

School for Advanced Research
on the Human Experience

A GALAXY OF THOUGHT

Annual Review 2007-2008





SCHOOL FOR
ADVANCED
RESEARCH

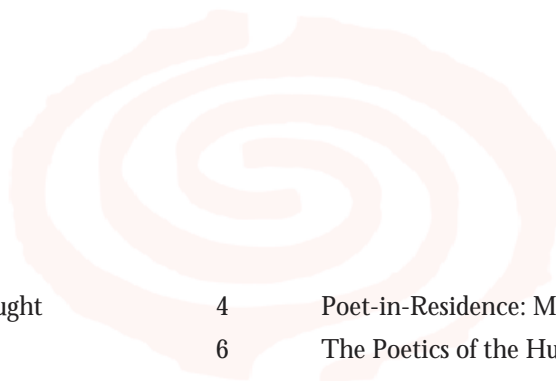
ON THE HUMAN EXPERIENCE

SANTA FE, NEW MEXICO
ANNUAL REVIEW 2008

*In Memory of Richard Canon
1940–2008*

*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.*

CONTENTS



President's Message: A Galaxy of Thought	4	Poet-in-Residence: Malena Mörling	34
A Constellation of Programs	6	The Poetics of the Human Experience	34

REFLECTION

Resident Scholar: Silvia Tomášková	8
SAR Press: <i>The Chaco Experience</i>	9
Visiting Research Associate: Monica L. Smith	10
Visiting Research Associate: James E. Snead	10
SAR Press: <i>The Hohokam Millennium</i>	11
Resident Scholar: Tiya Miles	12
SAR Press: <i>Small Worlds</i>	13
The Pecos Conference	14
Short Seminar: Modernity and the Voice	14
SAR Press: <i>Kenneth Chapman's Santa Fe</i>	15
SAR Press: <i>Santa Fe: A History</i>	16
SAR Prize Session in Dublin	17
New Mexico Heritage Preservation Alliance Conference	17

ATTENTION

J. I. Staley Prize: Fred R. Myers: <i>Painting Culture</i>	19
IARC Events: Art, Gender, Community	20
King Native Artist Fellow: Eliza Naranjo Morse	22
Dobkin Native Artist Fellow: Erica Lord	23
Dubin Native Artist Fellow: Jeffrey Gibson	24
Resident Scholar: Joseph P. Gone	25
Advanced Seminar: Pharmaceutical Self and Imaginary	26
Short Seminar: Policy under the Influence	27
Short Seminar: Scholar-Practitioners	
Addressing Global Issues	27
Resident Scholar: Peter Redfield	28
Advanced Seminar: Between Politics and Ethics	29
Advanced Seminar: Images without Borders	30
SAR-SFI Cultural Change Workshop	31
Resident Scholar: Omri Elisha	32
Resident Scholar: Angela C. Stuesse	33

IMAGINATION

Short Seminar: Women's Empowerment for Health	36
SAR Press: <i>New Landscapes of Inequality</i>	37
SAR Press: <i>The Gender of Globalization</i>	38
Advanced Seminar: Archaeology and Public Policy	39
SAR Press: <i>Opening Archaeology</i>	40
Short Seminar: Archaeology and Sustainability	41
Visiting Research Associate: Tutu Alicante:	41
Michael S. Currier Environmental Service	
Award Ceremony	42
Santa Fe Science Writers' Workshop	42
SITE Santa Fe Biennial at SAR	43
Short Seminar: Indians and Energy	44

PUBLIC OUTREACH AND EDUCATION

Public Lectures: Humans in a Changing Landscape	46
Public Symposium: Liquid Assets	47
IARC Symposium: Conservation Methods	
for Native Collections	48
New Gift Enhances IARC Collections	48
SAR Sparks	49
Member Field Trips	50

ONGOING SCHOLARSHIP

Colloquium Series	52
Summer Scholars	54
Campus Scholarship	55
In Memoriam: Richard H. Canon	58
Administration	59
Summary Financial Statement	64

PRESIDENT'S MESSAGE A GALAXY OF THOUGHT



Some 40,000 years ago, our ancestors engaged in an explosion of symbolic expression that coincided with the migrations of fully modern humans out of Africa and into the Eurasian continent. Many anthropologists consider this moment the “birth of art” among humankind—something in the biological makeup of the brain and the social stimulus of hunting migratory big game inspired our forebears to translate long-held knowledge into visual renderings of lions, horses, bears, and rhinos, often with a mastery that stuns us even today.

Over several millennia, something more traveled from the inner mind through the artist’s hand to cave walls and rock surfaces. Along with familiar images of game animals and fearsome predators we see abstract symbols—curving lines and meanders, stars, and an astonishing variety of spiral forms. The real-world inspiration for this “art” eludes our full understanding, but most scholars agree that the capacity for abstraction was part and parcel of human attempts to map the natural and supernatural forces that shaped their days—whether those forces resided in the arc of a night sky or in the swirl of water descending into a deep pool. Spirals contained and organized many forms of often imponderable power.

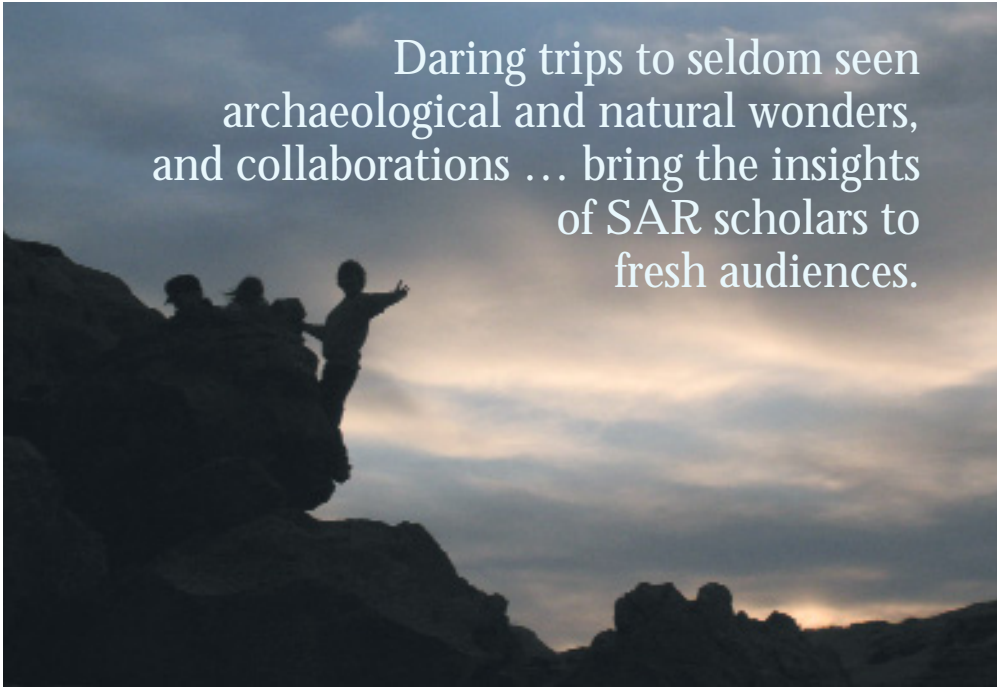
Thus, the theme for this year’s annual review, “A Galaxy of Thought.” Just as the Andromeda galaxy, featured on our cover, contains myriad constellations, so too does SAR’s campus embrace an array of academic

and artistic programs at once discrete—like individual solar systems—and composed of interrelated stars. Whether expressed in the convention-bending work of Athabaskan-Iñupiaq artist Erica Lord or through the immigrant Maya workers in Mississippi’s poultry industry explored by Weatherhead scholar Angela Stuesse, any given day at the School features a swirl of creative thought. Just as the gravitational forces of the cosmos bring order to chaos, so the intellectual gravity of our Schwartz Seminar House gathers the best minds among academic and artistic worlds to engage questions as fundamental as the ethical dilemmas of humanitarianism, the future of public archaeology, and the role of art and gender in Native American community survival.

Much of this vitality is symbolically gathered in our own “SAR spiral,” which serves as our logo for the School’s second century. As I write, I watch the fountain spiraling in the president’s garden, recirculating water endlessly into the small pool at its end. While our scholars and artists enjoy rare respite from university affairs and the stresses of art markets, this continuous merging into a single pool—or school—of thought is our hallmark. From that source grow other dynamic constellations devoted to fulfilling our educational mission—the publications of SAR Press, our Southwest Crossroads website, our increasingly robust public lecture and field trip programs, and exciting new partnerships



Daring trips to seldom seen archaeological and natural wonders, and collaborations ... bring the insights of SAR scholars to fresh audiences.



audiences. Through this interweaving of programs, we achieve our mission—to advance the study and communication of human culture, evolution, history, and creative expression.

Nested within this theme you will see woven another set of relationships. Each year our work involves bringing knowledge about the human past into conversation with urgent issues of the human present, a conversation that in turn strives to anticipate the human future. Archaeological knowledge about “paths not taken” by ancient Maya or Harappan peoples facing dramatic

devoted to extending our outreach.

The fourth book in our popular Southwest archaeology series, *The Hohokam Millennium*, chronicles our continent’s first “hydraulic society” in the Tucson and Phoenix basins and has become an instant bestseller. Southwest Crossroads enjoys thousands of users from regional middle and high schools, delivering a wealth of historical documents and images to students at the click of a mouse. Vice president John Kantner continues to lead daring trips to seldom seen archaeological and natural wonders, and collaborations with partners as near as the Museum of New Mexico and as distant as the World Archaeological Congress in Dublin bring the insights of SAR scholars to fresh

climate change not only requires us to reflect upon present dilemmas but also assists our thinking about

paths emerging in the future. Perhaps more surprisingly, research that illuminates gender and social inequality in today’s world may provoke us simultaneously to think about the shape of things to come and to better understand the origins of hierarchies in the ancient past. If we consider that these currents of thought are enriched by the wisdom of the many disciplines represented in our creative community—ethnography, painting, history, sculpture, archaeology, sociology, and poetry



—I hope that we might agree with the words of our Guggenheim poet-in-residence, Malena Mörling:

*The past has a story
as wide and deep as the world.
Every word has a story
and every stone.*

John F. Breh



A CONSTELLATION OF PROGRAMS AT 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 2007–2008, we see three overarching interests that organized our days: Reflection on the Human Past, Attention to the Human Present, and Imagination of the Human Future. In many cases, these combined with our internal efforts to extend our Mission to new audiences and 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 186 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 year, resident scholar monographs garnered ten national professional awards.

INDIAN ARTS RESEARCH CENTER

Each year, the Indian Arts Research Center fellowship program provides several three-month residencies 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 twenty 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.

ADVANCED SEMINARS

SAR's flagship academic program began in 1967 and has hosted 123 advanced seminars involving nearly 1,300 scholars. The gatherings usually convene 10 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.

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 public lecture series, field trips, and special programming, we seek to illuminate popular understanding of fundamental human concerns.



REFLECTION

Just as the sky offered the ancients tools for navigation and agriculture, the past provides ways to orient our understanding of the human experience. What is sacred?

What is unseen? What can one life, one place, one incident or image reveal about the whole of human knowledge? We reflect on the spirals of history in search of clues to the future.



**SILVIA
TOMÁŠKOVÁ**
Resident Scholar,
Social Science Research
Council Fellowship



TRAVELING SPIRITS: THE HISTORY OF SHAMANS AND THE GENDER OF PREHISTORY

SAR: *Although shamans are central to your study, your work is not actually about shamans, is it?*

TOMÁŠKOVÁ: I began working on a book about prehistoric art, and one of the recent interpretations of prehistoric art is that it was created by shamans. So I asked, Where did shamans come from, and what makes them so attractive and appealing? I discovered that shamans were also very popular as an explanatory framework for art, religion, healing, and a whole host of other things at the end of the nineteenth century and in the early twentieth century, when archaeology came into existence as a science. So that is the period I'm interested in: How does the perception of shamans from a distant place in the East come into archaeology as science, and how does science comment on religion and art?

SAR: *How does gender factor into these questions?*

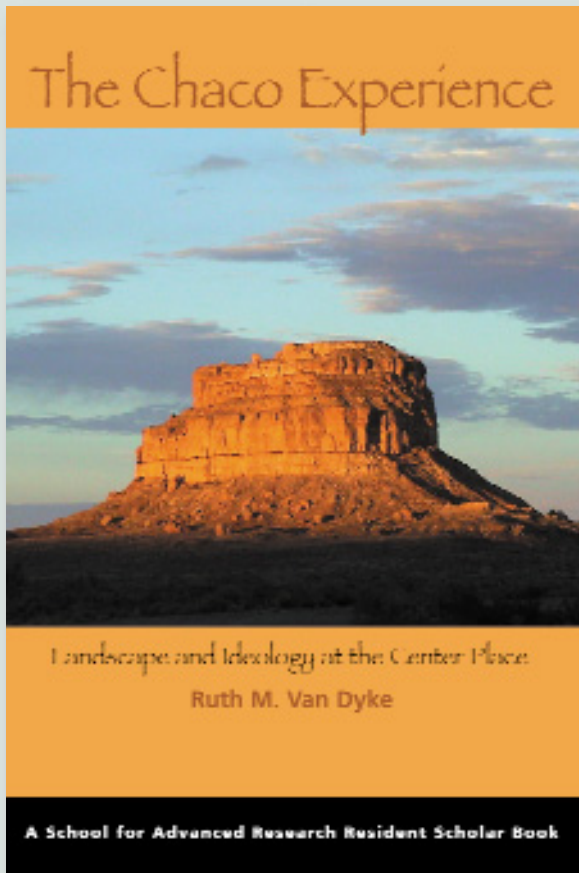
TOMÁŠKOVÁ: Originally, the word *shaman*, and everything we knew about shamans, came from Siberia, the very eastern part of Russia. What we know from all the records—the earliest accounts are from the seventeenth century—is that the range of who was a shaman was very broad. There were young girls, old men, very old women, and middle-aged men, as well as transgendered figures with a fluid boundary of gender: there were male shamans who became women only to do ritual and others who lived as women. But by the turn of the twentieth century, the disciplines of archaeology and anthropology had fixed the gender of the iconic shaman as male. When scientific research evolves from biased assumptions or faulty accounts, over time the common tendency toward belief in a “progressive narrative”—that the modern is always superior to the past—can serve not only to reinforce but also to magnify the errors.

SAR: *How does your work challenge that assumption?*

TOMÁŠKOVÁ: The durability of this hypothesis—that shamans were men—in present debates calls for a historical investigation into its origin and the specific circumstances that surrounded the introduction of the category of shaman into the vocabulary of scientific archaeology as a particularly gendered role. I'm interested in how history becomes a funnel, channeling all data into a narrow interpretation of what it means to be a human being. While social contexts and gender roles in early human prehistory may be difficult to address directly, knowledge of the history of present claims will serve as a cautionary reminder that concepts used in our research have a past where gender plays a central role. In searching for interpretations of deep prehistory, then, we should explore a wide range of human experience rather than mirror the most recent arrangements. One of my goals is to show that a tolerance of greater diversity actually may lead to a healthier society.

Tomášková's book is an interdisciplinary study of the history of archaeology and the role of colonial narratives in the scientific reconstruction of human societies. The historical shamans of Siberia are threads that link East and West and bring into focus the formation of a gender-neutral science of the past and its assumptions about the emergence of art and religion.





THE CHACO EXPERIENCE: LANDSCAPE AND IDEOLOGY AT THE CENTER PLACE

RUTH M. VAN DYKE
SAR Press

At the heart of the sky-filled landscape that is Chaco Canyon lie twelve massive “great houses” whose original meanings and uses continue to mystify and fascinate. “Places are made—meanings are inscribed onto landscapes—through ongoing, embodied, reflexive engagement,” writes Ruth Van Dyke in her fresh and insightful work on this popular site of archaeological scrutiny. “All humans know the world through bodily experience, so all humans share body-relational perceptions such as directionality and scale. The builders of monumental architecture intend for their work to be seen and experienced by others. As visitors walk within the canyon today...we catch partial glimpses of the Chacoan architects’ intentions. We are impressed with Pueblo Bonito’s massive, looming walls, exaggerated size, and rigid, repetitive formality. What sensory reactions were great houses originally designed to elicit? What beliefs about the world were they intended to convey?”

Van Dyke uses a phenomenological approach to investigate these questions and others, suggesting that “Chacoan architects actively designed a landscape that elicited a powerful emotional response in visitors. This worldview revolved around interrelated themes that are omnipresent at Chaco, as well as in many other Ancestral Puebloan spaces: sacred geography, balanced dualisms, directionality, visibility, cyclical renewal, social memory, and center place.”

Her personal engagement is palpable as Van Dyke recounts how her experience of walking into Chaco as the ancients did allowed her to see it as they might have, noticing “the way great houses on the north side of Chaco Canyon momentarily throb with golden light when the sun drops below cloud cover on an overcast winter day, or the way a prominent Bonito-style building can appear and disappear from different vantage points within an outlier community.” Van Dyke offers long-time Chaco scholars and aficionados a new vantage point from which to approach the canyon’s secrets, and first-time visitors an intimate understanding of this ancient landscape and culture.



MONICA L. SMITH

Department of Anthropology, University of California, Los Angeles
Visiting Research Associate

A PREHISTORY OF THE ORDINARY PERSON

Monica Smith's book, *A Prehistory of the Ordinary Person*, examines the ways in which ordinary goods and architectural remains represent the actions of anonymous individuals in the past and show how humans used labor to transform the physical environment. By highlighting ordinary people, Smith challenges and expands upon previous archaeological discussions that focus on elites and production to explain the evolution of social complexity. "As a manifestation of human creativity, artifacts are made and utilized by all members of society and serve as a critical diagnostic of our species' cognitive and social development," Smith writes.

Smith analyzes three artifact-rich aspects of human life through archaeological evidence: food, goods, and labor. "By evaluating the ordinary person and daily activities, this volume examines how individual decision-making is the basis upon which elite actions and production decisions are eventually made possible," she writes. Case studies are drawn from a variety of world regions to illustrate the way in which human cognitive and linguistic capacities are fundamentally intertwined with the physical world of work and objects.



JAMES E. SNEAD

Department of Sociology and Anthropology, George Mason University
Visiting Research Associate

THE ARCHAEOLOGY OF OBLITERATION: DESTRUCTIVE CONFLICT IN THE ANCIENT AMERICAS

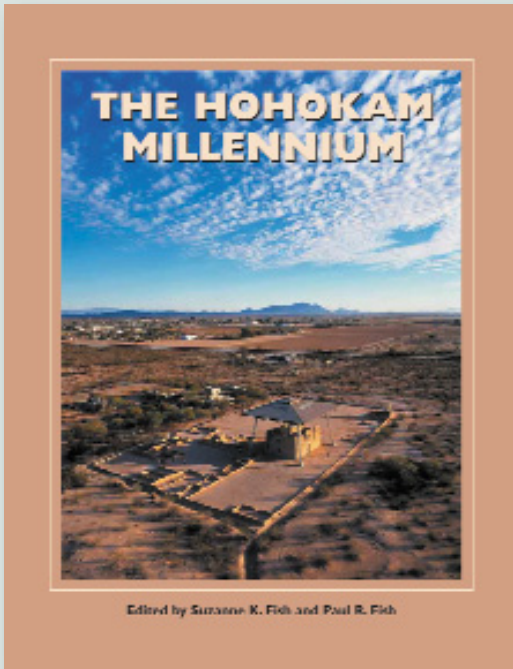
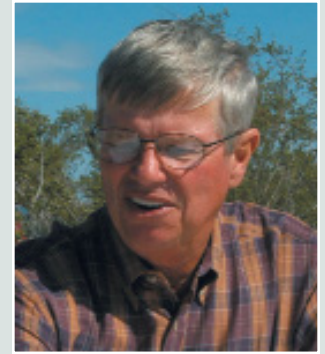
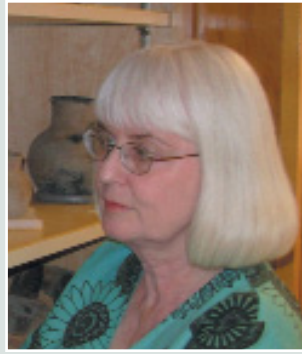
"Warfare always involves death," writes James Snead, "but only occasionally includes wholesale obliteration, or what might be called 'destructive conflict.' The intentional demolition of features that have no military value, beyond pique, malevolence, or 'morale,' is employed selectively over time and space. Destructive conflict appears in so many disparate temporal and cultural settings that few have attempted to understand it."

During his SAR residency, Snead pursued the subject of destructive conflict as a logical next step in his ongoing fieldwork at an Ancestral Pueblo village in New Mexico's Galisteo Basin, about 20 miles south of Santa Fe. Called Burnt Corn, this village was destroyed by a catastrophic fire within a generation in the early fourteenth century CE. "What happened there may have involved some form of social upheaval specifically associated with Pueblo culture, such as witchcraft, and it is clear that destruction of the pueblo was a strategy adopted only under particular circumstances. Defining those conditions and contextualizing destructive conflict within a particular frame of reference are important parts of understanding what happened at Burnt Corn," he said.

Snead embarked on a program of cross-cultural historical research that allowed him to examine destructive conflict as it was manifested in the pre-Columbian Americas, with a particular emphasis on the Pueblo Southwest (1100–1550 CE) and the Mississippian Midwest (900–1400 CE).

THE HOHOKAM MILLENNIUM

SUZANNE K. FISH AND PAUL R. FISH, EDITORS
SAR Press



For a thousand years, the Hohokam flourished in arid country that is now part of Arizona. They built extensive waterworks, ball courts, and platform mounds, made beautiful pottery and jewelry, and engaged in wide-ranging trade networks. Then, slowly, their civilization faded and transmuted into something no longer Hohokam. Are today's Tohono O'odham their heirs or their conquerors?

Contributor Daniel Lopez observes that “the word *huhugam* means ‘something that is all gone,’ such as food, or when something disappears. *Huhugam* is used to refer to those people who have disappeared. Who really knows who they were or what happened to them? Did they really all die off, as some theories say, or did all or some of them remain to be the forefathers of the modern-day Tohono O’odham? Today we are here, the Tohono O’odham, and we do not know how far our past generations go back in time. We just say that we go back to the Huhugam. We are here today, but we know that some time in the future we will also be called the Huhugam.”

The 20 contributors to this volume explore the mystery and beauty of Hohokam civilization. Chapter authors comprise university faculty, archaeologists from private companies, and scholars at nonprofit archaeological centers. Also included are federal agency archaeologists, tribal archaeologists, tribal cultural resource managers, and tribal elders. They speak to readers “from the trenches,” write editors Suzanne K. Fish and Paul R. Fish, and represent a diversity that could hardly have been envisioned a few decades ago.





TIYA MILES

Resident Scholar, School for Advanced Research Fellowship

ALL THAT GLITTERS:

THE STORY OF DIAMOND HILL, A CHEROKEE PLANTATION

This microhistory of a nineteenth-century, multiracial, multicultural plantation community captures the close yet power-laden ties among its many distinct residents. The official story of the plantation has been shaped by its preservation as a historic site and museum owned and operated by the State of Georgia.

SAR: How does this research relate to your prizewinning book, *Ties That Bind: The Story of an Afro-Cherokee Family in Slavery and Freedom*?

MILES: In *Ties That Bind*, I highlight the inter-relationship among US colonialism, Cherokee nation-building, and black slavery, and I illuminate kinship as a route of resistance to racial oppression and exploitation. I hope that *Diamond Hill* contributes fresh findings to work on Southern Indians and on African American and Native American historical relations. This book re-creates the history of the Vann plantation, where nearly 20 percent of all slaves in Cherokee country lived in the early 1800s.

SAR: Who was James Vann?

MILES: Vann was the son of a Scottish trader and a Cherokee woman. Both James and his wife, Peggy Scott Vann, came of age in the late 1700s, when Cherokee people were fighting the new Americans for authority over Cherokee land. Both of them emerged from this time with an economic advantage derived from their successful European fathers. Vann developed his booming plantation and trading center over a period of ten years, and Peggy Vann became an essential interpreter and mediator for visiting missionaries who lived on the estate. Eventually, the plantation community came to include wealthy and poor Cherokees, white working-class laborers, German-speaking Moravian missionaries, and more than a hundred African and African American slaves.

SAR: Isn't this diversity somewhat different from the iconic white Southern plantation?

MILES: The ethno-racial diversity and the degree of cultural exchange that characterized this place, as well as the permeability of social borders between enslaved blacks and elite slaveholders, make it stand out in con-

trast to white Southern plantations. My goal is to understand the landscape of the social relationships, especially the boundary lines—racial, cultural, linguistic, spiritual, gendered—in this one place. I trace how the boundaries were being both held and transgressed at the same time. This is really a story of race in America, how ideas of categorization and hierarchy get fixed yet everyone is always crossing the lines and using the relative power he or she has in various ways.

SAR: Today the Chief Vann House is a popular tourist attraction. How has the State of Georgia depicted the history of the plantation?

MILES: The history has been told by Vann House staff members and by local residents through house tours, museum exhibits, and self-published booklets—no scholarly article or book has been written about the plantation as a whole. The focus has been selective, emphasizing the Vann House, or “The Showplace of the Cherokee Nation,” as it is described in official literature, as an example of Cherokee “progress” while ignoring the experience of black slaves, poor Cherokees, and even the female members of the Vann family. My book offers a second story of the plantation, augmenting and challenging the public history of record, exploring the relationship between history and memory, as well as the resonance of places like the Vann House in the Southern American imaginary. I am happy to report that Vann House staff members have been open to this second story and are currently creating an exhibit about African American history on the Vann plantation.





SMALL WORLDS: METHOD, MEANING, AND NARRATIVE IN MICROHISTORY

JAMES F. BROOKS, CHRISTOPHER R. DECORSE, AND JOHN WALTON, EDITORS

SAR Press

The essential feature of the research perspective known as microhistory is a search for meaning in the microcosm—large lessons discovered in small worlds. Renewed interest in the microhistory genre emerged out of a growing dissatisfaction with global perspectives and metanarratives, and the term has come to refer to a particular style of work characterized by disenchantment with grand theories of modernization. Its advocates call for a return to narrative and detailed analysis on a small scale. The 12 contributors to this volume apply the microhistory approach to a dazzling range of places and periods—West Africa, Yucatán, medieval Italy, Argentina, California, Brazil, Virginia, Spain, and Boston. They urge the recognition of potential commonalities between archaeology and history and between sociology and anthropology, and they assert that historical

interpretation should move freely across disciplines. Historical study, they say, should be held up to the present, and individual lives understood as the intersection of biography and history. SAR president and historian James F. Brooks served as one of the volume editors.

The work of 2007–2008 SAR fellow Tiya Miles is a prime example of the microhistory approach. In peeling back the layers of the small world of a nineteenth-century Cherokee plantation in Georgia, Miles discovered what the editors of this Advanced Seminar volume call “unforeseen meanings embedded in cases”—for instance, her observation that the most common experience of Cherokee slave owning, which was the single farmer with one or two slaves, was not the most common experience of enslaved blacks, most of whom lived on large and usually violent plantations. This single insight, just one among many in Miles’s investigation of the “small world” of Diamond Hill plantation, resonates with Brooks’s essay in *Small Worlds* on Indian slavery in the Argentine Pampas.



THE PECOS CONFERENCE: GALISTEO BASIN ARCHAEOLOGY

In August, SAR was honored to co-sponsor the 2007 Pecos Conference at Pecos National Historical Park. Alfred Vincent Kidder described the purpose of the conference at its first gathering in 1927: “to bring about contacts between workers in the Southwestern field; to discuss fundamental problems of Southwestern prehistory and to formulate plans for a coordinated attack upon them; to pool knowledge of facts and techniques; and to lay foundations for a unified system of nomenclature.” The 2007 conference theme was Galisteo Basin archaeology, and SAR visiting research associate James Snead gave the keynote presentation, “In the Shadow of Nels Nelson: 95 Years of Galisteo Archaeology.”

Over the years, the Pecos Conference has adopted a deliberately informal atmosphere, affording participants opportunities to present field reports and catch up with old friends, as well as make new contacts, pick up fresh information, and organize future conferences. The 2007 gathering was no exception, with Native Americans, avocational archaeologists, members of the general public, and the media playing increasingly important roles in this celebration of archaeological research.



Standing, from left: Webb Keane, Lisa Mitchell, Miyako Inoue, Bernard Bate. Seated, from left: Charles Briggs, Amanda Weidman

MODERNITY AND THE VOICE: ANTHROPOLOGICAL HISTORIES FROM BEYOND THE METROPOLE

AMANDA WEIDMAN AND CHARLES BRIGGS,
CO-CHAIRS

Short Seminar

This short seminar examined the heavily debated subject of modernity through the considerably less theorized subject of voice. The six participants addressed several basic questions: How does voice as a category assume significance in modern social and political formations? What role does voice play in the emergence of the public sphere? How is it that, within modernity, voice can become a metaphor for both the individual and the collectivity?

In his paper “Can the Sovereign Speak?” Bernard Bates asserted that democracy cannot exist without orators because the orator embodies an original moment of voice-body unification that must

then be repeatedly cited as a source by the press and other media. Webb Keane, in his paper “Freedom and Blasphemy: On Indonesian Press Bans and Danish Cartoons,” explored the idea that modernity entails a certain “moral narrative” in which people are freed from captivation by forms.

“Attending to the voice gives particular insight into the intimate, affective, and embodied dimensions of rule and political-cultural identity,” wrote the co-chairs in summarizing the seminar discussions. “The multiple senses in which we consider voice provide insight into the relationship between ideology (that which is articulated) and aesthetics (that which is not articulated but nevertheless structured). Practices and ideologies of voice create new modes of authority... Discourses about the voice, with their implications for models of reception and circulation, allow us to explore the creation of publics as collectivities that are imagined into being.”

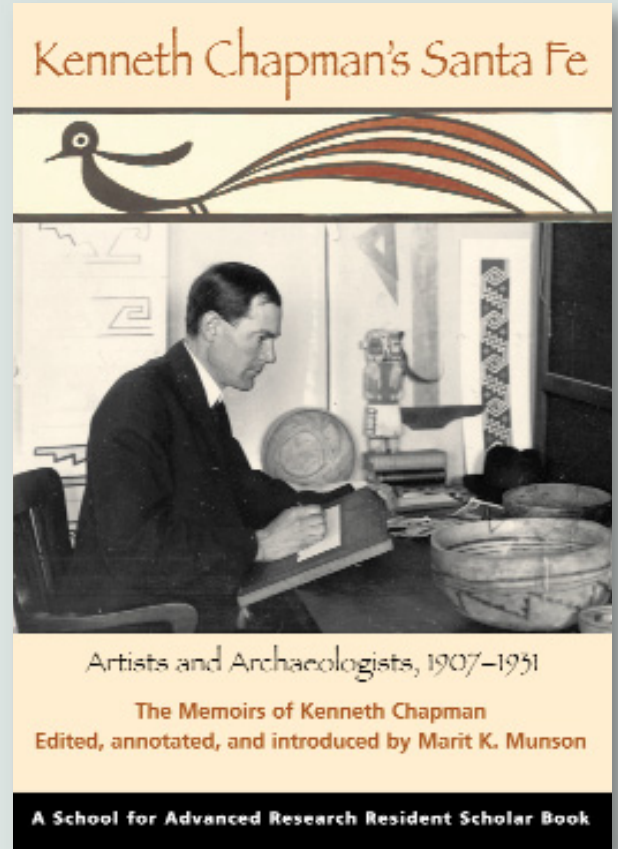
KENNETH CHAPMAN'S SANTA FE: ARTISTS AND ARCHAEOLOGISTS, 1907-1931 THE MEMOIRS OF KENNETH CHAPMAN

EDITED, ANNOTATED, AND INTRODUCED BY MARIT K. MUNSON

SAR Press

As a young illustrator from the Midwest, Kenneth Chapman moved to New Mexico in 1899, plagued by ill health and in search of a cure. Along with improved health, he found in New Mexico a lifelong obsession: the pottery of the Pueblo Indians. For almost six decades, he studied pottery designs and played a part, Zelig-like, in virtually all the central institutions and critical events that helped shape Santa Fe, including the Museum of New Mexico, the School of American Research, the Laboratory of Anthropology, and, perhaps most notably, the Indian Arts Fund. Quiet and conscientious, Chapman was overshadowed by most of his contemporaries, but as the “art archaeologist” and museum man, “he reinvented Pueblo pottery as fine art and contributed to every aspect of Santa Fe’s regional identity as a cultural and artistic center,” writes Marit Munson.

Composed over a period of 12 years in the late 1950s and early 1960s, Chapman’s memoirs were substantial but incomplete when he died in 1968 at the age of 92. In Munson’s carefully edited and annotated edition, his memoirs provide a detailed and entertainingly idiosyncratic portrait of Santa Fe’s golden age from the perspective of an intimate insider, including his long-term and chronically difficult association with Edgar Lee Hewett, founder of SAR. “One of the last self-made experts, an anthropological jack-of-all-trades,” Munson writes, “Chapman gracefully juggled seemingly disparate disciplines, leaving a complex legacy in the art, archaeology, and anthropology of the Southwest.”



SANTA FE: HISTORY OF AN ANCIENT CITY

REVISED AND EXPANDED EDITION

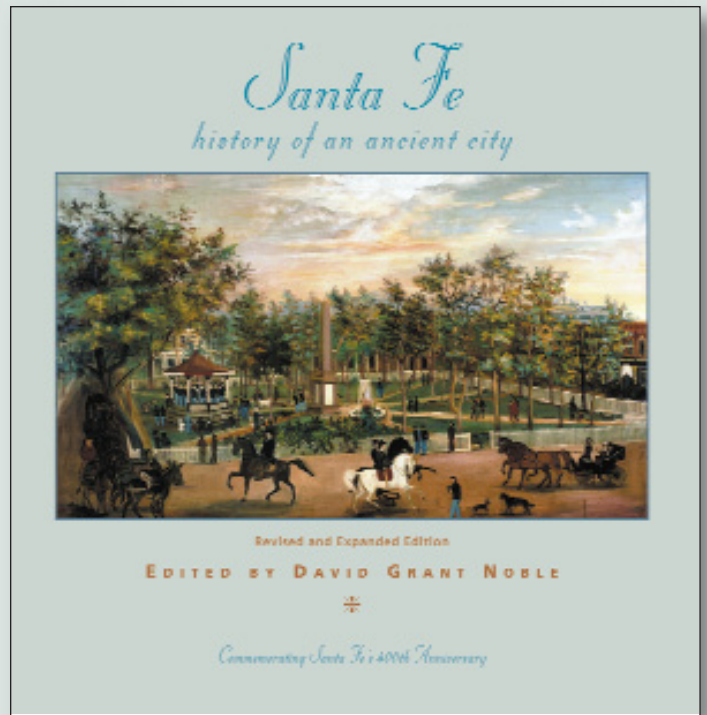
DAVID GRANT NOBLE, EDITOR

SAR Press

More than a few visitors to Santa Fe are immediately charmed by its ambiance—the light and vistas, the architecture and art, the culture and climate. Those who linger soon discover that the city’s intriguing ambiance is enriched by four centuries of a rich and contentious history of Indian, Spanish, and American interactions. It is rooted in the Pueblo peoples who settled along the banks of the Rio Santa Fe as long ago as the sixth century CE.

Drawing on recent archaeological discoveries and historical research, this updated edition of a classic volume details the town’s founding, its survival through revolt and reconquest, its turbulent politics, and its lively trade with Mexico and the United States. Generously illustrated and lovingly revised, *Santa Fe* highlights the town’s most important citizens, an extraordinary cast of characters who infused Santa Fe with courage, flamboyance, and eccentricity—from governors Peralta, Vargas, and Armijo to the madam Doña Tules, General Stephen W. Kearny, and archaeologist Edgar Lee Hewett.

Under the skillful eye of editor David Grant Noble, the 11 contributors reveal the origins and transformations of the very building blocks of Santa Fe, from the iconic Palace of the Governors to the city’s acequia irrigation system. This beautifully designed new edition is a timely contribution to and a special commemoration of Santa Fe’s founding 400 years ago.



SAR PRIZE SESSION AT DUBLIN'S WORLD ARCHAEOLOGICAL CONGRESS

At the Sixth World Archaeological Congress in July, SAR awarded the inaugural SAR Session Prize to Sarah Byrne (University College London, UK), Anne Clarke (University of Sydney, Australia), Rodney Harrison (The Open University, UK), and Robin Torrence (The Australian Museum, Australia) for the session “Unpacking the Collection: Museums, Identity and Agency.” Their discussions on how museum collections have been under-utilized as sources of information

about the nature and characteristics of cross-cultural interactions between indigenous artifact makers and traders and collectors received enthusiastic accolades from SAR faculty and alumni who attended the session in Dublin, Ireland. As one reviewer noted, “the topic is incredibly significant as museum practice is undergoing major changes. There was a lot of great discussion [in this session].”

The World Archaeological Congress, or WAC, is the only representative, fully international organization of practicing archaeologists. Founded in 1986, WAC encourages open dialogue among people genuinely concerned about the past, including scholars from underrepresented parts of the world, indigenous people, and descendant communities whose pasts are interpreted by archaeologists. One of WAC's primary functions is to hold an international congress every four to five years in order to discuss new archaeological research, as well as policy, practice, and politics.

The SAR Session Prize competition is intended to expand the School's international visibility and showcase the best in anthropological archaeology. The winners will be brought to SAR for an advanced seminar, and SAR Press will consider the resulting volume for publication. With almost 30 applicants from across the globe, SAR president James Brooks related that news of the competition brought considerable attention to SAR throughout the year. One applicant told him, “Everyone is excited about the prospect of attending an SAR advanced seminar.”



NEW MEXICO HERITAGE PRESERVATION ALLIANCE CONFERENCE 2008

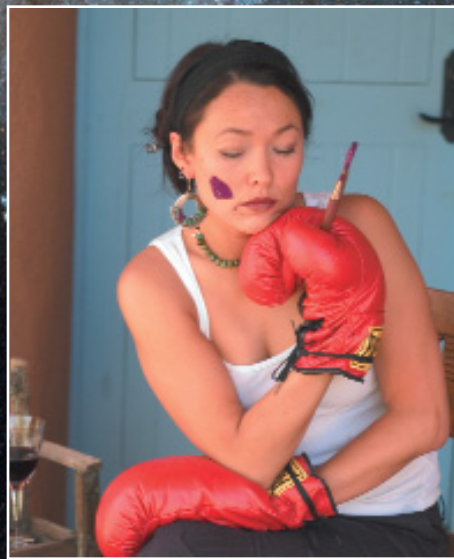
With the New Mexico Heritage Preservation Alliance, SAR co-sponsored an annual conference, this year held in Taos in March. The NMHPA “exists to protect, preserve, advocate, and promote awareness and respect for all that is culturally significant and distinctive about New Mexico.” Its services include the Most Endangered Places annual list, the Night Sky program, an information clearinghouse, and technical assistance.

SAR president James F. Brooks presented the opening keynote address, “Friction: Conflict and Creativity in Our American Southwest.” In addition, the School sponsored several sessions: “From

El Delirio to Chaco Canyon: Preserving an Era through Film,” with Nancy Owen Lewis; “Southwest Crossroads: Cultures and History Teaching Matrix,” with Jason Ordaz and John Kantner; “The Galisteo Basin Archaeological Region: A Study in Preservation,” with Linda Cordell; and “Acequia Irrigation Traditions in the Taos Valley,” with Sylvia Rodriguez.

ATTENTION

To consider, to think deeply, comes from the Latin *considerare*—to observe the stars. Attending to the world around us, investigating the mind and the body in creation and in crisis, we consider the proverb *as above, so below*. Engaged in the present, we practice transforming the stars of our ideas into the spiraling fountain of action.



THE J. I. STALEY PRIZE HONORING THE BEST WRITING IN ANTHROPOLOGY

PAINTING CULTURE: THE MAKING OF AN ABORIGINAL HIGH ART

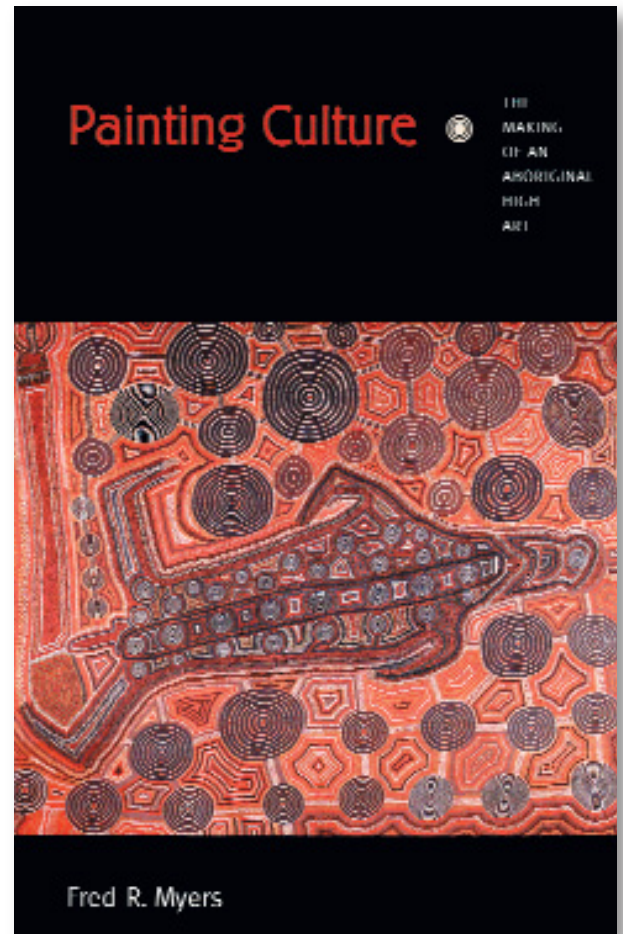
FRED R. MYERS



Painting Culture: The Making of an Aboriginal High Art, by Fred R. Myers (Duke University Press, 2002), was awarded the 2008 J. I. Staley Prize, given by the School for Advanced Research to a living author in honor of a book that exemplifies outstanding scholarship in anthropology. “Years before its much-awaited publication, *Painting Culture* had cast its shadow, like some spectre of mingled threat and promise, across the fractious institutions of the Australian art market,” wrote Nicolas Rothwell in *The Australian*. “Word, from time to time, would scurry around: Fred Myers, the renowned, long-silent American anthropologist..., was writing a book that would be definitive—the necessary account of Western Desert Aboriginal art, its origins and trajectory, its marketing, its flowering and contemporary fate.... Here, at last, it is...clotted with radical insights and festooned with praise from leading lights in the anthropological world.”

Painting Culture tells the complex story of how, over the past three decades, the acrylic “dot” paintings of central Australia were transformed into objects of international high art, eagerly sought by upscale galleries and collectors. Since the early 1970s, Fred R. Myers has studied—often as a participant-observer—the Pintupi, one of several Aboriginal groups who paint the famous acrylic works. Describing their paintings and the complicated cultural issues these raise, Myers looks at the way the paintings represent Aboriginal people and their culture and how their heritage is translated into exchangeable values. He tracks the way these paintings become high art as they move outward from indigenous communities through and among other social institutions—the world of dealers, museums, and critics. At the same time, he shows how this change in the status of the acrylic paintings is directly related to the initiative of the painters themselves and their hopes for greater recognition.

In its award citation, the Staley Prize selection committee said, “Through a sustained thirty-year engagement with a single ethnographic community, Fred Myers reveals a critical historical depth to cultural processes. As he follows the trajectory of Pintupi painting from a remote village in the Australian outback to Sydney, New York, and Paris, we see how these paintings exist as sacred ritual stories and as high-priced commodities on the art market.... This lucidly written book speaks to anyone with an interest in Indigenous arts, material culture, and rich ethnography.”





From left to right: Elsyia Poon, Lara Evans, Gloria Emerson, TahNibaa Naat'aanii, Diane Reyna, Heidi Brandow, Eliza Naranjo Morse, Shannon Letandre, Sherry Farrell Racette, Felice Lucero, Dyani Reynolds-White Hawk, Erica Lord, Cynthia Chavez Lamar

ART, GENDER, COMMUNITY

IARC SEMINARS, PANEL DISCUSSIONS, AND EXHIBIT

This program was made possible with the generous support of the Anne Ray Charitable Trust.

What are the meanings of art, gender, and community for Native women, and how do these experiences intertwine in their lives? In November, six prominent Native women artists met at the Indian Arts Research Center (IARC) to discuss the complex relationships of these ideas to their work.

“The two-day meetings resulted in insightful, heartfelt, and difficult discussions regarding the role of women as Native and Artist,” said IARC director Cynthia Chavez Lamar. The participants “talked about the limitations placed on women’s creative expression, particularly regarding the depiction of what could be perceived as sacred or culturally sensitive, and the breakdown of Native communities due to substance abuse, health ailments, and loss of elders and knowledge. Although seemingly incongruous, these two topics merge when one considers the insecurities resulting from threats to survival such as community breakdown. Some of the women suggested that these insecurities encourage Native people to become ‘gatekeepers’ of culture, establishing rules they believe protect and preserve culture and language when they instead inhibit and hurt people. One woman remarked, “The worse punishment is ostracization from

your own people. How many times has this happened to women who were breaking ground?”

This discussion led to comments about “healing and safe places for change, evolution, and revolution,” she continued. “Inevitably, this became talk about ceremony and ceremony’s role in the daily lives of Native peoples. For these women, ceremony was not about invoking secret knowledge or anything sacred, but part of everyday ritual acts such as art making. Art making becomes a means for creating this safe space for healing by ‘creating space outside of the chaos.’ One woman noted that when she looks at nineteenth-century beadwork, the work is joyful, and then she looks at the life of the artist, which often is not joyful. Yet, in the process of art making, that woman artist discovered joy—a space for healing. Today’s world for Native women artists has not changed much from the past in that art is still a way to negotiate their world.”

Each participant in this dynamic group was steeped in all three issues. They included Gloria Emerson (Navajo), a visual artist, educator, consultant, and poet whose early training in social work provided a framework from which to view the struggles of her people; Felice Lucero (San Felipe), a widely exhibited artist who manages the Farm Services Program at San Felipe Pueblo, supporting the continuation of tribal agriculture; and Diane Reyna (Taos–Ohkay Owingeh), well known for producing and directing the award-winning PBS film *Surviving Columbus*, which documented 450 years of contact with Europeans from the perspective of the South-

western Pueblo Indians. Scholar Sherry Farrell Racette (Timiskaming First Nation) focuses on Métis and First Nations women's history, particularly reconstructing indigenous art histories that recontextualize museum collections and reclaim women's voices and lives. Visual artists Eliza Naranjo Morse (Santa Clara), the 2008 King Fellow, and Erica Lord (Athabaskan-Iñupiaq), the 2008 Dobkin Fellow, filled out the group.

The discussion birthed a second gathering in February, expanding the group with five additional Native women artists: art historian Lara Evans (Cherokee), filmmaker Shannon Letandre (Ojibwe-Cree), mixed media artist Heidi K. Brandow (Navajo-Hawaiian), weaver TahNibaa Naat'aanii (Navajo),



Gloria Emerson

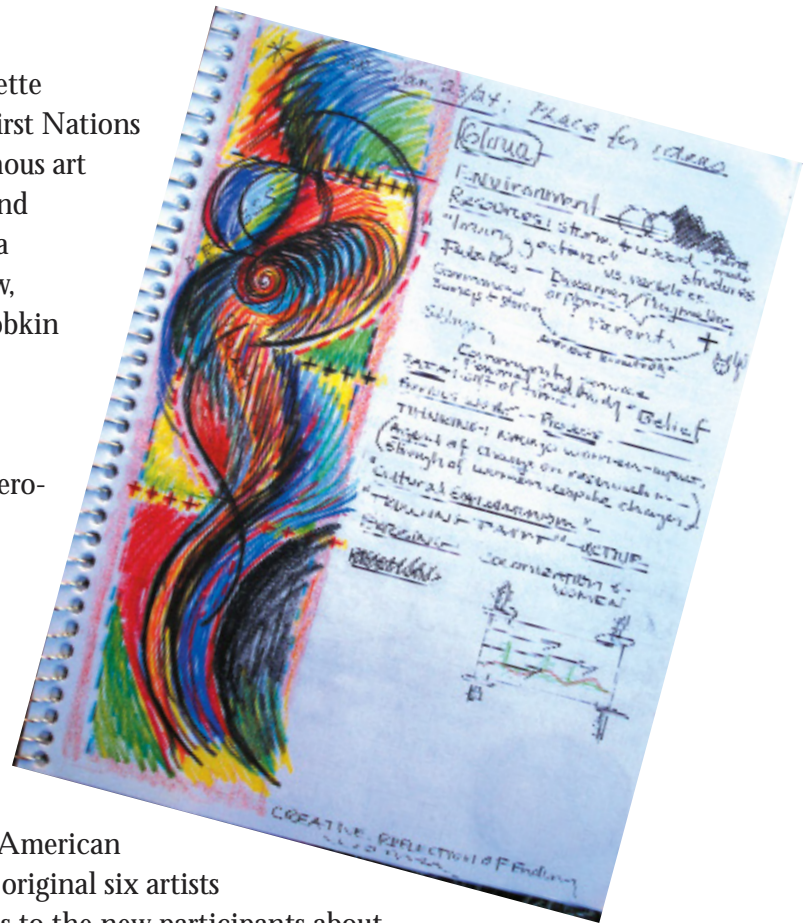
and painter Dyani Reynolds-White Hawk (Sicangu Lakota, German, Welsh), a student at the Institute of American Indian Arts. "The original six artists made presentations about work they had begun since the first session," said IARC director Cynthia Chavez Lamar. "Then the group as a whole discussed their personal histories and issues affecting Native women today."

In June, the entire circle of artists reconvened for a one-day exhibition of work that grew out of their discussions: *Playing, Remembering, Making: Art in Native Women's Lives*, held at the Museum of Indian Arts and Culture. They offered two panel discussions to the public, "The Original Six: Art, Gender, and Community," with the initial group, and "Another Five: Becoming," in which the members of the second group shared the way they were affected by these conversations about art, gender, and community.

"This meeting of minds and creativity created a safe space for Native women to freely discuss concerns, joys, and controversial issues regarding themselves and their communities," said Chavez Lamar. "The IARC looks forward to producing a publication documenting the extraordinary results of these three fruitful events."



Left to right: Heidi Brandow, Eliza Naranjo Morse, Erica Lord, Lara Evans, Shannon Letandre



ELIZA NARANJO MORSE

ROLLIN AND MARY ELLA KING
NATIVE ARTIST FELLOW



Eliza Naranjo Morse (Santa Clara Pueblo), the 2008 Rollin and Mary Ella King Native Artist Fellow, grew up in an extended family of renowned ceramic artists including her mother, Nora Naranjo Morse, and her grandmother, Rose Naranjo. Surrounded by a tradition of creating pottery, Eliza

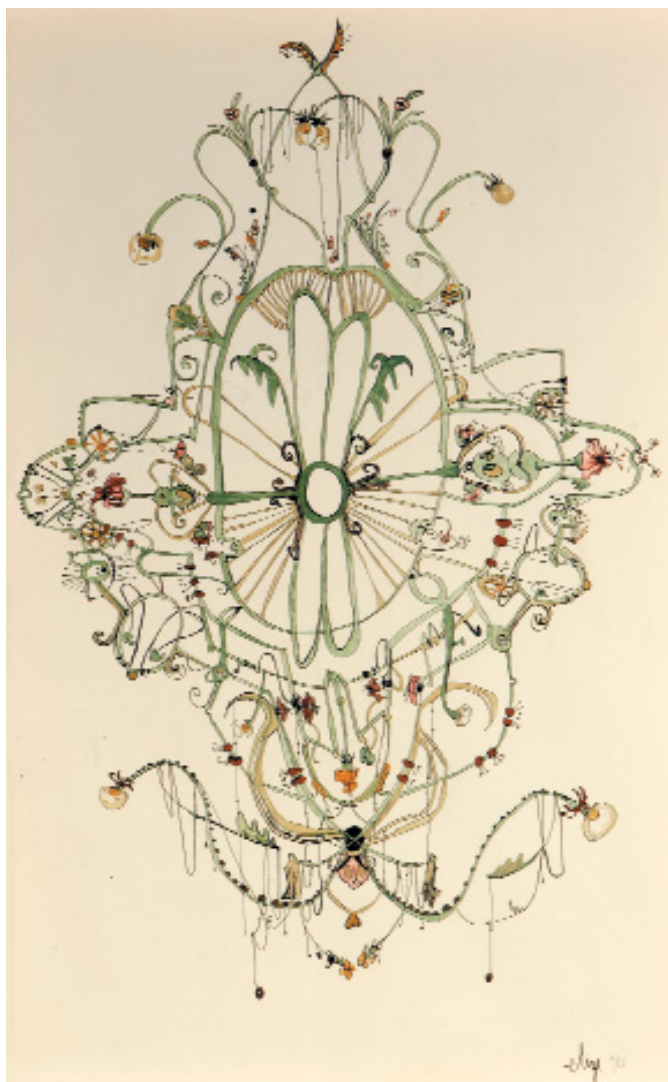
became interested at a young age in developing her ability to portray the world around her through drawing and painting, and she recalls feeling comfortable with art making from the start.

Naranjo Morse went on to study figure drawing at Parsons School of Design, then figure drawing and painting at the Institute of American Indian Arts. She graduated from Skidmore College with a degree in art. Recently, she has begun merging the artistic traditions with which she grew up and the influences of her “Western education.”

“As a Pueblo person who comes from a family of clay,” she says, “allowing these aspects of myself to interact resulted in drawings that better describe my perspective.”

During her time at IARC, Naranjo Morse produced several paintings inspired by concepts of space, form, and line, using clay, tea, and other natural materials for her pigments. In the untitled piece she donated to the IARC collection, she combined earth clays and beet juice to produce different colors for her abstract vegetal and floral designs. At IARC, she appreciated having access to “a collection of work by people who have highly crafted methods of processing organic materials to build, color, and form,” as well as learning more about the tradition of collecting earth materials to make art.

Naranjo Morse participated in the prestigious SITE Santa Fe Biennial in 2008 as one of a select group of artists representing some of the most cutting-edge work in contemporary art. Her work has been shown at the Heard Museum, the Frances Young Tang Teaching Museum and Art Gallery at Skidmore College, the Center for Contemporary Arts, and the Museum of Indian Arts and Culture.





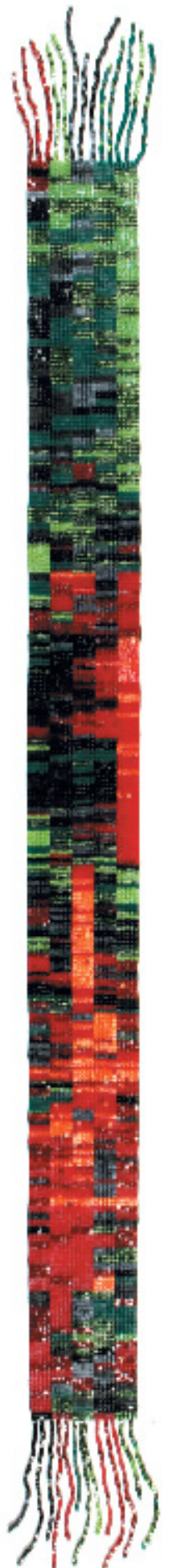
ERICA LORD

ERIC AND BARBARA DOBKIN
NATIVE ARTIST FELLOW

“Time and space and more time to return to what it is I do best: make,” wrote Erica Lord (Athabaskan-Iñupiaq) on her website soon after arriving to begin her 2008 Eric and Barbara Dobkin Native Artist Fellowship. “I hope the hands still remember their cues.” Born in Alaska of mixed Native, Anglo, and Asian heritage, Lord explores issues of race, ethnicity, gender, and memory as part of her provocative investigation of cultural identity. “Through art and ritual, I discover ways to find a root and affirm my position as a shifting self, understanding that in order to survive, identity and culture cannot be static,” she wrote.

From interpreting the hip-hop song “A Tribe Called Quest” translated into Inuit through “Eskimo dance” to examining the sport of boxing in Native communities via self-portraits, Lord fearlessly explores the constant transformation of Native peoples as they keep pace with an increasingly globalized, diverse, and rapidly changing world. In her performance *The Artifact Piece, Revisited* at the Smithsonian Institution’s National Museum of the American Indian in April, Lord reconsidered James Luna’s defining performance *Artifact Piece* and called into question issues of gender, art versus artifact, and ethnic identity. During her fellowship, Lord conceptualized several new pieces, working with the theme of reconciliation, a means of recognizing and responding to the worlds around her. For Lord, these experiences seem opposing but exist within her and the younger generation she sees around her, which is grappling with identity and culture.

“I want to challenge ideas of cultural purity as well as discuss ideas of attraction, repulsion, exoticism, and gender or feminist notions. Through art and media, the cultural shapers of this generation, it is time for us to self-determine, to control our representation, and to address modernity, the merging of blood, and the myth of an authentic culture. I want to raise questions as well as declare convictions; challenge, deconstruct, and influence a new way of thinking about contemporary Native people, our life, and our art.”



JEFFREY GIBSON

RONALD AND SUSAN DUBIN
NATIVE ARTIST FELLOW

“Jeffrey Gibson is a true artist: one of those who think of re-making a different world based on the one given to us,” wrote French feminist philosopher H el ene Cixous about the 2008 Ronald and Susan Dubin Native American Fellow. “He is a tailor cut from the fabric of the great adventurers of art: someone who knows how to make a cut, choose strangeness, to offer himself up to the event. And further: re-sew. To detach and join again.”

Gibson (Mississippi Band of Choctaw) is a painter and installation artist who lives and works in Brooklyn, New York. His paintings have been described as “an untamed, exotic wilderness of deviant forms mimicking patterns of growth found in nature...an effusive delightful iridescent landscape” (Glyndor Gallery) and “a collision of visions that reflects his diverse life experiences and his struggle to recognize how something concrete—land—has affected his evolving personal identity” (Creative Capital).

In his 2005 exhibit, *Indigenous Anomaly*, at the American Indian Community House Gallery in New York, Gibson continued building fantastical landscapes using layers of intensely colored marks, glossy and transparent pours, and pigmented silicone, but for

the first time he included human forms in his lush and visually intoxicating environments. The series depicted a blissful, though ephemeral, state of utopia.

Gibson said in 2006 “Utopia was important for me to envision and relates to my being Native American and having grown up solely in a

Western consumer culture. My desire to act out the role of an explorer depicting an inviting landscape, via painting and specimen retrieval, was a reaction to Native tribes’ being constantly described as part of a nostalgic and romantic vision of pre-colonized Indian life.” His eclectic aesthetic draws elements from turn-of-the-century Iroquois whimsies, contemporary and historic powwow regalia, the cultural adornment of non-Western cultures, techno rave and club culture, and earlier utopian models.

During his fellowship, Gibson’s drawings and paintings on paper and wood examined the way artists have translated their environment into objects by their material choices and their depictions of cultural life, beliefs, and criticisms. Black-on-black pottery in the IARC collection inspired him to experiment with varying shades and glosses of black pigments.



JOSEPH P. GONE

Resident Scholar, Katrin H. Lamon Fellowship

KEEPING CULTURE IN MIND: ABORIGINAL AND WESTERN
THERAPEUTIC INTEGRATION IN A FIRST NATIONS
TREATMENT CENTER

Joseph Gone's study of a tribally controlled substance abuse treatment center on a Canadian First Nations reserve assesses the promise of integrating facets of indigenous healing traditions, such as pipe ceremonies and sweat lodges, with mainstream Western clinical approaches and alternative techniques, such as Twelve Step meetings, Reiki, and energy manipulation.



SAR: Although you've described the First Nations treatment center of your study as exemplary in terms of including Aboriginal approaches to healing in its program, you've also taken issue with the combining of modalities. What are your concerns?

GONE: I'm interested in the ways in which pulling together these disparate and divergent traditions results in an understanding of healing that is, at its core, still Western psychology (especially pop psychology). What I've observed is that the meaning of healing in some core central sense, despite the diversity in modalities brought together at the treatment center, still means learning to recognize a deeply interior "authentic" self that has been wounded in early childhood, the pain of which needs to be catharted through verbal self-expression in a therapeutic context. This is rather different from the communicative patterns and practices of Aboriginal peoples throughout history. The clinical prescription ends up being a "West is best" notion about what it means to be healthy and well. The result is that even in this exemplary instance of tribally controlled therapeutic integration, indigenous selfhood likely remains a site of neocolonial engagement and resistance.

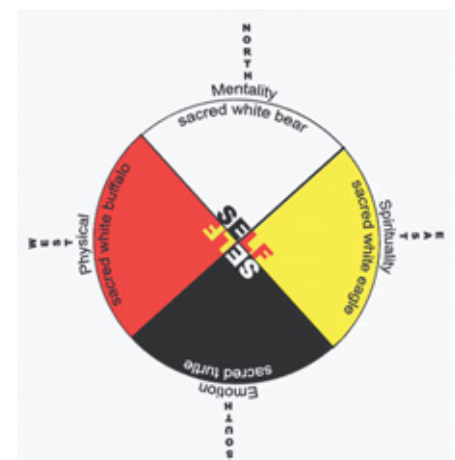
SAR: You've said that "when we start with modern therapy and dress it in beads and feathers, it doesn't go far enough," but what's the alternative?

GONE: I'd rather start with the cultural psychology of specific tribal communities and figure out how to preserve it, articulating a new kind of integration that adapts core ethnopsychological understandings from the community to modern therapeutic contexts, not the other way around. It's not that it's impossible to engage the

culture of the therapeutic from the West, but we can move forward in more imaginative, creative articulations as we try to find connections with the indigenous past.

SAR: You're working with a narrative written by your great-grandfather in the 1940s, about a medicine person named Bull Lodge. Who was he, and how does his work relate to your study?

GONE: Bull Lodge was an effective healer and one of the most celebrated "doctors" in the northern Great Plains in the nineteenth century. This text is especially satisfying because Bull Lodge's daughter Snake Woman gave my great-grandfather the account of her father's life, which he translated and put together as a text for the Works Progress Administration—it's rare for such information to be passed down unmediated by white folks. I used this text as a source of data, if you will, about the logics of healing. In some respects, it's a disciplined rendering of a way of thought, a mode of experience, that doesn't really exist much anymore. There are echoes of it, but those echoes are in danger of being ground out in the face of Western modernity. I think there are ways those echoes can begin to provide for us as a people the frames of meaning and the modes of experience that could truly result in a more culturally resonant "mental health" for our people.





PHARMACEUTICAL SELF AND IMAGINARY: STUDIES IN PSYCHOPHARMACOLOGY AND GLOBALIZATION

JANIS H. JENKINS, CHAIR

Advanced Seminar

The use of psychoactive drugs—drugs that affect the brain—is nothing new in human history, but in recent decades dramatic changes have taken place that influence when, why, and where people take such medications. At her colloquium in October, Janis Jenkins, chair of the advanced seminar “Pharmaceutical Self and Imaginary,” shared a recent magazine cartoon: A doleful man sits across from

From left to right: Emily Martin, Joel Braslow, Byron Good, MaryJo DeVecchio Good, Jamie Saris, Janis Jenkins, João Biehl, Stefan Ecks, Jonathan Metzl, Tanya Luhrmann

his doctor. “My dosage needs adjustment,” he says. “I’m not as happy as the people in the ads.” The joke humorously focused the audience’s attention on the purpose of the seminar: “to analyze the nexus of culture and psychopharmacology in the context of a globalizing world.”

The seminar expanded on a 2005 workshop session that “interrogated the blurred conjunction of magic, science, and religion with respect to pharmaceutical markets and global capitalism, on the one hand, and culture and the lived experience of pharmacological agents, on the other.” At the seminar, Jenkins charged the group with addressing several questions concerning the increasingly widespread distribution of psychopharmacological drugs worldwide: “How are culturally created selves transformed by regular ingestion of these drugs, and reciprocally, how are culture, society, and nation-state transformed by sizable proportions of the population regularly ingesting such drugs?”

Regardless of why people take these drugs—for therapeutic, nontherapeutic, or recreational reasons, whether to alleviate suffering or enhance performance, whether awake or asleep—“to what extent are *Homo sapiens* transforming themselves into pharmaceutical selves on a scale previously unknown? Does the meaning of being human increasingly come to mean not only *oriented* to drugs but also *produced and regulated* by them? From the standpoint of cultural phenomenology, does this reshape human ‘being’?”

The roles of the global marketplace and the pharmaceutical industry came under scrutiny, notably the way—as with the man in the cartoon—manufacturers’ advertising introduces a drug and explains the relevant diagnosis to the public, creating in the potential consumer the perception of an illness. “This transformation of help seeking and subjectivity is a reversal of previous human experience,” Jenkins observed. Terms such as *biochemical imbalance* are poorly defined but commonly used in advertising. “Pharmaceutical companies are imagining (and banking on) the authority of scientifically endorsed appeals to the imaginary to persuade consumers to use their drugs.”

The extent of psychopharmacological use in the United States alone may be as high as 25 percent of the adult population, reflecting the way treatment for mental illness is being affected by the global dominance of biomedicine, sometimes in seemingly absurd ways. The participants asked, What does it mean to dispense three days of tranquilizers to a person who has lost everything in a tsunami? What does it mean to refuse medication as a homeless person on the streets of Chicago, when to accept that medication is interpreted as cultural defeat in accepting a stigmatized identity as “crazy”? What does it mean to take medication in the poorest sectors of Brazil in the wake of social abandonment by one’s family for ceasing to be economically productive?

The seminar participants expect their resulting book to be “a novel contribution to anthropology and a major challenge for scholars more broadly to consider the cultural, historical, and political-economic ramifications of pervasive psychopharmacological use in the twenty-first century.”

POLICY UNDER THE INFLUENCE: ADDRESSING SUBSTANCE ABUSE IN NEW MEXICO

CATHLEEN E. WILLGING AND
NANCY OWEN LEWIS, CO-CHAIRS

Short Seminar

A follow-up to two public forums on the issue of alcohol-related traffic fatalities held in memory of SAR staff member Judy Scasserra, who was killed by a drunk driver in 2005, this two-day seminar moved the topic forward by examining the policy implications of substance abuse research in New Mexico. “The focus of the seminar was on the translation of that research into

policy that can be used to effect much needed change,” said co-chairs Cathleen E. Willging and Nancy Owen Lewis.

Federal schemes stress the need for culturally sensitive and evidence-based programs, but currently New Mexico has no suitable treatment programs for its unique cultural populations—the state has the largest percentage of Hispanics and the second-largest percentage of Native Americans in the country. High rates of poverty and unemployment further complicate the issues related to drunk driving.

Seminar participant Louise Lamphere had previously suggested that “anthropologists need to make concerted efforts to influence policy in areas where we have expertise and where our research points to important changes that need to be made.” The seminar was designed to do just that: its ultimate goal was to affect New Mexico’s serious substance abuse problems by translating research into formats that could be used for critical policy reform. The final results will be presented as a policy brief to the New Mexico Interagency Behavioral Health Purchasing Collaborative, an organization created by the legislature in 2004 to increase collaboration among New Mexico’s 15 behavioral health-related agencies.

SCHOLAR-PRACTITIONERS ADDRESSING GLOBAL ISSUES

CHRISTINA WASSON, CHAIR

Short Seminar

“Applied and practicing anthropologists are found in many work settings in which the forces of globalization are directly experienced,” wrote Christina Wasson, chair of this short seminar. “As the global economy has developed, these anthropologists have found ways to improve both working conditions and product outcomes through their research and the interventions in which they have acted to take advantage of global opportunities while mitigating the adverse consequences of globalization.” The seminar participants critiqued and expanded theory

addressing the forces of globalization and economic development that affect and increasingly undermine working conditions for women and men in the United States, Europe, Latin America, and the developing world.

The discussion focused on the changing nature of work, workplaces, and communities in a globalized economy. “The body of work carried out by the seminar participants shows how bottom-up research in the immediate environments of the people with whom anthropologists work can lead to change at multiple levels, from local improvements to national or international policies,” said Wasson. “An important emphasis in our discussions was on the value of practice in the development of anthropological theory—although the integration of theory and practice is well developed in some fields, such as public policy, it is not yet widely recognized in ours.”



Standing, from left: Gregory A. Aarons, Larry W. Emerson, Sandra C. Lapham, Michael Trujillo, Elizabeth Lilliot, Karen Meador, Alana Kuhlemeier. Seated, from left: Nina Wallerstein, Louise Lamphere, Nancy Owen Lewis, Cathleen Willging



Standing, from left: Eve Pinsker, Susan Racine Passmore, Susan Squires, Mari H. Clarke, Madelyn Iris. Seated, from left: Mary Odell Butler, Christina Wasson, Jacqueline Copeland-Carson, Shirley J. Fiske



PETER REDFIELD

Resident Scholar, Weatherhead Fellowship

LIFE IN CRISIS: THE ETHICAL JOURNEY OF MÉDECINS SANS FRONTIÈRES

For more than three decades, the rapid emergency relief organization Doctors without Borders—Médecins sans Frontières (MSF) has provided exemplary medical services in crisis areas around the world. Today MSF has projects in more than 70 countries and an annual budget of around half a billion dollars.



SAR: How is MSF different from other relief organizations?

REDFIELD: Beneath MSF's remarkable technical proficiency lie ongoing philosophical dilemmas that strike at the heart of contemporary humanitarianism. "Saving lives" is not always a simple matter. By protesting the very conditions in which it seeks to effectively intervene, MSF recognizes an essential tension between ethics and action and between ethics and politics.

SAR: How does that tension manifest itself?

REDFIELD: I view MSF as an exemplar of the desire to uphold a certain set of values, even as the organization has become a global institution. *Témoignage*, bearing witness in the face of neglect, violence, and inhumanity and advocating on behalf of the suffering, is one such core value, along with the "ethic of engaged refusal." For MSF, the act of responding to human suffering should embody a refusal to accept it as a normal condition—paradoxically, the outrage is that you have to be acting at all. Its 1999 Nobel Peace Prize acceptance speech emphasized the limits of humanitarian action, suggesting that it "cannot erase the long-term necessity of political responsibility."

SAR: You've described one focus of your book as examining "the verge of crisis." What do you mean by this?

REDFIELD: The image is someone standing on a cliff edge about to fall. But you don't know which way yet or how severe the result will be. Most writing about humanitarianism has focused on extreme episodes of human suffering, such as Bosnia or Ethiopia. In such emergencies, every second counts, compressing knowledge into decisions and actions—MSF uses the fund-raising slogan "Speed Saves Lives." But what happens when claims of crisis are less certain or extend far beyond immediate moments of urgency, such as in Uganda? Problems such as HIV-AIDS and mental illness are quite different from malnutrition or a cholera outbreak, even if they all produce human suffering. MSF is constantly debating the challenge of responding to situations that are "on the verge of crisis," and it's there that MSF often confront its political limits.

SAR: How has MSF changed, in light of these challenges?

REDFIELD: One example is the tragedy in Rwanda, fraught with political complexity and horrific violence. At the time, the French branch of MSF called for military intervention, saying, "You can't cure genocide with doctors." Now, after the "war on terror," they are far wavier of humanitarian justifications for war. With its commitment to responsiveness and reflexivity, MSF openly wrestles with matters of life and death that frame so many current moral claims. There are few organizations that so graphically represent our moment in history.



BETWEEN POLITICS AND ETHICS: THE ANTHROPOLOGY OF GLOBAL HUMANITARIANISM

PETER REDFIELD AND
ERICA BORNSTEIN,
CO-CHAIRS

Advanced Seminar

Although suffering and charity are hardly new, the final decades of the twentieth century witnessed the emergence of changes in the forms and norms of both. Natural disasters and civilian suffering in war now feature in the recurring drama of “humanitarian crisis” for the

international media while a vast complex of interstate entities and nongovernmental organizations seeks to supply aid to victims. “The impulse to alleviate suffering known as humanitarianism is a central element in international moral discourse,” wrote Peter Redfield and Erica Bornstein, co-chairs of this advanced seminar. But although humanitarian action has provoked considerable commentary, “there are as yet relatively few in-depth ethnographic and historical accounts of humanitarian organizations, cosmologies, and encounters.”

“Humanitarianism is an uncomfortably intimate topic for anthropology to address,” wrote the co-chairs, pointing out the discipline’s need for a “fundamental recognition of humanity,” as well as its early ties to the abolition movement and nineteenth-century philanthropy. In the emerging global climate, the effects of humanitarian action have become increasingly unavoidable in many of the contexts in which anthropologists work, but researchers “do not always distinguish between humanitarianism and human rights, on the one hand, and humanitarianism and development, on the other.” The seminar’s goal was to “delineate what humanitarianism might represent as a global form, situated between ethics and politics, and what an anthropology of it might be.”

Four themes guided the seminar discussions—anthropology’s engagement with humanitarianism, religious and secular cosmologies, political limits, and stakes of intervention—with a special focus on the relationship between humanitarianism and war and the emotional and physical dimensions of humanitarianism. The research of the nine participants spanned the globe, including orphans and philanthropy in India, an encounter with death in Malawi, immigration policy in France, Islamic charities, Palestinian refugees in Gaza, self-help organizations treating heroin addicts in China, and Finnish Red Cross nurses.

Medical anthropologist Didier Fassin set the tone for the initial discussion by examining the challenge of critiquing subjects such as humanitarian workers who move through a moral terrain often considered beyond reproach. Co-chair Peter Redfield’s paper, “The Impossible Problem of Neutrality,” from his ethnographic analysis of *Médecins sans Frontières* (Doctors without Borders), echoed these tensions. Italian medical anthropologist and psychologist Mariella Pandolfi, who has worked extensively in the Balkans, brought a perspective on the ethnography of war, large-scale intervention, and trauma. Former SAR resident scholar and J. I. Staley prizewinner Lawrence Cohen focused on the ethical and political controversies surrounding organ donation and trafficking in India.

From these complex discussions, a more situated understanding of what humanitarian practice might look like began to surface, providing solid ground for future anthropological analysis. The group plans to shape the seminar volume—tentatively titled *Forces of Compassion*—so that it will be an important pedagogical tool in the teaching of humanitarianism. “There is a growing interest in this topic on university campuses and in the practical lives of our students,” wrote the co-chairs. “We hope the resulting volume encourages a research agenda that carries the enthusiastic tide further in the form of new generations of ethnographic studies.”



Standing, from left: Ernst van Alphen, Barry Flood, Christopher Pinney, Oliver Moore, Brian Larkin. Seated, from left: Rosalind Morris, Patricia Spyer, Mary Steedly, Steve Caton

IMAGES WITHOUT BORDERS

PATRICIA SPYER AND MARY STEEDLY,
CO-CHAIRS

Advanced Seminar

*Funded in part by the Wenner-Gren Foundation
for Anthropological Research*

The significance of the “Images without Borders” seminar became evident when cartoon images of the prophet Mohammed published in a Danish newspaper in 2007 provoked demonstrations and riots in distant cities such as Cairo, Jakarta, and Islamabad—even as they went virtually unnoticed in Denmark. News photographs of those demonstrations then sparked counterprotests in the United States and Europe, supporting “freedom of expression.” Following a death threat against one of the cartoonists, the images were republished in February 2008 and again generated international furor, including, perhaps, the recent bombing of the Danish embassy in Pakistan. This advanced seminar examined “the relation between images and publics in the fluid and deeply saturated ‘mediascapes’ of contemporary global society,” wrote co-chairs Patricia Spyer and Mary Steedly. “How might we understand the diverse intersections of politics, publicity, and pictures in the present moment? Our seminar considered the implications of today’s radically enhanced ‘borderless’ traffic of images around the world.”

In recent years, the global circulation of images has grown in an unprecedented fashion and in ways that change the understanding and experience of public space. Intimate zones of everyday life increasingly serve both as subject matter for public display and as screens upon which images can be projected. “Never before has it been so easy to purchase, use, and then toss away a camera, so commonsensical to expect the everyday images that crowd

one’s day to cover the globe, or so unsettling to see the specter of total visibility and surveillance granted such legitimacy,” wrote the co-chairs. “Television programming has become portable via MP3 players and videocast cell phones. Cars come equipped with DVD players and GPS mapping systems; cell phones are used as cameras. On the Internet, ‘webcams’ broadcast round-the-clock live action feeds on sites dedicated to topics ranging from cyberporn to traffic flows to convalescing pets. All the while, YouTube creates stars and scandals overnight.”

One of the key features of this image environment, they observed, is its virtual borderlessness, vividly illustrated by the Danish cartoon incident and its aftermath. At the co-chairs’ colloquium, SAR president James Brooks asked, “How are images that are produced in one cultural context with a certain cultural meaning received, interpreted, rejected, or accepted in another, recipient cultural context? And what does that mean politically, culturally, and for the general economy in the circulation of images?” As several seminar participants noted, the circulation of images and of technologies of visualization is not a unique feature of the present moment or without historical precedent. Seminar papers addressed these issues in a range of contexts, from the uses of photography in colonial India and in nineteenth-century China to the play of religious iconography in the aftermath of sectarian conflict and the perceived iconoclasm that informed the Danish cartoon debate.

“Unmoored from their sites of production and caught up in multidirectional flows, these mobile images may still retain traces of their original provenances, even as they are variously inflected, refracted, reframed, remixed, digitally enhanced, cropped, hijacked, amplified, and their effects intensified or muted,” wrote the co-chairs. “How might we tell the life histories of such images and their audiences? How do we trace the tangled paths of their travels and returns, unfold their effects and after-effects, and above all, scan the publics—fixed or ephemeral, situated or dispersed—that they call into being?”

Co-chairs Spyer and Steedly first began talking about these concepts in 2000 in relation to their research interests in Indonesia. It soon became evident that the worldwide scope and effects of such forms of image circulation required a broader investigation. Toward that end, the SAR seminar included scholars whose work spanned the globe, including South and Southeast Asia, China, Europe, and the Middle East.

SAR-SFI CULTURAL CHANGE WORKSHOP



From left to right: F. John Odling-Smee, Jessica Flack, Melissa Brown, Laurent Lehmann, Daniel Hruschka, James Truncer

Why does cultural change happen the way it does? With the Santa Fe Institute (SFI), SAR in April co-hosted “The Role of Variation in Cultural Change: Updates in Cultural Evolution,” an interdisciplinary workshop on theoretical approaches to cultural evolution. The two institutions brought together 20 scholars, including anthropologists, historians, and political scientists with a depth of knowledge about variation and change in particular societies. They were joined by scholars with expertise in modeling processes of change, among them population geneticists, economists, and philosophers.

“By involving scholars from a range of disciplines, who do not usually have the opportunity to interact, the workshop pro-

moted dialogue that enhanced our understanding of the nature of cultural variation, what processes govern its generation and degree, and why some cultural practices persist for long periods of time while other practices are short-lived,” said workshop organizers James Truncer, Melissa Brown, and Marcus Feldman.

The SAR-SFI collaboration took full advantage of the unique strengths of both research centers, starting with a three-day meeting by the full group of participants at SFI, followed by a day-long discussion of the workshop’s results and publication plans by a core group of scholars at SAR. Truncer noted after the workshop, “I was impressed by the range of topics covered and the level of interdisciplinary commentary we had on some intriguing subjects.”



Workshop in 2008



Omri Elisha's book explores the moral ambitions and mobilization strategies of socially engaged evangelicals affiliated with conservative megachurches and faith-based organizations in Knoxville, Tennessee. There are currently some 1,250 megachurches in the United States. Their growth over the past decade has been exponential, and so has been the expansion of evangelical social ministries in local communities.



A MOVABLE FAITH: THE MORAL AMBITIONS OF EVANGELICAL ACTIVISM AND CULTURAL CHRISTIANIZATION



SAR: What do you mean by “socially engaged” churchgoers?

ELISHA: That’s the term I use for evangelicals who are trying to mobilize their churches to become more involved in social issues such as urban poverty, prostitution, prisons, at-risk youths, and homelessness. I found that one of the least studied aspects of American evangelical-

ism is, How are the churches trying to be evangelical? Not just how are they teaching the Bible to their membership or how are they getting involved in political issues, but how are they trying to be missionaries in their communities? Such efforts also raise potential conflicts, of course. Many of the socially engaged evangelicals I observed struggle to reconcile prophetic notions of social justice to which they feel drawn with the strong resistance to such notions that characterizes the conservative evangelical subculture.

SAR: What is the basis for the church’s resistance to this work?

ELISHA: Some conservative evangelicals have difficulty with the idea of social engagement because they define evangelism only as proselytism, as something that’s explicitly geared toward conversion. Socially engaged evangelicals try to convince their fellow churchgoers that social outreach is a worthwhile endeavor by couching those efforts in the framework of evangelism and arguing in favor of holistic ministry models, which they believe are closer to the example set forth by Jesus in the Gospels. In holistic styles of evangelism, the aim is to tend to people’s perceived spiritual needs by addressing their social and physical needs as well.

SAR: How did this struggle for reconciliation manifest itself in these churchgoers?

ELISHA: Evangelicals are fascinating in large part because they are extremely committed to what they are doing. When you work in a universe of absolutes, you can pursue things with resolve. You believe in something one hundred percent, and more importantly, you are within a social and institutional environment that reinforces those absolutes. So many middle-class churchgoers have strong preconceived ideas about issues of race and poverty, but when they go into the inner city to work on urban poverty, they begin to realize that their way of thinking may not have been right—they see that a lot of African Americans can’t get bank loans and that inner-city schools don’t get enough funding, for instance. They are torn between what they learned from a distance as part of their religious socialization and what they’re now seeing as they are immersed in the world of welfare activism. Now they’re caught between those two forces, but more often than not, the ideology of the church is going to win out because it’s the stronger institutional force in their lives.

SAR: How does this phenomenon fit into the current social and cultural climate in the United States?

ELISHA: My research situates faith-based activism in terms of broader political and religious aspirations, including the privatization of welfare, the Christianization of public life, the rise of neoconservatism, and missionary evangelism. This ethnography explores the diverse and conflicted nature of evangelical mobilization, as well as its remarkable power to produce a sense of unity and purpose at the grass roots of the Christian Right, where politics and theology become locally relevant and loaded with religious significance.



ANGELA C. STUESSE

Resident Scholar, Weatherhead Fellowship

GLOBALIZATION "SOUTHERN STYLE": TRANSNATIONAL MIGRATION, THE POULTRY INDUSTRY, AND IMPLICATIONS FOR ORGANIZING WORKERS ACROSS DIFFERENCE

Over the past decade, Mississippi's poultry industry has become home to a new population of migrants from across Latin America, complicating the region's long-established black-white social hierarchy. In her dissertation, Stuesse examines the role of race in people's understandings of and experiences with immigration to the rural South and analyzes the implications for poultry workers' efforts to seek justice in a neoliberal, globalized economy.

SAR: *Some people would be surprised at the scale of the poultry industry in Mississippi. Could you describe it?*

STUESSE: Poultry has been Mississippi's top agricultural product since 1994, when the industry began recruiting migrant workers from Latin America. Mississippi produces more than 850 million chickens each year, for more than \$2.4 billion in revenue. Nevertheless, the average poultry worker there makes slightly more than \$18,000 per year and repeats the same movement up to 30,000 times per day. Unfortunately, poultry is one of the most inhumane and injury-ridden industries in the United States.

SAR: *Workers are coming from other places to find poultry industry jobs, but immigration is not new to the South or to Mississippi. What's different about this phenomenon?*

STUESSE: The intensity and breadth of recent transnational migrant flows is novel for Mississippi. The "Hispanic" population in the state's poultry communities exploded by more than 1,000 percent during the 1990s. Since then, migrants from more than a dozen Latin American countries have settled there, including people who have been recruited from Argentina, Peru, Cuba, Venezuela, and Guatemala, as well as from Mexico.

SAR: *Why did you title your project "Globalization 'Southern Style'?"*

STUESSE: While the name invokes a typical descriptor for foods, gatherings, and hospitality in the South, it also speaks to some broader analytical questions that framed my research. What does neoliberal globalization look like in this part of the globe? How do the region's long-standing political economies of race shape the nature of the changes being lived out in its rural communities? And how are these changes similar to or different from those occurring in the

more often studied global South? Put another way, I'm asking what it is about the dynamics I'm studying that is particularly "Southern."

SAR: *You conducted much of your fieldwork with the Mississippi Poultry Workers' Center (MPOWER). What kinds of challenges does this situation pose for workers' organizing efforts?*

STUESSE: One resident said, "The whites left for more money, so they brought in blacks. Then when blacks wanted more money, they brought immigrants." This wave of migration was propelled by calculated recruitment with the goal of constructing an expendable and infinite pool of disempowered, low-wage workers. This decreases costs and maximizes profits but also weakens workers' prospects for collective bargaining by cultivating divisions along lines of race, nationality, and language. My analysis points to the uphill struggle working people face in building class solidarity in the face of global corporate interests, particularly in a newly multicultural workforce. Workers' centers like MPOWER are trying to help workers build a critical analysis of the effects of globalization on their lives and thus begin to form relationships across difference that could lead to a coalitional politics.





MALENA MÖRLING

University of North Carolina, Wilmington

VISITING RESEARCH ASSOCIATE, POET-IN-RESIDENCE

The poet Robert Hass responded to Malena Mörling's poetry this way: "Trains...and big cities...the solitariness of individual consciousness, and time speeding up or collapsing, and the mystery of other people with other lives, as if it were a sort of Buddhist allegory of the transience of things and the wonder of ourselves, our single, instantaneous awareness. I thought of this reading *Ocean Avenue*, by Malena Mörling, which captures these feelings in a very pure way."

Author of *Ocean Avenue* and *Astoria*, Mörling is an award-winning writer, having received the New Issues Press Poetry Prize in 1998, the Rona Jaffe Foundation Writers Award in 1999, and the Lotos Club Foundation Prize in 2004. A reviewer observed that in *Astoria*, Mörling created "an intimate space in which to ponder the ephemeral nature of everyday things and the deeper meanings that might underlie them all." One poem muses, "It is amazing/we're not more amazed/the world/is here/and then it is gone." During her stay at SAR, Mörling worked on a third volume of poetry, supported by a John Simon Guggenheim Foundation fellowship awarded in 2007.

THE POETICS OF THE HUMAN EXPERIENCE

In May, SAR co-sponsored a special spring reading in the board room to celebrate two volumes of poetry—Gerald Stern's *Save the Last Dance* and Anne Marie Macari's *Gloryland*. The event was the brainchild of visiting research associate and Guggenheim poet-in-residence Malena Mörling, who said, "Poetry has the power to awaken us to the mystery of our existence—to the myriad dimensions, textures, and interrelationships so often obscured by our conventional and habitual thinking. I follow the great Mexican poet Octavio Paz in believing that 'the value of poetry is to restore to mankind the possibility to wonder.'" Stern, who was Mörling's teacher at the Iowa Writer's Workshop, is on the Board of Chancellors of the American Academy of Poets, and Macari serves on the core faculty of the New England College Low Residency MFA program. For this special event, SAR enjoyed the support of Ed Bennett, First National Bank of Santa Fe, the Institute of American Indian Arts, New Mexico Literary Arts, and Collected Works Bookstore.



IMAGINATION

The sparkling sweep of the Milky Way reminds us that we are part of a vast reality extending beyond both our comprehension and our destiny. Yet, the vastness of time and space also inspires us to envision solutions to the challenges facing the generations ahead and to offer at least a constellation of knowledge, with points of reference and connection, as a guide into the spiral of the future.



WOMEN'S EMPOWERMENT FOR HEALTH

MELISSA SMITH, CHAIR

Short Seminar

Funded by the Dobkin Family
Foundation

“The SAR seminar series offers an enlightened approach to fostering engaged research and writing for social change. We applaud SAR as an institution for providing such remarkably conducive and forward-thinking support for such endeavors.”



From left to right: Pallavi Patel, Sarah Shannon, Melissa Smith, Jill Hackett, Jane Maxwell, Lucy Atkin

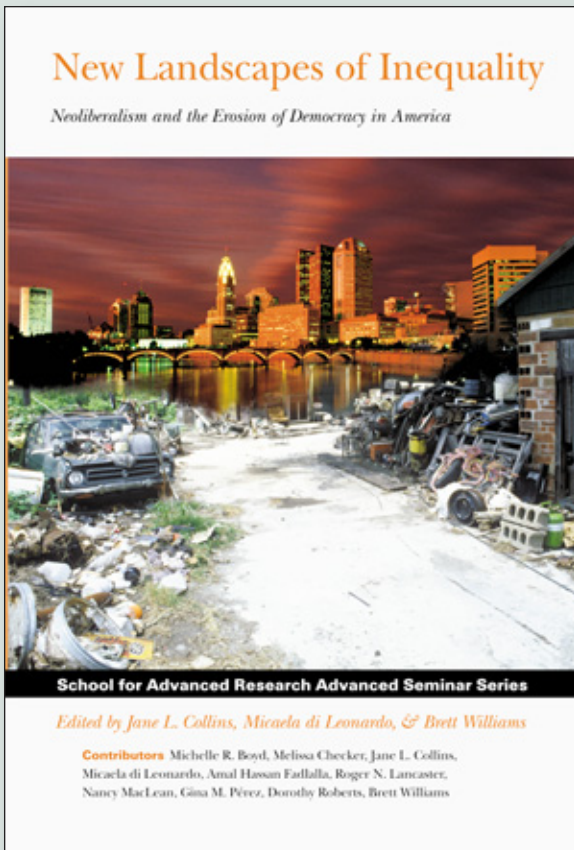
“Worldwide, women’s health is jeopardized because of social, political, and economic discrimination,” wrote Melissa Smith, chair of September’s short seminar on women’s empowerment for health. “Inequitable distribution of food for women and girls in the household, inadequate access to safe water, sanitation facilities, and fuel supplies, and deficient housing conditions all severely affect women’s health.”

Smith was the medical editor for the Hesperian Foundation’s landmark health manual, *Where Women Have No Doctor* (WWHND), published in 1997 and translated into 35 languages. “This book is considered a ‘required reference’ in community projects aimed at improving women’s health and empowerment, particularly women in poor communities. It provides essential health information, as well as basic strategies for promoting social change and gender equity,” said Smith.

The seminar at SAR brought together seven women representing Partners in Health, the Hesperian

Foundation, and the Arab Resource Collective who work with grassroots groups around the world to promote women’s health within a framework of social justice, using WWHND. “We created the conditions necessary to transform an idea that had been incubating for years into a concrete plan: to develop an Action Resource for Women’s Health and Empowerment,” Smith said.

The group articulated a clear, two-pronged vision of a companion volume to WWHND that will compile the decade of lessons gleaned globally from the efforts of on-the-ground groups that have developed training, community organizing, and advocacy, as well as a website where materials and experiences will be posted for easy access by groups around the world. “The website will include an interactive and dynamic web-based organizing space through which groups and individuals can share challenges, successes, failures, and solutions,” said Smith.



NEW LANDSCAPES OF INEQUALITY: NEOLIBERALISM AND THE EROSION OF DEMOCRACY IN AMERICA

JANE L. COLLINS, MICAELA DI LEONARDO,
 AND BRETT WILLIAMS, EDITORS
SAR Press

In the late 1970s, advocates of neoliberal reforms trumpeted that a new economic regime of deregulation and privatization would “get big government off our backs.” And because “a rising tide lifts all boats,” what helped the wealthy would help the poor. These predictions rested on the presumption that capitalist trade “liberalization” would lead inevitably to market growth and optimal social ends. But so far the results have not been positive. Today economic disparities in American society are greater than at any time since the late 1920s. “Ruling elites have scaled back or abolished government instruments for redistributing wealth,” writes Roger Lancaster in the preface to *New Landscapes of Inequality*. “Instead of the Age of Aquarius, history delivered a New Gilded Age.”

The ten contributors to this Advanced Seminar volume focus on the way this epochal shift has transformed the United States, analyzing how the globalization of newly untrammelled capitalism has exacerbated preexisting inequalities, how the retreat of the benevolent state and the rise of the punitive, imperial state are related, how poorly the privatized welfare institutions provide services, how neoliberal and neoconservative ideologies are melding, and how recurrent moral panics misrepresent class, race, and gendered and sexual realities on the ground. Hailed as timely and original, *New Landscapes* offers a “gloomy, informative, and illuminating” perspective on the sweeping changes brought about by the closely connected, long-term political and economic processes known as neoliberal capitalism.



THE GENDER OF GLOBALIZATION: WOMEN NAVIGATING CULTURAL AND ECONOMIC MARGINALITIES

NANDINI GUNewardena
AND ANN KINGSOLVER, EDITORS

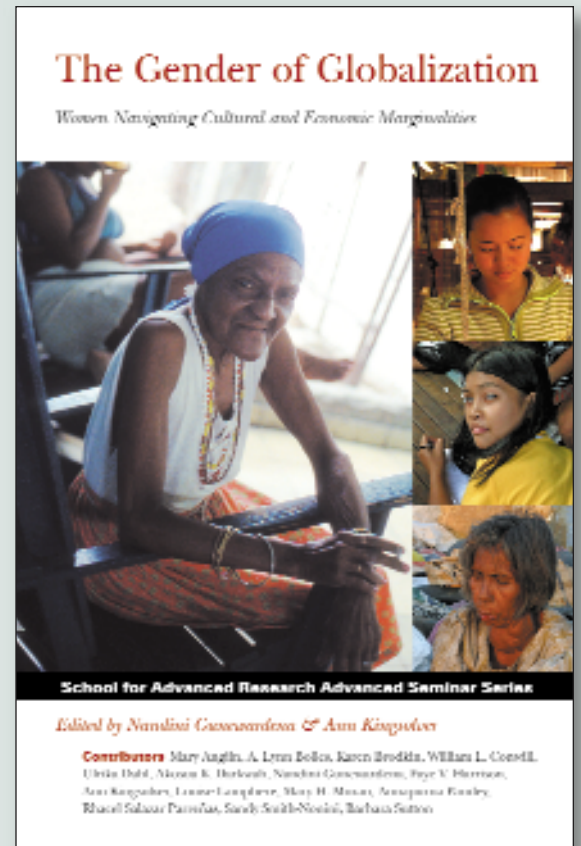
SAR Press

Traders, garment factory operatives, hotel managers and maids, small farmers and agricultural laborers, garbage pickers, domestic caregivers, daughters, wives, and mothers: women around the world are struggling to challenge the tendency of globalization talk to veil their marginalization. The 15 authors represented in *The Gender of Globalization* employ feminist ethnographic methods to examine what free trade and export zones, economic liberalization, and currency reform mean to women in Argentina, Sri Lanka, Mexico, Ghana, the United States, India, Jamaica, and many other places.

“The gender of globalization has been obscured by ‘neutral’ analytical lenses that overlook the powerful incongruity between women’s key roles in the global labor force and their social and economic marginalization, as well as their persistent efforts to navigate the processes that produce this incongruity,” write the editors of this Advanced Seminar volume, Nandini Gunewardena and Ann Kingsolver, in their introduction.

Contributor William Conwill observes that the categories of gender, ethnicity, race, class, religion, and sexuality are “less about describing intrinsic attributes and more about describing globally structured relationships of domination and subordination—the wealthy over the workers, whites over people of color, men over women, foreigners over locals, and so on.” Mary Moran notes that “current globalization builds on patterns created by centuries of colonialism and imperialism interacting with local systems of domination.”

“Our main concern in this volume,” write the editors, “is to understand, via the lenses of gender and cultural analysis, the ways in which women participate in, become drawn and incorporated into, are affected by, and negotiate their encounters with contemporary forms of global economic restructuring, commonly referred to as globalization.”



ARCHAEOLOGY AND PUBLIC POLICY: A NEW VISION FOR THE FUTURE

LYNNE SEBASTIAN
AND WILLIAM D. LIPE,
CO-CHAIRS



From left to right: Bill Lipe, Sarah T. Bridges, Pat Barker, Lynne Sebastian, Dave Crass, Hester A. Davis, T.J. Ferguson, Susan M. Chandler, Douglas Mackey, Doug Schwartz

Douglas W. Schwartz **Advanced Seminar**

In the 1960s, the US Congress passed three landmark laws providing some level of protection for the country's historic and prehistoric heritage. As the legislation took effect, the profession and practice of archaeology in the United States changed profoundly in a short period of time. Suddenly, archaeology became an integral part of land-use planning and federal agency decision making, and the profession engaged in serious debate and discussion about the goals of "cultural resource management" (CRM) and its relationship to archaeological excellence and good public policy.

By the mid-1970s, much of the archaeological profession was engaged in developing a vision and direction that would guide the practice of archaeology within the field of CRM for decades. More than 30 years later, however, it is past time for another discipline-wide debate over how best to do archaeology in the public arena and how best to deliver an appropriate level of public benefit.

The advanced seminar "Archaeology and Public Policy: A New Vision for the Future" convened 10 scholars in July to reflect on the way the congressional intent of preserving "this irreplaceable heritage" for "future generations of Americans" has too often been lost in a process that has become increasingly bureaucratic, legalistic, inflexible, and rote. By most estimates, fully 90 percent of the archaeology done in the United States each year is carried out under the requirements of federal CRM laws and regulations.

"This is public archaeology in the purest sense of the word—archaeology carried out using public funds and intended by law to provide public benefits," wrote co-chairs Lynne Sebastian and William D. Lipe. "From our perspective, the policy is sound, but the implementation is flawed." Proponents of the current pro-development,

Advanced Seminar in 2008

anti-regulatory political climate, with their emphasis on streamlining review processes and limiting environmental protections, are already pushing for changes, an effort that would benefit from the involvement of the archaeological profession. "Our question to ourselves was, What kinds of changes can we make that will improve the practice of CRM archaeology to make it both better archaeology and better public policy, delivering the public benefits envisioned by Congress?" said the co-chairs.

Seminar participants agreed on five general areas needing improvement and generated recommendations for implementation: Clear processes are needed for identifying, evaluating, and treating potentially affected sites, but they must lead to outcomes that benefit the public and not become ends in themselves. Practitioners of CRM must stay focused on the "big picture," making their findings more widely available to the interested publics. Professional standards must continue to improve. The long tradition of engagement in policy formation must be invigorated by the increased involvement of younger professionals at all levels. And finally, responsibility for implementing these new visions for public archaeology must be shared by the individuals, firms, and agencies that make up the larger CRM profession.

"This seminar is the first step in getting ahead of the coming changes and bringing the debate over the appropriate conduct of public-sector archaeology back under the intellectual guidance of the archaeological profession," wrote the co-chairs. A planned volume of seminar papers will be paired with the dissemination of seminar results through the profession's information networks, meetings, and journals in order to instigate debate and discussion about how to do cultural resource management archaeology.

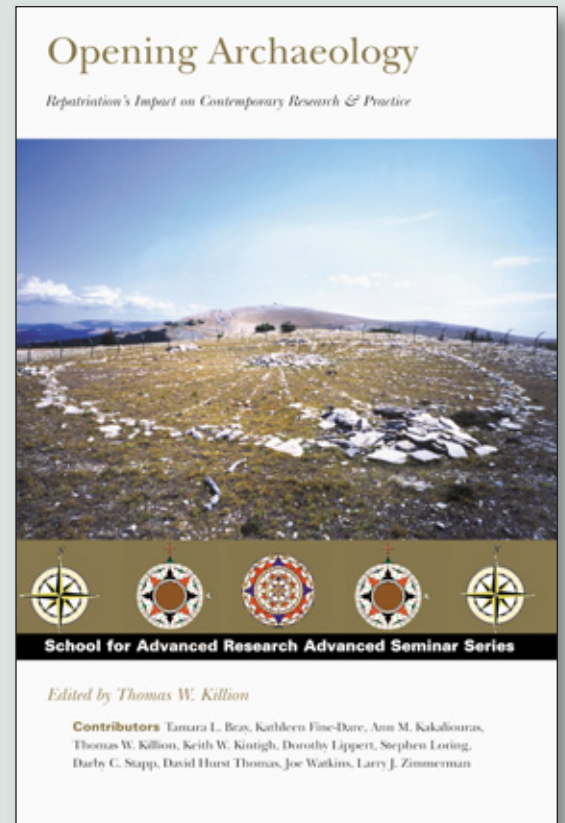
OPENING ARCHAEOLOGY: REPATRIATION'S IMPACT ON CONTEMPORARY RESEARCH AND PRACTICE

THOMAS W. KILLION, EDITOR

SAR Press

“This thought-provoking collection of essays draws scholarly attention to one of the unintended consequences of repatriation, that is, how the Native American Graves Protection and Repatriation Act (NAGPRA) and the National Museum of the American Indian (NMAI) Act have increased interaction with Native Americans in a positive manner that is significantly changing archaeological method, theory, and practice,” observed archaeologist T. J. Ferguson in his review of this SAR Advanced Seminar book, the product of a collaboration with the Society for Applied Anthropology.

The federally mandated repatriation process that Congress enacted through NAGPRA in 1989–90 requires that museums and other institutions in the United States holding human remains and funerary, sacred, and patrimonial objects return them to the indigenous communities with which they are associated. Repatriation raised “controversies that have rocked archaeology over the past fifteen years,” writes contributor Anne Pyburn. The authors of this volume explore the changes repatriation has wrought in professional practices, theory building, and the training of the next generation of anthropologists who will work in museums, universities, and other organizations worldwide.



ARCHAEOLOGY AND SUSTAINABILITY

SANDER VAN DER LEEUW,
ORGANIZER

Short Seminar

In January, SAR hosted a short seminar titled “Archaeology and Sustainability,” organized by Sander van der Leeuw of Arizona State University. The seminar brought together archaeologists and climatologists dedicated to furthering archaeology’s contribution to debates over sustainability. The group discussed two projects: the Integrated History and Future of People on Earth (IHOPE) project, sponsored by UNESCO and the National Center for Atmospheric Research, which is assembling and sharing data concerning the socio-environmental dynamics of a number of past societies, and a second UNESCO-sponsored project to produce a seven-volume collective work on water as an issue in the past and present.



From left to right: Steven Aulenbach, Joe Tainter, Michelle Hegmon, Keith Kintigh, Margaret Nelson, Ben Nelson, Kathy Hibbard, Sander van der Leeuw, Carole Crumley, Vernon Scarborough

The seminar dedicated a day of discussion to each of the projects and to possible linkages between the two. This was the first time that contributors to the projects had met in person, and the group made tremendous progress in outlining plans for assembling data on the prehistoric American Southwest and the ancient Mayas to serve as case studies for sustainability.

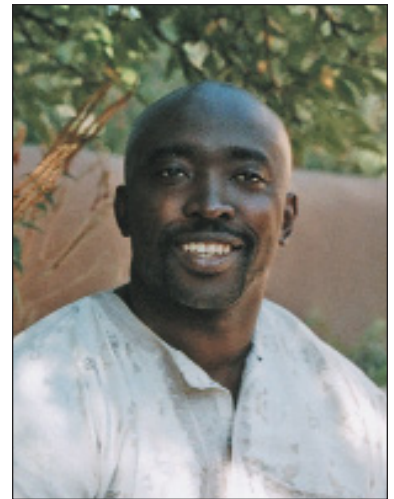
TUTU ALICANTE

*Rapport Center for Human Rights,
School of Law, University of Texas, Austin
Visiting Research Associate*

DO OIL AND HUMAN RIGHTS MIX?

Visiting research associate Tutu Alicante is from Equatorial Guinea (EG), a country on the west coast of Africa, between Cameroon and Gabon. It includes five islands and has a long colonial history that began with the Portuguese in 1472. Spain ruled between 1778 and 1965, and in 1968 the country gained independence. Alicante and the people of EG have endured two of Africa’s cruelest dictatorships, characterized by systematic incarcerations, torture, and assassination of citizens. In the mid-1990s, EG became a big oil producer—a “petrol state.” It currently has the second-highest gross national product in the world. Despite more than \$1 billion in annual oil revenue, more than 75 percent of EG’s 500 million citizens live on less than \$2 a day, without access to health care, education, or clean water.

Alicante earned his JD from the University of Tennessee and his LLM degree from Columbia University Law School. Since 2004 he has worked on natural resource revenue transparency and human rights accountability in the Gulf of Guinea as a legal consultant for international human



rights organizations. At SAR, Alicante developed EG Justice, the first human rights advocacy initiative devoted to Equatorial Guinea. The mission of EG Justice is to work with citizens to end government impunity and to advocate for democratic reforms. It will demand accountability for human rights violations, raise awareness about conditions in EG, and ensure that natural resource revenues benefit the majority of people in the country.

MICHAEL S. CURRIER ENVIRONMENTAL SERVICE AWARD CEREMONY

In December, SAR hosted a reception and ceremony for the 2007 Michael S. Currier Environmental Service Award winners, former Hopi chairman Vernon Masayesva and Navajo activists Nicole Horseherder and Marshal Johnson. All three were recognized for their joint work in protecting the land and water of Black Mesa, especially for bringing water drilling for coal slurries there to an end. This biennial \$20,000 award is sponsored by the Thaw Charitable Trust and administered by the New Mexico Community Foundation. It honors individuals for the substance and originality of their contributions to the environmental health of the American Southwest.

Michael S. Currier became involved in environmental issues when he moved to Santa Fe in 1989, bringing his personal vision and leadership to community economic development, land conservation, and projects promoting energy efficiency. Although he died in 1998 at the age of 38, he touched the lives of many people through his philanthropy and his efforts on behalf of children, families, education, and the environment.



SANTA FE SCIENCE WRITERS' WORKSHOP

The Santa Fe Science Writers' Workshop held a working session at SAR in May. In its thirteenth year, the workshop attracts participants from all over the country, including working science writers who want to hone their skills and meet colleagues, writers from other fields hoping to make the switch to science writing, public information specialists from universities and government laboratories, and even some scientists who want to

improve their writing skills. Directed by *New York Times* science writers Sandra Blakeslee and George Johnson, the workshop conducts practical sessions that challenge participants to “cover” events and write stories, which are critiqued by the workshop faculty.

For one such session, SAR vice president and archaeologist John Kantner and resident scholar Omri Elisha held a “news conference” for the workshop participants on “Religion, Society, and Political Leadership.” They discussed the way religious leaders emerge in ancient and modern societies—the ancient Pueblos of Chaco Canyon and the American Christian right.

Additional faculty included Laura Helmuth, senior science editor for *Smithsonian* magazine; David Kestebum, National Public Radio science correspondent; and Kenneth R. Weiss, *Los Angeles Times* environmental reporter and winner of a 2007 Pulitzer Prize for explanatory reporting.

SITE SANTA FE BIENNIAL AT SAR LUCKY NUMBER SEVEN

Three esteemed artists—Nora Naranjo Morse, Rose Simpson, and 2008 Rollin and Mary Ella King Fellow Eliza Naranjo Morse—were commissioned by the contemporary art space SITE Santa Fe to install a major art piece on the SAR campus for the Seventh International Biennial exhibit, Lucky Number Seven. The exhibit ran from June 20 through October 26.

“Our installation, *Story Line*, begins at a very simple place, emerges from the land, and moves outward,” wrote the artists. “We come from a cultural perspective that is heavily influenced by the land—people who have cultivated the earth, made their homes from mud, their vessels from clay, and their food from the earth. So when the question of material surfaced, it seemed obvious to us that we would work with clay.

“The clay-covered supporting materials make a thread, or line, that emerges from the ground and travels through different spaces. Depending upon the environment, the clay thread widens, curves, and drapes along trees, hangs against walls, and flows through particular sites within the city of Santa Fe.” The “story line” appeared on the old cottonwood tree at the center of the SAR campus and along the wall by the main entrance



SITE Santa Fe in 2008



on Garcia Street, as well as at the Institute of American Indian Arts, St. Francis Auditorium, and SITE Santa Fe.

The biennial featured 26 artists from 19 institutional partners in 17 countries. This diversity of venues and locations opened up the world-renowned exhibit to new audiences, providing access to contemporary art for those who might not have experienced it before. The installations were designed to be ephemeral, not permanent, and were dismantled after the close of the exhibit. “The advantage of this approach is that it allows for experimentation and play and is not dependent on the forces of the market,” said curator Lance Fung. “It proposes instead a field of possibilities, grounded in the unique environment and history of Santa Fe.”

INDIANS AND ENERGY: EXPLOITATION AND OPPORTUNITY

SHERRY L. SMITH,
BRIAN BREHNER,
AND JAMES BROOKS,
CO-CONVENERS

Short Seminar

Co-sponsored by
the William B. Clements Center
for Southwest Studies,
Southern Methodist University

The central question addressed during this short seminar on Indians and energy was whether energy development on Indian land was a story of exploitation or of opportunity. “The collective answer,” wrote the organizers, “is *both*.” The participants

included historians, cultural anthropologists, a legal scholar, and a Native American activist working against the Desert Rock Coal Plant. Some of their essays traced the growing power Native American tribes have begun to assert over their reservations’ natural resources. Tribes’ demands to exercise greater sovereignty over their land, and the federal government’s growing willingness to support this, was a major theme. The struggle to overthrow the legacies of colonialism has led to dividends in recent decades as renegotiated lease agreements return greater profits to the tribes. Another area of progress has been the realization of promises of Indian preference in hiring on energy-related projects.

Other themes discussed during the seminar included how the long history of energy resource exploitation in Indian country continues today and the negative side of energy development, such as the greater health risks to Native Americans associated with mining uranium and living near coal-fired power plants. The participants observed that energy development and its environmental consequences plague all communities, Indian and non-Indian.



Standing, from left: Colleen O’Neill, Donald Fixico, Andrea Boardman, Garrit Voggesser, Andrew Needham, Benedict J. Colombi, Rebecca Tsosie, Dana Powell, Leah Glaser. Seated, from left: Sherry L. Smith, Brian Frehner

“Today, in Indian Country, those conflicts often pit tribal governments against emerging constituencies on reservations who stand to suffer the greatest burden and, as a result, resist energy development through community,” wrote the organizers. “The issues have not changed, only the combatants.” Participants believe that the resulting SAR Press volume will provide historical perspective—and hope—to tribes, scholars, policymakers, students, and others in the midst of developing energy resources.

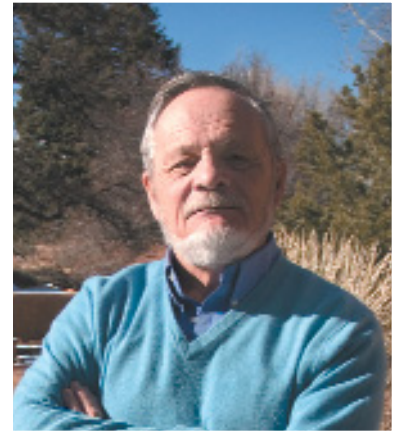
PUBLIC OUTREACH AND EDUCATION



HUMANS IN A CHANGING LANDSCAPE

2007–2008 PUBLIC LECTURES

Conservationist and writer **William deBuys**, 2008 Guggenheim Fellow for General Nonfiction, opened this year's public lecture series with "Rephotography: New Mexico Then and Now," showing how the state's varied but arid environment has been drastically altered by humans over the past 150 years. In October, the indefatigable **Douglas Schwartz**, SAR senior scholar, reprised his life-long love affair with the Grand Canyon in "On the Edge of Splendor." In "When Cities Blow Away," archaeologist **Rod McIntosh** talked about the ecological resilience of West Africa's interior floodplain along the Niger River. After **Brian Fagan** offered a startling look at four centuries of global warming in "Cathedrals, Droughts, and the Flail of God," cultural anthropologist **Julie Cruikshank** posed the question, "Do Glaciers Listen?" in her talk about how Native peoples remember the Little Ice Age in northwestern North America. The final lecture this year was "Skin Deep: Evolution of Human Skin and Skin Color," by biological anthropologist **Nina Jablonski**, who explored the unique aspects of human skin and its importance as a key element in human adaptation to an ever-shifting environment.





LIQUID ASSETS: USING WATER IN THE ARID SOUTHWEST

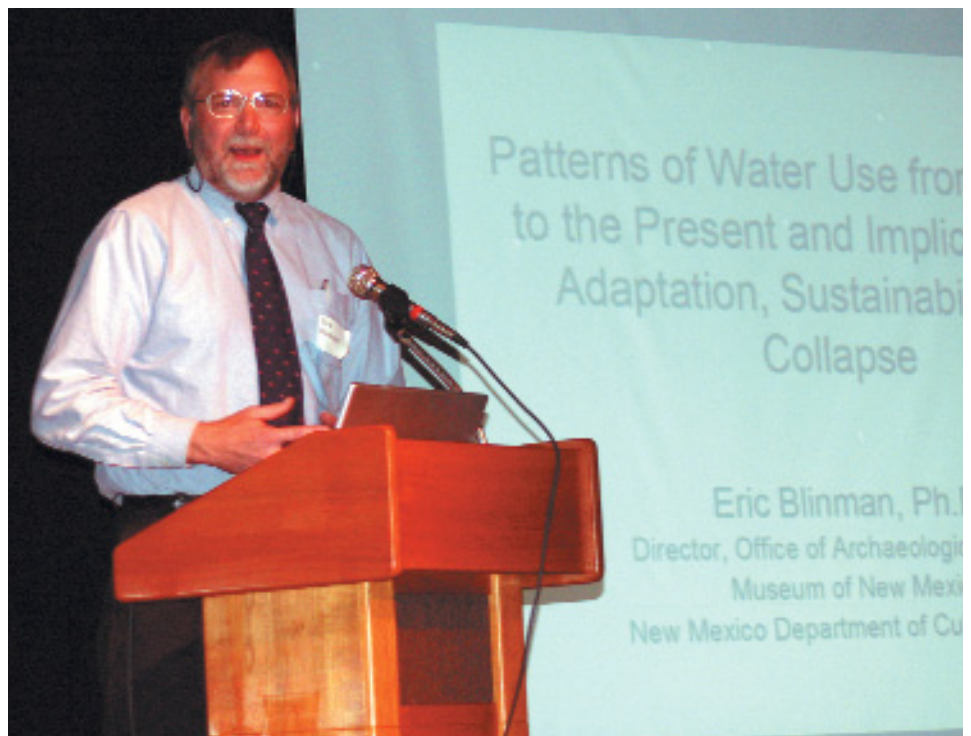
PUBLIC SYMPOSIUM

More than 200 people attended “Liquid Assets: Using Water in the Arid Southwest,” a one-day public symposium held in November focusing on how past Southwestern peoples used, managed, and adapted to limited water resources. Talks by experts in the fields of archaeology, history, climatology, and water law sparked lively discussions and extensive media coverage.

Archaeologists R. Gwinn Vivian, Jerry B. Howard, and Eric Blinman discussed how the ancient Chaco and Hohokam Indians managed water and how subsequent Southwesterners adapted to changing water conditions. UNM anthropologist Sylvia Rodriguez spoke about acequias and who owns northern New Mexico’s water. Former governor of Isleta Pueblo Verna Williamson-Teller related the pueblo’s fight to protect its water supply from urban pollution. The University of Arizona’s Connie Woodhouse discussed past precipitation in the Southwest and future projections. Geographer Tara Plewa detailed the flow history of the Santa Fe River and the consequences of short-sighted water management policies.

Other speakers, including anthropologist Richard Ford and Sally Spencer of the International Boundary and Water Commission, discussed the history of water use in relation to challenges presently being faced in Santa Fe and other communities. SAR senior scholar and archaeologist Linda Cordell served as the moderator.

“Liquid Assets” was co-sponsored by SAR and the Museum of New Mexico’s Friends of Archaeology and was partially underwritten by the Old Santa Fe Association and the Thaw Charitable Trust.



CONSERVATION METHODS FOR NATIVE COLLECTIONS

IARC SYMPOSIUM

Preserving and protecting important and precious items are understood and implemented in different ways by diverse Native communities. However, standard and accepted professional practices exist that can provide the foundation for the care and conserve of museum collections. This one-day symposium convened by the Indian Arts Research Center brought together three experienced conservators from major institutions in the United States and Canada to provide conservation connections and resources that are otherwise often unavailable. John Moses of the Canadian Museum of Civilization, Nancy Odegaard of the Arizona State Museum, and Jessica Johnson of the Smithsonian Institution's National Museum of the American Indian each presented on topics relating to the care of indigenous materials, pest management, working with Native communities, and career prospects in conservation.



NEW GIFT ENHANCES IARC COLLECTIONS

The Indian Arts Research Center received an extraordinary gift from volunteer Nelson Grice in the form of two Hopi gourd rattles, a Hopi kilt, a Hopi manta, and five Diné (Navajo) textiles. The Hopi pieces each represent the finest of their form, and the kilt is a beautiful example of traditional kilt embroidery. The Diné textiles were made by weavers not represented in the current collection, and are exceptional examples of their respective styles. The School for Advanced Research thanks Nelson for such an important contribution.





SAR SPARKS

Thanks to the SAR Sparks series of afternoon presentations, Tuesdays continued to brighten the second week of each month with sparkling insights into historic and contemporary—and decidedly offbeat—New Mexico culture. When did the Hopis get interested in glass-blowing? What are those tiny silver charms pinned to the robe of the saint on the altar at Santuario de Chimayó, and do they really boost your prayers? Did people in New Mexico have a healthier diet 7,500 years ago (and did they know about fry bread)? Has the Rio Grande always been under duress? Is Southwestern archaeology all it's cracked up to be, or is it riddled with fakery? And then there was ancient Puebloan cannibalism....



But

if you can't answer these questions,
you must have missed the SAR Sparks series
this year. See you on Tuesday!



ILLUMINATING NEW MEXICO'S HISTORY AND CULTURE

MEMBER FIELD TRIPS



The SAR field trip program continued to offer members intimate experiences of the most interesting aspects of New Mexico. Through expert guides, intellectual insights, and a few fabulous restaurants thrown in for good measure, this year's field trips provided richly satisfying adventures into the hidden corners of the region. Familiar spots such as Valles Caldera and Chaco Canyon and a trip into Arizona to Canyon de Chelly yielded mysteries, treasures, and unexpected enchantment under the able leadership of SAR vice president and archaeologist John Kantner.

Jim Walker of the Archaeological Conservancy made the Spanish conquest and colonization of New Mexico come alive in Bernalillo and San José de las Huertas, north of Placitas. In January, those who thought they were familiar with the Museum of Spanish Colonial Art and the Laboratory of Anthropology were in for a surprise when curators Robin Gavin and Valerie Verzuh opened the collections to SAR members and put these in the context of Santa Fe history. Traveling back in time to a small village in northern New Mexico, a field trip to Chimayó helped put this Spanish colonial settlement into historical perspective, thanks to photographer and writer Don Usner, who grew up in the area.

Rock art aficionados had a field day at the ancient sites of the Galisteo Basin in April, roaming Pueblo San Cristóbal, where thousands of "faces," serpents, cloud terraces, and shields are carved into the sandstone boulders. In June, potters Christine McHorse (Diné-Taos) and Anthony Durand (Picuris) revealed the mysteries of micaceous pottery as SAR members made their way up the high road from Santa Fe to Taos.

Along the way, great meals were enjoyed at the Sugar Nymphs Bistro in Peñasco, Rancho de Chimayó, the Museum Hill Café in Santa Fe, and Bernalillo's Range Café—because adventurers need sustenance!



ONGOING SCHOLARSHIP



COLLOQUIUM SERIES

“This talk could never have taken place in my country,” said visiting research associate Tutu Alicante at the beginning of his colloquium, “Do Oil and Human Rights Mix?” Alicante is from Equatorial Guinea, a repressive “petrol state” with a per capita gross national product second only to Luxembourg’s. Simply for expressing his views, Alicante said, “armed military officials would take [him] away.” His presentation explained the complex relationships between petroleum, politics, and poverty in Equatorial Guinea, where, despite the country’s immense revenues from oil, life expectancy is 43 years and 75 percent of the people live on less than \$2 a day. The dictatorship garners the wealth of the country for personal gain. For Alicante, a defining moment happened in 1993, when the military came to his town to put down a revolt of young men. He asked his father, “What will you do?” His father replied, “There’s nothing we can do.” The young Alicante believed that something had to be done, and he came to the United States in 1994, to study journalism first and then law. As an international human rights attorney, he began to build EG Justice, the first human rights advocacy initiative devoted to Equatorial Guinea, to end government impunity and to advocate for democratic reforms.

COLLOQUIUM PRESENTERS, 2007–2008

Tutu Alicante, Barnard and Audre Rapoport Center for Human Rights and Justice, School of Law, University of Texas, and SAR visiting research associate, “Equatorial Guinea’s Paradox of Plenty: Do Oil and Human Rights Mix?”

Ana Mariella Bacigalupo, State University of New York, Buffalo, and Bunting summer scholar, “The Life, Death, and Rebirth of a Mapuche Shaman: Remembering, Forgetting, and the Willful Transformation of Memory”

Ronda Brulotte, University of New Mexico, “Artifacts of Modernity: Archaeological Replicas, Woodcarving, and Cultural Authenticity in Oaxaca, Mexico”

Cathleen D. Cahill, University of New Mexico, ““An Indian Teacher among Indians’: Native Women as Federal Employees, 1880–1933”

Glen W. Davidson, Southern Illinois University, “Treating Patients Exposed to Depleted Uranium: The Clinicians’ Gordian Knot”

Laura DeLuca, University of Colorado, Boulder, and Bunting summer scholar, “Food and the Field: Cooking with the Lost Girls of Sudan”

William A. Dodge, Van Citters Historic Preservation, LLC, “Place-Making at Black Rock: The Story of a Zuni Cultural Landscape”

Rebecca Dolhinow, California State University, Fullerton, and Bunting summer scholar, “Abandoned Spaces and the Partnering State: Mexican Immigrant Women’s Activism in the Southwest”

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

Omri Elisha, Fordham University and Social Science Research Council resident scholar, “Whose Umbrella Is It Anyway? Christian Evangelism and the Duality of the Sacred” and “Sorting Confetti in a Wind Tunnel: The Social Worlds of American Megachurches”

- Joseph P. Gone**, University of Michigan and Katrin H. Lamon resident scholar, “Keeping Culture in Mind: Aboriginal and Western Therapeutic Integration in a First Nations Treatment Center” and “Minding Culture in a First Nations Treatment Center: Postcolonial Prospects”
- Janis H. Jenkins**, University of California, San Diego, and advanced seminar chair, “Pharmaceutical Self and Imaginary: Studies in Psychopharmacology and Globalization”
- Donald E. McVicker**, North Central College and Adams summer scholar, “To Popularize or Professionalize? Frederick Starr and Franz Boas at the Crossroads”
- Tiya Miles**, University of Michigan and SAR resident scholar, “All That Glitters: Investigating the History of the Diamond Hill Plantation” and “Black Community Life on a Nineteenth-Century Cherokee Plantation”
- Malena Mörling**, University of North Carolina, Wilmington, and SAR visiting research associate, poetry reading
- Shaylih Muehlmann**, University of Toronto and Bunting summer scholar, “Contested Waters: Conflict and Water Scarcity at the End of the Colorado River”
- Cynthia Radding**, University of New Mexico, “Landscapes of Power and Identity in Comparative Histories of Borderlands”
- Peter Redfield**, University of North Carolina, Chapel Hill, and Weatherhead resident scholar, “Doctors without Borders and Life in Crisis,” and “On the Verge of Crisis”
- Peter Redfield**, University of North Carolina, Chapel Hill, and **Erica Bornstein**, University of Wisconsin, Milwaukee, advanced seminar co-chairs, “Between Politics and Ethics: The Anthropology of Global Humanitarianism”
- Douglas W. Schwartz**, senior scholar and president emeritus, School for Advanced Research, “Santa Fe: A Biography of an Artistic Community”
- Paul A. Shackel**, University of Maryland and Bunting summer scholar, “Community, Race, and the American Frontier”
- Monica L. Smith**, University of California, Los Angeles, and SAR visiting research associate, “Writing a Prehistory of the Ordinary Person: The Archaeology of Food, Goods, and Work” and “Ancient Urbanism in the Indian Sub-continent: Recent Fieldwork at the Fortified City of Sisupalgarh”
- James E. Snead**, George Mason University and SAR visiting research associate, “History and Obliteration: Destructive Conflict in Anthropological Perspective”
- Angela C. Stuesse**, University of Texas, Austin, and Weatherhead resident scholar, “Globalization ‘Southern Style’: Transnational Migration, the Poultry Industry, and Implications for Organizing Workers across Difference” and “Disposable Workers: Migrant Vulnerability, Corporate Complicity, and the State”
- Silvia Tomášková**, University of North Carolina, Chapel Hill, and Social Science Research Council resident scholar, “Siberian Translations: Shamanic Travels into Prehistory” and “The Archaeology of Art: Mystics, Scholars, and Other Ways of Being”
- Emily Zeamer**, Harvard University and Bunting summer scholar, “Love and Cell Phones: Romance and the Gendering of Risk in Modern Bangkok”

SUMMER SCHOLARS

In June 2008, SAR welcomed seven fellows to Santa Fe for an eight-week term. Two generous fellowship programs provided support for the scholars to work in residence. This year, six scholars were supported by Ethel-Jane Westfeldt Bunting Fellowships, and one received the William Y. and Nettie K. Adams Fellowship in the History of Anthropology. The 2008 summer scholars and their topics were the following:



*Back row, from left: Ana Mariella Bacigalupo, Alexis Matza, Emilio del Valle Escalante, Natasha Dow Schüll.
Front row, from left: Kelly Lee Jenks, Laura DeLuca, Rebecca Lemov.*

Ana Mariella Bacigalupo, State University of New York, Buffalo, “Mapuche Memory, Forgetting, and Shamanic Historical Consciousness: The Making of Francisca Colipe and Her Mapuche Community”

Laura DeLuca, University of Colorado, Boulder, “The Lost Girls of Sudan: Transnational Migration, Gender, and Refugee Experience”

Emilio del Valle Escalante, University of North Carolina, Chapel Hill, “Indigenous Memory and History in Latin America”

Kelly Lee Jenks, University of Arizona, Tucson, “Identity, Economy, and Place in Eighteenth-Century New Mexico”

Rebecca Lemov, Harvard University, “Database of Dreams: Making a Science of the Human, c. 1942–1961”

Alexis Matza, University of Iowa, “The Boston ‘T’ Party: Testosterone Therapy and Masculinity in the Aging Male and Transgender Male Communities”

Natasha Dow Schüll, Massachusetts Institute of Technology, “Portraits of a Slot Machine Nation”

CAMPUS SCHOLARSHIP



Research associate **Rebecca A. Allahyari** continued working on her book manuscript, “Utopian Devotions: Enchantment and Anxiety in Homeschooling.” In 2007 she received the honor of being listed in the Contemporary Authors database of modern authors, and she participated in the joint Social Science Research Council and SAR meeting to plan the 2008 conference “Religious, Spiritual, Secular: Invidious Distinctions and Ambivalent Attachments.” At the Society for the Scientific Study of Religion meetings in Tampa, Florida, she gave a paper titled “Civic Lessons in Domestic Questing.” For the Pacific Sociological Association meeting in April 2008, she co-organized a session on moral ambiguity and ethnography.

SAR president **James F. Brooks** published *Small Worlds: Method, Meaning and Narrative in Microhistory* (SAR Press) with co-editors Chris DeCorse and John Walton, to which he contributed the essay “Seductions and Betrayals: La Frontera Gauchesque, Argentine Nationalism, and the Predicaments of Hybridity.” He also contributed an essay titled “Captive, Concubine, Servant, Kin: A Historian Divines Experience in Archaeological Slaveries” to the volume *Invisible Citizens: Captives and Their Consequences*, edited by Catherine Cameron and published by the University of Utah Press. Brooks served as discussant for the session “Indian–Hispanic Community Formation” at the American Society for Ethnohistory meetings in Tulsa, Oklahoma, and gave a keynote lecture for a conference at the British Museum in London, titled “Captivity, Adoption, and Slavery in Colonial America.” He also offered keynotes at the international symposium “Ancient Borderlands” at the University of California, Santa Barbara, and at the New Mexico Historic Preservation Conference in Taos. In March, he joined with other specialists to launch the University of Massachusetts at Amherst’s research concentration in “Landscapes of Violence: Conflict and Trauma through Time.” Brooks continues work on his book *Mesa of Sorrows: Archaeology, Prophecy, and the Ghosts of Awat’ovi Pueblo*.



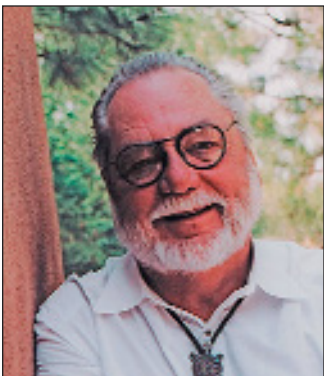
IARC director **Cynthia Chavez Lamar** presented papers at the annual meeting of the Southwest/Texas Popular Culture and American Culture Association and at the Native American and Indigenous Studies meeting. The papers were based on her interest in the way secrecy and nondisclosure are negotiated in public contexts when information concerning cultural traditions is involved. Her essay “Collaboration in Exhibit Development at the Smithsonian’s National Museum of the American Indian” appeared in the edited volume *Understanding the National Museum of the American Indian (NMAI)*, published by the University of Nebraska Press in 2008. She also contributed an article to the exhibit catalog *Converging Streams: Cross-Cultural Exchange in the Native American and Hispanic*

Art of the Greater Southwest (Museum of Spanish Colonial Art). Because of her commitment to being involved with and serving as a resource for Native museum professionals and tribal museums and cultural centers, she attended conferences for these groups in Ottawa, Oklahoma, and Florida.



SAR Press co-director and executive editor **Catherine Cocks** wrote an essay on US tourists in Mexico for the edited volume *Bridging National Borders in North America*, to be published by Duke University Press in 2009. Along with two co-authors, she completed *The Dictionary of the Progressive Era*, forthcoming in 2009 from Scarecrow Press. She served as the program chair for the 2007 meeting of the Tepoztlán Institute for the Transnational History of the Americas and as a member of the American Society for Ethnohistory's Heizer article prize committee. In spring 2008 she was awarded a Visiting Scholar Fellowship at the Autry National Center Institute for the Study of the American West.

In the fall, senior scholar **Linda S. Cordell** served briefly as interim director of IARC before Cynthia Chavez Lamar was appointed IARC's new director. During the year, Cordell co-led a members' tour of Pecos National Cultural Park, presented public lectures on her work for the Santa Fe Archaeological Society and Southwest Seminars, and was the invited discussant for a symposium on bioarchaeology convened at the annual meeting of the Society for American Archaeology in Vancouver. In July, a multi-authored paper on a long-term project under her direction was published in the archaeology journal *Kiva*. Another long-term, multi-author effort, this one on archaeological corn from Pueblo Bonito, was accepted for publication in *American Antiquity*. Cordell represents SAR on the Galisteo Basin Archaeological Protection Act Coordinating Committee and works with colleagues in Mexico, Italy, and Albuquerque on the translation into English and publication of a book on the archaeology of La Gran Chichimeca.



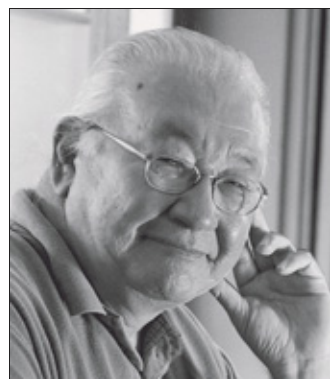
Senior scholar **George J. Gumerman** continued to work on the Artificial Anasazi project, helping an architecture student in writing a dissertation that added clans and sodalities to the project's computer model, making it much more realistic. He gave papers on the topic at the Chacmool Conference at the University of Winnipeg, at Aztec National Monument in New Mexico, and at the Santa Fe Institute (SFI). He co-chaired a workshop at SFI on the role of cosmology in the cultural evolution of civilizations in the American Southeast and Southwest, Mesoamerica, and the Andes, and he initiated a major new project at SFI on the role of cosmology in the prehistoric Americas. He gave a paper at the 2007 meetings of the Society for American Archaeology in Austin, Texas, in a day-long session honoring SAR's Linda Cordell. Gumerman also published "The Hohokam: The Who and the Why" in *The Hohokam Millennium*, edited by Paul and Suzanne Fish and published by SAR Press.

SAR vice president **John Kantner** completed a book manuscript titled *The Emergence of Leadership*, which he co-edited with colleagues Kevin Vaughn and Jelmer Eerkens. Based on an SAR advanced seminar, the book includes contributions from archaeologists and cultural anthropologists who explore how decision-making authority and institutionalized leadership developed in the history of humankind. In addition to participating in symposia and conferences and giving three lectures, Kantner contributed chapters to five books on topics ranging from Chaco Canyon to the digital reconstruction of past landscapes. His article on regional analysis was published in the *Journal of Archaeological Research*. Kantner continues work on the Lobo Mesa Archaeological Project, investigating prehistoric Puebloan groups that inhabited northwestern New Mexico between 850



and 1200 CE—the period characterized by the emergence of a pilgrimage center in nearby Chaco Canyon. Fieldwork has been completed, and laboratory analyses are now in full swing, ranging from obsidian and turquoise geochemical sourcing to architectural and horticultural reconstructions.

Nancy Owen Lewis, director of academic programs, co-authored with Kay Hagan the book *A Peculiar Alchemy: A Centennial History of SAR*, published in July 2007 by SAR Press. Her article “Our Lady of Light: The Loretto Chapel Museum” appeared in the fall 2007 issue of *Public Historian*. Lewis was awarded grants from the New Mexico Office of the State Historian and the Historical Society of New Mexico for research on the effects of tuberculosis on the culture of New Mexico, 1880–1940. She gave a lecture on this topic at the Center for Southwest Research and presented a paper at the annual meeting of the Historical Society of New Mexico. She made three other conference presentations this year, at the New Mexico Historic Preservation Alliance, the Society for Applied Anthropology, and a symposium on American Indians’ involvement in the New Deal. She also co-chaired an SAR short seminar titled “Policy under the Influence: Addressing Substance Abuse in New Mexico.”



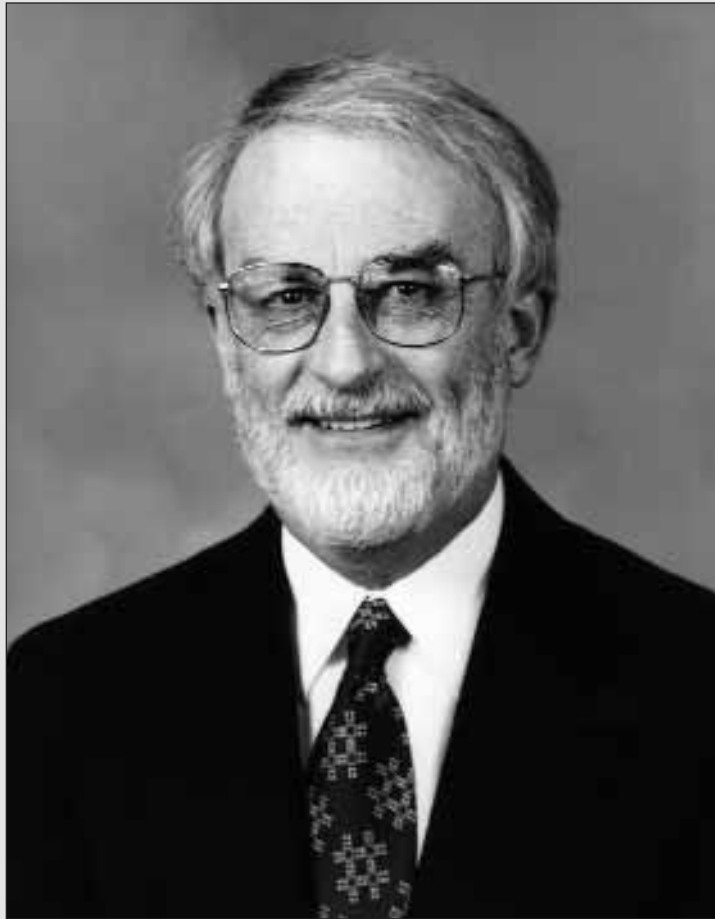
Senior scholar **N. Scott Momaday** continued his work with UNESCO on human dignity, collaborating with others who share his conviction, including Elie Weisel and Toni Morrison, to organize a public discussion, perhaps to be held at SAR. He also continued to work with UNESCO to promote literacy and was the only writer included in both the French and English editions of *The Alphabet of Hope: Writers for Literacy*, published on International Literacy Day in 2007. He is well along in building an archive at Rainy Mountain, Oklahoma, for the preservation of Kiowa and Comanche documents and artifacts, and he continues to work to restore the Mammedaty homestead on nearby Rainy Mountain Creek and have it designated a historic site. In November, he received the National Medal of Arts from President Bush at a White House ceremony. Also in 2007 the University of Oklahoma Press published his book *Three Plays*, which he launched

with readings at the National Museum of the American Indian in Washington, DC, and the NMAI Heye Center in New York City. He continues to work on an autobiographical narrative, a book of photographs, and a book of new and collected poems.

SAR president emeritus and senior scholar **Douglas W. Schwartz** wrapped up his Grand Canyon project this year with “Grand Canyon Archaeology: A Personal Look Back,” published by the Grand Canyon Historical Society. He lectured locally and nationally on this synthesis and other topics. Among his many presentations was “On the Edge of Splendor: Reenvisioning Grand Canyon Archaeology” for the SAR public lecture series. At Eastern New Mexico University, Schwartz was the Cynthia Irwin-Williams Memorial lecturer, which gave him an opportunity to present for the first time his thoughts on the origins of Charles Darwin’s creativity, a long-time research interest on which he plans to concentrate in the coming year. His public service included chairing the National Parks Conservation Association’s State of the National Parks Advisory Board and continuing board work for the Witter-Bynner Foundation for Poetry and the First National Bank of Santa Fe. In July, he attended “Archaeology and Public Policy: A New Vision for the Future,” the first Douglas Schwartz Advanced Seminar in Anthropological Archaeology at SAR.



IN MEMORIAM



Richard H. Canon, who died on March 19, 2008, in Sebastopol, California, is remembered with fondness and appreciation for his long and productive association with SAR. He served on the Board of Managers of the School of American Research from 1980 to 2001 and was a founding member of the revitalized Indian Arts Fund. Richard's gifts of time, interest, and professional expertise added greatly to the School's vitality. His wisdom, guidance, and dedication as chairman of the board and as a committee member contributed much to the School's success and helped position the institution for a strong future.

A native of West Texas and a third-generation member of a pioneer ranching family, Richard followed an early interest in golf, attending Oklahoma State University on a golf scholarship and playing on the Army Golf Team and later on the Professional Golfer's Association (PGA) tour. He received a master's degree in business administration from Southern Methodist University and afterward pursued a career in commercial real estate in Dallas, where he eventually formed his own company. In 1974 he and his family moved to Santa Fe and ultimately purchased Packard's Indian Trading Company. For 34 years Richard and his family welcomed countless visitors through their doors on the Santa Fe plaza and counseled, advised, and supported hundreds of artists and vendors from the Southwest and the rest of the United States. SAR was fortunate to have counted him as a friend.

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 Their gifts of time and talents are vitally important to the organization and its programs.*

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 Proofreader: Kate Whelan
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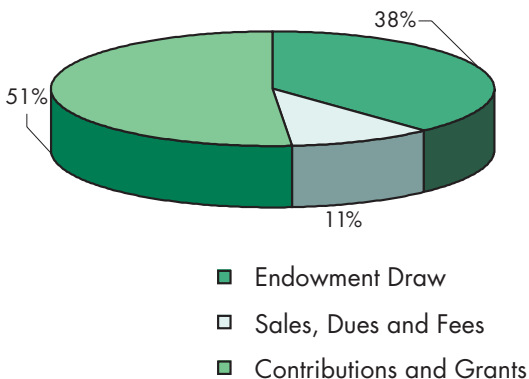


SUMMARY FINANCIAL STATEMENT

Fiscal Year Ended June 30, 2008 (unaudited)

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Revenues, Gains and Other Support				
Contributions and Grants	\$ 282,193	\$ 381,976	\$ 424,836	\$ 1,089,005
Sales, Dues and Fees	402,392			402,392
Total Investment Income	(1,046,136)			(1,046,136)
Total Revenues and Gains	(361,551)	381,976	424,836	445,261
Expenses/Restriction Releases				
Program Services	\$ 2,112,308	\$ 565,089		\$ 2,677,397
Support Services				
Management and General	951,798			951,798
Resource Development	185,765	2,800		188,565
Restriction reclassification		906,166	(906,166)	
Total Expenses/Releases	3,249,871	1,474,055	(906,166)	3,817,760
Increase in Net Assets	\$ (3,611,422)	\$ (1,092,079)	\$ 1,331,002	\$ (3,372,499)
Net Assets, June 30, 2007				
Endowments, at Market	\$ 22,385,334	\$	\$ 10,377,702	\$ 32,763,036
Other Net Assets	2,739,404	4,510,431		7,249,835
Total Net Assets, June 30, 2007	25,124,738	4,510,431	10,377,702	40,012,871
Net Assets, June 30, 2008				
Endowments, at Market	\$ 19,251,115	\$	\$ 11,708,705	\$ 30,959,820
Other Net Assets	2,262,200	3,418,352		5,680,552
Total Net Assets, June 30, 2008	\$ 21,513,315	\$ 3,418,352	\$ 11,708,705	\$ 36,640,372

Source of Funds for SAR FY2008 Expenses



SAR Expenses by Function

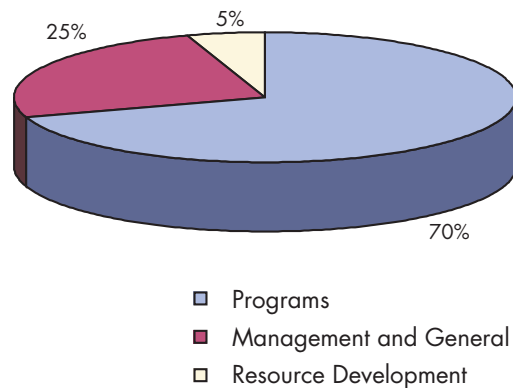


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