



Annual Review

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2013

SCHOOL FOR ADVANCED RESEARCH





**SAR**

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**School for Advanced Research**

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# DEDICATION

*The 2012–2013 Annual Review  
Is Dedicated to the Memory of*

**DR. LINDA CORDELL**

*A Pioneering Archaeologist,  
an Eminent Scholar,  
a Kind and Generous Friend*



Linda Cordell at  
Arrowhead Ruin  
2013

**D**r. Linda Cordell, a senior scholar at the School for Advanced Research, passed away unexpectedly on March 29, 2013. Dr. Cordell was an eminent scholar who literally wrote the book on Southwestern archaeology, with her *Archaeology of the Southwest* recently appearing in its third edition. Her skills as a researcher and writer were recognized over the years with many honors, from the Lifetime Achievement Award from the Society for American Archaeology and the A.V. Kidder Medal from the American Anthropological Association, to her election as a member of the National Academy of Sciences. Perhaps even more importantly, over the years Dr. Cordell was a great mentor to many students and colleagues, all of whom mourn the loss of a wonderful person and generous scholar.

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

*The foundation's grant honors the late Leonora Palobeimo and her mother, Leonora Curtin, who served on the Board of Managers of the School from 1953 to 1972.*

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San Felipe polychrome bowl with turkey and floral designs by Daryl Candalaria, clay and paint, 1994

# The 2012–2013 SAR Annual Review

Welcome to the 2012–2013 Annual Review of the School for Advanced Research. SAR has a 107-year history of changing the way scholars around the world view and practice anthropology, archaeology, ethno-history, and related fields. That history is renewed each year through the selection of our scholars and seminars. SAR is still at the forefront of expanding scholars' visions of the research they conduct and will remain so for many years to come.

## President's Message

A carefully nurtured sense of community, combined with dynamic scholarship and set in a unique multicultural landscape, is what defines SAR. Yet even in our compact institution, where fewer than one hundred scholars, guests, and staff interact freely, maintaining the core spirit of community requires hard work and real investments of time and resources. Communities survive and prosper when empathy, kindness, practicality, shared values, and sense of purpose align to promote cohesion.

“Communities survive and prosper when empathy, kindness, practicality, shared values, and sense of purpose align to promote cohesion.”

Research at SAR, anthropological at its heart, often takes on the subject of community: what it means to be indigenous, issues surrounding social complexity, distribution of resources, wealth, power, and conflict. But we less often have asked ourselves how we can transform that research into practical guides for a modern America, or a modern world, in order to achieve more satisfying and workable communities. All humans need and function best in healthy, vibrant communities. This annual report is dedicated to the notion that we must do even better at applying what we know to better understand and disseminate the ways in which our research can allow us to see communities with more clarity, through analysis of their intricate dynamics.

Contemporary university communities, surrounded by powerful administrations increasingly driven more by money and politics than by mission, struggle to sustain their traditional values and core culture.



Hopi basketry plaque  
1900-1920

Interim President  
and Senior Scholar  
David E. Stuart, PhD



Traditional indigenous communities here in the American Southwest, indeed everywhere, struggle with the same issues, but the tensions and the stakes are even higher, as encompassing national governments slowly and unthinkingly digest elements of the communities' essence, this in a quest for homogeneity and national cohesion in a heterogeneous world.

Economic globalism has unleashed forces so potent that even huge industrial societies cannot now control them. Once-vibrant industrial communities shatter as infrastructure and resources are sucked out of them to create wealth somewhere else where profit margins are temporarily greater. Then, in time, these forces move on yet again to other "low cost" environments, repeating the process. Each withdrawal of jobs, infrastructure, manufacturing equipment, and revenue leaves behind it a stunned and far less functional community. These are communities in pain, where identity, hope, self-worth, and sense of future are all put to the test. The human spirit is powerful, but it is not omnipotent.

Thus, from simple motives (a national culture, a more efficient business climate), great cultural and evolutionary processes are unwittingly set in motion. We need to understand these intricacies more fully. We need to understand the actual

ecology of distinct but interconnected communities when embedded in huge, complex societies, for both communities and societies are changed through their interactions. We need to apprehend not only the mechanics and ideology of decline and dysfunction, but equally the genesis of healthy, vibrant communities where a sense of shared purpose prevails.

Are not the tensions between the advocates of traditional core culture in contemporary Southwestern Puebloan communities and the advocates of "progressive" engagement in the surrounding national economy similar to our nation's current struggle to save working-class culture and communities in Detroit, Michigan, Youngstown, Ohio, or Braddock, Pennsylvania? Is not the fear and dismay of many in America's mid-south heartland over sharia law or being overrun by foreign immigrants — real and imagined — in fact borne of a growing sense of latter day "indigenoussness" that we do not yet fully understand?

From these perspectives, our next-door neighbor's pain over job loss or common expressions of "we want our country back" are no more incomprehensible than the agonies of remaining indigenous peoples everywhere. Is it possible that the sense of indigenoussness itself arises from some essential absence of autonomy over a people's shared culture and therefore its sense of community and place in the surrounding sociopolitical landscape?

Whatever the details, as humans and as scholars, each of us needs a community and we must respect that need and provide for it.

— David E. Stuart, PhD  
*Interim President and Senior Scholar*

## The Work of Understanding

Each year the School for Advanced Research provides fellowships for Native artists and for scholars working in anthropology, archaeology, and their many subdisciplines. We support such study not simply to further understanding of history and humanity, but also to share the knowledge gleaned in ways that we hope influence a more positive and egalitarian future. There is good reason why, during times of governmental upheaval and repressive regimes, artists and intellectuals are often silenced. Their expressions of personal freedom and independent thought are anathema to a totalitarian regime. Ideas, music, art, and communication are forces for change, able to inspire and motivate, to bring people together to work synergistically toward a shared goal. SAR is grateful to its supporters who help fund intellectual and artistic endeavors so that scholars and artists can continue to inspire, provoke, and deepen our understanding of the human experience.

Anthropology and archaeology are the study of humanity and its communities over time and around the world. SAR fosters such study through its fellowships for resident scholars, as well as through its seminar programs. In doing so, SAR creates its own communities that support and challenge each other through their varied research and writing.

As in every year, the 2012–2013 resident scholars and visiting researchers arrived on campus with boxes of books and computers and flash drives full of research in order to move forward with a book project or doctoral thesis. During their nine-month stay, they had the time and solitude necessary for research, pondering, and writing. At the end of their stay, they each confessed that they didn't anticipate that living together in the dynamic atmosphere of the SAR campus, interacting almost daily with their fellow scholars and SAR staff, would so deepen and expand their understanding of their work and sometimes even alter the direction of their projects. The synergy of a community of great thinkers with a common fascination for the many areas of anthropology, the provocative field of archaeology, and the revelations on the human condition inspired by the Native artists on campus transformed them and their work.

This year's group studied the ethnographic changes inherent in and inspired by the nationwide effects of women's soccer in Japan, massive industrial pig farms on the Great Plains, US involvement in Japanese imperialism, the effects of Hollywood images of Native communities on both those communities and the population at large, the global cultural influence of Carlos Castaneda, the history and current directions of America's all-black towns, the role of mothers in educational choices for girls in Kenya, the recent surge in the practice of Tibetan medicine in Russia, and mapping the communities of Northern Tanzania in order to bring together Western knowledge and the wisdom of the region's indigenous cultures regarding climate change. It was the common thread of working to understand our actions as a species and how those actions ripple through time to change humanity that brought the scholars into close community.

*To learn more about this year's scholars and their work at SAR, please visit [sarweb.org/?2012\\_2013\\_resident\\_scholars](http://sarweb.org/?2012_2013_resident_scholars)*



**FIBIAN LUKALO:** *Focusing on an impoverished agricultural community in Bungoma District in Kenya, Lukalo's research examines the relationship between mothering practices and the schooling of girls in poor rural communities.*

“SAR speaks to the subject of community in the sense that there are various departments running SAR and at the same time all these departments and the research fellows seem to thrive together as a body moving toward a particular direction.

—*Fibian Lukalo, Vera Campbell Fellow*



**This year's scholars** formed a uniquely tight-knit cohort who gathered each week to write, shared Thanksgiving dinner at the seminar house with staff, and wandered together along the streets of the SAR and Canyon Road neighborhoods to see the Christmas farolitos. Along with staff, scholars also served dinner at a local shelter in

January and helped clean up a section of the Rio Grande in Santa Fe as part of a community support project in April. The camaraderie and support that grew out of these experiences fostered new ideas and new ways of thinking and working during their residencies that they will carry with them throughout their lives and academic careers.

2012–2013 Resident Scholars: Elise Edwards, Karla Slocum, Margaret Pearce, Danika Medak-Saltzman, Fibian Kavulani Lukalo, Alex Blanchette



# 2012-2013 Scholars

## RESIDENT SCHOLARS

### *Alex Blanchette, Weatherhead Fellowship*

**Project:** "Conceiving Porkopolis: The Production of Life on the American 'Factory' Farm"

**Affiliation at time of fellowship:** PhD Candidate, University of Chicago and Assistant Professor of Anthropology and Environmental Studies, Tufts University (started in 2013)

### *Elise M. Edwards, Henry Luce Foundation Fellowship*

**Project:** "Fields for the Future: Soccer, Nation, and Citizens in Japan"

**Affiliation at time of fellowship:** Associate Professor, Department of History and Anthropology, Butler University

### *Fibian Kavulani Lukalo, Campbell Fellowship*

**Project:** "Mothering, Poverty, and Educational Decisions for Daughters in Kenya"

**Affiliation at time of fellowship:** Senior Lecturer, Department of Communication and Media Studies, School of Human Resource Development, Moi University

### *Danika Medak-Saltzman, Katrin H. Lamon Fellowship*

**Project:** "Specters of Colonialism: Native Peoples, Visual Culture and Colonial Projects in the U.S. and Japan (1860-1904)"

**Affiliation at time of fellowship:** Assistant Professor, Department of Ethnic Studies, University of Colorado, Boulder

### *Margaret Wickens Pearce, Anne Ray Fellowship*

**Project:** "A Cartographic Common Ground for Indigenous and Western Climate Knowledge"

**Affiliation at time of fellowship:** Assistant Professor, Department of Geography, University of Kansas

### *Karla Slocum, National Endowment for the Humanities Fellowship*

**Project:** "Memory & Mobility: Place, Race, and Remembrance in 21st Century Black Town America"

**Affiliation at time of fellowship:** Associate Professor, Department of Anthropology, University of North Carolina, Chapel Hill

## VISITING RESEARCH ASSOCIATES

### *Jeanne E. Arnold*

**Project:** "Cross-cultural Approaches to Apprenticing in Western North America"

**Affiliation at time of fellowship:** Professor, Department of Anthropology, University of California, Los Angeles

### *Tatiana Chudakova*

**Project:** "Recovering Health: Tibetan Medicine and Biocosmopolitics in Russia"

**Affiliation at time of fellowship:** PhD Candidate, Department of Anthropology, University of Chicago

### *Ageeth Sluis*

**Project:** "Journeys to Others and Lessons to Self: Carlos Castaneda, Indigeneity and the Politics of a New Age"

**Affiliation at time of fellowship:** Associate Professor, Department of History and Anthropology, Butler University

**ALEX BLANCHETTE:** *One of the things that Blanchette proposes to do in his research is to make sense of the large factory farms where the concentrated scale of animal production has become so massive that it potentially creates new forms of human social relations, organization, culture, and aspirations.*

“ In conversation with my colleagues here, I always felt the need to push my ideas farther, and the reason I can do that here is because I know that they'll be greeted with a very critical eye, but also a sense of generosity, a sense that we're building something together.

— Alex Blanchette, Weatherhead Fellow





Summer Scholars 2012. Top row left to right: Hannah H. Voorhees, Lindsay A. Bell, Curtis N. Runnels. Bottom row left to right: Gretchen Wren Purser, Mindy Morgan, Susan E. Bell.

## SUMMER SCHOLARS 2012

### *Lindsay A. Bell, Christopher Smeall Fellowship*

**Project:** "When Diamonds Aren't Forever: An Ethnography of Tomorrow Making in Canada's Industrial Sub-Arctic"

**Affiliation at time of fellowship:** Postdoctoral Scholar, Women and Gender Studies Institute, University of Toronto

### *Susan E. Bell, Ethel-Jane Westfeldt Bunting Fellowship*

**Project:** "Permeable Hospitals, Transnational Communities: A Global Hospital Ethnography in Maine"

**Affiliation at time of fellowship:** Department of Sociology and Anthropology, Bowdoin College

### *Mindy Morgan, William Y. and Nettie K. Adams Fellowship*

**Project:** "Anthropologists at Work: The Production and Reproduction of Anthropological Knowledge in Indians at Work, 1933–1945"

**Affiliation at time of fellowship:** Department of Anthropology, Michigan State University

### *Gretchen Wren Purser, Ethel-Jane Westfeldt Bunting Fellowship*

**Project:** "Labor on Demand: Dispatching the Urban Poor"

**Affiliation at time of fellowship:** Department of Sociology, Maxwell School of Syracuse University

### *Curtis N. Runnels, Cotsen Fellowship*

**Project:** "The Lower Palaeolithic on the Greek Islands and Its Implications for Early Hominin Dispersals"

**Affiliation at time of fellowship:** Department of Archaeology, Boston University

### *Hannah H. Voorhees, Ethel-Jane Westfeldt Bunting Fellowship*

**Project:** "Anticipating Endangerment: Dilemmas of Cultural and Biological Diversity in the 'Long Emergency' of Arctic Warming in Northwest Alaska"

**Affiliation at time of fellowship:** Department of Anthropology, University of Pennsylvania



Campus Scholars. Top row left to right: Dean Falk, James F. Brooks, Nicole Taylor. Bottom row left to right: Rebecca Allahyari, Cynthia Chavez Lamar, Nancy Owen Lewis, Douglas W. Schwartz. George J. Gumerman not pictured.

## CAMPUS SCHOLARS

### *Rebecca Allahyari, Research Associate*

Rebecca A. Allahyari is a qualitative sociologist interested in emotions, gender, and religion in everyday practice and politics. She is finishing a manuscript on homeschooling and beginning a new ethnographic project on guardianship of the elderly.

### *James F. Brooks, President and CEO*

James F. Brooks is an ethnohistorian, trained in both history and anthropology, who is fascinated by the social exchanges and fluid identities expressed in complex cultural borderlands, whether nearby in the Southwest or more distant in Latin America, Central Asia, or Africa.

### *Cynthia Chavez Lamar, Staff Scholar*

Cynthia Chavez Lamar has an art background in clay sculpting, printmaking, and photography and a PhD in American Studies from the University of New Mexico. She previously worked at the Smithsonian's National Museum of the American Indian, where she curated the Native community components of the inaugural exhibition.

### *Dean Falk, Senior Scholar*

Dean Falk is a biological anthropologist who studies the evolution of the brain and cognition. Current writing projects focus on the endocast of an australopithecine infant, the evolution of the neurological substrates of conscience, and Charles Darwin's views about human evolution.

### *George J. Gumerman, Senior Scholar*

George J. Gumerman has been a leader in major theoretical advances in his field since the 1960s. He is at the forefront of using computer modeling to simulate the cultural evolution of the prehistoric Southwest.

### *Nancy Owen Lewis, Research Associate*

Nancy Owen Lewis received her PhD in cultural anthropology from the University of Massachusetts and has taught anthropology at the University of Alabama and the University of Arkansas. Her current research focuses on the health seeker movement in New Mexico.

### *Douglas W. Schwartz, Senior Scholar*

Douglas Schwartz received his BA from the University of Kentucky and went on to complete his PhD in anthropology at Yale University. He has received numerous honors including a LittD from the University of New Mexico, and another LittD from the University of Kentucky. His major research has been in the Grand Canyon, where he did a pioneering survey and the first major excavations in the canyon and on the North Rim. Additional major research was on Arroyo Hondo Pueblo, which resulted in nine monographs published under his general editorship.

### *Nicole Taylor, Staff Scholar*

Nicole Taylor, SAR's director of Scholar Programs, holds a PhD in anthropology from the University of Arizona. Her research explores the interplay between gender, identity, and everyday discourse among youth vis-à-vis sociocultural factors related to weight.

**KARLA SLOCUM:** *This project focuses on the processes of identity formation among American historic towns known as all-black towns. With a goal of publishing a monograph about contemporary black town identity, Slocum aims to inform our understanding of the features and discourses sustaining US settlements that are predominantly African-American.*



“When I presented on my own work, I found the comments and suggestions from audience participants and those who attended the subsequent scholar luncheon to be very valuable. Feedback I received during my final colloquium led me to realize that I needed to make significant changes to one of my book chapters. Without that feedback, I am not sure I would have come to understand that the way I was framing this particular chapter required rethinking and reorganizing.

— *Karla Slocum, National Endowment for the Humanities Fellow*



Danika Medak-Saltzman:  
Imprinted Ideas and  
Indigenous Futurisms  
March 13, 2013

## COLLOQUIUM SERIES

The colloquium series offers lectures by SAR scholars and other guests that are free to the public. Nearly every Wednesday at noon throughout the year, audiences are treated to lectures on some of the latest research in the fields of anthropology and archaeology. But the benefits are not only for the audience. Speaking to SAR’s resident scholars, visiting research associates, campus scholars, local academics, and interested residents from the Santa Fe community, scholars often find themselves challenged in the lively question-and-answer period that follows each lecture.

*Please visit [sarweb.org/index.php?colloquia](http://sarweb.org/index.php?colloquia) for a complete list of this year’s speakers as well as those of past years.*



## Seminars

Above:  
Advanced Seminar  
Literary Anthropology  
Session

Below:  
Anand Pandian  
discussing  
his paper

**Seminar participants** travel from all parts of the globe to attend SAR's two- to five-day seminars, bringing knowledge and experience from their own parts of the world. They extend the boundaries of SAR's small community so that the dynamic hum of intellectual pursuit and artistic endeavor is felt far beyond the School's 8-acre campus. The collaboration of up to ten individuals focused on a single issue gives form to ideas and pursuits that might have taken a very different direction had these particular groups not come together.

“We had certain ideas in mind when we planned the seminar. Once we got here, the momentum of what has been unfolding day by day has completely overtaken us, and we're all in this current of activity that's literally pulling us along. The group is working now on an online interface to write collaboratively what will be the introduction to the book [to be produced from the seminar]. Could we have anticipated that this would happen, that our conversations could foment this possibility? Absolutely not. It must be something in the air here.

—Anand Pandian, *Literary Anthropology Advanced Seminar Co-Chair*



## ADVANCED SEMINARS

Advanced seminars are five-day, intensive events during which up to ten scholars are hosted on SAR's beautiful campus, which is located in one of the most historic areas of Santa Fe. Participants begin each day of structured discussion and informal brainstorming with a communal breakfast. Though every day has a set agenda, the scholars expand their discussion during breaks and into the night, each bringing his or her own perspective to a common topic. The results are impressive, as over two-thirds of the seminars have resulted in published works that offer fresh insights to the global community of scholars and others fascinated by the human condition.

### *Multiple Perspectives on the Evolution of Childhood* November 4–8, 2012

Co-chaired by Alyssa N. Crittenden, Lincy Foundation Assistant Professor, Department of Anthropology, University of Nevada, Las Vegas and Courtney L. Meehan, Assistant Professor, Department of Anthropology, Washington State University. Drawing on experts in biological, cultural, nutritional, linguistic, and cognitive anthropology, as well as primatology, developmental psychology, and paleoarchaeology, participants explored the following questions: What is human childhood? How does childhood dependency affect human organization? Is the emergence of human language and social cognition intrinsically linked to the evolution of human childhood, and how can scholars integrate the multiple domains of childhood research?

### *Literary Anthropology* April 21–25, 2013

Co-chaired by Stuart McLean, Associate Professor, Department of Anthropology and Global Studies, University of Minnesota and Anand Pandian, Associate Professor, Department of Anthropology, Johns Hopkins University. This seminar explored the place of literary craft in contemporary anthropology. It served as a forum for conceptual discussion as well as an intensive workshop for collaborative development of innovative forms of anthropological prose.

### *Twenty-first Century Hunting and Gathering: Foraging on a Transitional Landscape* May 5–9, 2013

Co-chaired by Brian F. Coddling, Assistant Professor, Department of Anthropology, University of Utah and Karen L. Kramer, Associate Professor, Department of Anthropology, University of Utah. Today's foraging populations live on a transitional landscape,

encountering and adapting to external impacts caused by local and global neighbors. Seminar participants investigated how altered ecological circumstances, integration with market economies, and demographic and health changes interact to shape foragers' involvement with this transitional landscape.

### *Faith-based Charity and the Security State: Containing People and Finance in Risk Societies* December 8–12, 2013

Chaired by Erica Caple James, Associate Professor, Department of Anthropology, Massachusetts Institute of Technology. This advanced seminar analyzed how faith-based humanitarian activities challenge notions of secularism, as well as conceptions of risk and security, in cross-cultural contexts.

## SHORT SEMINARS

Though the short seminars last normally only two to three days, the energy created by such compaction is often intense and the results far-reaching. Like the participants in the advanced seminars, those in short seminars are also hosted on campus and use their time living in community to the fullest. These gatherings of scholars, research teams, artists, and museum professionals create relationships that often last long past their time on campus and continue to inform each participant's work.

### *Artisan Production and the World Market: Collaborating in Theory, Methods, and Practice* October 3–4, 2012

Co-chaired by June Nash, Distinguished Professor Emerita, Department of Anthropology, City University of New York; Katherine O'Donnell, Professor, Department of Sociology, Hartwick College; and Jeanne Simonelli, Professor, Department of Anthropology, Wake Forest University. This seminar, a collaborative arrangement between SAR and the Society for Applied Anthropology (SfAA), brought together an interdisciplinary, intercultural group of artisans and the scholars who work with them to discuss the production, marketing, and consumption of crafts and boutique food products.

### *Uniting the Histories of Slavery in North America* October 12–13, 2012

Co-chaired by James F. Brooks, President and CEO, School for Advanced Research and Bonnie Martin, Research Associate, Department of History, Southern Methodist University. The story of slavery in North America has resided largely east of the Mississippi River. Still needed is an overarching view that allows scholars to appreciate similarities and differences across all of

North America and among its many peoples. The seminar at the School for Advanced Research was followed by a symposium at Southern Methodist University on April 6, 2013.

***Fieldwork in Philosophy***

*October 26–28, 2012*

Chaired by Ann Stoler, Willy Brandt Distinguished Professor of Anthropology and Historical Studies, The New School for Social Research. Legend has it that when a discipline is in crisis, it invariably turns to philosophy. While such claims tend to contain a grain of truth, the organizers of this short seminar see the current “philosophical turn” in anthropology very differently—as a move that marks a broader set of emergent realignments in anthropology’s approach to how concepts operate in the world.

***Indian Affairs Under Self-Determination:  
Views from Behind the Scenes***

*January 8–10, 2013*

Co-chaired by Katheleen Guzman, Associate Dean for Academics, College of Law, University of Oklahoma and Kristin Ruppel, Associate Professor, Native American Studies, Montana State University. Seminar participants explored what American Indian “self-determination” looks like from the perspective of those actually involved in its implementation. This is not so much a “bottom-up” perspective as it is a look at what has happened behind the scenes.

***Intangible Cultural Heritage Policies and Practices for  
Safeguarding Traditional Cultures: Comparing China  
and the United States***

*April 9–12, 2013*

Co-chaired by Robert Baron, Director, Folk Arts Program/Music, New York State Council on the Arts and Nicholas Spitzer, Professor of American Studies and Anthropology, Tulane University. This short seminar compared program and policy approaches to intangible cultural heritage in the Peoples’ Republic of China and American public folklore in national, state/provincial, and local contexts among ethnic and occupational communities.

***Comparative Borderlands in Anthropology and History***

*June 7–8, 2013*

Co-chaired by James F. Brooks, President and CEO, School for Advanced Research, Santa Fe, NM; Elizabeth DePalma Digeser, Professor and Chair, Department of History, University of California, Santa Barbara; and Stuart Smith, Professor and Chair, Department of Anthropology, University of California, Santa Barbara. This innovative partnership involved collaboration between the anthropology and history departments at the University of California, Santa Barbara, and SAR. Over the course of the 2012-13 academic year, five doctoral students from anthropology and five from history worked closely with the department chairs, archaeologist Stuart Smith and historian Elizabeth DePalma Digeser, and SAR president James F. Brooks, to develop in-depth research papers in particular areas of borderland studies.

*Please visit [sarweb.org/?seminars](http://sarweb.org/?seminars) for more about SAR seminars.*







## Indian Arts Research Center

Above:  
Clay dough bowl,  
Santo Domingo Pueblo  
1885-1895

**The work** of the Indian Arts Research Center (IARC) is to explore, understand, preserve, and perpetuate the traditions and artistic growth of Native communities of the American Southwest. Each year IARC creates many small communities at SAR that not only influence the atmosphere on campus but also involve the public, which is invited to meet and enjoy the work of Native artists, filmmakers, writers, potters, weavers, basket makers, and moccasin makers. This year IARC hosted four Native artists as they completed projects at SAR in ceramic arts, filmmaking, writing, and doll making, with each artist presenting his or her work to the public at receptions and talks.

Since its inception as the Pueblo Pottery Fund in 1922, IARC has expanded its collection of Native pottery, other ceramic artworks, textiles, basketry, and jewelry to over 12,000 pieces. The collection is considered by many to be one of the most remarkable assemblages of Southwestern Native art in the world. With the assistance of staff and IARC's knowledgeable volunteer docents, visitors participating in the Friday

afternoon tours of the vaults gain insight into the unique traditions and cultures of the Southwest's Native communities.

For the past four years, IARC staff has worked with six Native moccasin makers on the banner exhibit *To Feel the Earth: Moccasins of the Southwest*, which opened at the Indian Pueblo Cultural Center (IPCC) in Albuquerque in November 2012. The moccasin makers and IARC director Cynthia Chavez Lamar attended the IPCC public opening and had an opportunity to discuss the exhibit's content, which includes information on the importance of moccasins in Southwest Native communities. This year, the University of Colorado Museum of Natural History supported the production of a duplicate set of the exhibit banners so the exhibit could be featured in two locations simultaneously.

In October 2012, the Joe Sando Symposium on Pueblo Indian Studies was also held at IPCC. The event was co-sponsored by SAR and developed by a committee organized by IARC director Cynthia Chavez Lamar. The symposium

## NATIVE ARTIST FELLOWS

**Melissa Henry**

2013 Eric and Barbara Dobkin Native Artist Fellow

**Cassandra Lopez**

2013 SAR Indigenous Writer-in-Residence Fellow

**Jonathan Loretto**

2012 Rollin and Mary Ella King Native Artist Fellow

**Glenda McKay**

2013 Ronald and Susan Dubin Native Artist Fellow

featured presenters and papers focused on ethics, collaborative archaeology, history, language and place, education, and changes in Pueblo communities.

This year, IARC and the Museum of Indian Arts and Culture joined together to present the 2013 IARC speaker series, "Ethics, Aesthetics, and Preservation of the Arts." The series was geared toward individuals and institutions interested in collecting and working with cultural materials. Over the course of several months, speakers delved into the various legal and ethical issues surrounding art collecting and preservation and offered some best-practice guidelines.

To increase accessibility, events were recorded and posted online along with speaker biographies and abstracts. The hope is that students and educators alike will use this resource as a learning and teaching tool. Please visit [speakerseries.sarweb.org](http://speakerseries.sarweb.org) to access these materials. The IARC speaker series is generously supported by the Anne Ray Charitable Trust.

## INTERNS

**Lisa Hsu Barrera**

Anne Ray Native Intern

**Melvin Sarracino**

Anne Ray Native Intern

## IARC SPEAKER SERIES

***Archaeology in the Southwest: To Collect or Not?***

*T. J. Ferguson, Don Whyte, Elysia Poon*

***Is It Native American Art?:***

***Authenticity and Self-determination***

*Lara Evans*

***Tribal Archives: Ethics and the Right to Access***

*Peter Chestnut*

***Consultations: Providing Interpretation and Guidance for Collections***

*Jim Enoté, Leigh Kuwanwisiwma, Gary Roybal, Cynthia Chavez Lamar*

***The Museums' Dilemma:***

***Culturally Appropriate Conservation***

*Kelly McHugh*

***Admiration/Appropriation: Native Art Globalized***

*Adrienne Keene*



Melissa Henry superimposed in one of her storyboard images

“ I have developed and gained additional valuable museum experience in several areas in the field...All the components [of the internship] ...were well thought out and essential to making this one of the most comprehensive and beneficial museum internships that I have seen.

— Lisa Barrera, 2012–2015 Anne Ray Intern



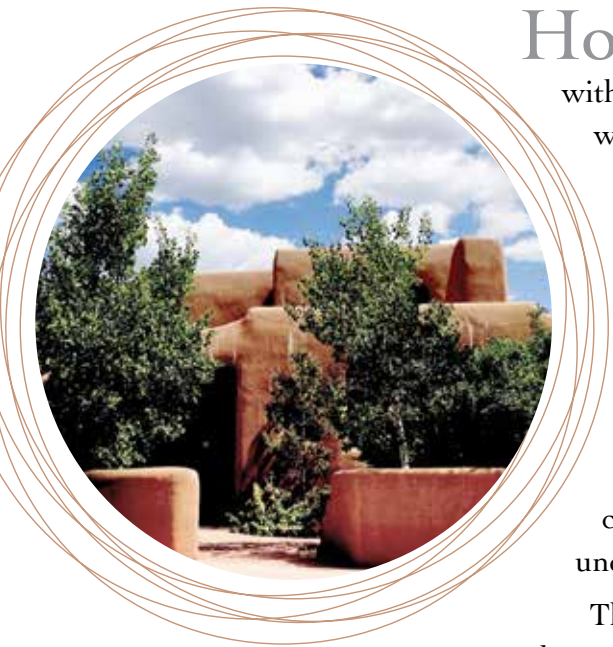
## ADDITIONS TO THE IARC COLLECTIONS

The Indian Arts Research Center has been fortunate to add thirteen items to its permanent collection during this fiscal year. Five of them came to us from four recent artist fellows. Franklin Peters of Acoma Pueblo, Rollin and Mary Ella King Native artist fellow in 2011, offered a polychrome ceramic jar with Thunderbird, cloud, lighting, and mountain motifs, which he made during his residency. Maile Andrade, Native Hawaiian and 2012 Eric and Barbara Dobkin Native artist fellow, gave two glass plates that embody the conceptual and technical issues she explored during her fellowship. One plate was inspired by a Hopi wicker plaque in the IARC collection, and the other is a three-dimensional piece from which an impression of Andrade's face emerges. Louie Garcia, Tiwa/Piro of Guadalupe Pueblo, Las Cruces, New Mexico, was the 2012 Ronald and Susan Dubin Native artist fellow. He donated a red, green, and black sash woven during his tenure at SAR, which he used to experiment with new techniques such as weaving with one-ply yarn. Jonathan Loretto of Cochiti Pueblo, the 2012 Rollin and Mary Ella King Native artist fellow, gave SAR a bobblehead ceramic storyteller figure titled "Thunder." The piece is made entirely of traditionally collected and processed materials, as returning to this tradition was a focus of Loretto's goals for his fellowship.

A 1970s sand painting of a contemporary interpretation of a female yei figure, made by Ernest Yazzie, was contributed by SAR staff member Carol Sandoval. Dwight and Lori Lanmon donated three ceramic pieces: a circa 1870–1880 large, undecorated redware bowl from Zuni Pueblo (a type not previously represented in IARC's collection); a circa 1908 small white-on-red ceramic jar made at Acoma Pueblo, possibly by Tsiewieta Stevan, and glazed on the interior by Josephine Foard at Laguna Pueblo; and a circa 1900–1910 polychrome mug made by an unknown Acoma or Laguna artist, also glazed by Josephine Foard. The Carolyn K. Canon Survivors Trust gifted IARC with two large dough bowls, one from Santo Domingo Pueblo and one from Cochiti Pueblo, as well as two large storage jars, both from Cochiti Pueblo.

SAR staff take this opportunity to express their warmest thanks to Franklin Peters, Maile Andrade, Louie Garcia, Jonathan Loretto, Carol Sandoval, Dwight and Lori Lanmon, and the Carolyn K. Canon Survivors Trust for their generous gifts to the Indian Arts Research Center.

*For more information about the Indian Arts Research Center and Native artists and interns, please visit [sarweb.org/?iarc](http://sarweb.org/?iarc).*



School for Advanced Research  
Press Building

**How small our lives** and the world would be without books. We could only guess at our history and the many, varied ways to live across the globe and time. Books we read on monitors and tablets give us endless and immediate access and are not to be undervalued, but a book on paper feeds many of our senses simultaneously. The smell of books can take us back to our wonder at visiting the library as a child. The tactile sensation of finely milled paper, the quiet and peaceful stimulation of a morning spent reading—these are the moments of slowed time, when our minds ease open and we are lucky enough to see life in ways we might never have otherwise. We build community with past and distant cultures as we recognize the common threads of life and deepen our understanding of the human experience.

This year SAR Press continued to expand community among anthropologists, archaeologists, humanists, Native artists, and others interested in learning about the history and ongoing trajectory of human experience. The Press upheld SAR’s mission by disseminating information from seminars and resident scholars and moving into digital publication to ensure that knowledge remains available in perpetuity via new technologies. Seven titles were again made available through the Press’s OOPs to PODs project (out-of-print to print-on-demand status). Additionally, *The Global Middle Classes: Theorizing Through Ethnography* (Rachel Heiman, Carla Freeman, and Mark Liechty, editors) became the Press’s first book to be available on Kindle.

*Please visit [sarweb.org/?sar\\_press](http://sarweb.org/?sar_press) for more information, a catalog of books, and ordering information.*

**2012–2013 SAR PRESS AWARDS**

**2012 Southwest Books of the Year, Best Reading**  
*Hisat’sinom: Ancient Peoples in a Land without Water*  
Christian E. Downum, editor

**2012 New Mexico-Arizona Book Award Winner**  
*Imprisoned Art, Complex Patronage: Plains Drawings by Howling Wolf and Zotom at the Autry National Center*  
Joyce M. Szabo

**2012 New Mexico-Arizona Book Award Winner**  
*In the Places of the Spirits*  
David Grant Noble

**Robert W. Hamilton Book Award, Runner-up**  
*Becoming Indian*  
Circe Sturm

**2012–2013 SAR PRESS BOOKS**

*The Futures of Our Pasts, Resident Scholar Series*  
Michael A. Adler and Susan Benton Bruning, editors

*For Indigenous Minds Only*  
Waziyatawin and Michael Yellow Bird, editors

*No Deal, Global Indigenous Politics Series*  
Tressa Berman, editor

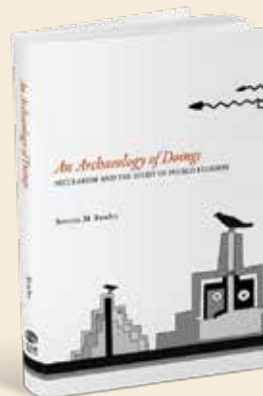
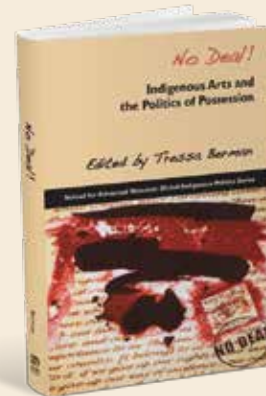
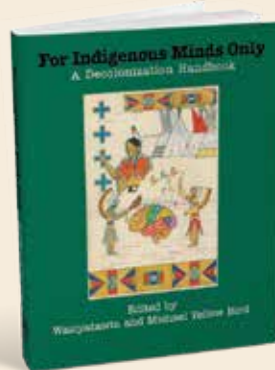
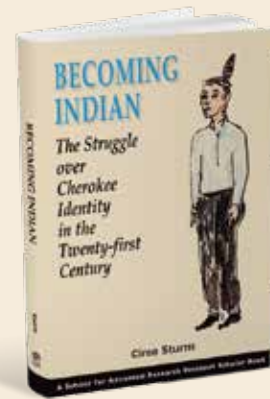
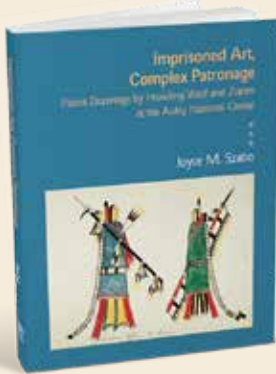
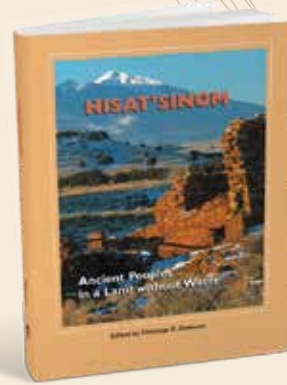
*Big Histories, Human Lives, Advanced Seminar Series*  
John Robb and Timothy Pauketat, editors

*An Archaeology of Doings*  
Severin Fowles

*Reassembling the Collection, Advanced Seminar Series*  
Rodney Harrison, Sarah Byrne, and Anne Clarke, editors

“ The things I want to know are in books;  
 my best friend is the man who'll get me  
 a book I ain't read.

— *Abraham Lincoln*





## Outreach and Education

Above Left:  
Native Foods  
Field Trip

Above Right:  
Ancient Borderlands  
of Western Turkey  
Field Trip

Below:  
Nick Spitzer  
"Rebuilding New Orleans  
with Music" Public Lecture

**Communities** can be long lasting or transitory, but even the most transitory, those that may last only a day, nourish and inspire us and give us a deeper sense of connection to others and to who we are as individuals and as part of our culture. Whether a one-day or multiday field trip, an archaeological trek through Turkey, or a public lecture, SAR's outreach and education programs provide gathering places for people to learn about the mystery and complexity of the past and present of the human community.

“Patricia and I found the visit to the Ute Mountain Tribal Park to be among the best SAR trips we have taken. Grand vistas to the past and present; two local guides with knowledge, stories, and observations, always ready to share and to answer questions; a narrow path leading to old cliff dwellings; a sense of timelessness; as always, a trip well planned and well managed.

— SAR member *Steven Moriarty*

This year's programs included field trips to places as close to Santa Fe as the fourteenth-century Arroyo Hondo Pueblo and as far as the ancient borderlands of Turkey. The Sparks talks are popular afternoon lectures that feature the unique and colorful character of New Mexico and its many cultures. Our six public lectures this year, collectively titled "Celebrating the Breadth of SAR Alumni," showcased the accomplishments of some of our former resident scholars, and two evenings of Literary Arts Program lectures drew locals and visitors with a shared affinity for fine writing from new stars in the literary field.

*More information about field trips, Sparks talks, and public lectures is available at [sarweb.org/?calendar](http://sarweb.org/?calendar).*



## MEMBERSHIP FIELD TRIPS

September 14–17, 2012

*The Art and Culture of Hopi*

Charles Adams

September 28–30, 2012

*Moonrise over the Chaco World*

John Kantner

October 12–13, 2012

*The Legendary Zuni-Acoma Trail*

John Kantner and Nelia Dunbar

October 27, 2012

*Tsi-p'in-owinge' Pueblo*

Anne Baldwin

March 21–30, 2013

*Ancient Borderlands of Western Turkey*

John Lee and Yildirim Özturhan

March 23, 2013

*The Artistry of Acoma Pueblo*

Franklin Peters and Melvin Sarracino

April 5, 2013

*Pecos Pueblo at the Beginning*

Judy Reed, Rudy Busé, and Heather Young

April 19–21, 2013

*Archaeology of the Ute Mountain Tribal Park*

Rick Hayes, Scottie Jacket, and Tara Travis

May 3–6, 2013

*Hubbell Art Auction and Canyon de Chelly*

Keith Lyons

May 10, 2013

*The Intriguing Story of the Arroyo Hondo Pueblo*

Douglas Schwartz

June 3–8, 2013

*Archaeological Adventure on the San Juan River*

David Grant Noble

## SPARKS TALKS

September 11, 2012

*Los Ciboleros: Spanish Buffalo Hunters*

Manuel Lopez

October 9, 2012

*Tasting New Mexico*

Cheryl and Bill Jamison

November 13, 2012

*The Ciénaga and the Hospital: How a Marsh Shaped*

*Downtown Santa Fe*

Cordelia Snow

December 11, 2012

*Working the Land: New Mexico Ranch and Farm Women*

*Tell Their Stories*

Sandra Schackel

February 12, 2013

*Acequias, Trails, Land Grants, and Early Twentieth-century Urban Expansion: Archaeological and Historical Perspectives on Southeast Santa Fe*

Stephen Post

March 12, 2013

*Farther Along, Recalling Memories: A History of Phillips Chapel and the Las Cruces African American Community*

Clarence Fielder

April 9, 2013

*The Plazas of New Mexico*

Chris Wilson and Miguel Gandert

May 14, 2013

*Instruments of Power: Musical Performance in Rituals of the Ancestral Puebloans of the American Southwest*

Emily Brown

## PUBLIC LECTURES

September 20, 2012

*Humans—Are We the Exception?*

Jonathan Marks, University of North Carolina, Charlotte

October 18, 2012

*Rebuilding New Orleans with Music*

Nick Spitzer, Smithsonian Institution

January 24, 2013

*From the Myth of Kings to the Math of Kings: Art, Science, and the Ancient Maya*

William Saturno, University of New Hampshire

February 21, 2013

*Cycles of Evangelism in the Southwest Borderlands*

James Brooks, School for Advanced Research

March 21, 2013

*Native American Fashion from the 1940s to the Present and into the Future*

Jessica Metcalfe, University of Arizona

April 18, 2013

*Case of the Recurring Wodaabe*

Corinne Kratz, Emory University

## THE LITERARY ARTS PROGRAM

*Writers Reading/Reading Writers*

is supported by the Lannan Foundation

October 16, 2012

*A Sudden Country*

Karen Fisher

April 16, 2013

*Excavating Achilles:*

*Following Homer's Hero through the Ages*

Madeline Miller

Hand pictograph  
Galisteo Basin



# J. I. Staley Prize

Catarina cries and wants to leave  
Desire  
Watered, prayed, wept  
Tearful feeling, fearful, diabolic, betrayed  
My desire is of no value  
Desire is pharmaceutical  
It is not good for the circus  
*From Catarina's "dictionary"*

Each year SAR presents the \$10,000 J. I. Staley Prize to a living author for a book that exemplifies outstanding scholarship and writing in anthropology. The award 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. It honors books that cross disciplinary boundaries within anthropology and reach out in new and expanded interdisciplinary directions.

By recognizing groundbreaking books and their authors through the J. I. Staley Prize, SAR seeks to stimulate the best in anthropological research and writing. Authors other than anthropologists are eligible to receive the prize if their work has had a significant impact on scholars and practitioners in the field of anthropology.

The 2013 J. I. Staley Prize was awarded to:

***Vita: Life in a Zone of Social Abandonment***  
by João Biehl, Susan Dod Brown Professor  
of Anthropology, Princeton University  
University of California Press, 2005

Dr. João Biehl's first-person account of his years spent at Vita, an asylum in Brazil, is a moving study of, among other things, what happens as communities are broken and new communities created when people are committed to Vita and live their remaining lives separated from their family and former community. The book opens with a

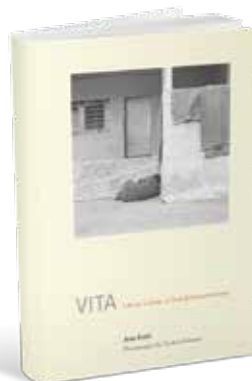
quote from a woman named Catarina: "In my thinking, I see that people forgot me." Catarina was taken to Vita by her family because they considered her mentally ill, though she actually suffered from a degenerative neurological disorder. At Vita, Catarina began keeping what she called her dictionary. She said she was doing this "to not forget the words." Biehl tells Catarina's story, not only in his words, but in her own, with passages from her dictionary that often amount to poetry. Through her story, Biehl has written a revelatory work about a social stratum where "the abandoned waited *with* death."

The Staley Committee's citation reads:

*Beginning with a chance encounter in an asylum in Porto Alegre, Brazil, this book traces the life story of resident "Catarina," as gradually understood by medical anthropologist João Biehl. In relating the six years that follow their meeting, Biehl captures a gripping account of social abandonment and one woman's creative perseverance in the face of appalling living conditions. More than biography, Biehl weaves robust and diverse theoretical insights with poetry, autobiography, medical mystery, and investigative reporting to produce an inspirational ethnography. He takes Catarina's words seriously, recognizing the ways in which she writes herself back into existence against efforts to erase her from society. From this singular story he steps back to reveal a hemispheric view of transformations in public health driven by neoliberal reforms, pharmaceutical management of behavior, and brutalizing gender inequalities. At once a story of institutional failure and personal striving, this is a landmark of anthropological writing, humanizing in the most literal sense.*

“ This book is beautifully and powerfully written; it haunts the reader. This is in part accomplished through the collaboration between the ethnographer and an outstanding Danish photographer whose photos stop the reader in his tracks.... The book has had a huge impact in medical anthropology and related subfields.

—Arthur Kleinman, Professor of Anthropology, Harvard University





# Acknowledgments

This past fiscal year has been one of transitions for the School for Advanced Research. We changed the name of our board from Board of Managers to Board of Directors and added more academicians to its ranks. SAR enjoys the advantage of a large, active board comprised of a rich mix of academicians, business leaders, and public advocates. Unlike most boards, many of SAR's board officers and committee chairs put in hundreds of pro bono work hours on the School's behalf. Of special note this year are the more than one thousand hours committed by board chair Dr. Glen Davidson and noted attorney Jack Ratliff. Thank you all.

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# El Delirio Legacy Circle

The El Delirio Legacy Circle recognizes those people who have included SAR in their estate plans. We wish to thank them for helping to ensure the future of the School.

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The following is a partial list of people who have included SAR in their wills since the School's beginning in 1907.

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We salute the numerous scholars, artists, and friends who generously donated their professional advice and assistance to SAR during the past year. We also thank the manuscript reviewers, whose names are excluded from this review to preserve their anonymity, for their invaluable contribution to SAR's publishing.

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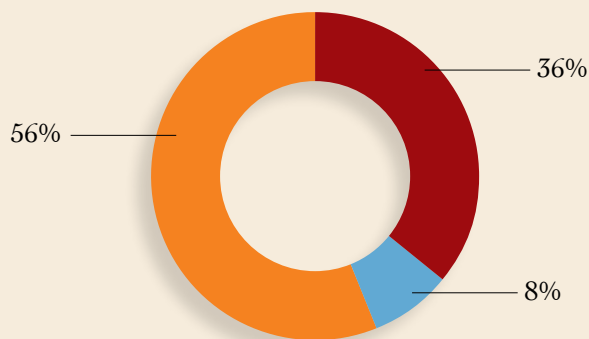


# Summary Financial Statement

Fiscal Year Ended June 30, 2013 (unaudited)

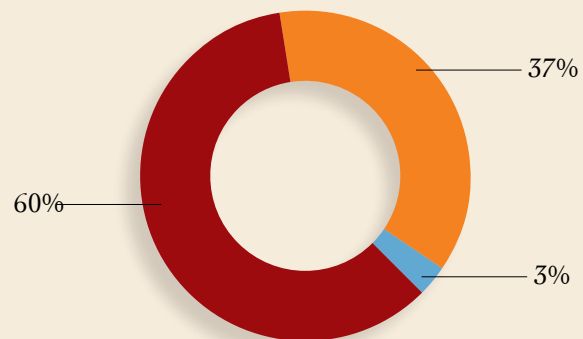
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
<b>Revenues, Gains and Other Support</b>				
Contributions and Grants	\$ 749,133	\$ 1,505,993	\$ –	\$ 2,255,126
Sales, Dues and Fees	473,657	–	–	473,657
Total Investment Income	2,737,578	–	–	2,737,578
<b>Total Revenue and Gains</b>	<b>3,960,368</b>	<b>1,505,993</b>	<b>–</b>	<b>5,466,361</b>
<b>Expenses/Restriction Releases</b>				
Program Services	\$ 802,267	\$ 2,076,260	\$ –	\$ 2,878,527
Support Services				
Management and General	1,754,016	–	–	1,754,016
Resource Development	153,448	–	–	153,448
<b>Total Expenses/Releases</b>	<b>2,709,731</b>	<b>2,076,260</b>	<b>–</b>	<b>4,785,991</b>
<b>Increase in Net Assets</b>	<b>\$ 1,250,637</b>	<b>\$ (570,267)</b>	<b>\$ –</b>	<b>\$ 680,370</b>
<b>Net Assets, June 30, 2012 (restated)</b>				
Investments, at Market	\$ 13,293,788	\$ 2,730,222	\$ 11,017,157	\$ 27,041,167
Other Net Assets	2,264,606	782,112	–	3,046,718
<b>Total Net Assets, June 30, 2012</b>	<b>15,558,394</b>	<b>3,512,334</b>	<b>11,017,157</b>	<b>30,087,885</b>
<b>Net Assets, June 30, 2013</b>				
Investments, at Market	\$ 14,236,920	\$ 2,626,657	\$ 11,017,157	\$ 27,880,734
Other Net Assets	2,572,111	315,410	–	2,887,521
<b>Total Net Assets, June 30, 2013</b>	<b>\$ 16,809,031</b>	<b>\$ 2,942,067</b>	<b>\$ 11,017,157</b>	<b>\$ 30,768,255</b>

FY13 Sources of Funds



- Endowment Draw
- Sales, Dues and Fees
- Contributions and Grants

FY13 Expenses by Function



- Programs
- Management and General
- Resource Development

## Supporting SAR

The programs and activities described in this Annual Review are made possible by contributions from the many individuals and organizations acknowledged in these pages. Whether through a donation to the annual fund, financial support for a particular program, making a gift of your time and talent, or by naming SAR as a beneficiary of your estate, you have the power to make a difference in the world. Your gifts help shape who we are and who we will become. SAR supports researchers, writers, and artists not simply to further understanding of history and humanity, but also to share the knowledge gleaned in ways that we hope influence a more positive and egalitarian future. For information on how you can invest in SAR, please visit our webpage, <https://sarweb.org/?donate>. Thank you.

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