherhead Foundation, the Resident Scholar Program has hosted 173 scholars. Fellows are awarded support (including housing and a stipend) for a nine-month writing sabbatical. Summer Scholars receive six-to-eight week residencies to complete shorter-term projects. In the past five years, resident scholar monographs have garnered eleven major professional awards.

ADVANCED SEMINARS

SAR's flagship academic program began in 1967 and has hosted 115 advanced seminars involving nearly 1,200 scholars. The gatherings usually convene ten scholars for a week of sustained, interdisciplinary dialogue critiquing pre-circulated papers on emerging issues; in some cases, SAR hosts shorter seminars to facilitate emerging fields of inquiry. The Advanced Seminar Series, from SAR Press, defines “the very cutting edge of research in our field over the past quarter-century,” according to archaeologist Gordon R. Willey.

INDIAN ARTS RESEARCH CENTER

Each year, the Indian Arts Research Center fellowship program provides several three-month residencies and one six-month residency to Native American artists. These fellowships ensure the year-round presence of Native artists on the SAR campus. IARC offers lectures, demonstrations, and films to stimulate dialogue and deepen understanding about the cultures represented in its extraordinary collection.

J. I. STALEY PRIZE

For eighteen years the J. I. Staley Prize has been awarded to a living author for a book that exemplifies outstanding scholarship and writing in anthropology. It recognizes innovative works that go beyond traditional frontiers and dominant schools of thought in anthropology and add new dimensions to our understanding of the human species.

SAR PRESS

The School's press has evolved from its early days under SAR founder Edgar Lee Hewett into an internationally known publisher of distinguished books on a wide range of scholarly, popular, and artistic topics, holding to the belief that the School's research is incomplete until made available to a wide readership. With the digital publication *Southwest Crossroads*, the Press will enter the information revolution.

PUBLIC OUTREACH AND EDUCATION

Edgar Lee Hewett's dual vision of a school that trains first-rate scholars while educating the public in the significance of their research continues to shape our programs today. Through our membership lecture series, field trips, and special programming we seek to illuminate popular understanding of fundamental human concerns.

Religion, Spirituality, and Public Life

She describes the intimate relationship of the acequias to folk Catholic religious practices in which water “is the source of life and the medium of blessing and baptism. . . . New Mexicans pay homage to the centrality of water and weave it into their community ties through religious processions.” The irrigation communities “involve a moral system, a way of life, a social and cultural identity, and an attachment to place.”



“At this critical juncture in world history, scholars and the public alike continually invoke and continually confuse distinctions between religious, secular, and spiritual life.”



Indians regarded orphanages as excellent places to give *dan*, or donation with no expectation of return, because “*dan* is to be given to strangers, not to kin.”



Religious, Spiritual, Secular Invidious Distinctions and Ambivalent Attachments

New SSRC–SAR Initiative

“At this critical juncture in world history, scholars, and the public alike continually invoke and continually confuse distinctions between religious, secular, and spiritual life,” said SAR president James F. Brooks. “This is evident in scholarly projects, in social movements and nonprofit organizations, and in invocations of both ordinary (religious) and extraordinary (spiritual) experience.” In discussions between Brooks and Craig Calhoun, president of the Social Science Research Council (SSRC) in New York, the two recognized that the proliferation of terms had left social scientists on uncertain ground and this very uncertainty revealed an area ripe for investigation. To explore this juncture, SAR and the SSRC began a three-year collaboration this year that included scholars in residence and a short seminar.

In 2007 SAR hosted three interdisciplinary resident scholars working under the broad rubric of “Religion, Science, and Public Life.” Three more scholars were

selected for the 2008 academic year, and their efforts will be combined with those of additional researchers at a capstone conference to be held in the autumn of 2008, hosted by the SSRC in New York City. In May 2007 all six scholars met at SAR for a planning seminar that included SAR faculty and research associates. The group crafted the conference theme, “Religious, Spiritual, Secular: Invidious Distinctions and Ambivalent Attachments.” Organized around focus areas such as “humanitarians and missionaries,” “sacred subjects and secular methods in the new sciences,” “recalibrating the spiritual,” and “trance and the body,” the conference will give participants an opportunity to address the interplay between the religious, the spiritual, and the secular in a range of institutional and personal pursuits.

Religion and Social Conscience in the Global Age

Short Seminar

To honor the contributions of Susan L. Foote to the School’s intellectual vitality during her 2003–2006 term as chair of SAR’s Board of Managers, president James F. Brooks and York University professor Nicholas Rogers organized a three-day seminar of 11 scholars focusing on Foote’s scholarly interests in eighteenth-century religion and society, with special emphasis on evangelicalism, commerce, and philanthropy. “The opportunity to meet and work with these extraordinary scholars and to participate in the SAR seminar experience was one of the highlights of my life,” said Foote. Her dissertation research focused on John Thornton, the merchant, philanthropist, and church patron often referred to as the “father of the Clapham Sect,” an Evangelical group active in the abolition of the slave trade. Brooks designed the seminar to provide historical depth for the School’s current three-year cooperative program with the Social Science Research Council in religion, science, and public life.

The lives of people such as Thornton William Wilberforce, Charles Wesley, and Saxe Bannister open windows into the complex issues characterizing eighteenth-century Britain, many of which seem to mirror those of the twenty-first century:

rising crime; a crisis in the penal system and capital punishment; tensions between religion and secularism; Christian imperialism and aboriginal sovereignty; intolerance and bigotry among religious sects; and the opportunistic use of nature’s extremes for political propaganda and fear-mongering. “Our discussions,” said Brooks, “reminded us that commonplace terms such as *humanitarianism*, *toleration*, and *benevolence* have historical meanings different from those employed today.” The seminar participants, who came from Canada and the United Kingdom, as well as the United States, will meet again in 2008.



Back, from left: Jeremy Gregory, James F. Brooks, Nicholas Rogers, Anthony M. Claydon, Simon Devereaux; center from left: Elizabeth Elbourne, Andrea McKenzie, Rebecca Allahyari, Laura Stevens; front, from left: Susan L. Foote, Erica Bornstein

Julie Velásquez Runk *Social Science Research Council–SAR Resident Scholar*

COSMOS AND CONSERVATION IN CONFLICT *Wounaan Negotiation with Arboreal-Focused Environmental Conservation Efforts in Panama*



Manglares (mangrove swamp) in Panama

In the river-based cosmology of the Wounaan indigenous people, who live in both Panama and Colombia, “it is rivers near which houses are located, where spirits access the underworld, and by which directions are oriented,” said Julie Velásquez Runk. During the last decade alone,

however, more than \$100 million dollars have been spent in eastern Panama on conservation and development oriented not toward the river but toward the forest. Faced with this “arboreal bias,” Wounaan began to emphasize their ties to the forest in negotiations with the government agencies, nongovernmental organizations (NGOs), and international development banks involved in Panama’s conservation efforts.

“I’m interested in how eastern Panama’s intensely changing political and cultural landscape over the last thirty years has elevated Wounaan links to forests, while in neighboring Colombia, Wounaan remain allied primarily with rivers,” Runk said. She suggested that emphasizing their forest ties despite their cosmology allows Wounaan to engage the attention of conservation and government officials. “For example, the emergence of Wounaan commercial basketry and carving in the late 1980s, using forest resources, reinforced external notions of Wounaan as primitive indigenous people dependent on the forest,” Runk said. “Even city-residing Wounaan have adopted a discourse of tropical forest dependence in order to sell forest-product art.”

Reviewing field notes, tape recordings, and newspaper stories, Runk found that although Wounaan emphasized their ties to trees and forests, their intentions were not simply forms of “everyday resistance.” She used the term *crafting* to refer to this form of agency—intentional, laborious actions that are often artistic and cryptic. “Wounaan crafting seemed to be attempts to establish or reinforce reciprocity, and thus social relationships, with outside actors,” said Runk.

“Wounaan crafting of ties to trees and forest served to ‘root’ them to eastern Panama. For Wounaan this rooting was not just to naturalize them to Panama (because older Wounaan had emigrated from modern Colombia) but also to tie them to the physical land and thus to land rights, a highly charged issue over the last five years.” Wounaan and neighboring Emberá seek collective title to land outside their reservations. Because this type of property does not exist in current interpretations of the Panamanian constitution, a collective land bill has been before Panama’s legislature for four years. “One reason Panamanians do not want Wounaan and Emberá to have collective land is that the concept is an international idea, funded by international monies. Ironically, this idea has come to the fore while Wounaan are acting to further root themselves to the land and nation of Panama,” Runk observed. She learned recently that many of Panama’s indigenous land rights were quietly repealed in 2003.

Having studied the “enduring but dynamic” identity of Wounaan for more than 10 years, not only as a scholar and independent researcher but also as a conservation and development practitioner, Runk produced a book manuscript and several articles investigating aspects of this cultural disconnect between river and forest cosmologies during her year at SAR. Next she will partner with an indigenous attorney in Panama to write a history of the land rights movement there and to investigate the way existing indigenous land rights laws have recently been rescinded without public scrutiny.





Erica Bornstein *Social Science Research Council–SAR Resident Scholar* **THE ORPHAN** *A Cultural Account in New Delhi*

“Poverty knocks on the car window every day in New Delhi, India, as beggars with children ask for money,” recalled Erica Bornstein. In turn, many Indians practice daily acts of charity, which spurred Bornstein to examine the impulse to give. “What

constitutes a worthy gift? Who is a worthy recipient? How are these questions evaluated? Are they culturally specific?”

While studying charitable giving and donation in India, Bornstein “stumbled upon the social constellation of the orphan.” She found that Indians regarded orphanages as excellent places to give *dan*, or donation with no expectation of return, because “*dan* is to be given to strangers, not to kin. It was through the study of *dan* at temples, at orphanages, and by philanthropists that I encountered the perplexing category of the orphan,” she said.

As a social and cultural icon inspiring empathy and pathos, the orphan appears in films, fables, stories, and fairy tales. In the wake of poverty, the HIV-AIDS epidemic, and natural disasters such as the 2005 tsunami, children abandoned as orphans are “newsworthy subjects of social concern,” evoking calls for public care. At the end of 2003, according to UNICEF, there were an estimated 143 million orphans in 93 developing countries, more than 16 million of them orphaned that year alone. Yet Bornstein discovered that “as much as orphans are part of global humanitarianism, popular culture, and public consciousness, they are surprisingly absent from anthropological literature.”

Her book *The Orphan: A Cultural Account in New Delhi* was inspired by the contradiction between this anthropological silence and the prevalence of orphans as subjects of charitable and humanitarian activity. “Before the orphan becomes visible in the language of kinship, at the moment of its potential reassimilation as ‘adopted’ kin, the orphan’s life is a matter of another persistent theme in anthropology—the gift,” said Bornstein. “My project brings together these two enduring anthropological themes, kinship and the gift, to shed light on practices of giving and *dan* to orphans, the needy, the poor, and God in India. I am particularly interested in the symbolic representation of the orphan in the language of humanitarianism.”

“Although the term *orphan* implies an unparented and therefore unprotected child, in India the government has officially taken over the role of parent so that orphans become ‘children of the nation,’ with certain rights and responsibilities,” said Bornstein. As a consequence, adoption in India requires extensive legal procedures that differ according to an orphan’s nationality and religious identity. In some Hindu practices, orphans are not officially adopted but are absorbed into a kinship network and raised as family members. According to Hindu mythology, the parents of Lord Krishna gave him to a wealthy family that could protect and care for him.

On the basis of her ethnographic research on sacred giving and secular humanitarianism, conducted in New Delhi in 2004–2005, Bornstein explores in her book “key differences not only among donors, benefactors, and philanthropists but also among beneficiaries, recipients, and claimants.” Her critique of both rights-based regimes of social welfare and philanthropic endeavors encompasses issues of NGO accountability, tensions between the impulse of philanthropy and social obligations to the poor, and recent attempts to organize volunteers, a relatively new phenomenon in India. Bornstein is concerned with the experience of philanthropy and what makes it good to give in some places and times, to some people, and not to others.



Delhi Council for Child Welfare

Graham St John *Social Science Research Council–SAR Resident Scholar*

GLOBAL TRIBE *Religion, Technology, and Trance Culture*



Soulclipse Festival, Turkey, 2006 (by Superblasta)

For a week in March 2006, 10,000 people from more than 50 countries camped along the Koprulu Canyon River to witness a total solar eclipse near the city of Antalya in southern Turkey. The eclipse was not the only reason for the pilgrimage and gathering, however—trance music, dance, cultural exchange, and

performance art marked “Soulclipse,” one of many “global trance festivals” held around the world in recent years.

Like rave and techno, Trance is a vibrant subculture within electronic dance music culture (EDMC), which Graham St John investigates in his forthcoming book *Technomad: Global Post-Rave Counterculture* (Berghahn, 2008). Fueled by what St John calls “hyper-responsibility,” participants in EDMC dance parties, clubs, and festivals are “responding to, resisting, and seeking freedom from a multitude of life-world conditions.” Within this “global dancescape,” Modern Trance, or Psy-trance, represents “the most culturally and ethnically diverse social dance scene on the planet,” said St John.

Known to some as gatherings of the “global tribe” and hailed as sources of meaning, purpose, and belonging, Trance music and dance festivals have accelerated in popularity around the world, with fervent followings in Japan, Brazil, Australia, North America, and Europe. St John’s 10 years of research on EDMC and alternative spirituality has involved attendance at events on four continents, including festivals in nine countries in the past two years. At these seasonal, spontaneous dance

carnivals, traditional and adopted ethnicities and cultures such as Celtic, Pagan, Rastafarian, and Hindu mix with futuristic and alien beliefs to create a “galaxy of personal glyphs” in a pulsing sea of self-expression and universal togetherness. “This constitutes the ‘techno tribalism’ regularly evoked by participants,” said St John. “Everyone is given the opportunity to become strange, but no one is a stranger.”

In the first critical ethnography of Trance culture, St John investigates its purported religious and spiritual aspects. “The project attends to four basic claims common to Trance culture: tribes, ritual, trance, and hope,” he said. The festivals, or parties, establish “transitional worlds” in which many participants experience altered states of consciousness, ecological awareness, peace, and the sacred. People claim to experience both the dissolving of ego (and thus a sense of fusion with the universe) and, paradoxically, the heightened ability to creatively express themselves as unique persons. “I explore the dynamic tension between self-dissolution and self-performance present in neo-trance and investigate the parallel tension involving the distinction from and mimicking of otherness that shapes neo-tribalism,” said St John. The insights gained from Trance culture aid in the “understanding of non-traditional and non-institutional religion and identity formation in the present and, I hope, make a useful contribution to the anthropology of contemporary religion.”

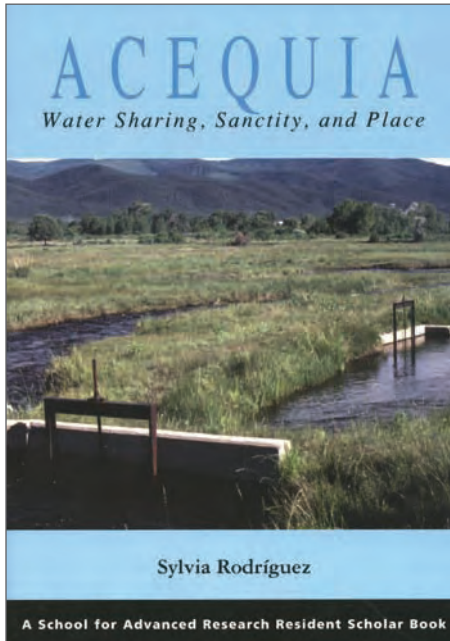
In addition to the integral role played in Trance culture by advanced digital, audio, and communications technologies, this subculture is distinguished from youth movements of previous generations by its emphasis on interculturality and its focus on December 21, 2012—the end of the Great Cycle, or Long Count, in the Maya calendar (the Tzolkin). “Hype and hope appear to have coalesced in a popular belief that 2012 will potentiate a desired transformation in human consciousness,” observed St John. “Trance culture enables expressions of hope and peace in fearful times and in the face of a perennial war on ecstatic dance and altered states of consciousness.”

St John’s project will result in a textbook for undergraduate courses in anthropology, sociology, and cultural and religious studies and in his participation in the 2008 Social Science Research Council conference in New York.

Acequia Water Sharing, Sanctity, and Place

Sylvia Rodríguez

SAR Press



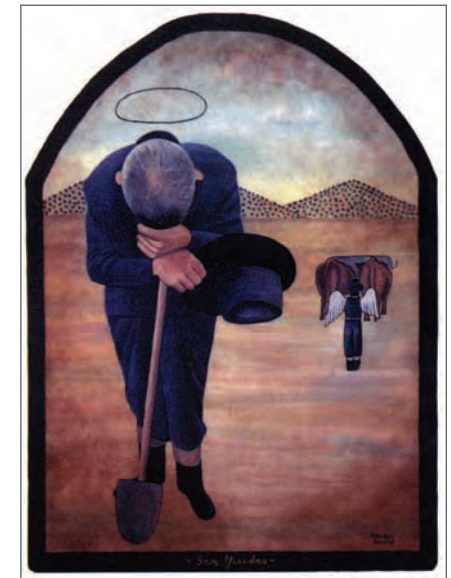
“Farmers in the Taos Valley have been negotiating and managing the division of river water for more than three hundred years,” writes Sylvia Rodríguez. In her new book, Rodríguez investigates “the cultural and religious significance of water in the Hispano acequia communities.” These irrigation ditch associations of northern New Mexico were begun in the late sixteenth century by Spanish colonists. “The humble earthen ditches crisscrossing the fields and arable valleys along the Rio Grande and its tributaries are arguably the oldest living, non-indigenous public works system in North America,” writes Rodríguez.

For centuries, each association has elected a mayordomo and commissioners to oversee the operation of the acequia. Although few people in the area farm for a living any more, many still gather to clean the ditches each spring and irrigate fields and gardens with the water that runs through them. “By definition, the water is always shared, sometimes simply and sometimes in more complicated ways. The tacit, underlying premise is that all living creatures have a right to water.” In northern New Mexico, as in the world at large, however, things are changing.

“Water scarcity and the legal status and ownership of water and water rights are major world issues in the twenty-first century. The acequia associations of New Mexico, like other local water-use and water-sharing communities around the world, are caught in a dilemma: the legal transition from water as a substance to which all humans have a right to water as a commodity available to the highest bidders,” Rodríguez observes. “This worldwide crisis magnifies their significance

as an example of a workable, even elegant solution to the age-old problem of dividing water where it is scarce.”

Rodríguez describes the intimate relationship of the acequias to folk Catholic religious practices in which water “is the source of life and the medium of blessing and baptism. . . . New Mexicans pay homage to the centrality of water and weave it into their community ties through religious processions.” The irrigation communities “involve a moral system, a way of life, a social and cultural identity, and an attachment to place.” Increasingly, ditch associations go to court to defend their water rights against competing claims brought by population growth, urbanization, and industrial or resort development. The loss of water is not the only issue at stake; so, too, is the disruption of “the ongoing communal effort” involved in maintaining the acequia system—one of many “local moral economies [that] struggle against the hegemonic, zero-sum, winner-take-all ethic of global capitalism.”



San Ysidro, by Belarmino Esquibel, 1996

The irrigation communities “involve a moral system, a way of life, a social and cultural identity, and an attachment to place.”

American Indian Artists in Recovery

The Socioeconomic and Religious Issues Surrounding Art and Addiction

Short Seminar

For many Native American artists struggling with drug or alcohol abuse, recovery is complicated by a long-standing constellation of social, political, religious, and economic problems that have challenged indigenous communities for generations. Any one of these issues—multicultural conflict, post-traumatic stress, low self-esteem, and a history of oppression, to name just a few—would place a person at risk for substance abuse. At this groundbreaking seminar, developed by Indian Arts Research Center (IARC) director Kathy Whitaker, 10 Native artists came together to explore the journey from substance abuse to recovery from addiction and its relationship to both creative processes and broader indigenous issues.

Co-chairs Michael Kabotie (Hopi) and Sam English (Anishinaabe) identified several themes for the seminar discussions, including creativity, spirituality, fears, self-destructive behaviors, and, particularly, the way substance abusers, both individually and collectively, formulate positive responses to the problems of addictive behaviors. Against the broad social, economic, and political forces involved in substance abuse, these themes served as conceptual guideposts as the participants enriched their spirited dialogue with sketching, painting, and the sharing of personal experiences. “For this seminar, it was important that all participants be not only sober but in recovery,” said English. “It was important to have Indian artists carry a message of sobriety to the American Indian community.”

The group tackled many complex questions over the course of the week. What forces in one’s life experiences foster acquiescence—or resistance—to addiction? What is important in the act of creating, and why does such expression instill self-confidence, self-determination, and a desire to overcome social ills? Can art become free expression and resolution for the artist’s anger, guilt, shame, and other emotional releases, responses, and actions? Does creative action risk becoming part of the addictive behavior? Is a creative life a sacred life? If it is, then what happens when an artist becomes addicted? Do artists incorporate the sacred into their work when they are sober and the profane when they are not? These questions clearly involve multicultural issues that affect the substance abuser and his or her family, the tribal community, friends, and associates.

“These discussions and their results can only serve to enhance our lives today, our careers, our personalities, our families, and our communities. It has long been my vision that a center for healing through the performing arts be established for the several generations of Indian people who are going through the healing process that our medicine, spiritual, and elder people speak of,” said English. “This seminar is a first step for artists.”



Back, from left: Paul K. Conner, Sam English; center, from left: Laura Gachupin, Valerie Pourier, Cliff Fragua, Lorenzo Hogue, Steve LaBoueff, Yolanda Hart Stevens, Kathy Whitaker, Nelda Schrupp; front, from left: Kevin Pourier, Dennis Esquivel, Michael Kabotie

It was important to have Indian artists carry a message of sobriety to the American Indian community.



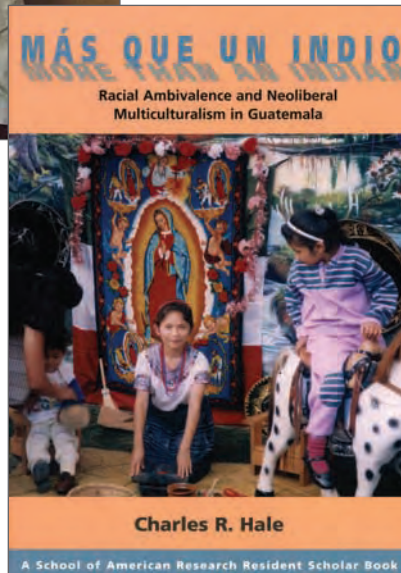
Indigenous Politics and Identity

“According to Alfonso Ortiz’s description of the Tewa belief system, everyone makes it back to the underworld. Imagine that, an afterlife without judgment, guilt, sin. Beautiful.”



Marketing Maria Seminar. Back, from left: Catherine Cocks, Kathleen Whitaker, April Gonzales, Cavan Gonzales, Erika Bsumek, Bruce Bernstein; front, from left: Barbara Gonzales, Nancy Parezo

“Maria’s ‘curators’ presented her as an effective and historically accurate model of how Pueblo women of the period should be perceived.”



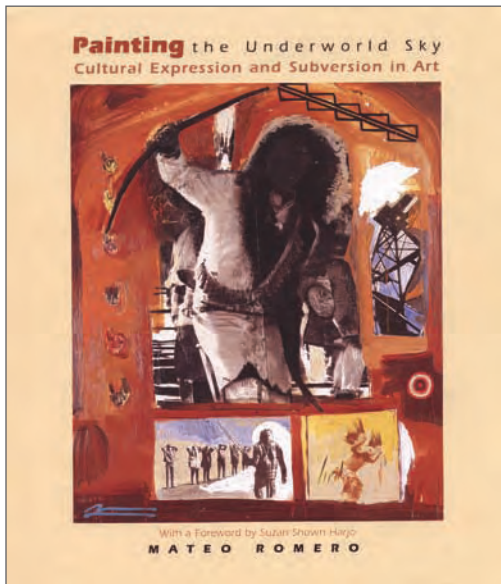
“A study of these public intellectuals has never been attempted and will advance our understanding of native people who effectively resisted political takeover for the entire nineteenth century.”

Mas que un Indio captures the racial ambivalence of ladinos, members of Guatemala’s dominant culture, most of whom “affirm respect for indigenous culture, agree that racism should be eliminated, [and believe] that the principle of equality should reign.”

Painting the Underworld Sky: Cultural Expression and Subversion in Art

Mateo Romero

SAR Press



“According to Alfonso Ortiz’s description of the Tewa belief system, everyone makes it back to the underworld. Imagine that, an afterlife without judgment, guilt, sin. Beautiful,” writes artist and author Mateo Romero (Cochiti). “Mark me down in the books as a Pagan idolater. For myself I have an idea that in the end we all wind up in the same place, the survivors and those who have fallen, the painters and the lawyers, the murderers and the holy men, walking the myriad pathways beneath the underworld sky, searching for that elusive place called home.”

Romero’s bold paintings juxtapose indigenous ceremony, postmodern society, and contemporary challenges of Native American life in images of deer dancers and Tide detergent logos, Bonnie and Clyde in squash blossom necklaces and concha belts, slot machines and Sun faces.

Born into the Keresan pueblo of Cochiti and married into the Tewa pueblo of Pojoaque, Romero occupies a prominent position within a movement of innovative, politically engaged Native artists in North America. His new book, *Painting the Underworld Sky* (SAR Press, 2006), presents more than 50 paintings accompanied by Romero’s commentary, as much a meditation on the challenge of being an Indian and an artist today as a guide to his layered imagery. “The thesis of this piece is about traditional Native systems of thought, value, and culture being commodified and ultimately consumed by modernity, technology, and tourism,” he writes of his painting *Route 66*. Romero draws from his own family’s remarkable history, as well as the crisis of substance abuse and dysfunction in Indian families and communities.

In his muscular, expressive paintings, Romero poses questions of culture, power, diaspora, ceremonial revitalization, and tragedy. “How have we come to this place, this cold, hard, killing ground? How have we come to this fourth world, a world of violence, darkness, greed, lack of compassion for human life, punctuated with brief flashes of light and hope?” he asks. Romero frequently depicts Pueblo dancers

surrounded by commercial or military imagery, as in *In and Around These Mountains*. “Male and female Pueblo corn-dance figures juxtaposed against an F-15 jet signify two separate but concurrent worldviews occurring in the same picture plane. The text is a fragment from Alfonso Ortiz’s *The Tewa World* and reads, ‘In and around these rivers, in and around these lakes, in and around these mountains, your authority returns to you.’”

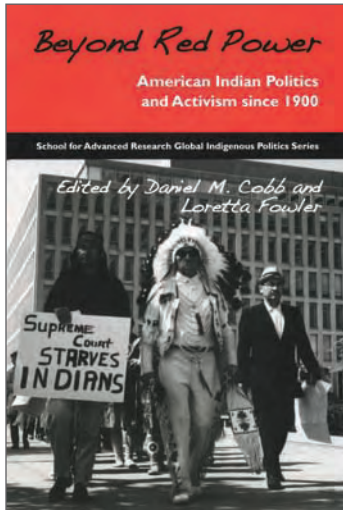


Pot Hunters #2. 2002. Oil and collage on panel

Romero frequently depicts Pueblo dancers surrounded by commercial or military imagery.

Beyond Red Power American Indian Politics and Activism since 1900

Edited by Daniel M. Cobb and Loretta Fowler
SAR Press



“The politics of survival has deep roots,” write editors Daniel M. Cobb and Loretta Fowler in the introduction to *Beyond Red Power*, a “broadly conceived, multidisciplinary history of American Indian politics and activism” from the late nineteenth century to today. “Thinking globally about one’s self and others, forging pantribal networks, adopting the language of sovereignty, fostering local and regional interdependencies and reckoning with the consequences, and dealing internally with issues of representation and nation-building—none of these is new to Native North America. They are manifestations of a process that is as old as the colonial encounter itself.”

The era of Red Power—that decade of dramatic activism in the 1970s associated with the occupation of Alcatraz Island, the American Indian Movement (AIM), and the 72-day standoff at Wounded Knee, South Dakota—“has so complete a grasp

on our historical imagination that it has come to symbolize the quintessence of Indian activism,” write Cobb and Fowler. But such a limited view “obscures as much as it reveals about the ways in which American Indians have engaged in politics since the late nineteenth century.” The authors move “beyond Red Power” by situating that decade of concentrated militancy in the context of a century’s worth of Native political action.

The 18 contributors—a diverse group of historians, anthropologists, legal scholars, specialists in American Indian studies, and researchers operating outside the academy—address the question, How did Indians ensure the survival of their communities throughout the twentieth century and into the twenty-first? Across four major historical eras, those of assimilation, Indian reorganization, termination, and self-determination, activism was often manifested “in unexpected ways” as American Indians used institutions and political rhetoric that they did not necessarily create for their own ends. The contributors also take on pressing contemporary issues such as gaming, language revitalization, tribal jurisprudence, and sovereignty.

Global Indigenous Politics Series SAR Press

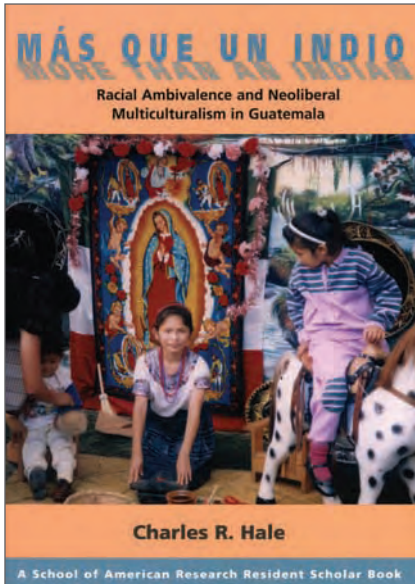
Beyond Red Power is the first book in the new SAR Press series Global Indigenous Politics, which presents the “best and most challenging work on the politics of indigenous peoples around the world, past and present,” said SAR Press co-director and executive editor Catherine Cocks. The impetus for the series evolved over the last few years as Cocks noticed indicators both near and far that “indigenous people all over the world were mobilizing.” She cited the indigenous people’s forum at the UN discussed by the organizers of *For Indigenous Eyes Only* (SAR

Press, 2006) and the recent elections of indigenous leaders in Peru, Bolivia, and Ecuador. Because many books on indigenous people tend to emphasize culture and resistance, Cocks intends for this series to illuminate politics and political struggles and to place them in a global context. “We seek proposals for books that compel us to rethink the very nature of politics, indigeneity, and the future shape of the world,” she said. Manuscript submission guidelines are available at www.press.sarweb.org.

Más que un Indio/More than an Indian

Racial Ambivalence and Neoliberal Multiculturalism in Guatemala Charles R. Hale

SAR Press



Before the indigenous Maya people of Guatemala succeeded in gaining broad recognition of their cultural rights in the 1990s, the phrase *más que un indio* “expressed an Indian’s self-denigrating desire for upward mobility in a racist society,” writes Charles R. Hale. Today, the term captures what he describes as the racial ambivalence of ladinos, members of Guatemala’s dominant culture, most of whom “affirm respect for indigenous culture, agree that racism should be eliminated, [and believe] that the principle of equality should reign.” But espousing such views requires them to give up little of their inherited racial privilege. Beneath these shifting attitudes, “ladinos also harbor deep anxieties about the prospect of Maya ascendancy, anxieties that condition their resolve and undermine the very egalitarian principles that . . . they

heartily endorse.” Hale’s deeply researched and sensitively rendered ethnography investigates the ladino predicament. “They want to shake free of their racist past, to live according to a more egalitarian ideal; yet they also believe, and continue to benefit from the structured belief, that ladinos are ‘*más que un indio*,’” he writes.

Pointing to the Maya movement’s current impasse, Hale observes that “powerful institutions well beyond Guatemala are finding ways to contain cultural rights activism through appropriation instead of suppression. From this standpoint, rather than being a way station in an uplifting course of egalitarian social change, ladino racial ambivalence takes on different attributes: [it is part of] a political project to remake racial dominance in a gentler, less offensive, and more sustainable guise.” This ambivalence runs parallel to a broader process of change in Guatemala and beyond. It “fits within the global emergence of neoliberal multiculturalism, which promotes the cultural rights of indigenous peoples while perpetuating their economic and political marginalization.” Neoliberal reforms endorse the principles of equality “while remaking societies with ever more embedded and resilient forms of racial hierarchy.” Hale argues that this parallel “signals a great menace to indigenous movements and to their potential allies.”

Marketing Maria Creating the Legacy

Short Seminar

The San Ildefonso potter Maria Martinez became the embodiment of a larger tradition and cultural trend both within and outside her culture, through the efforts of many self-identified ethnographers and social scientists who marketed her and her artistry from 1904 through the 1950s and even later. Ignoring her entrepreneurial spirit and exceptional talent, “Maria’s ‘curators’ presented her as an effective and historically accurate model of how Pueblo women of the period should be perceived,” said IARC director Kathy Whitaker, who organized the short seminar “Marketing Maria” and an accompanying public forum. “Was she created as a curio for the curious? Did she become a human object displayed for the purpose

of museum promotion by Edgar Lee Hewett, Kenneth Chapman, and others?” A group of six scholars and artists, including Barbara Gonzales and Cavan Gonzales—both descendants of Martinez’s and potters themselves—investigated her objectification as a “tool and model” for social, political, and economic recognition by Native and non-Native interests. They discussed why Martinez rose above the image of “featured museum display,” how the politics of culture were involved in the creation of her public identity, and the political and social ramifications of Martinez’s unusual celebrity for her culture, family, and promoters.

Connie, David, and Wayne Gaussoin

Rollin and Mary Ella King Native Artist Fellows



For the first time, the Rollin and Mary Ella King Native Artist Fellowship was awarded to a family of artists, the Gaussoin jewelers—Connie and her sons David and Wayne Nez—whose Picuris Pueblo and Navajo ancestors were silversmiths, painters, weavers, and sculptors. “This year’s King Fellows provided an intimate insight into the learning landscape of Native artistry,”

said IARC director Kathy Whitaker. “They helped us understand more about craft development and kin relationships.”

Family matriarch Connie Tsosie-Gaussoin won her first award for jewelry in 1971. Because she was a Native woman artist, she said, “people always questioned whether I was the one doing the work—they didn’t believe women could work with the torch! You do have to be focused to learn how to control the heat and your mind.” Connie has traveled extensively since she was a young woman and passed on the love of traveling to both of her sons. Their eclectic styles, grounded in tradition but incorporating a wide variety of contemporary influences and materials, reflect their interactions with artists from cultures around the world.

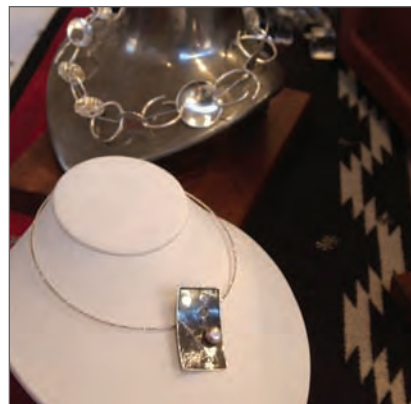
Each Gaussoin has a distinctive style, blending respect for the past with a passion for modern elements of design and architecture. David and Wayne experiment with unconventional materials such as steel, and their techniques vary from traditional tufa casting and hand-stamping to wax casting. Both brothers work in precious and semiprecious stones. Some of the new work they produced during their residency reflected the influence of the Dubin Studio’s tranquility and SAR’s beautiful campus. Pieces depicting delicate birds and dragonflies seemed to surprise the jewelers themselves.

“I’ve given the interest in making art to my sons,” Connie Gaussoin said at the beginning of their fellowship. “I want them to consider for themselves whether this is the way they want to go.” As for herself, Connie admitted that

her eyes were beginning to weaken. “It’s hard to become a master, but I want to try.” She also began writing about her remarkable life journey, which included “riots, flag burning, meeting presidents, kings, and astronauts all over the world.” At the end of the fellowship, Connie presented a sterling silver seed bowl to the IARC collection, and David, a dragonfly necklace.



King Fellows Wayne, Connie, and David Gaussoin



Top left: silver seed pot by Connie Tsosie-Gaussoin; left: necklaces by Wayne and David Gaussoin

Geneva Shabi

Sallie R. Wagner Indigenous American Artist/Scholar

Diné weaver Geneva Shabi, the third and final Sallie R. Wagner Indigenous American Artist Fellow, has two very personal connections with the award. Not only does Shabi work in the Wide Ruins style of rug design that Sallie Wagner helped develop as a trader on the Navajo reservation, but also one of Shabi's weaving teachers—her grandmother, Mamie Burnside—worked with Wagner in the 1930s. Her selection for the fellowship paid tribute to Wagner, who died on August 30, 2006, at the age of 93, after an enduring relationship with SAR that began in the 1930s.



“Shabi's textiles reflect the fascinating evolution of Wide Ruins patterns and colors,” said IARC director Kathy Whitaker, “and they illustrate the rich interplay not only between weavers and their families, but also exchanges with individuals like Sallie Wagner.” With her husband, Bill Lippincott, Wagner operated the Wide Ruins trading post from 1939 to 1950. “Like many Indian traders of an early era, Sallie, in her careful and thoughtful instruction, heavily influenced the weavers whose rugs she purchased, persuading them to refine their weaves and to use vegetal dyes, leaving a permanent legacy at Wide Ruins and Pine Springs for future generations,” said Whitaker.

“The colors I work with are vegetal dyed,” said Shabi. “I use rich earth-tone colors like brown and beige, with different shades of green, orange, yellow, and gray.” On occasion, she also weaves in the Two Grey Hills and Ganado red styles. Shabi has lived most of her life in the Wide Ruins area and learned to weave at the age of 12 from her grandmother and her mother, Marjorie Spencer. Her three sisters and her daughter Celesy are also accomplished and celebrated weavers. In March, Shabi's sister Brenda Spencer and her mother, Marjorie, joined her to

present “Diné Weaving at Wide Ruins: A Family Perspective” to the SAR Board of Managers at an event honoring Sallie Wagner. At the end of her fellowship Shabi gave a weaving to the IARC collections that illustrated three generations of Wide Ruins stylistic expression—her grandmother's, her mother's, and her own.

The purpose of the Sallie R. Wagner Indigenous American Artist/Scholar Fellowship, initiated in 2004, is to broaden the recognition, status, and understanding of indigenous cultures on a national and global level. In addition to Shabi, the Wagner Fellowship was awarded to Robert Mirabal, a Taos pueblo musician and writer, and Carlos Chacón, a Quiché Maya ceramic sculptor and musician from Guatemala.



Geneva Shabi working on a weaving in the studio

Jason Garcia

Ronald and Susan Dubin Native American Artist Fellow



Jason Garcia, the 2007 Ronald and Susan Dubin Native Artist Fellow, has been working with clay for 15 years, and primarily on tiles since 2001. The Santa Clara artist comes from a long line of traditional and contemporary Pueblo potters. Like many other Native artists, “I learned by watching and learning from my parents and other family members, including my aunts and grandmothers,” said Garcia, who is the son of potters Gloria and John Garcia. After working with three-dimensional figures depicting Pueblo dances, he began making and painting clay tiles portraying Pueblo dancers in the traditional Santa Clara painting style. “I

chose this medium to create three-dimensional images on a two-dimensional surface,” Garcia said. “This work was inspired by the late Pablita Velarde’s mineral paintings on masonite.” He uses only traditional materials in his work.

Garcia documents the cultural traditions and values of Santa Clara Pueblo, often in fresh and unusual ways. For example, he used a recent series of tiles placing local saints in contemporary contexts to comment on local events and community issues. His current work focuses on tiles depicting scenes of Pueblo daily life, ceremonial dances, historical events, religious icons, and the constant change of the landscape. “Living and working in Santa Clara Pueblo and participating in the cultural activities in the village are key sources of inspiration,” Garcia said. “Also, the examination of the social and contemporary issues affecting our community plays a part.”

During his residency, Garcia used the IARC collection to continue his exploration of the Santa Clara Pueblo landscape and to create a series of tiles

representing stages in SAR’s relationship with the pueblo. “Edgar Lee Hewett, the founder of SAR, spent a great deal of time with his students excavating at Puje [Puye]—“Where Rabbits Gather”—the ancestral village of Santa Clara Pueblo,” said Garcia.



Tile painting by Jason Garcia



Tile painting by Jason Garcia



Noenoe Silva *Katrin H. Lamon Resident Scholar*

INDIGENOUS HAWAIIAN INTELLECTUAL HISTORY A Beginning

In a letter to the editor in 1861, Hawai‘ian schoolteacher Joseph H. Kanepuu urged a Hawai‘ian newspaper to publish the complete rather than an abbreviated version of an important legend. “How will the rest of the generations after us obtain this legend . . . ? They will

not be able to get it; we are disappearing. . . . The generations of Hawai‘ians of 1870, 1880, 1890, and 1990 are going to want this knowledge.” Nearly 140 years later, Noenoe Silva read Kanepuu’s plea and felt that he spoke directly to her. Her research project “Indigenous Hawai‘ian Intellectual History: A Beginning” maps indigenous Hawai‘ian intellectual history through the work of understudied authors such as Kanepuu who wrote in the Hawai‘ian language and affected the establishment and transformation of Hawai‘ian politics from about 1840 to 1948. The majority of existing research on native writings has been based on English-language sources.

“I believe it is crucial to privilege study of the writings of Kanaka Maoli [Native Hawai‘ians] in their own language in order to understand nineteenth- and twentieth-century political events in Hawai‘i,” Silva said. Fortunately, Hawai‘ians have more than a century’s worth of texts written in their own tongue during this crucial period. When US missionaries descended upon Hawai‘i in 1820, they soon developed “an efficient orthography” for Hawai‘ian. The Kanaka Maoli took great pleasure in reading and writing and became avid contributors to the early missionary-controlled newspapers. By 1856 the Hawai‘ian government had established its own paper, but it was still edited by a missionary. The first newspaper controlled entirely by Native Hawai‘ians, *Ka Hoku O Ka Pakipika*, emerged in 1861 and began a tradition of Hawai‘ian-language publications used as vehicles for anticolonial expression that lasted until 1948.

From these newspapers Silva has assembled a database of Hawai‘ian-language authors and is analyzing in depth the political thought of three representative writers—Kanepuu, lyricist Kekoaahiwaikalani (Ellen K. Wright Prendergast), and attorney Joseph M. Poepoe. “A study of these public intellectuals has never been

attempted and will advance our understanding of native people who effectively resisted political takeover for the entire nineteenth century,” said Silva. “How much of the formation of the Hawai‘ian Kingdom was colonial thought, and how much indigenous thought?” she asked. “Until we know this, we can’t be intelligent about this period.”

In *This World and Everything in It*, a 19-part world geography published in 1877, Kanepuu interrupted his lesson with a protest of the government’s support of sugar plantation capitalism. “This is an example of the Hawai‘ian concept of *kuleana*—the sphere of authority that can also mean responsibility to family,” Silva said. “Those privileged to have an education have not only the authority to speak and write on public matters but the responsibility to do so in order to promote *pono*, or what is right and beneficial. Kanepuu’s protest is more than his opinion; it is also his fulfillment of his *kuleana* as a member of the privileged, educated class.”

Her research has a vital contemporary application. “In colonial situations, we grow up thinking there are no intellectuals among our own people. We have intellectual histories within our communities, but we don’t know them very well yet,” Silva said. “Before now, most knowledge about indigenous peoples has been generated by academics who were not of those peoples. I want to switch that, so the center of who knows anything about us—and our ancestors—is us.”



A page from an early missionary-controlled newspaper written by the Kanaka Maoli

Dorothy Grant

Eric and Barbara Dobkin Native Artist Fellow



Thanks to Dorothy Grant, the 2007 Eric and Barbara Dobkin Native Artist Fellow, SAR joined the haute couture runways of Paris, New York, and Torino, Italy, in showcasing the internationally acclaimed fashion designer's latest work. By incorporating design elements from contemporary fashion and traditional Native imagery into her collections of "wearable art," Grant—a member of the Kaigani Haida people of British Columbia—has pushed the boundaries of both for more than 20 years. Grant presented a retrospective of her first Feastwear™ Collection, launched in 1989, to more than 60 SAR members in April. Six Native American models then previewed for the group her new season of leather and angora coats, fur-lined and printed accessories, and leather bags. Grant's innovative work highlights the

ways in which forms of dress are tied to daily living, identity, ceremony, ritual, and individual thought. The people who wear her stunning designs "are not afraid of being noticed," she said.

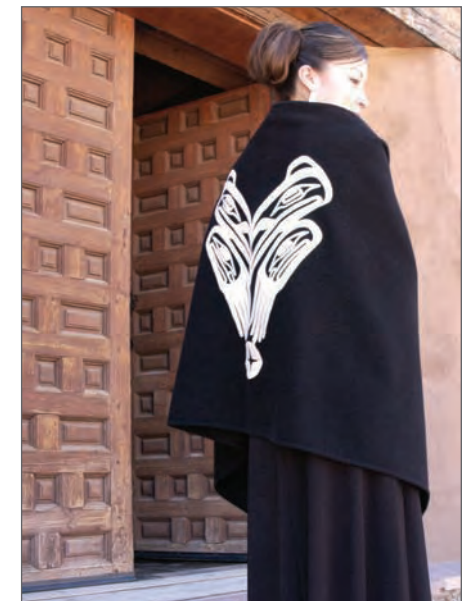
"As a young girl, I learned from my maternal grandmother how to make traditional button robes and spruce root basketry. It was during that time that I learned the cultural meaning of the artistic traditions as a Haida woman," Grant said. In 1977 she adapted the 160-year-old button blanket tradition into a decidedly modern garment, and the style became a mainstay of her work. One of her early designs, the Raven Creation Tunic, was a high-fashion interpretation of traditional Haida ceremonial regalia, depicting an ancient Haida myth that shows Raven releasing Haada Laas (Children of the Good People) from a clamshell. "The raven represents a lot about change in the world, about being in a place that

is balanced," Grant said. The tunic is in the permanent collection of the Canadian Museum of Civilization, displayed in the First Peoples Exhibit. The octopus, the hummingbird, the hand, and the eagle are other Northwest Coast images that appear in her styles.

The Dobkin fellowship allowed Grant to step back from her successful retail and manufacturing business to renew her creative spirit and contemplate ways to "return my knowledge to my communities" in the next stage of her journey. She produced several unique hand-cut, painted garments and experimented with photo-journalistic processes that could be incorporated into Native curricula in tribal colleges and community programs. Grant also began a professional and personal autobiography that will bring her back to SAR in 2007–2008 as a writer-in-residence.



Preparing for the fashion show



A model from the fashion show

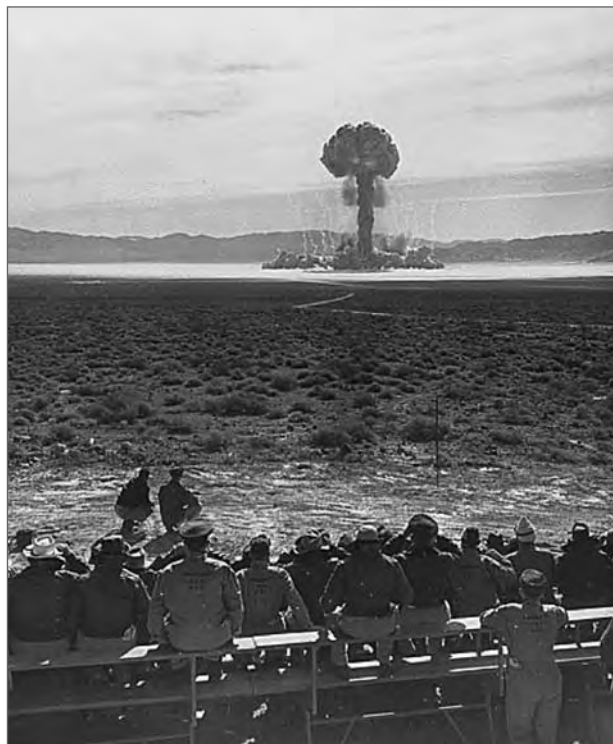


Globalization and the State

“I witnessed a series of political operations designed to fulfill a common function—creating the necessary enemies of the state, whether they were drug dealers, criminals, communists, terrorists, or rival states.”



Anesh explores the broad cultural effects of the “technologically mediated cross-cultural work practices” that permeate the globalized marketplace.



Among these were tests of the largest and dirtiest US nuclear weapons ever detonated, including a 15-megaton hydrogen bomb code-named “Bravo.”

“So virulent was the outbreak that in some communities, as many as one-third of the adults died in a single night.”



Eric J. Haanstad Weatherhead Resident Scholar

CONSTRUCTING STATE ORDER An Ethnography of the Thai Police

Soon after Eric Haanstad arrived in Bangkok to conduct an ethnographic study of Thailand's police in 2003, the prime minister announced a three-month operation to "rid drugs from every square inch of Thailand." In one of the world's major transit points for a cornucopia of illicit drugs, with a domestic methamphetamine consumption problem of epic proportions, "this quixotic campaign seemed immediately destined for failure or tragedy," Haanstad recalled. State agencies compiled a watch list of people suspected of drug involvement, and authorities instated a quota system for apprehensions. Techniques such as citizen-surveillance networks and drug-free loyalty ceremonies augmented the brief campaign, at the end of which nearly 3,000 Thai citizens were dead. There were no investigations into the murders. "I wanted to study state 'displays of order,' and this campaign provided a massive spectacle of violence," said Haanstad.

The drug suppression effort was followed immediately by another three-month campaign, this time against the "dark influences" of organized crime and corruption. Then, in August 2003, a third campaign aligned with the "war on terror" ensued as the city prepared for the Asian Pacific Economic Cooperation meetings. "I witnessed a series of political operations designed to fulfill a common function—creating the necessary enemies of the state, whether they were drug dealers, criminals, communists, terrorists, or rival states," Haanstad said. Yet another spectacle, the December 2006 military coup in Thailand, took place in the middle of his SAR residency, deepening his research even more. "Following the Weberian definition, this constant demonstration of coercive force is integral to state legitimacy. State and social control is a project demanding constant maintenance." In other words, if chaos does not exist, it must be created—a phenomenon that can also be manifested as militarized cycles of "terrorism" and "counterterrorism."

Haanstad's dissertation research, "Constructing State Order: An Ethnography of the Thai Police," benefited from the extraordinary access authorities permitted him to individual police officers. His fieldwork revealed multiple layers of kinship

within the police force, including bureaucratic loyalties, family circles, and generational traditions, as well as the pronounced role of gender. "The construction of masculinity is central to such militarized institutions," said Haanstad. His study is emphatically not "an exposé of foreign corruption in need of democratic intervention" but rather a window into the rapidly changing profile of global policing.

Haanstad places the role of the police and the massive spectacles of state order, violent enactment, and symbolic use of force in an international context. "Because international cooperation between police groups is becoming more prevalent, the new century is a critical time to examine police practices ethnographically," he said. "Complicating most depictions of globalization, international

policing is a case in which globalization is expanding state power by providing support for enhanced police capabilities. Along with the military, police hold the monopoly on state-sanctioned use of force and violence. Throughout the world, we are witnessing a relentless militarization of faceless, black-clad, police paramilitary units while global state-makers perfect the surveillance grid." Haanstad's research on the Thai police will contribute to broader discussions in the social sciences "regarding the mechanisms of police, state power, and global social control."



Magazine cover of *Top Cop*

The Anthropology of Military and National Security Organizations

Short Seminar

“In a post 9/11 world, anthropological understandings of ‘the other’ are increasingly desirable to military and intelligence personnel trying to corral incipient insurgencies or stop the next terrorist attack,” said Laura McNamara. “For national security decision makers, anthropology is very much in vogue.” At the invitation of James F. Brooks, McNamara and Neil Whitehead convened a diverse group of scholars studying defense, national security, warfare, and violence throughout the world. Some work with the apparatus of state power; others study violence as a cultural universal. The eight scholars began by considering several general themes, including the changing relationship between anthropology and institutions of power, anthropological theories of violence, the often liberal politics of anthropologists, and the influence of national traditions on “the pen and the sword.”

The participants brought to the seminar a variety of fieldwork experiences—with violence in tribal zones, with Thai police, with Canadian soldiers deployed in Afghanistan, with peacekeeping operations, and in high-security environments such as nuclear weapons research. Their discussions moved through issues of “producing knowledge in a time of war” to the way ethical lines can be defined and maintained and whether anthropologists can have an effect on state institutions. “We also considered the trade-off between the risks of engagement in ethically fraught environments and the benefits to the discipline from knowledge produced in those environments,” said McNamara. David Price’s historical research and critique of secrecy in anthropology provided a particularly provocative context for a discussion of present-day anthropological engagement with military and national security organizations.

As part of SAR’s ongoing collaboration with the Society for Applied Anthropology, this seminar served as a planning session for the plenary gathering of the 2009 SfAA meeting, to be held in Santa Fe.



Back, from left: Laura McNamara, Neil Whitehead, David Price, Eric Haanstad; front, from left: R. Brian Ferguson, Anne L. Irwin, Robert A. Rubinstein



Seminar participants in discussion

Charles Briggs and Clara Mantini-Briggs *Winners of the 2007 J. I. Staley Prize*



A distinguished committee of anthropologists selected Charles L. Briggs and Clara Mantini-Briggs as the winners of the 2007 J. I. Staley Prize, a \$10,000 award for an outstanding book in anthropology, in honor of their book *Stories in the Time of Cholera: Racial Profiling during a Medical Nightmare* (University of California Press, 2002). In 1992–93, some 500 people, primarily indigenous Warao, died of cholera in the Orinoco delta of eastern Venezuela. So virulent was the outbreak that in some communities, as many as one-third of the adults died in a single night. Briggs and Mantini-Briggs were in the midst of the nightmare, he as an anthropologist with long-time connections to the native people and she as a public health physician attempting to treat victims of the outbreak.

Cholera is preventable and easily treated. Yet, in Venezuela in the 1990s, as in twenty-first-century refugee camps around the world, the disease proves unrivaled in the breadth and speed with which it kills. *Stories in the Time of Cholera* untangles in harrowing detail the way inadequate medical services, failures in public health

administration, and deeply rooted prejudices against indigenous people combined to allow a modern medical tragedy to unfold.

“Medical profiling,” write Briggs and Mantini-Briggs, “leads clinicians to make assumptions about patients based upon their race, thereby rendering it less likely that . . . racialized minorities will receive life-saving procedures. It is vitally crucial to trace . . . how clinicians and public health officials learn to engage in medical profiling, and its elimination must become a central priority for public health institutions worldwide.”

In its citation of the prizewinning book, the Staley selection committee said: “Charles Briggs and Clara Mantini-Briggs have written a book that will become an anthropological classic. We praise its innovative documentation of the causes and consequences of ‘medical profiling,’ its long-term, broadly executed ethnography, and its indictment of good intentions. Focusing on a single epidemic in Venezuela, the book nevertheless extends to encompass the trenchant public health menace of cholera and similar emerging and reemerging diseases. Although rigorous in its research, this is no academic exercise. Often shocking, the work rings with the authors’ passion and anger. It speaks to clinicians, policy makers, scholars, and all who wish never to see these stories repeated.”

Imperial Formations Edited by Ann Laura Stoler, Carole McGranahan, and Peter C. Perdue Advanced Seminar Book



At the 2003 advanced seminar “Empires: Thinking Colonial Studies beyond Europe,” participants challenged the long-standing Eurocentric slant of colonial studies as they discussed perspectives from Latin America, the Ottoman empire, Senegal and France, Russia and the Soviet Union, India and the United Kingdom, Japan, China, Tibet, and the United States. “We aimed not only to compare different empires, historical moments, and ethnographic settings but also to consider the models against which agents of empire were comparing their own efforts,” said co-editor and seminar co-chair Ann Laura Stoler. One of the key questions of the seminar was, “What are the structures of dominance common to all empires?”

Seeking new language for their evolving notions of empire, the scholars proffered *imperial formations* as a term to describe diverse empires across time and place. “We targeted non-European empires, socialist states, empire beyond colonialism, temporal questions about modernity, and traces of empire in the present,” write the editors of the resulting Advanced Seminar volume, *Imperial Formations*. The contributors collectively demonstrate that “critiques of empire can travel beyond Europe, but . . . so too can they turn back to challenge the given attributes of European imperial formations.” An integral part of the imperial project, they find, is the concept of degrees—“degrees of tolerance, of difference, of domination, and of rights.” This rethinking of empires “not as things but as processes, as states of being, becoming, and deferral,” could not be more timely, providing an invaluable contribution to understanding “how best to intervene in debates about contemporary empires, including that of the United States.”

Aneesh Aneesh *School for Advanced Research Resident Scholar*

IMPERIAL NEUTRALITY India's Call Centers and America's Future



Call center, India

As twilight falls, a new call center worker waits in front of her shared apartment for the company taxi that will take her and a dozen co-workers 90 minutes to their jobs in Gurgaon, India. In her notebook are lists of American slang definitions—*geek*, *flip side*, *bonkers*—and words such as *boulevard* and *freeway*. These expressions were unfamiliar to her before her job training, which also neutralized her regional accent to what her instructors called “global English.” Her name is Bharati, but when she’s calling people in the United States to sell mortgages, she uses the name Tina.

Meanwhile, in Bloomington, Indiana, an anxious young professor named Mike wakes up an hour early to rework his loan application. His house needs an addition to accommodate another baby and to raise the property value so that he can make a decent profit when he sells it in a few years. This morning the professor is worried: damaged by identity theft that maxed out his credit cards, his FICO score is too low for automatic approval. He needs to increase his line of credit, but how?

Although these two people seem to have little in common, globalization scholar Aneesh Aneesh points out that the needs of global trade have transformed their life experiences of identity, time, place, law, and speech into data

that can be understood and exchanged anywhere in the world. Later in the day, when Tina’s automatic dialer program selects Mike’s financial profile—credit history, buying habits, and demographic variables—and rings his number, Tina and Mike will have a “post-social” conversation. That is, their “data doubles” will simply exchange information to negotiate a purchase agreement that fulfills requirements set by the global economic system. “This conversion of life into data enables a field of global communication that otherwise would not be possible,” said Aneesh.

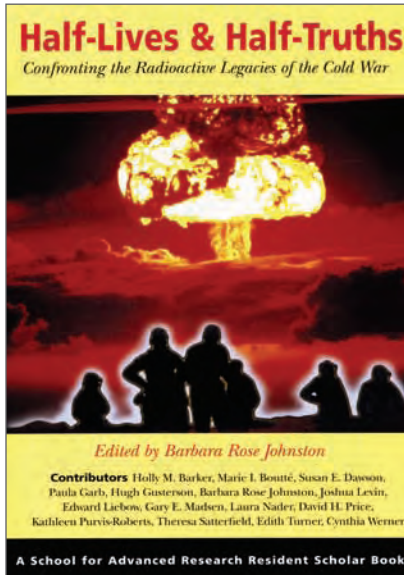
Another thing Mike and Tina have in common, Aneesh suggested, is that both are interacting with abstract concepts fraught with meaning but unhinged from personhood or place. Mike spends more time working on his FICO score and recovering his identity than he does pushing his children in the swing set under the huge oak tree in his yard. Bharati finds herself identifying more with Tina, her “spectral self” who works at night and gets Easter and July Fourth holidays, than with her old friends from school still living in New Delhi and unconcerned with American customs.

In *Imperial Neutrality: India's Call Centers and America's Future*, Aneesh explores the broad cultural effects of the “technologically mediated cross-cultural work practices” that permeate the globalized marketplace. His year-long fieldwork included working as an agent in Gurgaon, a “placeless place” with the largest cluster of call centers in India. He also interviewed 60 of the more than 300,000 Indian call center workers, who operate in a disconcerting parallel universe to American or British time zones, holidays, and other cultural markers. All of them work at night.

For the world economic system, the goal of neutrality—in accents, for example—masks the need to annihilate global differences and create globality, Aneesh observed. “With a view to uncovering the actual and possible social vulnerabilities that emerge from these work practices, I hope to bring out the crisis tendencies that haunt projects of globalization.”

Half-Lives and Half-Truths

Confronting the Radioactive Legacies of the Cold War Edited by Barbara Rose Johnston
SAR Press



For most people, the specter of nuclear war evokes nightmares of giant mushroom clouds, blistering waves of heat, and massive casualties—followed by a sigh of relief, that to date, the world has avoided such “mutually assured destruction.” Barbara Rose Johnston and the 14 contributors to her edited volume *Half-Lives and Half-Truths: Confronting the Radioactive Legacies of the Cold War*, disagree. They contend that nuclear weapons production itself has waged a different kind of war on communities that have hosted the “nuclear war machine.” In fact, the Cold War was intensely hot, “generating acute and lasting radiogenic assaults on the environment and human health.”

During what many call the first nuclear age, “when uranium was exploited, refined, enriched, and used to end a world war and fight a cold war,” a growing security state compounded environmental and health damages. For decades this culture of secrecy distorted and withheld information about the dangers of radioactivity, not only from the public at large but also from the communities that hosted elements of the government’s nuclear activities—uranium mines, mills, and enrichment plants; weapons production facilities; military proving grounds; battlefields; and nuclear waste dumps. The contributors to *Half-Lives and Half-Truths* investigate communities living adjacent to and downwind from Cold War nuclear complexes in Alaska, Nevada, the Marshall Islands, Russia, and Kazakhstan, as well as the Hanford Nuclear Reservation in Washington State and the Rocky Flats Environmental Technology Site in Colorado. Members of these “radiogenic” communities “are people whose lives have been profoundly affected and altered by a hazardous, invisible threat, where the fear of nuclear contamination and the personal health and intergenerational effects from exposure color all aspects of

social, cultural, economic, and psychological well-being,” Johnston writes in the introduction.

“Controlling information meant the government was able to convince the public of the relatively minimal threat posed by atmospheric tests,” she writes. This concerted public relations campaign also generated biases that skewed generations of scientific research. “At the most fundamental of levels,” writes Johnston, “the struggle to address the radioactive legacy of the Cold War has been a struggle over who has the right and power to shape, access, and use information. People seek access to information that depicts ‘the whole truth’ about the nuclear war machine and its human health effects. And governments seek to control or remove from public access such information. They do so because this information demonstrates past harm and present or future risk and thus demonstrates liability and supports demands for accountability.”

As the nuclear war machine shifts into higher gear and calls for an increase in nuclear energy as an alternative to oil, “those of us who have spent much of our lives studying the political forces and human consequences of Cold War nuclear militarism fear that the lessons from the past are no longer recognized or considered relevant,” writes Johnston. “It is in this climate, in these dangerous times, that we offer this collection of essays and their varied cautionary tales.”

Nuclear weapons production itself has waged a different kind of war on communities that have hosted the “nuclear war machine.”

Barbara Rose Johnston *Weatherhead Resident Scholar*

COLD WAR CRIMES The Use and Abuse of Indigenous Groups as Human Subjects in Cold War Research



Fallout shelter

On April 17, 2007, the Republic of the Marshall Islands Nuclear Claims Tribunal awarded more than \$1 billion to the Marshallese community of Rongelap for damages incurred by the United States Nuclear Weapons Testing Program, which conducted 67 atomic and thermonuclear tests there between 1946 and 1957. Among these were tests of the largest and

dirtiest US nuclear weapons ever detonated, including a 15-megaton hydrogen bomb code-named “Bravo.” The award addressed damages to Rongelap atoll, some 100 miles downwind from the test site. This judgment came 16 years after the first claims were filed and 6 years after a landmark hearing by the tribunal to assess the “consequential damages” of the nuclear weapons testing program and related human subject experiments. The judgment reflected, in part, the work of Barbara Rose Johnston, who since 1999 has been an advisor to the Public Advocate’s Office of the Nuclear Claims Tribunal, helping “to rethink the definition and assessment of property damage and to develop appropriate compensation for Marshallese people.”

“With the testimony and lived experiences of the Marshallese supported by the declassified words and findings of US scientists, we documented and recounted the traditional way of life; the chain of events as experienced by a community immediately downwind from 67 atmospheric weapons tests; the pain and hardship of radiation exposure, evacuation, and service as scientific objects in a scientific research study that went for some four decades; and the struggles

to understand (let alone adjust to) the many new health problems that increasingly constrained life in a radioactive world,” she wrote in a recent article for the Internet publication *Counterpunch*.

In her fellowship project, “Cold War Crimes: The Use and Abuse of Indigenous Groups as Human Subjects in Cold War Research,” Johnston examined research conducted in support of US nuclear, chemical, and biological weapons programs that was classified, lacked informed consent, and often involved the use of radioisotopes. In addition to the Marshallese, this research on the human effects of radiation targeted indigenous communities in Alaska, the American Southwest, and South America. The US government selected indigenous groups “because they were place-based peoples with long histories of subsistence production, they were biologically discrete groups, and many of them lived in areas with high levels of naturally occurring radiation,” she said. “Much of this research took place without medical benefit to the subjects, some of it created medical harm, and all of it apparently occurred without their knowledge or informed consent.”

Johnston’s applied research contributes to what she calls the anthropology of reparations. Although there is some question surrounding the tribunal’s ability to issue payment of the Rongelap award, because this requires additional funds from the US Congress, the recent judicial findings “are significant and create precedents that other cases can build upon,” Johnston said. “For the people of Rongelap, who began their petitions for help and justice more than fifty years ago, a formal decision has been announced to the world, and the injustices they suffered have been acknowledged. Reparations are about the process as much as they are about the outcome. More than all the money in the world, reparations are about ensuring never again. Now, more than ever, this world needs to consider what the Marshallese know all too well.”

Global Health in the Time of Violence

Short Seminar

Over two days in October 2006, a group of medical anthropologists meeting at SAR discussed meanings of global health, manifestations of violence, and the ways health is affected by violence. “We addressed global forces, many of them shaped by neoliberal policies that create conditions of profound inequity, which in turn foster and sustain violence—whether physical, political, symbolic, or the structural violence of poverty, racism, and other forms of injustice and inequality,” reported organizers Barbara Rylko-Bauer, Linda Whiteford, and Paul Farmer, the 2006 J. I. Staley Prize winner. The group noted that although health and health care are clearly affected by violence, “equally significant was the way health opened a political humanitarian space for diagnosing, analyzing, and intervening in situations of violence.” Participants viewed the normalizing of violence as directly linked to the erosion and even absence of human rights in many parts of the world. In contrast, health care offers a means of mobilizing people and communities around solidarity and social movements. “We saw health and health care as spaces for hope, and we saw global health not just as a desired outcome but as a social value,” said the organizers.

As part of the ongoing collaboration between SAR and the Society for Applied Anthropology, the group met again in March 2007 at the plenary session of the annual SfAA meeting in Tampa, Florida—a session attended by an overflow crowd of more than 400—and is working toward an edited volume for SAR Press. “The most important message we would like to relay through these writings is that the status quo is not normal and unchangeable,” said the organizers. “It is possible to unravel reasons for violence, injustice, and suffering, no matter how complex the situation may seem. The way things are is not the way they need to be.”



First row, from left: Carolyn Nordstrom, Merrill Singer, Barbara Rylko-Bauer, H. Kris Heggenhougen, Philippe Bourgois; second row, from left: Linda Whiteford, James Quesada, Paul Farmer

Ecologies of Hope

Short Seminar

This three-day seminar continued the ongoing work of an interdisciplinary group of scholars who have conducted ethnographic research around the world in the growing field of political ecology. People working in this field explore the way politics, economics, and social factors affect environmental issues, and they advocate anthropologically inspired approaches to environmental governance. The group’s case studies represented tangible attempts to “create hope at the micro level” in projects involving agricultural commodity networks, freshwater harvesting, land redistribution and reform, renewable energy, risk management in the context of genetically modified organisms (GMOs), and local environmental governance movements. The participants aimed to identify best practices toward the building of sustainable and resilient socioecological institutions. They planned to submit

their papers to rigorous cross-disciplinary critique in preparation for a future volume on new development hybrids. “Each case offers interesting insights into aspects of what might be described as an environmentalism of the disenfranchised—aspects such as sustenance, security, and suffrage,” said chair Ravi Rajan.



Back, from left: Dustin Mulvaney, Krista Harper, Ariane C. deBremond, Christopher Bacon, Benjamin Weil, Anna Zivian, Roopali Phadke; front, from left: Colin A. M. Duncan, Ravi Rajan

Causes and Consequences of Human Biocultural Diversity

The role of exploitable opportunities such as climate shifts, warfare, and migrations, as well as control over spatially limited resources, production technologies, or information, was cited as important for emergent leadership.



“How do states that develop differently, along different historical trajectories, affect each other and surrounding societies?”



“Our children depend on others for subsistence much longer than do the offspring of any other mammal, yet we wean babies earlier than most other apes do.”

The Evolution
of Human Life History



School of American Research Advanced Seminar Series

Edited by Kristen Hawkes and Richard E. Paine

Contributors: Nancy Bushong, Meredith L. Swanson, Rebecca Doran, John
Burt Foster, Daniel C. Blanton, Robert C. Mittermeier, Barbara H. Perry,
Lisa M. Korpel, Tracy R. Kremen, Richard E. Paine, Margaret J. Rubin,
Yusef W. Saad, William W. Stamps, Maria A. van Schaik,
David P. van Schaik, Steven Wood

The Emergence of Leadership

Transitions in Decision-Making from Small-Scale to Middle-Range Societies

Advanced Seminar

Anthropologists recognize that all societies, from the most egalitarian to the most stratified, possess some form of leadership. Permanent positions of leadership, however, have emerged only in certain times and places. A key question for archaeologists is how to understand the mechanisms by which these kinds of leaders appear where they had not previously existed. Participants in an advanced seminar investigated this surprisingly undertheorized problem from their perspectives as anthropological archaeologists and cultural anthropologists who work explicitly on the emergence of leadership. They represented a diversity of world areas, including Australia, western and eastern North America, highland, Amazonian, and coastal South America, New Guinea, East Africa, and South Africa.

Co-chairs Jelmer Eerkens, John Kantner, and Kevin Vaughn asked participants to prepare by addressing some questions: How do individual leaders attain their positions? Through what processes do leaders appear in societies that previously had none? Why do other members of society either willingly give leaders their decision-making power or allow it to be usurped? What roles do exchange, material resources, alliance formation, ideology, and coercive force play in the development of leadership? How do positions of leadership change and become institutionalized over time? Finally, what is the archaeological evidence for emergent leaders?

Seminar participants identified several working themes during their discussions, including the importance of followers in establishing leadership positions and followers' willingness to give up their autonomy in decision making. In this respect, participants noted that leaders are often desirable elements within communities, serving in capacities that others are uninterested in or incapable of assuming. The group also discussed the importance of breaking down existing egalitarian norms, including so-called leveling mechanisms, which are often firmly entrenched in local worldviews and behaviors. The role of exploitable opportunities such as climate shifts, warfare, and migrations, as well as control over spatially limited resources, production technologies, or information, was cited as important for emergent leadership. Aspiring leaders must also possess the capacity to build consensus and create social debt that they can recall at future dates.

Participants also considered dimensions of leadership including temporal duration (such as situational versus permanent), structure (such as transitory versus institutionalized), and the way leaders control different domains (such as through decentralized versus centralized control). They identified different types of leaders within this context: "martyrs," who take on such positions for the benefit of the group despite the expense and thanklessness of the job; "Machiavellian princes," who are primarily out to promote their self-interest for immediate gain; and "collective action" leaders, who perform the costly duties of leadership because they see that long-term collective actions will also benefit them. The scholars discussed how societies cope with "freeloaders" (people who reap the benefits of collective action but do not contribute), the role of punishment to enforce certain behaviors, the notion of prestige as a reward system to encourage cooperation, the role of ritual and ritual knowledge in creating consensus, and issues related to the ownership of material resources and immaterial ones such as information.



Back, from left: Chapurukha M. Kusimba, Jelmer E. Eerkens, Timothy R. Pauketat, John Kantner; front, from left: Kevin J. Vaughn, Jeanne E. Arnold, Polly Wiessner, Brenda Bowser, Charles Stanish, Douglas Bird

Putting Aegean States in Context

Interaction in the Eastern Mediterranean and Southeastern Europe during the Bronze Age

Advanced Seminar

Using the Bronze Age Aegean as a laboratory, co-chairs William A. Parkinson and Michael L. Galaty challenged this seminar group to shift away from traditional models and questions of state formation and to consider how different kinds of states interact with their contemporaries over time. “Rather than asking ‘How do states come to be?’ we wanted to answer the question ‘How do states that develop differently, along different historical trajectories, affect each other and surrounding societies?’”

The changing nature of social interactions among the pre-state and state societies of the Bronze Age Aegean and their adjacent contemporaries in the eastern Mediterranean and central and southeastern Europe during the third and second millennia BCE provided fertile ground for the scholars’ scrutiny, resulting in an “amazingly enlightening seminar.” For several reasons, including geography and the long history of research in the area, the Aegean is “a perfect laboratory” for such work. “The density of archaeologists there is second only to the American Southwest,” dryly observed one of the co-chairs. In addition, evidence of shipwrecks and detailed catalogues of Bronze Age items such as Egyptian scarabs from outside the area provide good information for studying interaction and trade practices.

An overarching goal of the seminar was to examine the relative strengths and weaknesses of world systems theory. When applied to subtle relationships between polities of similar scale and having similar political and economic systems, “our overreliance on world systems frameworks has hindered our ability to develop new models for understanding interregional social interaction,” wrote the co-chairs. “The pre-state and state societies of the Bronze Age Aegean commingled and communicated with a remarkably wide variety of very different cultures, to the extent that world systems theory alone cannot explain the multiple ties that bound them together. Throughout this time of rapid and shifting social evolution, the nature and frequency of interactions between the Aegean societies and their adjacent contemporaries changed often, sometimes dramatically. The outstanding question for our seminar was, *Why?*”

The nine participants embraced a variety of theoretical perspectives, and their diversity sparked lively discussions that “hit on all cylinders.” Potential new models

for understanding social interaction at different geographical and temporal scales included one based on the concept of “negotiated peripherality”—the notion that people on the periphery were active participants, negotiating as independent agents with the core states—and another based on “primary stimulus,” or what initiated these kinds of peer-polity interactions.

The scholars discussed the possibility that the dramatic changes that took place at the beginning and end of the Bronze Age in the Aegean were related to internal sociopolitical dynamics in the Levant and Africa. For example, a deregulation of Egyptian trade practices toward the end of the third millennium BCE might have encouraged Levantine seafarers to seek alternative trade routes, which eventually led them to establish trade contacts with incipient elites on the island of Crete. The collapse of Aegean palatial systems toward the end of the first millennium BCE was also associated with a trend toward decentralized trading practices in that part of the world. Ultimately, the seminar led to more refined approaches to modeling the way states interact with their neighbors.



Back, from left: Robert Schon, Michael L. Galaty, Helena Tomas, William A. Parkinson; *front, from left:* P. Nick Kardulias, Susan Sherratt, Eric H. Cline, John F. Cherry, David Wengrow

Soils, Dryland Agriculture, and Social Complexity in Ancient Hawai'i

A Model System for Human Ecodynamics

Advanced Seminar



Back, from left: Michael W. Graves, Charlotte T. Lee, Karl Zimmerer, Thegn Ladefoged, Anthony S. Hartshorn, Sara Hotchkiss, Shripad Tuljapurkar; front, from left: Oliver A. Chadwick, Peter M. Vitousek, Patrick V. Kirch

Over vast tracts of both the Old and New Worlds, dryland, or nonirrigated, farming systems have sustained human populations since the origins of agriculture. The linkages between soils, climate, human demography, and agricultural systems underlie long-term historical processes. “Understanding these linkages remains critical for

solving problems of contemporary farming societies in much of the developing world,” said Patrick Kirch, chair of the advanced seminar “Soils, Dryland Agriculture, and Social Complexity in Ancient Hawai'i: A Model System for Human Ecodynamics.”

Departing from SAR's conventional practice, this advanced seminar consisted of a research team that had already worked together for a number of years. Since 2001, members of the Hawai'i Biocomplexity Project, supported primarily by the National Science Foundation's Biocomplexity in the Environment initiative, have studied the dynamic coupling among landscape, agriculture, demography, and sociopolitical complexity in the Hawai'ian Islands. “Our team includes representatives from the disciplines of archaeology, ecology, demography, paleobotany, quantitative modeling, and pedology,” said Kirch.

The group contends that the cultural and biological processes that developed and interacted in Hawai'i, from population growth and intensification of agriculture and resource extraction to the increasing centralization of political power and economic control, have happened everywhere and indeed are taking place globally today. “Our goal has been to use Hawai'i as a ‘model system’ to understand long-term coevolutionary interactions between people and ecosystems, or what might be termed ‘human ecodynamics,’” said Kirch.

“We have argued that Hawai'i offers exquisite possibilities for constraining analyses of both ecosystems and human societies across space and time, allowing us to track dynamically coupled interactions over a span of roughly a millennium. This period witnessed the emergence of significant sociopolitical complexity, as well as highly intensive agricultural systems. Although we focused our research on two rain-fed dryland, or nonirrigated, agricultural systems on the islands of Maui and Hawai'i, the implications of our work are potentially wide-ranging,” Kirch explained. “Our approaches, concepts, and models are contributing to a fundamental understanding of the way soils, ecosystems, agriculture, and sociopolitical structure interacted in a constrained, isolated world—and that understanding can illuminate issues of resource use elsewhere in the world, both in the past and today.”

“It is difficult to express just how intellectually exhilarating and how timely our group found this opportunity,” Kirch said. “Coming together in the unique setting of SAR permitted us the luxury of rediscovering the excitement of our project and of working toward a level of synthesis and integration that is difficult to achieve under the everyday pressures of academic life—especially with our team spread out over six universities spanning half the world.” During its week in Santa Fe, the team reviewed the results of its five years of research to date, assessed the strengths and weaknesses of its multidisciplinary approach, mapped out a book synthesizing its research, and laid the groundwork for at least three more years of field and laboratory work. That research will be funded by the National Science Foundation's Human Social Dynamics program.

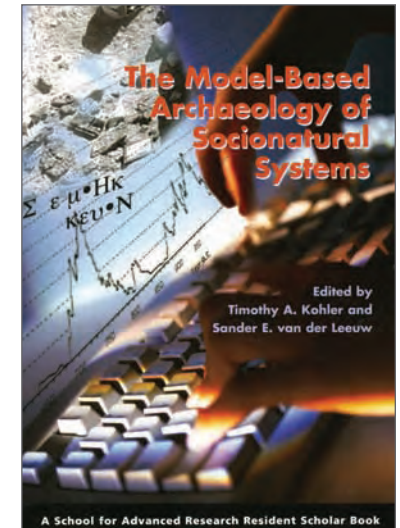
Model-Based Archaeology of Socionatural Systems

Edited by Timothy A. Kohler and Sander E. van der Leeuw

SAR Press

Many archaeologists are first drawn to their profession by a love of fieldwork and discovery, but they soon realize that the things they discover, “in and of themselves, are not immediately helpful in answering the questions that usually intrigue us the most—those involving explanations for change,” write editors Timothy A. Kohler and Sander E. van der Leeuw. “This realization might start with little questions: why is one raw material for making stone tools prevalent at this site, while right next door, another was more important? But before long, bigger questions surface: how and why do humans cooperate so successfully in large, unrelated groups, and how and why do human societies move from egalitarian to more hierarchical organizations?” These “troublesome ‘how’ or ‘why’ questions” stimulate the building of a model: a possible explanation.

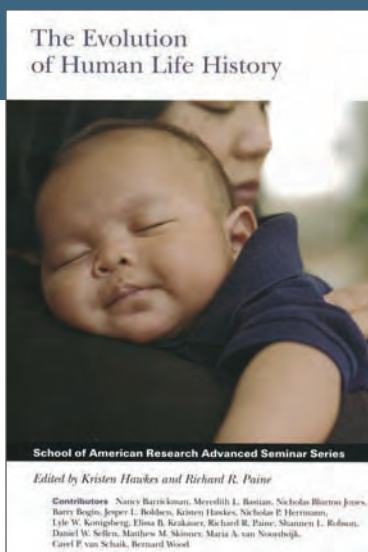
This book is about new developments in applying dynamic models for understanding relatively small-scale human systems and the environments they inhabit and alter. Beginning with a complex systems approach recognizing that all systems are in open interaction with their environment, the contributors distinguish this “model-based archaeology” from the scientific approaches offered by most archaeologists and argue for a new way of thinking about how archaeology is, and should be, conducted.



The Evolution of Human Life History

Edited by Kristen Hawkes and Richard R. Paine

Advanced Seminar Book



“Human life history differs from that of other primates in several initially puzzling ways,” write the editors of this new Advanced Seminar volume. “Our children depend on others for subsistence much longer than do the offspring of any other mammal, yet we wean babies earlier than most other apes do. Our age at first reproduction is much older than that of other apes, but our fertility can be higher. We have the longest life span of any terrestrial mammal, yet women stop bearing children in the middle of it.” Some of these apparent contradictions have been attributed to humans’ big brains, nuclear families, and sexual division of labor. In recent decades, however, findings in hunter-gatherer ethnography, Paleolithic archaeology, human paleontology, and comparative primatology have raised questions about these long-standing ideas. When and why did uniquely human patterns evolve? This volume brings together 16 specialists, including researchers in human growth, development, and nutrition, paleodemography, and the genomics of aging, to address these questions and to set an agenda for future research.

The Shape of Script

How and Why Writing Systems Change

Advanced Seminar

Stephen D. Houston has spent decades studying the nature of writing systems, which “are so very basic as nodes of connection among many aspects of human experience,” such as language, communication, identity, technology, and the recording of memory. “One of the misconceptions about writing is that a particular system of script comes into existence, remains the same, and then ‘dies,’” said Houston. “This notion radically and wrongly dehistoricizes systems of writing. We now know that scripts exist as fluid sets of practices, shifting over long periods of time and in response to changing historical circumstances, conditions of learning, and arenas of patronage and use.”

For this advanced seminar “The Shape of Script: How and Why Writing Systems Change,” 10 specialists convened to address “the question of what happens between the origins of a writing system and the time of eventual ‘script death,’ or extinction.” Although scholars are close to conceptualizing the way scripts emerge and pass into obsolescence, they are still far from explaining how scripts maintain themselves over time or how and why they change when they do. “This is unfortunate: writing is one of the central cultural productions in human history, yet its many modulations and shifts seem largely to be taken for granted, without need for explanation. Writing is a pivotal intermediary in many human transactions. But it needs to be brought back into the fold of anthropology, not as a marginal specialty but as an indispensable tool by which knowledge is transmitted.”

The seminar, conceived as a capstone to a 10-year project to resuscitate and renovate the study of past writing systems within anthropology, brought together experts in script traditions including Egyptian hieroglyphs, Latin writing and Mediterranean alphabets, cuneiform, South Asian scripts, ancient Roman script, and premodern Arabic, Japanese, Chinese, and Mesoamerican writing systems. Using cross-cultural comparisons, the participants sought to understand the forces that influence the courses of writing systems. Houston emphasized the importance of examining context: “What is the physical, temporal, social, and cultural setting for the way the message of writing is accessed? That is where history enters the picture, within a place of contingency, challenge, and opportunity.”

Among the questions driving the discussions were the following: What processes affected formal changes in scripts? What agents or actors were involved in such shifts, either actively or passively? How was literacy achieved, then futhered or restricted? How did aesthetics and the use of script shape each other? What influence did technologies have on script forms? How was writing “gendered” or “aged” or “classed”? And what are the linkages between images and script? Of particular interest was the issue of generational transfer. “This brings us to matters on the cutting edge of anthropology: What is the role of being a child, or an adolescent? What do we learn? When and why do we learn it? This is what’s involved in making sure that script survives more than that initial act of innovation, so that it’s used again and again, across generations,” Houston said.



Standing, from left: Beatrice Gruendler, Stephen Houston, P. Kyle McCarter Jr., John Monaghan, David Lurie, Stephen Chrisomalis, Niek Veldhuis, John Baines, Richard Salomon; kneeling, from left: Kyle Steinke, John Bodel

Extending the Mission

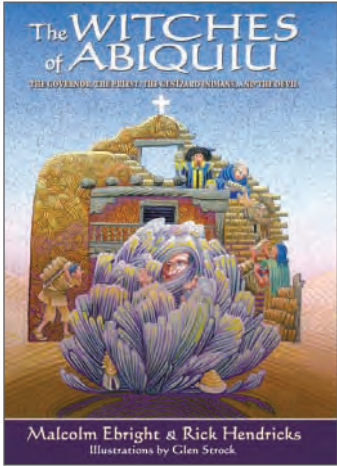
Sparks highlights off-beat New Mexico — those aspects that might be found on the fringes of anthropological scholarship.



“We wanted to amp it up,” said SAR vice-president John Kantner about this year’s member field trip roster, which had the theme “Retracing a Century of Exploration.”

At the 100th annual meeting of the Board of Managers, SAR welcomed Cynthia Chavez as the new director of the Indian Arts Research Center.

SAR Sparks



The Witches of Abiquiu by historians Malcolm Ebricht and Rick Hendricks

The Santa Fe community responded enthusiastically to SAR's new Sparks Series of afternoon presentations, offered the second Tuesday of each month and designed to spark members' interest in New Mexico culture, both historic and contemporary. "We wanted to highlight off-beat New Mexico—those aspects that might be found on the fringes of anthropological scholarship," said Jean Schaumberg, development associate in Institutional Advancement, who created the program with Guest Services manager Leslie Shipman. "We also wanted to offer SAR members an afternoon program to complement the evening Membership Lecture Series," added Schaumberg.

This year's presentations covered topics ranging from lowrider culture, the Manhattan Project, and the witches of Abiquiu to the dressing of La Conquistadora, the Valles Caldera, and stereoscopy in the Southwest. Standing-room-only crowds from the outset moved the free program from the reception center to the board room, making the launch of SAR Sparks a resounding success.



"Valles Caldera" by William deBuys and Don Usner



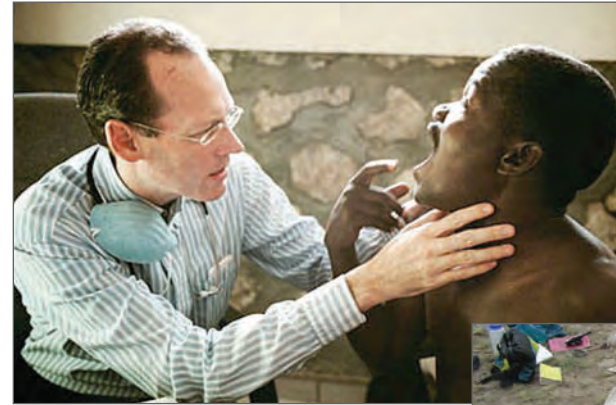
"Dressing La Conquistadora" by anthropologist Aimee Garza



"Lowriding in New Mexico" by author Carmella Padilla and photographer Jack Parsons

The Vital Edges of Anthropology

“Friction: Conflict and Creativity in Our American Southwest,” a lecture by SAR president James F. Brooks, launched the 2006–2007 Membership Lecture Series and another season’s exploration in the world of ideas. The popular, long-standing program reflected experimentation with new types of presentations and different venues this year. Paul Farmer, the 2006 J. I. Staley Prize winner, medical anthropologist, and activist, presented “Global Health and World Violence.” After a program both sobering and inspiring, Farmer engaged in an energetic question-and-answer session with an audience that overflowed Greer Garson Theater at the College of Santa Fe. The film *A Bride of the Seventh Heaven* added variety to the series this year, and former resident scholar Natasha Schüll returned to update members on “Addiction by Design: Las Vegas Video Gambling.” David Coulson’s “African Rock Art” and Christina Torres-Rouff’s “Shaping Bodies: Identity and Politics in Ancient America” were well received, and SAR vice-president John Kantner rounded out the series with “Great House Communities in the Chacoan World.” Next year, the lecture series will be free to the public and will shift to an earlier starting time of 7:30 PM.



Paul Farmer, medical anthropologist



John Kantner in the field



“Addiction by Design”



Photo still from the film *A Bride of the Seventh Heaven*

Member Field Trips



El Malpais

“We wanted to amp it up,” said SAR vice-president John Kantner about this year’s member field trip roster, which had the theme “Retracing a Century of Exploration.” The reenergized program provided members with “completely unique cultural experiences” at many of New Mexico’s most beautiful and historic sites, such as Valles Caldera National Preserve, El Malpais, Pecos National Historic Park, the Navajo Rug Auction at Crown Point, and the Rio Chama pueblos. Kantner and administrative assistant Janie Miller called on SAR’s community of scholars, artists, and writers to guide members past their assumptions about these familiar sites and take them “behind the scenes,” not only with expert information but also with access

to areas seldom seen by the general public.

The early December “Taos Spectacular” excursion was a good example, Kantner said. “After we took a personal tour of the Nicolai Fechin house and its collection of paintings by members of the Taos Society of Artists, we walked through the backstreets of Taos with historian Larry Torres, who shared his intimate knowledge of the town—including a few murders and mysterious disappearances! After a specially prepared lunch at the Apple Tree restaurant with Wagner Fellow Robert Mirabal, Robert treated us to an hour-long performance and intimate conversation about his music, life, and creative process. Later, we toured Taos Pueblo. It was a great trip.”

In May members learned about the archaeology and geology of the San Juan River on a 26-mile rafting adventure that included ancient ruins, petroglyph and pictograph panels, a quarter of a billion years’ worth of geologic formations, and a hike up to the breathtaking view of the Monument Upwarp. Besides Kantner,

some of this year’s expert guides included SAR senior scholar Linda Cordell, archaeologists Judy Reed, Winston Hurst, Jim Kendrick, and Ana Steffan, curator Heather Young, and rock art specialist Sheila Brewer. Limited to about 20 members, all the field trips filled to capacity, some within 24 hours.

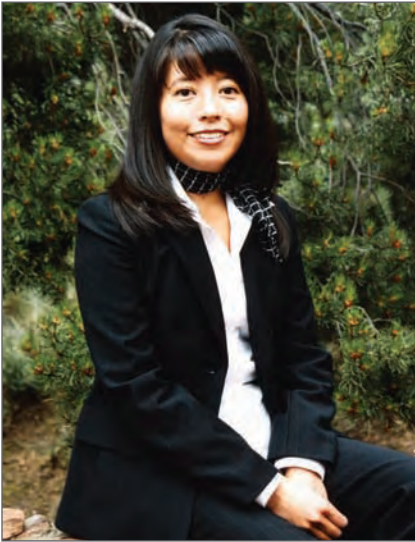


Chama Valley field trip



San Juan River trip

Cynthia Chavez Joins IARC



Cynthia Chavez, director, Indian Arts Research Center

At the 100th annual meeting of the Board of Managers, SAR welcomed Cynthia Chavez as the new director of the Indian Arts Research Center. Chavez grew up at San Felipe Pueblo in New Mexico, and her heritage includes Hopi, Tewa, and Navajo. She earned her BA at Colorado College, her MA in American Indian Studies at the University of California, Los Angeles, and her PhD in American Studies at the University of New Mexico. Chavez comes from a family of accomplished San Felipe jewelers that includes her father, Richard, and brother, Jared.

Chavez served for five years as associate curator at the Smithsonian Institution's National Museum of the American Indian in Washington, DC, where she was lead curator for the inaugural exhibition, "Our Lives: Contemporary Life and Identities." A collaboration among eight tribes and Native communities from the Arctic Circle to the Caribbean, the exhibit illustrated the ways Native Americans preserve their

cultural integrity. Chavez has lectured widely on the ideals and challenges of working with Native artists and communities in terms of the politics of representation, the tensions between tradition and innovation, and the relationship of artistic endeavors to Native well-being. Most recently, she held the post of museum director at the Indian Pueblo Cultural Center in Albuquerque. Her tenure there was marked by notable accomplishments in exhibitions, programming, and collections preservation.

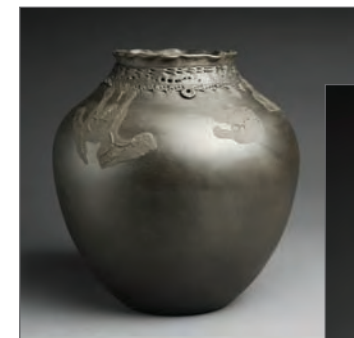
"Dr. Chavez is a broadly trained scholar with an outstanding reputation in community partnerships. With this appointment, SAR takes a historic stride in its ability to make the collections and programs of the IARC increasingly useful to our Native American constituents," said SAR president James Brooks. "The addition of Dr. Chavez to our faculty will deeply enrich our long engagement with indigenous peoples."

New Accessions Enhance IARC Collections

The Indian Arts Research Center was honored this year by a bequest of 525 objects from the collection of Estelle Rebec, a long-time SAR volunteer. The collection consists primarily of Zuni fetishes and small Pueblo ceramics, with a smaller number of a variety of ethnographic items. Other accessions for the year include pieces made by IARC's Native American Artist Fellows: a black micaceous ceramic jar by Christine McHorse, the 2006 Dobkin Fellow; a ceramic sculpture titled *Brote* by Carlos Chaclán, the 2005–2006 Wagner Fellow; a sterling silver seed pot by Connie Tsosie-Gaussoin, one of the 2006 King Fellows; and a sterling silver dragonfly collar by David Gaussoin, another 2006 King Fellow.

A ceramic jar by Samuel Manyules was a Native Arts Forum collections purchase. Ronald and Susan Dubin

donated a painting by Mateo Romero; Virginia Lee Lierz gave the IARC her photographs of an IARC-sponsored event involving Ramson Lomatewama, the 2005 King Fellow; and Wesley Vigil made and donated a micaceous ceramic rain god figure. The IARC was also pleased to accession a collage painting by Sam English, Dennis Esquivel, Cliff Fragua, Laura Gachupin, Lorenzo Hogue, Michael Kaboutie, Steve LeBoueff (Black Bear), Kevin Pourier, Nelda Schrupp, and Yolanda Stevens, all participants in the February 2007 seminar "American Indian Artists in Recovery." Both the breadth and the depth of the collections continue to grow through such generous bequests and donations.



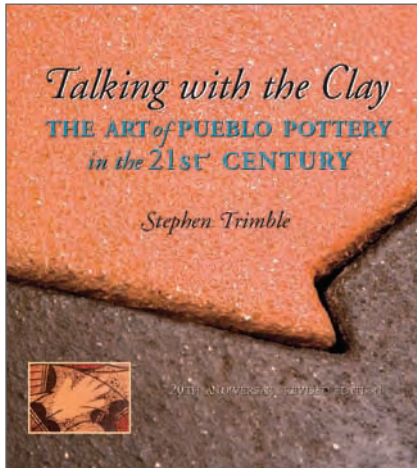
Above: Micaceous jar by Christine McHorse; right: micaceous ceramic rain god by Wesley Vigil



Talking with the Clay

Stephen Trimble

SAR Press



Kathleen Wall in her studio

Ceramic artists among the Pueblo peoples of the Southwest are redefining their artwork and themselves in the twenty-first century. The 20th-anniversary edition of Stephen Trimble's *Talking with the Clay: The Art of Pueblo Pottery in the Twenty-first Century*, released this year by SAR Press, describes the way new aesthetic influences blend with deep traditional themes to mark this evolution. An astute photographer and interviewer, Trimble captures the spirit of Pueblo pottery in its stunning variety, from the glittering micaceous jars of Taos Pueblo to the famous black ware of San Ildefonso Pueblo, and from the bold black-on-white designs of Acoma Pueblo to the rich red and gold polychromes of the Hopi villages. First published in 1987, the award-winning *Talking with the Clay* became one of SAR Press's best sellers.

Trimble's portraits of potters including Kathleen Wall, Jason Garcia, Hubert Candelario, and Diego Romero communicate the elegance and warmth of the artists at the heart of *Talking with the Clay*. As Romero explains, "there will always be traditional Indian craft, and there will be people who want to take it further. We made it possible for other Pueblo potters to have an artistic freedom that barely existed 20 years ago. I'm just grateful for it. I'm one of a handful of people who get to do exactly what they want to do in life."

Native Arts Forum

This year the Native Arts Forum (NAF) visited Mesa Verde, the new Acoma Cultural Center, the R. B. Burnham and Company Trading Post, and many other sites in the Southwest. More than 40 members participated in the NAF, an organization created in 2004 by the IARC. A contemporary model of the former Indian Arts Fund, the NAF's goals are to add pieces to the SAR collection, to expand through

educational experiences an understanding of contemporary and past Native cultures and art, and to explore the environment and cultural landscapes of the American Southwest. NAF programs include lectures by leading anthropologists, archaeologists, and Native artists and educational workshops in a variety of art forms.

Ongoing Scholarship

The committee worked hard to secure funding from the State of New Mexico to begin archaeological assessment of 24 nationally significant sites in the Galisteo Basin



Feld followed the lead and found a vibrant and raucous musical tradition among union truck drivers who turn antique vehicle horns into musical instruments.



“Seen in this light, Arroyo Hondo becomes a clear example of the nutritional chaos and intercommunity conflict that faced the whole Southwest during late prehistoric times.”





John Kantner, Kevin J. Vaughn, and Jelmer E. Eerkens from the “Emergence of Leadership” seminar

On any given Wednesday, resident scholars and artists, advanced seminar chairs, and visiting scholars take their turn presenting new work to the SAR community at an informal lunchtime gathering.

While anthropologist and SAR board member Steven Feld was researching the use of bells in Europe, his work led him to Ghana in West Africa, where he “got a tip about some ‘car horn guys.’” As a life-long student of acoustemology—a way of knowing through sound—Feld followed the lead and found a vibrant and raucous musical tradi-

tion among union truck drivers who turn antique vehicle horns into musical instruments. With his September colloquium presentation, “Union Drivers and the Invention of Honk Horn Music in Accra, Ghana,” Feld filled the SAR board room with the sound of the paw-paw horn, a squeeze-bulb klaxon horn that came to Accra from India in the 1930s. Adding percussion from tire rims and wrenches, the drivers have developed a distinctive orchestral sound, performing primarily at the funerals of fellow drivers in a tradition similar to New Orleans jazz festivals.

Although “honk horn music” is more than 60 years old, Feld’s recordings are its first sound documents. Fortunately, a truck driver’s son who became a photo-journalist had accumulated more than 50 years’ worth of photographic history of the practice. The music’s history tells the story of colonial resistance and regional pride and incorporates musical styles ranging from those of British brass bands to Count Basie-style big band jazz and from rhythm and blues to hip-hop and rap.

With Smithsonian Folkways, Feld worked with the musicians to produce a CD and booklet, which was released for Ghana’s 50th anniversary of independence in

March 2007. The CD documents the many forms of honk horn music and ends with dozens of drivers simulating a celebratory fireworks display with a cacophony of car horns.

Colloquium Presenters, 2006–2007

Aneesh Aneesh, SAR resident scholar, University of Wisconsin, Milwaukee, “The Alarm-Clock Shock of Global Communication” and “Imperial Neutrality: India’s Call Centers, America’s Future, and the Declining Significance of Place”

Erica Bornstein, Social Science Research Council–SAR resident scholar, University of Wisconsin, Milwaukee, “Framing Orphans: Questions of Philanthropy in India” and “Giving to Strangers: An Ethnography of Philanthropy in New Delhi”

Chip Colwell-Chanthaphonh, project director, Anthropological Research, LLC, “Inheriting the Past: Arthur C. Parker and the Making of Archaeology’s Moral Community”

Steven Feld, University of New Mexico, “Union Drivers and the Invention of Honk Horn Music in Accra, Ghana”

Catherine S. Fowler, Adams summer scholar, University of Nevada, Reno, “Bertha Dutton and the Girl Scouts in the Southwest, 1947–1957”

Eric Haanstad, Weatherhead resident scholar, University of Wisconsin, Madison, “Terror Coup in Thailand: APEC 2003, Southern Violence, and Operation Black Magic” and “Displaying Order and Constructing Chaos: A State Ethnography of the Thai Police”

Rachel Heiman, Bunting summer scholar, The New School, “Rugged Entitlement: Consuming Class Security in Suburban America”

Stephen Houston, advanced seminar chair, Brown University, “The Shape of Script: How and Why Writing Systems Change”

Barbara Rose Johnston, Weatherhead resident scholar, Center for Political Ecology, Santa Cruz, California, “Half-Lives and Half-Truths: Confronting the Radioactive Legacy of the Cold War” and “Nuclear Dreams and Radioactive Nightmares”

Laurie Beth Kalb, Adams summer scholar, Peabody Museum of Archaeology and Ethnology, Harvard University, “The Indian Arts Fund and Early-Twentieth-Century Arts Patronage in the United States”

David Kamper, Bunting summer scholar, San Diego State University, “The Work of Sovereignty: Navajo Workplace Activism and Tribal Self-Determination”

John Kantner, SAR, and Kevin J. Vaughn, Purdue University, advanced seminar co-chairs, “The Emergence of Leadership: Transitions in Decision Making from Small-Scale to Middle-Range Societies”

Patrick V. Kirch, advanced seminar chair, University of California, Berkeley, “Soils, Dryland Agriculture, and Social Complexity in Ancient Hawai‘i: A Model System for Human Ecodynamics”

Barbara J. Little, Bunting summer scholar, National Park Service and University of Maryland, “Lessons from the Deep Past: Archaeological Perspectives on Modern Problems”

Aims McGuinness, University of Wisconsin, Milwaukee, “Crossing the Isthmus: Panama, the California Gold Rush, and the Making of US Empire”

William A. Parkinson, Florida State University, and Michael L. Galaty, Millsaps College, advanced seminar co-chairs, “Putting Aegean States in Context: Interaction

in the Eastern Mediterranean and Southeastern Europe during the Bronze Age”

Julie Velásquez Runk, Social Science Research Council–SAR resident scholar, Instituto de Ecología (Mexico), “Cosmos and Conservation in Conflict: Rivers, Trees, and Wounaan Agency in Panama’s Environmental Conservation” and “We Have the Best of Natural Resources—Forests: Wounaan Agency with Arboreal-Focused Conservation”

Douglas W. Schwartz, SAR senior scholar and president emeritus, “Grand Canyon Archaeology: A Personal Reminiscence”

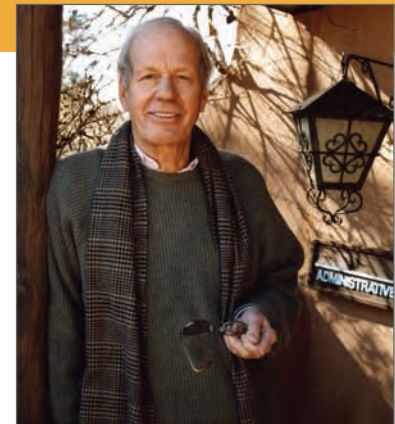
Lesley A. Sharp, Bunting summer scholar, Barnard College, “Body Enhancements in the Realm of Human Organ Replacement”

Noenoe K. Silva, Katrin H. Lamon resident scholar, University of Hawai‘i, Manoa, “*Nana I Ke Kumu* (Look to the Source): Recovering Indigenous Hawai‘ian Political Thought” and “‘This World and Everything in It’: The Written Works of Joseph Kanepuu and Joseph Poepoe”

Graham St. John, Social Science Research Council–SAR resident scholar, University of Queensland, “Transitional Worlds: Global Trance Festivals” and “Surfing the Novelty Wave: Gathering of the Trance Tribes”

David Stuart, University of New Mexico, and Rory P. Gauthier, Bandelier National Monument, “Prehistoric New Mexico: The Nation’s First State Plan for the Preservation of Archaeological Resources”

Samuel Truett, University of New Mexico, “Fugitive Landscapes and Forgotten Histories: Tracking Shadows through the US-Mexico Borderlands”



Douglas Schwartz, Grand Canyon Archaeology

Campus Scholarship

Research associate **Rebecca A. Allahyari** presented papers on home schooling and “domestic questing” at meetings of the Society for the Scientific Study of Religion (Sociology) and the Society for the Anthropology of Religion. Drawing on earlier research on US charities, the welfare state, and faith initiatives, she participated as a discussant in the SAR short seminar “Religion and Social Conscience in the Global Age” and reviewed *Charitable Choice at Work: Evaluating Faith-Based Job Programs in the States*, by Sheila Suess Kennedy and Wolfgang Bielefeld, for the journal *Contemporary Sociology*. She continued work on her manuscript “Utopian Devotions: Enchantment and Anxiety in Home Schooling.”



James F. Brooks

President **James F. Brooks** published a comparative-historical essay, “Bondage and Emancipation across Cultural Borderlands,” in the volume *Orientalism and Empire in Russia: Kritika Historical Studies 3*. He lectured at the Cañada Alamosa Institute, the Mountains and Plains Museum Association, the National Hispanic Cultural Center, and the University of Texas and offered the Robert G. Athearn Memorial Lecture at the University of Colorado. With Chris DeCorse and John Walton, he co-edited *Small Worlds: Method, Meaning, and Narrative in Microhistory* (SAR Press). He contributed an essay, “Captive, Concubine, Servant, Kin: A Historian Divines Experience in Archaeological Slavery,” to

the volume *Invisible Citizens: Slavery in Ancient Pre-State Societies*; chaired a session on “The Indian and African Slave Trade in Southern Studies” at the American Society for Ethnohistory meetings in Williamsburg, Virginia; and participated in the seminar “The Place of Native Americans in US History” at the Radcliffe Institute for Advanced Study, Harvard University. He co-chaired with Nicholas Rogers the SAR short seminar “Religion and Social Conscience in the Global Age.” Brooks continued work on his book *Mesa of Sorrows: Archaeology, Prophecy, and the Ghosts of Awat’ovi Pueblo*.

SAR Press co-director and executive editor **Catherine Cocks** joined the board of the Institute for the Transnational History of the Americas in the summer of 2006 and is chair of the program committee for the 2007 meeting. She traveled to

Vancouver and Dallas to participate in the symposium “Bridging National Borders in North America,” which was co-sponsored by Simon Fraser University and the Clements Center for the Study of the Southwest at Southern Methodist University. The proceedings will be submitted to Duke University Press in June 2007. In addition, she presented work on the early Caribbean cruise industry at the Southern History Association conference and served as a discussant for a panel on tourism at the Rocky Mountain Council on Latin American Studies conference. Finally, she had the honor of participating in a seminar at SAR’s own Indian Arts Research Center on the life and work of Maria Martinez, to which she contributed background information on the tourist trade that helped make Martinez nationally renowned.

Senior scholar **Linda S. Cordell** completed an article titled “Mesa Verde Settlement History and Relocation: Climate Change, Social Networks, and Ancestral Pueblo Migration,” coauthored with Carla Van West, Jeffrey S. Dean, and Deborah Muenchrath, for the regional journal *The Kiva*. She lectured in the Southwest Seminar Series in Santa Fe and at Yale University’s Department of Anthropology and gave the Bandelier Lecture at the Archaeological Society of New Mexico’s annual meeting. “It has been my pleasure to serve as SAR’s representative to the Galisteo Basin Archaeological Coordinating Committee,” said Cordell. “The committee worked hard to secure funding from the State of New Mexico to begin archaeological assessment of 24 nationally significant sites in the Galisteo Basin and was rewarded when Governor Richardson signed the provision for funds passed by the New Mexico legislature. Arroyo Hondo Pueblo, long a focus of SAR research, is one of the sites included in the archeological district.”

After completing her dissertation, “Negotiating Modernity: Gender, Power, and Education in North India,” research associate **Jeanne Fitzsimmons** was offered a fellowship to study at the South Asia Summer Language Institute (SASLI) at the University of Wisconsin–Madison. More recently, she joined the staff of Crow Canyon Archaeological Center in Cortez, Colorado, as director of education. At Crow Canyon she oversees an award-winning public archaeology program for children and adults. In addition, she is working on a variety of educational websites and a film about Pueblo farming practices. Fitzsimmons continued her research into multiple interpretations of a religious festival in India, the Saraswati Puja. She hopes to return to Varanasi, India, next year to make a film based on her research.

Vice-president **John Kantner** continued work on his Lobo Mesa Archaeological Project (LMAP), through which he is investigating Puebloan groups that inhabited northwestern New Mexico between 850 and 1200 CE—the era characterized by the emergence of a pilgrimage center in Chaco Canyon. Kantner and colleagues presented four papers featuring LMAP research at the Society for American Archaeology meetings in April, and he lectured on the project and related topics throughout the year in various venues. In addition, he published a chapter on post-Chacoan religion in the edited volume *Religion in the Prehispanic Southwest* and a book review in *American Antiquity*. An invited article evaluating the state of regional analysis in archaeology is in press with the *Journal of Archaeological Research*. With colleagues Kevin Vaughn and Jelmer Eerkens, Kantner co-chaired an SAR advanced seminar, “The Emergence of Leadership,” the results of which are being prepared for possible publication by SAR Press. In May he completed a six-year appointment as editor of the Society for American Archaeology’s trade journal, *The SAA Archaeological Record*, receiving a Presidential Recognition Award for his efforts.

Nancy Owen Lewis, director of Academic Programs, coauthored *A Peculiar Alchemy: A Centennial History of SAR* (SAR Press, 2007) with Kay Hagan. She researched and wrote the first six chapters of the book, on the early history of SAR (1907–1967). Her article “The Loretto Chapel” appeared in the fall 2007 issue of *Public Historian*, and she presented the paper “Preserving a Culture, Promoting a Town: Hewett’s Appropriation of the Santa Fe Fiesta” in April at the annual meeting of the National Council on Public History. Lewis also was awarded a fellowship through the New Mexico Office of the State Historian Scholars Program to pursue archival research on the effects of tuberculosis on the culture of New Mexico. She completed her research, submitted her final report, and presented a public lecture, “Seeking a Cure, Transforming New Mexico: The Lungers and Their Legacy.”

“I continue to work on the subject of human dignity, having chaired a symposium on indigenous cultures at UNESCO in which human dignity was a principal issue. The subject seems to grow in importance,” said SAR senior scholar **M. Scott Momaday**. As director of the Buffalo Trust in Oklahoma, Momaday began work on the building of an archive and a campground at Rainy Mountain for the preservation of Kiowa and Comanche documents and the instruction of Indian youths

in the traditions of their culture. He lectured weekly in the Honors College at the University of Oklahoma, gave the Phi Beta Kappa address there, and spoke at a language fair for high school students. “I wrote the Oklahoma Centennial Poem and read it at Governor Brad Henery’s second inauguration. My children’s book, *Four Arrows and Magpie*, was published in celebration of the centennial,” said Momaday. He reviewed Hampton Sides’s *Blood and Thunder* for the *New York Times Book Review* and continued to work on an autobiographical narrative and a book of his photographs and paintings. In May he gave the commencement address at St. John’s College in Santa Fe.

Senior scholar and president emeritus **Douglas W. Schwartz** concentrated on two projects: an examination of the way the 1,000-room, fourteenth-century pueblo at Arroyo Hondo fit into the late prehistory of the northern Southwest and a new synthesis of his earlier archaeological research at Grand Canyon. He shared the results of these two projects at Yale University, the National Science Foundation, and SAR. Schwartz reexamined what happened at Arroyo Hondo in light of new evidence from Greenland ice cores, which reveal rapid climate change beginning in the 1200s. “Seen in this light, Arroyo Hondo becomes a clear example of the nutritional chaos and intercommunity conflict that faced the whole Southwest during late prehistoric times,” he said. Schwartz delivered a lecture for the Grand Canyon Historical Society reviewing the 20 years of pioneering archaeology he began in the Grand Canyon in 1949. Traveling to the Amazon and Orinoco Rivers, Schwartz examined tropical forest ecology and the lives of the river peoples.

IARC director **Kathy Whitaker** organized two short seminars at SAR this year, “American Indian Artists in Recovery” and “Marketing Maria.” She presented three lectures in the Southwest Seminar Series in Santa Fe and lectured at the Fowler Museum of the University of California–Los Angeles and at the Taos Archaeological Society. Her coauthored article (with Shannon Parker), “Bound by Its Origins: The Indian Arts Research Center at the School for Advanced Research,” appeared in *American Indian Art* magazine. She continued working on a book on Hopi *katsinnan* and is writing a paper on SAR’s relationship with the Cheyenne people and the Chief White Antelope blanket for *Journal of International Property Rights*.

Summer Scholars

During the summers, two fellowship programs provide generous support for scholars to work in residence at SAR. This year, the Ethel-Jane Westfeldt Bunting Foundation supported six fellows, and the William Y. and Nettie K. Adams Fellowship in the History of Anthropology supported two. The 2007 summer scholars and their topics were the following:

Rebecca Dolhinow, California State University, Fullerton, “Borderlands Justice: Women’s Activism, NGOs, and the Neoliberal State”

Kristin Dowell, Western Kentucky University, “Cultural Protocols in Santa Fe’s American Indian Art and Media”

Catherine (Kay) S. Fowler, University of Nevada, Reno, “Bertha P. Dutton: Southwest Anthropologist”

Barbara J. Little, University of Maryland, “Lessons from the Deep Past”

Donald E. McVicker, North Central College, Naperville, Illinois, “Anthropology at the Crossroads: The Life and Times of Frederick Starr”

Shaylih Muehlmann, University of Toronto, “Contested Waters: Conflict and Water Scarcity at the End of the Colorado River”

Paul A. Shackel, University of Maryland, “Community, Race, and the American Frontier”

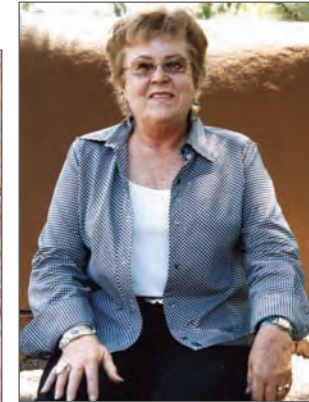
Emily Zeamer, Harvard University, “Testing the Supernatural Realm: Hauntings and Science in Contemporary Thailand”



Rebecca Dolhinow



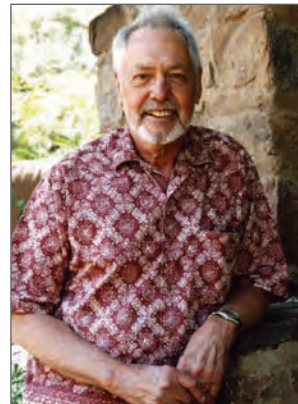
Kristin Dowell



Catherine S. Fowler



Barbara J. Little



Donald E. McVicker



Shaylih Muehlmann



Paul A. Shackel



Emily Zeamer



Marjorie Ferguson Lambert

In December 2006 the SAR community lost **Marjorie Ferguson Lambert**, a valued friend and stimulating colleague who left behind many admirers. Hooked on archaeology as a schoolgirl, Lambert later majored in social anthropology at Colorado College. There she met guest lecturers Edgar Lee Hewett and Sylvanus G. Morley, whom she credited for steering her into anthropology as a professional. She conducted most of her archaeological fieldwork and research in the upper and middle Rio Grande Valley, southwestern New Mexico, and northern Mexico. Throughout her long and highly respected career, Marge Lambert was an inspirational model for young women entering archaeology. In 1970 the SAR Board of Managers awarded Lambert its

first honorary fellowship in recognition of her many professional accomplishments and her then 40-year association with the School. The following year, she was elected to the Board of Managers and its executive committee, and in 1990 she was elected to life membership. Until her death at the age of 98, Lambert's sharp memory and original sense of humor made her an entertaining storyteller and fascinating conversationalist. Her life's work and unwavering support over seven decades helped shape the character, integrity, and authenticity of SAR.

Cory Beck was a member of the SAR Board of Managers from 2004 until his death in December 2006. Like his parents, Robert and Marjorie Beck, before him, he served the School with commitment and enthusiasm. He was educated in Roswell, New Mexico, and Southboro, Massachusetts, and attended New Mexico Military Institute, Northern Arizona University, and Bucknell University. Early in Beck's newspaper career,



Cory Beck

he worked at the *Roswell Daily Record*, the *Albuquerque Journal*, the *El Paso Times*, and the *Sunbury Daily Item* in Lewisburg, Pennsylvania. He became publisher of the *Roswell Daily Record* in 1987, when his father, former publisher Robert H. Beck, retired. Cory Beck will be especially remembered for the passion he brought to the quality of his newspaper and the dedication he had for his family and friends. We are grateful to his wife, Dana Beck, for stepping in to serve out Cory's term on the Board of Managers.

Samuel Zemurray Stone joined the SAR Board of Managers in 1996 and was a thoughtful advocate for the School's scholarly programs. Like his mother, Doris Zemurray Stone, who preceded him on the board, he served with dedication and distinction until his death in December, 2006. As a young boy, Stone moved with his family to San José, Costa Rica, where his father headed the United Fruit Company. He quickly learned Spanish and acquired an intense curiosity about and love for his new country. Stone's corporate work included W. R. Grace and Company and the American and Foreign Power Company of San José. He pursued graduate work at the Sorbonne in Paris and attained the degree of doctorat d'État. In Paris he served as Costa Rica's permanent delegate to UNESCO and as cultural attaché at the Costa Rican embassy. His scholarly positions included those of director of the School of Political Science at the University of Costa Rica and vice dean of the social sciences faculty. In 1975 he founded the Centro de Investigación y Adiestramiento Político Administrativo, a Costa Rican think tank affiliated with Tulane University. All these interests and endeavors carried over into a later life filled with scholarship, dedication to the progress of Central America, and a deep love of adventure.



Samuel Zemurray Stone

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*We are sincerely grateful to the scholars,
artists, and friends of SAR who donated their*

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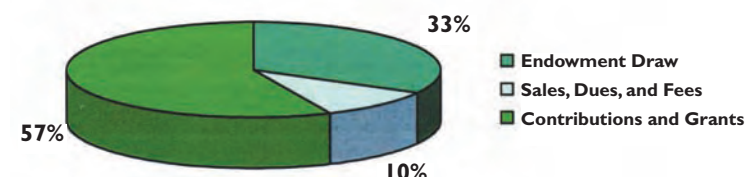
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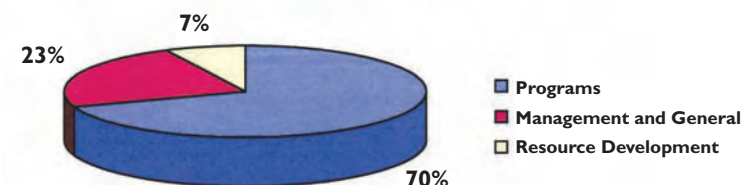
Summary Financial Statement – Fiscal Year Ended June 30, 2007 (Unaudited)

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Revenues, Gains, and Other Support				
Contributions and Grants	\$ 1,270,683	\$ 1,311,758	\$ 650,252	\$ 3,232,693
Sales, Dues, and Fees	416,492			416,492
Total Investment Income	5,329,673			5,329,673
Total Revenues and Gains	7,016,848	1,311,758	650,252	8,978,858
Expenses/Restriction Releases				
Program Services	\$ 2,621,157	\$ 151,701		\$ 2,772,858
Support Services				
Management and General	917,477			917,477
Resource Development	212,537	69,638		282,175
Total Expenses/Releases	3,751,170	221,339	-	3,972,509
Increase in Net Assets	\$ 3,265,678	\$ 1,090,419	\$ 650,252	\$ 5,006,349
Net Assets, June 30, 2006				
Endowments, at Market	\$ 18,414,779		\$ 9,727,450	\$ 28,142,229
Other Net Assets	3,512,791	3,431,607		6,944,398
Total Net Assets, June 30, 2006	21,927,570	3,431,607	9,727,450	35,086,627
Net Assets, June 30, 2007				
Endowments, at Market	\$ 22,385,334		\$ 10,377,702	\$ 32,763,036
Other Net Assets	2,807,913	4,522,026		7,329,939
Total Net Assets, June 30, 2007	\$ 25,193,248	\$ 4,522,026	\$ 10,377,702	\$ 40,092,976

Source of Funds for SAR FY 2007 Expenses



SAR Expenses by Function



2007 Annual Report

Editors: James F. Brooks and John Kantner

Writer: Kay L. Hagan

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P. 12 image, right, *San Ysidro*, Belarmino Esquibel, 1996. Courtesy Museum of Spanish Colonial Art, collection, Spanish Colonial Arts Society, Inc. Photo, Addison Doty

P. 15 painting, right, *Route 66*, 2002, Mateo Romero. Photo, Phil Karshis

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P. 16 painting, right, *Pot Hunters #2*, 2002, Mateo Romero. Photo, Jennifer Esperanza

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P. 39 bottom center, ceramic jar, Christine McHorse.

Native Arts Forum collections purchase.

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