Anthropology and Environment Section 2011 Annual Report

Submitted by:
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I. Section Officers

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Position: Board
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Name: Lisa Cligett
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Position: Board
Name: Justin Nolan
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Position: Board
Name: Laura Ogden
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Position: Board
Name: Dana Powell
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II. Status, Activities and Accomplishments this year

1) Provide the most recent membership numbers and list any factors you think may be increasing or decreasing your Section membership:

Number of Members: 700

Factors affecting Membership:
We have introduced a new rate for students and retired faculty. This has increased our
membership. We also feel that the increasing interest in environmental issues has increased our membership. There seem to be more and more students at our section meetings. Additionally, our sessions each year at the meetings draw in new members as does our very active listserve.

2) * Provide the most recent financial balances for Section budgets (and publication sponsored budgets, if applicable). Also list any factors you think are affecting your Section's finances:

   Financial Balance: 20,514.31

   Publications: (if applicable)
   none

   Factors affecting Finances:
   1) Sponsorship/selection of 3 annual/bi-annual awards: Julian Steward Award, Junior Scholar Award, and Rappaport Student Paper Award.
   2) Minority Fellowship contribution
   3) Workshop award for members
   4) Social and networking event for members during annual meeting
   5) Small grants program

3) * List the titles of your Section's AAA meeting invited sessions, co-sponsored sessions, and any special events your Section sponsored or in which it participated. Check with your program chairs if needed: When providing session information please note if these are invited, volunteered or co-sponsored.

   Session Type: Please Select
   Session: NATURE AND ETHICS ACROSS GEOGRAPHICAL, DISCURSIVE AND HUMAN BORDERS American Ethnological Society; Anthropology and Environment Section Oral 3.75 Hours
   THE CONTINUING TRACES, TIDEMARKS AND LEGACIES OF WALTER GOLDSCHMIDT'S LIFE AND WORK PART II Culture and Agriculture; Anthropology and Environment Section Oral 1.75 Hours
   GITXAALA LAXYUUP (KITKATLA NATION): TRACING GITXAALA HISTORY AND CULTURE THROUGH ARCHAEOLOGY AND ANTHROPOLOGY. Anthropology and Environment Section; Society for the Anthropology of North America Oral 1.75 Ho

   Other Events:
   AAA 2011: Traces, Tidemarks, and Legacies
   A&E’s co-sponsored invited sessions
   NATURE AND ETHICS ACROSS GEOGRAPHICAL, DISCURSIVE AND HUMAN BORDERS (Double Panel, co-sponsored with American Ethnological Society)

   Type: Oral
First Review Section: Anthropology and Environment Section
Second Review Section: American Ethnological Society
Third Review Section: Society for Cultural Anthropology
Submitter Estimated Attendance: 50

This session would be of particular interest to: Students and Teachers of Anthropology in Community Colleges

Keywords: Environment, Ethics and Technology

**Session Abstract:** The nature-culture dichotomy is perhaps the most critical legacy of anthropological debate, but nature remains salient wherever ethnographic research takes place. Nature is a ‘tidemark' concept that is, like the sea, continually refreshed and reconstituted, yet its residue clings. Despite predictions of its deconstruction and consequent demise, nature re-emerges as surely as the tides (Strathern 1992; Franklin 2003). This panel will consider how this concept becomes reconstituted and how our relationship to it looks in the twenty-first century. It will focus on the ways in which nature becomes invested with moral authority and examine the connections and disjunctures between nature and ethics across cultural, species, geographic and ethical boundaries. The papers respond to the observation that, while nature remains an ambiguous and risky force, we appear to be in a time in which it is increasingly linked to ethical living and virtues. The ethicising of nature is evident in environmentalist rhetoric, but, as this panel will show, it reaches much further. The papers reflect this, presenting ethnography from the USA, Japan, South Africa, UK, Australia, France, Peru, Brazil, India, China and Portugal. The relationship between nature and ethics bears directly on the way people think about themselves and their connections with others. The papers by Bia, Gugganig and Jensen focus particularly on how nature and ethics figure together in kinship and identity, often in direct contrast to dominant local ethical and political discourses. The way we relate to non-human entities can provide compelling insights into our ideas about nature and our ethical obligations towards it (Haraway 1991) and a number of the papers, including those by Dennis, Candea and Ogden, consider ‘transhuman' relationships. Many of the papers critically examine how ethics plays a part in the way in which people make competing claims on and for nature, including those by Lynteris, Goldstein, Faircloth and Lamoreaux, which compare contested conceptions of nature within the same or neighbouring locations. All of the papers consider the political, economic and social effects of nature as it becomes invested with moral authority. Contemporary efforts to ‘assist' nature, whether through caring for the environment or the development of biotechnologies, has led to a blossoming of the field of bioethics as well as anthropological analyses of nature, ethics and technology. Reed, Sousa and Clarke respond directly to these developments, considering how working directly with the natural world relies upon and reproduces specific conceptions of the natural and the ethical. In this panel, the contributors will be ably led by the discussants, Sarah Franklin and Michal Nahman, who are leading figures in the field of nature and bioethics. It is planned that this panel will lead to an edited volume, continuing this conversation about the relationship between two pivotal concepts in human culture.

Organizers: Katharine Dow (UNIVERSITY OF EDINBURGH) and Victoria Jane Boydell (Independent Scholar)

Chairs: Michal Nahman (University of the West of England)

Discussants: Sarah Franklin (London School of Economics)

Presentation# 2866

“You Can't Change Our Ancestors without Our Permission" - Ethics of Genetically Engineering Taro In Hawaii

Mascha Gugganig (University of British Columbia)

**Paper Abstract:** This paper focuses on the ethics of genetic engineering of kalo (taro), the sacred Hawaiian plant. Native Hawaiians, Non-Native Hawaiian residents, academic institutions, and biotechnology companies, contest diverging meanings of kalo along scales of health, environmental, economic, and cultural concerns. In the kanaka maoli (Native Hawaiians') creation story, kalo is the elder brother of all Native Hawaiians, and its care is connected to kuleana, a mutual concept of responsibility and right. As such, it connects Native Hawaiians to their ancestors and the equally related ‘aina, the land. This kin relationship has been challenged by the University of Hawaii patenting three varieties of Hawaiian taro. Yet due to Hawaiian activists' pressure in 2006 the university withdrew from these patents. Two years later, the state legislature put a moratorium on the genetic engineering of Hawaiian taro ending in 2013. The Hawaiian activist Walter Ritte describes the practices of biotechnology companies on Hawai'i as the second mahele relating to the Great Mahele (land division) in 1848, through which the foreign concept of ownership of land was introduced. Genetic engineering of kalo reflects a discrepancy between the corporate concept of changing nature from within (through DNA modification), and that of changing outer circumstances (i.e. water supply) for a green relative, the elder brother. This also relates to a common perception of sacred boundaries between species. Furthermore, the practice of genetic engineering raises issues of definitions of kinship relations to non-human beings, and what it means to lose its (their?) culturally valued, unique genetic makeup.

Presentation# 2858

Discussant

Sarah Franklin (London School of Economics)

Presentation# 3076

Affect From a Blossom: Art, Ethics and Nature

Liliana Gil Russo de Sousa (University of Coimbra)

**Paper Abstract:** Nature, and its associated oughts, has rarely been a plain and undisputed concept through the centuries (Lenoble, 1990). Nevertheless, as recent developments in biotechnologies are changing our very conditions of possibility of acting upon it, a deeper
restructuration might be happening as we speak. This paper uses artistic production as a means to explore these changing ethical and moral dispositions. In the end of 2009, the city of Lisbon hosted a public art exhibition on the aesthetic virtues of crossing Science and Art. Among the works displayed there were photos of Edunia, a transgenic flower conceived by Eduardo Kac who named it after his name and Petunia. The installation – made of close-ups of a pink small blossom with red veins and a big sculpture of a protein – was only slightly introduced by a short guide freely distributed at the entrance; Edunia was presented as a plantimal, an artificial hybrid organism made of plant and human genes. During the two-month exhibition I was able to collect reactions to it through observation and semi-structured interviews. Assuming a relation of problematization between art and society (Foucault, 1994), I will argue for the political character of this artistic experimentation (Gell, 1998; Rancière, 2006), and show how a group of interviewees highly educated in Biological Sciences and Arts was paradoxically affected by Edunia. Persistent contradiction between highly idealized ethical grounds for human-nature interaction and expectations on development processes, medical research and artistic practice, hint at the contemporary unsteadiness of nature.

Presentation# 2865

Plants, Prostitutes, and Pharmaceuticals Along the Inter-Oceanic Road: Spoils of a Taxonomic Narrative

Ruth Goldstein (University of California, Berkeley)

**Paper Abstract:** Latin America's Inter-Oceanic Road stretches 4600 kilometers from Lima, Peru to São Paulo, Brazil. The road, touted as an integrated conservation development project, changes the physical and the social landscape, running from the Pacific coast through the Peruvian, Bolivian, and Brazilian Amazon, ending on the Atlantic coast. Among the many people and things traveling the road are medicinal plants employed for reproductive health, carried by indigenous women destined for the sex-trade. While trafficked women caught and released by police often end up by the side of the road, the trafficked plants go to laboratories where biologists test them for pharmaceutical potential. The road is changing indigenous people's access and relationship to the(ir) land. In this paper, I will situate the trajectory of the traveling women-plant “global assemblages” within the history of the taxonomic narrative to show how the authors of development schemes like that of the Inter-Oceanic road have come to treat indigenous people as people who do not “matter.” From Aristotle to Linnaeus, Franz Fanon to Judith Butler, the trajectory of “bodies that matter” and how they are (trans)formed is contingent upon understandings generated by natural history and how humans see and (re)produce difference. Political exclusions rely on a particular conception of the human—and thus, the nonhuman. Understanding how such differences among human, animal, and plant come into being and become part of state and international policy, highlight how Amazonian indigenous people come to matter less politically—as well as the ethics and the possibilities for change.

Presentation# 3078

Fighting with Fruits: Nature, ideology and moral life among naturopaths in South India

Eva Jansen (University of Munich)
Full-Term Breastfeeding: Nature, Morality and Feminism In London and Paris
Charlotte R Faircloth (University of Kent)

**Paper Abstract:** Based on research in London and Paris with mothers from an international breastfeeding support organisation this paper explores the narratives of women who breastfeed their children 'to full term' (typically for a period of several years) as part of a philosophy of 'attachment parenting' - an approach to parenting which validates long term proximity between child and care-taker. In line with wider cultural trends (in the UK, at least), one of the most prominent 'accountability strategies' used by this group of mothers to explain their long-term breastfeeding is the claim that this is 'most natural', as evidenced by a range of archaeological and (biological) anthropological examples, which provide a 'hominid blueprint' of care. What follows in the paper is a reflection on how 'evolutionary expectations' are given credence in narratives of mothering, how this relates more broadly to women's experiences and what the implications of this are for society more broadly. If in the UK the 'natural' (as represented by primates and primitives ‘in the wild’) is used as an ethical grounding for action, the same cannot be said for women in France. Using a cross-cultural perspective, the argument is that this reflects very different trajectories within the feminist movement in the UK and France. If in certain mileux in the UK it is considered desirable, even mandatory, to 'get in touch with' nature, in France it is considered something to escape, subordinate and resist.

Lending An Ear, Bending Gender: Making the Environmental Resonate with the Moral In a Toxic China
Janelle D Lamoreaux (University of California, Berkeley)

**Paper Abstract:** In 2010 members of Beijing, China's branch of the international environmental organization, Greenpeace, "followed their intuition" when designing a study meant to raise public awareness about toxic pollutants in China. By linking concerns about rising rates of apparent gender ambiguity and the early sexual maturation of China's youth to studies on the pollution of China's fish and rivers, Greenpeace found its report resonating more than any campaign had before. This paper asks how and why the Greenpeace toxic campaigner's "intuitive" decision to focus on the hormonal effects of certain chemical toxins (referred to as environmental hormones or gender-benders) led to an unexpected and unprecedented degree of publicity and regulatory success. Based on dissertation research with scientists and activists working along China's Yangtze river this paper explores how 'the environment' comes to be seen as both taken within the body (in the form of toxins) then back out again (in the form of gender ambiguity). It describes how for some scientists working in a Chinese climate of limited resources but high expectations for scientific contributions and environmental policy reform, the only way to ensure that awareness, and funding, are raised is to make explicit the connections between scientific results and social concerns - in a way often deemed the work of social studies of science.
Paper Abstract: Drawing on archival material from the early 20th century until today, my paper will seek to draw a historical anthropological review of nature's place in Chinese modernity with a special focus on epidemics. In particular, I will examine the biopolitical rise and consolidation of the notion of “nature” in modern China in conjunction with State responses and understandings of major epidemic outbreaks from the great Manchurian plague of 1910-1911 to the SARS crisis of 2003. Stressing how notions of “nature” in China have been correlated on the one hand with “natural disasters” and on the other hand with animal-human relations, I will demonstrate the enduring engagement of Chinese modernity with a struggle against nature as a foe. In the context of this anthropological investigation of enmity, my paper will conclude by questioning the position of nature within the current governmental discourse of the “harmonious society”. Does this new ideology mark a step away from constructions of nature as foe? Or does it reproduce the old schema of human-nature relations under the cover of a non-conflictual idiom? My paper will seek to respond to these questions by reference to contemporary governmental narratives on epidemics like the recent pneumonic plague outbreak in Qinghai.

Presentation# 3157

Break

Presentation# 2860

Ordered Cetacea: Anthropomorphism, Indigeneity, and Whaling

Jesse Bia (University of Oxford)

Paper Abstract: This paper examines how anthropomorphism, the mapping of human characteristics onto animals, is a cultural construct shaped by societal and historical catalysts, and the implications this has on conceptions of “indigenous.” Modern whaling, a practice and controversy at the center of which are Japan and the United States, exemplifies the consequent significances anthropomorphism has on transnational debates. By juxtaposing the two countries' religious backgrounds and respective histories of environmentalism, it is possible illustrate how two divergent constructions of anthropomorphism arose and further propagated. How do unique anthropomorphic and symbolic identities influence interactions on an increasingly globalized international stage? Whaling is one of the most high-profile (yet chronically under-researched and misrepresented) case studies currently embodying this question. Hostility revolving around the expatiating of differences on the part of cultural actors often borders on direct violence and consistently fails to adequately frame the obvious ramifications of such misunderstandings, let alone the underlying anthropomorphic origins and subtleties. Through an anthropological lens, definitions of “indigenous whaling”, as demarcated by the International Whaling Commission, can be seen as tremendously flawed. In explaining the development, manifestations, and ramifications of unique Japanese and American anthropomorphic identities, I hope to demonstrate how anthropomorphism is a malleable entity shaped by cultural history. As such, there are subtle, yet highly substantial, implications to the claim that anthropomorphism is a cultural construct, which in the modern whaling debate warrants a relative re-conceptualization of indigeneity.
This paper explores the competing moral authority assigned to ‘Nature’ by two sets of ethical campaigners in Scotland: an animal welfare charity and various organizations that identify as conservation-led. It focuses attention on their respective roles as parliamentary lobbyists and ‘stakeholders’ in the consultation process around a bill passing through the Scottish Parliament. My interest lies in the persistent failure of animal welfare groups and conservationists to find common ground, even in a situation where both view themselves acting in opposition to the same ‘enemy’ (the shooting and sporting estates lobby). In particular, I am concerned to excavate the tensions that develop when the starting-assumptions behind their ethical stances become most clearly contradictory. While the input of the animal welfare campaigners develops from an ethical perspective that regards the natural existence and right to life of individual animals as paramount, the conservationists assume it is the natural existence of species populations and inter-species habitats that should inform an ethical position. Although both sides regard themselves placing the interests of animals first, neither knows quite how to incorporate the perspective of the other. This leads to peculiar acts of purification and the zoning of issues in their committee hearing evidence and lobbying activities. It also means that what makes an action ethical or unethical is continually contested. The paper therefore hopes to open a discussion on the temporality and politics of claiming to be an ethical subject.
Laura A Ogden (Florida International University)

**Paper Abstract:** Traditionally, and with reservations, cultural relativism has served as anthropology's key ethical framework for research and theory, particularly in the United States. While this Boasian legacy has provided the discipline with an important anti-ethnocentric politics, cultural relativism has left us little room for developing an ethics of human-nonhuman nature. This paper considers how a multi-species anthropology, as suggested by recent scholarship in posthumanism, locates our understanding of the human as contingent and in relation to other species and various material states of being. This stance offers an ethical framework and politics of inquiry that I am calling a “multi-species political ecology.” In this paper I expand upon Isabelle Stengers' call for an “ecology of practices” as a way of including nonhumans as a cause for thinking (2010). I use examples from my research into the world-making relations of rural hunters, alligators and mangroves in the Florida Everglades to illustrate what a multi-species political ecology would look like (2011). In doing so I hope to show how contemporary environmental politics follows a relativistic logic, missing the mysterious ways in which plants, animals, people and things practice a politics of place that collapses easy divisions of nature and culture.

**THE CONTINUING TRACES, TIDEMARKS AND LEGACIES OF WALTER GOLDSCHMIDT'S LIFE AND WORK.** (yellow highlighted papers are shared between Culture and Agriculture and A&E)

Type: Oral

Size: 3.75 Hours

First Review Section: Culture and Agriculture

Second Review Section: Society for Psychological Anthropology

Third Review Section: Society for the Anthropology of North America

Submitter Estimated Attendance: 150

This session would be of particular interest to: Those involved in mentoring activities, Students, Teachers of Anthropology in Community Colleges and Practicing and Applied Anthropologists

Keywords: Ethnography and Ethnology, Evolution and Policy

**Session Abstract:** From his early work on industrial agriculture through his work on native land rights in Alaska and his studies of the economics of herding in Africa, Walter Goldschmidt's contributions to anthropology focused on different ways of understanding land, boundaries and spatial relations. His later work on human evolution was concerned with the boundary between the human and the infrahuman. In 2001, nine years before his death on September 1, 2010 at the age of 97, Walter Goldschmidt concluded his review of the numerous shifts and flows of anthropological thought over the seventy years he'd been doing anthropology with a plea that anthropologists, as “keepers of context and interrelatedness,” forego sectarian quarreling and “take on our responsibilities as keepers of a holistic faith” (2001, American Anthropologist 102(4):789-807:803). Five years later he published Bridge to Humanity: How Affect Hunger Trumps the Selfish Gene (2006, Oxford University Press). In this career capstone, he adduced complex evidence from primatology, as well as linguistic,
psychological, biological, archaeological and cultural anthropologies to show that as the components of anthropology shift and re-identify themselves, they work best as interlocking approaches to understand the human condition. Anthropological approaches and theories ebb and flow but what endures is sound ethnography and the service we do for others. Goldschmidt left a mighty legacy of both. The current interest in public anthropology can be traced to the then new medium of radio where Goldschmidt's programs helped popularize the field. Another trace is his interest in policy where he worked tirelessly to promote the land rights of Alaskan natives as well as to reform agricultural policy to create more equitable conditions for small farmers as the onslaught of industrial agriculture took hold. Another trace is our discipline's abiding interest in cross-cultural psychology. He was a founding member of the Society for Psychological Anthropology and served as editor of its journal, Ethos when the editors met at his house to lay out the copy. Finally, he served as the 1976 president of the AAA. Papers will be presented by people who studied and worked with Walter Goldschmidt and will cover the range of four-field anthropology, as Goldschmidt did, from biological anthropology to public policy to public anthropology, to psychological anthropology and anthropological understanding of the U.S.

Organizers:  E Paul Durrenberger (Penn State) and Kendall M Thu (Northern Illinois University)

Chairs:  E Paul Durrenberger (Penn State) and Kendall M Thu (Northern Illinois University)

Presentation# 3364

Affect Hunger, Psychological Anthropology, and Comparative Functionalism In the Theoretical and Empirical Work of Walter Goldschmidt

Thomas S Weisner (University of California, Los Angeles)

Paper Abstract: Walter Goldschmidt was a comparative functionalist who explicitly linked institutions to human psychology. In his long term research with the Sebei in Uganda, and in the Culture and Ecology comparative study of four East African tribes (each with a distinct pastoralist and horticultural subsistence pattern), he emphasized the influence of ecology and the power of social institutions. But collaborative activity in human communities organized in institutions and family groups, for all the advantages of shared culture, constrains human action. Why and how do we accept and can deeply enjoy many of the limits imposed on our actions? Goldschmidt proposed that humans have a deep native hunger for positive affect and positive regard from others, including prestige, social recognition, and emotional and physical attachments to others. Humans are “… ego-oriented individuals concerned with their symbolic self” who are living out their Human Career (1990), and “The sense of self is built upon the insatiable hunger for affective response – a necessarily insatiable hunger.” Goldschmidt's notion of the cultural and personal career combines social collaboration and personal identity with the gratification of affect hunger, and thus linked the study of ecology and institutions and their functions, with human needs, processes of socialization, and psychology. This conceptual framework is found throughout Goldschmidt's career spanning six generations of American Anthropology, and in the work of his students, e.g., The Individual in Cultural Adaptation (Edgerton, 1971). Goldschmidt's intellectual holism and love of Anthropology is reflected in his own human career.

Presentation# 3369
In Our Way: Reflections for Boas, Hurston, and Goldschmidt

Sheilah Clarke-Ekong PhD (University of Missouri-St. Louis)

**Paper Abstract:** The interface between literature, narrative, and ethno-autobiography is now recognized as legitimate scholarship that provides windows to our humanness. Fictional and non-fictional accounts of life are increasingly charged with a dual responsibility of entertaining and teaching. Geertz defined culture as "a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate, and develop their knowledge about and attitudes toward life" (1973:89). We are now presented with the opportunity and the obligation to move culture from being a noun to being a verb. In this paper, I review the works of three scholars. First, as the “Father of American Anthropology” Franz Boas is credited with giving modern anthropology its rigorous scientific methodology, patterned after the natural sciences, while proposing the notion of "culture" as learned behaviors. He understood and stood by the significance of racial diversity. Zora Neale Hurston, wrote from a place where “Their Eyes were Watching God” that both invites and challenges the full hierarchical range of southern expressions. Walter Goldschmidt, in Bridge to Humanity challenges how cultural behaviors are valued because they are grounded in our biology and expressed cultural selves. Together, these anthropologists have evolved narratives that speak to history, key societal values, and life as lived.

Presentation# 3394

On the Edge of Religion – Life-Cycle, Calendrical, and Historical Observances in a Secular Jewish Community.

Martin M Cohen (California State University, Northridge)

Presentation# 3398

Walter Goldschmidt and the Ethnography of Encounters: From Kambuya's Cattle In Uganda to Rombo In Southwest Madagascar

Karl Eggert (University of Colorado)

Presentation# 3406

The Very Model of a Senior Anthropologist

Alice B Kehoe (UW-Milwaukee)

**Paper Abstract:** Walter Goldschmidt remained active in AAA and ASA, the Association of Senior Anthropologists, up to his final months, aged 97. He will be memorialized in the new book Expanding Anthropology, 1945-1980: A Generation Reflects (University of Alabama Press, 2011): the book is dedicated to him, is modeled on his 1979 edited Uses of Anthropology, and he contributed a chapter. As that contribution tells us, Goldschmidt was a pioneer in working out our contemporary concept of human ecology, a radical in revealing evil effects of agribusiness, an iconoclast with, as he put it in the ASA volume, the “thesis that an industrialized agriculture creates an urbanized social system,” and decades ahead of his
time when he and Ted Haas worked with Tlingit to establish “possessory rights” to their portion of Alaska. Goldschmidt encouraged Mary LeCron Foster to try to establish Peace Studies as a recognized subfield of anthropology (that's Peace Studies, not “conflict resolution” or “war”)--how I first met him. When I found myself president of Senior Anthropologists, with fellow Peace Studies devotee Paul Doughty the secretary-treasurer, we decided to elicit oral histories of the critical postwar years of American anthropology. Wally, as he insisted we call him, strongly applauded and gave a rich, profound, and inspiring memoir. Year after year, he invigorated our ASA sessions although our oldest member. He also continued unfailing collegiality, thoroughly professional yet infused with warmth and goodwill. He was truly a model “bridge to humanity.”

Presentation# 3410
Treading a Fine Line: Walter Goldschmidt’s Ambivalent Feminism and Marxism
Hilarie A Kelly (California State University, Long Beach)

Presentation# 3438
Break

Presentation# 3414
Documenting Alaska Native Lands and Resource Uses: The Continuing Relevance of Walter Goldschmidt's Research in the 1940s to Contemporary Issues of Fisheries Rights and Territorial Displacement in Southeast Alaska
Steve J. Langdon (University of Alaska, Fairbanks)

Presentation# 3416
Anthropological Understandings of Livestock Exchanges and Risk Management
Mark Moritz (The Ohio State University)

**Paper Abstract:** Pastoralists risk losing their livelihood overnight due to drought, disease, and other disasters. They employ different strategies to minimize these risks, including: mobility, diversification, herd maximization, and social strategies. Social strategies, in particular livestock exchanges, have been considered critical because they provide not only a safety net during disasters but

4) **Did your section request a meeting registration waiver or community engagement grant?**

**Requested Grant:** No

**If granted, who/what was it/they used for? (if applicable)**
5) List spring meeting activities (if applicable):

None

6) List awards presented this year on behalf of your Section, if applicable (please provide the title of the award, date presented, and full name, affiliation, and title of the project/paper/accomplishment of the awardees):

**Award Title:** Small Grant  
**Date:** 2012-01-01 00:00:00.0  
**Recipient:** Shannon Dosemagen and Sara Wylie  
**Affiliation:** Various  
**Project/Paper/etc:** Affordable Hydrogen Sulfide Sensing for Gas Patch Safety

**Award Title:** Small Grants  
**Date:** 2012-01-01 00:00:00.0  
**Recipient:** Rebecca Zarger  
**Affiliation:** Fla Atl.  
**Project/Paper/etc:** Sharing and Sustaining Maya Environmental Heritage in Southern Belize

**Award Title:** Steward Price  
**Date:** 2011-11-19 00:00:00.0  
**Recipient:** Michael Dove  
**Affiliation:** Yale  
**Project/Paper/etc:** The Bananna Tree at the Gate

**Award Title:** Junior Scholar  
**Date:** 2011-11-19 00:00:00.0  
**Recipient:** Peter Rudiak-Gould  
**Affiliation:** Oxford  
**Project/Paper/etc:** Promiscuous corroboration and climate change translation: A case study from the Marshall Islands.

7) * Mentorship efforts (at or beyond the AAA meetings) to any of the following (e.g., special activities, funding, awards, guidance/advising on professional matters, etc.):

**Undergraduate and/or graduate students**

Undergraduate and/or graduate students: We had a special discussion about graduate student mentoring at the meetings this year. Next year we will organize a roundtable around issues important to graduate students (getting funding for research, getting jobs, early career publishing)

We continue to organize the Roy A. Rappaport memorial panel at which seven graduate students are picked from many applicants to present a paper. One paper wins an award. All of the students on the panel are given a mentor who helps them push their papers towards publication.
Early career scholars:

see above

Independent scholars:

We offer our small grants for collaboration with a focus on members connecting with independent scholars for applied projects.

8) Additional outreach efforts (at or beyond the AAA meetings) to other sections, interest groups, and scholarly societies, government agencies, public education/community engagement, and underrepresented minorities:

We have just developed at PR Committee within A&E. It will be headed by incoming president Glenn Stone.

9) Status and use of Section internal communications such as a website, list serve, or newsletter (if applicable): Please list internal communication tools you use and what they are used for:

We have a website (http://www.eanth.org/), a listserv for the board only, and a very active open listserv (eanth-l) with 1504 members.

10) Changes in bylaws or governance structure (if applicable):

We are in the process of changing our section name. President Stone is heading this up.

III. What Initiatives does your Section have underway or planned for the coming year: Membership, publication annual meeting, mentorship, other?

1. a new committee to discuss the food at the AAA meetings and sustainable alternatives
2. a new mentoring project for a roundtable at the next meetings
3. a new website
4. a new committee on PR and for PR for the section

IV. Please tell us what your chief concerns and issues are, especially if they are not previously noted:

What issues would you like raised or recommendations would you like to make to the Section Assembly Executive Committee (SAEC)? Please be specific.

none
What issues would you like raised or recommendations would you like to make to the AAA Executive Board? Please be specific.

none

What issues would you like raised or recommendations would you like to make to the AAA Staff? Please be specific.

none