

the new normal?



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LETTER FROM THE CHAIR



As Covid 19 and its variants slowly fade everyone talks about a 'return to normalcy'. We greet each other with phrases like 'Hello, it is great to see you in person', or 'It is great to be back'. We had our first in-person graduation ceremony in the New Guinea Sculpture Garden on June 12th.

Our graduate students and faculty are gradually resuming fieldwork, we are back to in-person gatherings, in-person talks and even the big conferences are re-starting. Yet, many things still feel different. Work habits have changed, remote work is here to stay, and in many communities across the country, and the world, the loss of life and livelihood have inflicted deep pain and disruption.

Many of the certainties, routines and taken for granted habits of our lives simply collapsed, along with the optimism and belief in a better future that sustains and drives us all – maybe more than we realized. The sense of having the rug pulled under one's feet in a deeper existential sense was very difficult and unsettling for many, especially when one didn't know who was pulling the rug, who exactly was to blame or be wary of. No wonder that one of the many long Covid effects is the real mental health crisis unfolding, also on this campus.

But people also reached for their better selves and for a community of their own making. The pandemic saw extraordinary acts of kindness, generosity and service to perfect strangers. The past year has also been a year of stock taking, of reimagining and rethinking. We are living through a 'great resignation' as millions of Americans ask themselves: Do I need to work this kind of job? Put up with this situation? Is there more in life to be embraced? I am not alone in hoping that this great churn may benefit all those essential workers that are so poorly treated in this economy – the drivers, the workers in restaurants, grocery stores, cleaners and many more. In short, all those who enabled the well-heeled to continue their lives, online, in comfortable homes.

There is a darker side to the afterlife of the pandemic: deep mistrust of authorities, of strangers, of science, of the possibility of truth as such - these are all deepening the polarization and paranoia that mark the

lives of so many in this country and the rest of the world. In the past few years, a long-term decline in the number of households in the US owning firearms was reversed as the overall sale of guns rose by almost 30%. Many of these guns will be used at some point - and not for hunting - whatever the NRA is telling us. Another disturbing fact is that a decades long term decline in traffic deaths has been dramatically reversed in the last few years. People drive faster and more recklessly than ever, as if the care for others and oneself has receded into the background.

Along with a proliferation of the most outlandish conspiracy theories, dramatic events at home and abroad, everything seems to flow together into a blurry sense of unreality, disbelief, disenchantment and anger.

So what is this 'normal' that so many long to return to? Most anthropologists will agree that statistical averages and circulation of ideas and practices notwithstanding, the idea of something being 'normal' or 'mainstream' are labels that often come with an agenda and a set of priorities. The labels of the 'normal', common as they are, contain value judgements that have been devised for many generations in different societies to elevate certain ways of living, or certain ways of looking, speaking and self-presentation to a desirable norm, against which all 'difference' and deviation can be found wanting, or even threatening. In the past, many anthropologists and others would call this seemingly agreed upon norm 'culture'. One of the reasons that anthropologists nowadays are less inclined to use the term 'culture' is that we have learned that the term itself conceals more than it reveals. Notions of 'our culture' or 'our norms' as simple facts, or something to be celebrated, conceals the fact that these are invariably reflecting the norms of the powerful and socially dominant in a society and a community. In the pithy words of Stuart Hall, the renowned Jamaican-British cultural theorist, "Today's culture is yesterday's politics."

In other words, there is nothing innocent or neutral about the normal. But a great many people are deeply invested in 'the normal' because the term itself contains a validation, a signaling of being within the bounds of the respectable and the good. Who does not respect 'normal people' or feel the need to listen when people present themselves as 'I am just a normal person'. And, yes, anthropologists are also vested in understanding the force of these labels and self-understandings when we set out to study what 'ordinary people' think, and how the 'everyday life' of a community is lived, to use the two buzz words that have all but replaced 'culture' in our discipline.

So we should not be surprised that many are apprehensive of what they see as attacks and questioning of what they hold to be the normal world. Those apprehensions are deeper and older than the pandemic because there is no longer any 'American normal': all the tak-

en-for-granted assumptions and all that used to appear 'natural' about the world, how people wear their racial and ethnic identities, what gender norms and identities people adhere to, who deserves our help and empathy and much more. Those are so infinitely more diverse today than just a few decades ago – and no more so than here in California. This produces discomfort in some, anger in others, caution, but also a great deal of generous curiosity about each other. Many large scale studies demonstrate that life in America is more deeply segmented and segregated along lines of race, ethnicity, class, lifestyle, and also political orientation than in any living memory. There are deep gulfs of suspicion and misunderstanding, even fear, a sense that the world is out of joint, that the natural order of things is under threat. When some people believe that an election was stolen, it reflects that they feel other things are being 'stolen' – a belief in white privilege as natural, a certainty that their norms are the truly normal and right ones. This can lead to strange and disturbing effects – such as the singling out of gender minorities as a threat to the nation, the violent attempt to overturn the election we saw on January 6th, or the recent comment from a US Congressman that mass-shootings were caused by excessive liberation of women!

For the newsletter this year, we asked faculty and students to reflect on this broad question: what is the 'new normal'? How did you and people you work with experience and cope with the pandemic? What comes next? The answers and reactions were as diverse and imaginative as one could expect from a community of anthropologists. Let me briefly introduce our various pieces in the newsletter.

We begin with a set of reflections by faculty and students on the pandemic, its impact, its unknowability and the way it made us see and encounter ourselves, dear ones, and strangers in ways that were once new and familiar. Tanya Luhrmann and Miray Cikaroglu reflect on losses they have experienced in their own families; Paras Arora's illustration *Sustaining Normality, Engulfing Misgendering* is a reflection on inhabiting their pronoun. Drawing on longstanding research in Cangdong village in southern China, Barb Voss reflects on the possibilities and limitations of 'remote artifact analysis'. Alessandra Ciancosi reflects on what lessons have been learned about the efficacy and social consequences of quarantines in the past; Shantanu Nevrekar writes about the bewildering and unpredictable effects of intermittent lockdowns and curfews in India; Mehdi Zaidi is reflecting on the multiple layers of uncertainty and hazy sense of reality that the pandemic brought out in Pakistan and elsewhere. Our undergraduate peer advisors Sadie Blancaflor, Yuer Liu, and Ilina Rughoobur reflect on our slow recovery of events and social life in the department in the past year.

In the second section, we carry a set of interviews. We begin with our new colleague Ayana Omilade Flewellen who shares many interesting

details about their academic journey, ongoing archaeological work, diving, and much else. Ayana joined the department on July 1st and we look forward to working with them in the years to come.

We then turn to an interview with Hector Callejas who just completed a PhD in Ethnic Studies from UC Berkeley. Hector is part of Stanford's IDEAL program (Inclusion, Diversity, Equity and Access in a Learning Environment) and he will be a fellow in this program and teach anthropology classes in the next three years.


We then turn to interviews with three of our recent graduates who ventured into the world of technology, finance, and design. Torin Jones, Anthony Medina, and Elandre Dedrick describe their new careers and what anthropology means to them in their work and life.

Finally, we have an interview with Pablo Seward Delaporte on finishing a doctoral dissertation, on the job market and on coping with one's own expectations, and those of the profession.

In the following section we turn to 'Letters from the Field' by graduate students who were able to begin fieldwork in the past year. Saad Lakhani writes about anti-blasphemy activists in Lahore (Pakistan); Esteban Perrilliat writes about young men in Mexico City living under the shadow of criminal prosecution; Isabel Salovaara writes about early morning physical training and aspirations among young people in Patna (India) aspiring to the very scarce jobs and careers available to them; Alexa Russo writes about experimenting with 'remote fieldwork' prior to beginning in-person field work in India, reflecting on the readjustments of career expectations that the pandemic forced upon so many.

We then move to a set of essays that were written by the students in this year's Capstone class, taught by Sylvia Yanagisako.

We then turn to a brief introduction of four new staff members who have joined our department in the past few years: Siobhan Ellis, Christine Aguilar, Alexandra Cambra, and Paola Dios. After several years of under-staffing we are now back up to full strength on all fronts and we look forward to working with our new members of staff.

Finally, we turn to Alumni News. We begin with Lochlann Jain's moving tribute to the life and work of the late Diana Nelson who completed her PhD in the department more than two decades ago and became a vital member of the Department of Anthropology at Duke University. After that we provide brief updates and news from our large alumni community. 

REFLECTIONS ON THE PANDEMIC

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A Voice From Beyond

Can we sense our loved ones when they're gone?

T. M. Luhrmann

T. M. Luhrmann is a professor of anthropology at Stanford University. Her most recent book is *How God Becomes Real: Kindling the Presence of Invisible Others*. This is an excerpt from her manuscript-in-progress.

After my mother died, I taught my father how to hear her voice and feel her presence. I did not have a strong conviction that she really was present, despite the way her eyes had looked up as she slipped away, as if she could—as the hospice nurse put it—see the dead waiting to receive her. But my father was devastated. A shocking silence descends the day after someone has died at home, as my mother did. Before the death, there are caregivers, shifts of bustling people you know but do not know, who help the ill person eat and bathe and use the toilet. There are people everywhere, always in and out, people



cooking and caring and relatives just waiting. And then, suddenly, there is only silence, with piles of unused pills in orange bottles and no one in the kitchen anymore.

My irreligious father had none of the scaffolding that most faiths provide for loss. I am an anthropologist who studies the way people relate to invisible others, and because of my work, I know how people learn to feel the dead. I thought that might help. I told him that in the month after a loss, most people hear or see or feel their dead loved ones. I told him that if he talked to her as if she were

there, he would be more likely to feel her response.

We returned the ugly hospital bed that we had set up in her downstairs study. We brought back in the plants that she loved and dusted off her books. I found the doll she'd had as a child and placed it on a shelf next to some of her artwork. We made a nice place for my father to sit. He began to go in every day. In the morning he'd put in his head to say hello—he'd say this out loud—and he'd say goodnight before bed. Usually, he'd spend an hour in there after dinner, just sitting and thinking about their life together. He called that meditating.

I told my father that when people join churches where they expect to hear from God, they learn to listen for God, to pick out thoughts in their minds that they think could be his responses, somehow placed in their minds by the divine spirit. They are told to focus on the thoughts that feel louder, stronger, more surprising. Pastors tell these new congregants to closely examine these thoughts and to ask whether they are the kinds of things God would say. The pastors warn people that they can get it wrong, that they can think that God has spoken, but really, it was just their own thoughts after all. I told my father that despite these doubts and questions, most new congregants begin to feel that God is talking to them anyway.





My father started to sense my mother in the house. She was more present in her bedroom and in the kitchen, and when my father was doing something he knew he shouldn't, like making a mess on the kitchen table. Sometimes he'd be at his desk and feel her standing behind him, the way you know that someone is behind you even though you don't turn to look. His awareness of her had a visual quality, he felt, although it wasn't a hallucination. It was more that he really felt she was there, as if he knew with his senses even though his senses knew nothing. He said it was like going out at night to shut up the chickens and knowing that there were coyotes lurking in the fields—even though he could not see them, they were there in the darkness, and they terrified him.



And then my father began to hear my mother speak. He was always skittish about talking to me about these moments. He'd call to tell me about them and then refuse to tell me what she said. I think they felt too intimate, too raw, too weird. Still, he told me she'd spoken to him maybe five or six times. Her voice felt like it came from his tummy. It felt audible, even though he knew it wasn't audible. He began to use the pronoun "we" when he talked about the house and the dogs. Sometimes he'd catch himself and revert to "I." He knew perfectly well that his wife was dead. Yet in some way, he had come to feel that she was there. 🌍

REFLECTIONS ON THE PANDEMIC

After My Mother

Miray Cikaroglu



One year into the Covid outbreak, I spent the extended lockdowns in Turkey tidying up and sorting out my mother's belongings after her sudden and tragic death. The outbreak had coincided with the onset of a spiraling economic crisis; hence the Turkish Ministry of Health came up with a stay-in-

place precaution that made little sense to most. While there was never a strict lockdown, citizens had to stay at home on the weekends and during national and religious holidays. The intermittent lockdowns ensured that labor and service continued without interruption, limiting isolation only to


holidays. I spent this time working alone in my family house as my father and brother chose to avoid it after my mother's passing. We were not able to give my mother a proper funeral, and only a few close relatives made it to the Koran reading I hosted on the 40th day of her passing. The nature of my work in the house was solitary. The holidays, however, meant a more radical isolation. It was a time for staying up and waiting for ghosts.

My mother was a self-taught tailor. She sewed bed sheets, pillowcases, baby dolls, quilted tabletop runners, cloth bags, purses, lacework, crocheted shawls, woolen winter hats and gloves and sold them at the marketplace. She used to attend quilting classes at the public training center. Upon seeing an elderly woman donate her fabrics before her passing, she allegedly willed the same. So, I spent months in the room that my mother had turned into a small atelier for herself. All things here were mixed before anything could be sorted out. Things laid in heaps and stayed in place for weeks with a certain weight that kept them there. At

times altering the place of a button gave me the same feeling of accomplishment as if I finally moved a heavy stone. This should have appeared heavy and flimsy at the same time to an external observer. When a phone call came in from the world outside, or, when I ran into a neighbor and had to talk about what I was doing in the house, I struggled to explain it. Sometimes I borrowed this gaze and forgot for a second what this was for even though I precisely knew what I kept for myself, packed for the center, and discarded, as it was all quite systematic.

Things to keep and discard have shifted places, but they took their coherence from my own classification. A short scene. I left a headscarf that my mother used a lot and the prayer beads outside, next to the trash. A woman walking by protested that it was a shame. According to her, I should have instead placed it outside the mosque for someone else to take. I turned to her for a moment as if to give her a full account of my motivation that I would rather prefer it recycled than reused but ended up not saying a word and walked away to

her surprise. Another scene. My mother had left two pomegranates on the kitchen counter. It seemed to be a better idea to throw them away, but, instead, I carefully peeled them, mixed the seeds with sugar and starch, and cooked a topping for pudding.

I remember sitting in the park with my mother when the outbreak had just started, telling her how difficult it must be for those with difficult home situations. She had agreed with this. I am thinking about how "difficulty" was such an underestimation of the many ways our lives have shifted in the time that has passed. After this, where does one return? I have also been thinking about how Covid itself has never been a central concern to me since the talk of the post-Covid has arrived. The talk of post-Covid reminds me of dramatic movies elaborating an individual story against the background of a war. There was always this other thing that required my full attention, the painful core of the universe. 

Sustaining Normality, Engulfing Misgenderin

Paras Arora

Hey! How are you? Mmm-hmm
Thank you! No worries! Right.
I am fine. Great Point! Hmm
So nice to meet you. Of course!
Yeah, no problem. That's right.
Sure. Let it be. (IT IS
THEY!!)



Remote Artifact Analysis on Chinese Diaspora Home Villages

Barbara L. Voss, Professor of Anthropology

Archaeology is a place-based group research practice, and so the pandemic restrictions on travel and in-person research initially resulted in a near-total shutdown of archaeological research. Over time, some field and laboratory projects were able to resume, often with significant modifications. However, other projects continue to be in suspension, especially those involving international collaboration.

As of this writing, in-person research is still not possible for my major research program, the Cangdong Village Project. The Cangdong Village Project is a collaborative partnership studying the home villages of 19th century Chinese migrants. Located in Kaiping County, Guangdong Province, China, this interdisciplinary collaboration involves participation of lead archaeologists, historians, and architectural historians from three organizations: Stanford University, Wuyi University's Guangdong Qiaoxiang Cultural Research Center, and the Guangdong Provincial Institute of Cultural Relics and Archaeology.



Cangdong Village in Kaiping County, Guangdong Province, China

Through pedestrian survey and excavations in 2016-2019, the Cangdong Village Project generated a remarkable collection of over 15,000 artifacts representing village life in Late Qing Dynasty (1875–1912) and early Republic Period (1912–1941). When our planned laboratory season in 2020-2021

was canceled due to COVID-19 concerns, we were faced with a dilemma. On one hand, it is hard to imagine how to analyze artifacts without being in person and handling them directly. On the other hand, at that time – and still today – we

do not have any clear timetable for resuming in field research together.

We wanted to keep our research moving forward, so my colleagues and I decided to develop experimental methodologies for remote analysis. During our in-person field seasons, we had photographed a large number of artifacts, and we had a wide range of hand-written and digital records of the artifacts' context of discovery as well as of the preliminary observations we had made in the field lab.



Ceramic window tracery, most likely from a former temple building at Cangdong Village

For the past sixteen months, we have worked from these photographs and records to study the collection. Like everyone else during the pandemic, we used Zoom for team meetings; messaging apps for day-to-day communications; cloud digital storage to facilitate team-wide access to project digital assets; and on-line writing and database apps for collaborative work. In February 2022, we presented a summary of our work at a digital conference hosted at Cangdong Village. A formal report detailing our analyses and results will be released in both Chinese and English this September.

Remote artifact analysis demonstrated both the potential and the limitations of material culture research using digital records. We were surprised at how well we were able to develop artifact typologies and recover identifiable information from the photographs alone. However there were other standard analyses that we won't be able to do until we are back in

person at Wuyi University: taking new measurements, microscopic analysis, chemical composition analysis, residue analysis, and other material science techniques.

Is remote analysis the “new normal” for archaeology? Absolutely not! Nothing can fully replace the knowledge gained through excavation and direct

laboratory analysis. My collaborators and I all look eagerly forward to the day when we can gather again at Wuyi University and Cangdong Village in Guangdong Province. But, we have learned that there are some analysis tasks that can be done quite effectively from photographs and associated records. We anticipate adapting these remote methodologies to future project phases so that in-person laboratory time at Wuyi University can be focused more efficiently on those tasks that can only be completed in person. 🌱



Nineteenth century stoneware ceramic cooking vessels: left, fragments of a grater bowl used to shred daikon, ginger, and other vegetables; right, fragment of a spouted cooking pot used for preparing medicinal teas and soups

Quarantine: can lessons from the past help improve disease response?

Alessandra Cianciosi (on behalf of Krish Seetah)

The health crisis caused by COVID-19 has ignited much discussion on best practice as they relate to public health and safety. Some of these interventions have transformed rapidly from being exceptional to normal, a striking example of which is our adoption of quarantine. However, as society normalizes aspects of the response to COVID, the need for a more humanistic and sympathetic attitude is evident, one dependent on better integration between the social and medical sciences.

Efforts to understand the determinants of disease illustrate that social dimensions affect public and individual health in nuanced yet critical ways. The social sciences and humanities have an important role in studies of contemporary infectious disease, providing chronological and social contextualization to inform global health policies. Fields such as archaeology and history are essential to identify practices that have been proven effective over time in the implementation of quarantine, as well as how these practices can be undermined by bias and xenophobia (Fig. 1). Anthropology casts light on the cultural dimensions

of disease. By providing insight on the relationships between disease and society, these disciplines support targeted utilization of funds leading to improvements in well-being.

Non-pharmaceutical interventions (NPIs) are highly effective at reducing disease transmission. Containment, an NPI involving both quarantine and isolation, is a first line defense in suppressing the spread of infectious disease. However, evidence is conflicting on the feasibility of implementing and enforcing isolation and quarantine.

There are historical instances of effective quarantining practices and ineffective ones. Modern ideas of quarantine are intrinsically linked to globalization. The term 'quarantine' itself comes from the Italian phrase for 40 days – *quaranta giorni* – the duration imposed on ships carrying goods and their crews before they could dock in Venice in the late 1400's, where the first maritime quarantine base, known as Lazzaretto Vecchio, was built. Key infrastructural develop-



Fig. 1: A typical example of xenophobia portrayed in the popular press in the 1800s, this image published in *Puck*, illustrates the perceived attitudes between immigrants and disease.

ments towards effective quarantine occurred during the sixteenth and the seventeenth centuries in different European countries, which illustrate an effective tangible implementation of quarantine to prevent the spread of infectious disease.

However, history also highlights intangible dimensions of quarantine, employed as a political tool to naturalize authority. British colonial policies for malaria mitigation in Nigeria in the 1940s,

for example, were designed to reinforce pre-existing power dynamics. The implementation of 'prophylaxis through segregation' was ultimately ineffective at preventing disease spread. Certain forms of quarantine, such as leper colonies, have also been linked to increased levels of stigmatization and lower quality of life for those quarantined and for proximal communities. When used for political control, quarantine is ineffective at thwarting disease spread and harmful to those target-

ed. Xenophobic comments around COVID-19 serve the same purpose as these past abuses, sowing division at a time that requires greater cooperation.

COVID-19 also offered a stark example of the challenges faced by governments and health care professionals dealing with the way infections spread in the contemporary setting. Air travel has entirely transformed disease transmission. Quarantine has evolved from its utiliza-

tion in the historic context, mainly to confine individuals or groups, to the extraordinary application to entire nations seen recently. Ethical considerations are particularly important with new forms of containment reliant on surveillance through mobile technology.

Longitudinal and social lenses help leverage best-practice for improving future containment strategies. Underpinned by the need to be humane and aligning with principles of One Health, a modernized quarantine must consider implementation in low-income settings to promote global well-being. An action plan will require clinical, environmental, engineering, humanities, and social science expertise in dialogue with policy institutions and bodies such as the Center for Disease Control and Prevention and World Health Organization. Subsequently, a rationalized universal overview of quarantine practice, drawing evidence from the large number of natural experiments taking place now and over

the course of history, can be aligned to identify and subsequently share best practice that is applicable at a local, regional, or national level.

We have reached a critical juncture. Zoonotic diseases such as Ebola and coronavirus have exposed nations to lethal outbreaks of infectious disease. Unfortunately, these episodes – and COVID-19 in particular – have also laid bare the extent to which local, national, and international communities were unprepared for a pandemic of this scale in the modern day. The trauma COVID-19 has inflicted on the world will be relegated to memory. Nevertheless, copious research, alongside current experiences, signal the economic and social hardship from future pandemics. We cannot miss the opportunity to learn from the largest quarantine exercise in human history, nor to contextualize the present moment through longitudinal evidence. Quarantine became a social necessity in the past due to comparable factors that impact the

modern world. This point should galvanize the political will and financial investment needed to modernize quarantine through research and policy initiatives. Quarantine will be most effective once: (1) health disparities among high-risk populations are reduced, helping to create healthy communities; (2) the trust of all communities is engendered to promote participation in mitigation strategies, and by (3) strengthening public health infrastructure to support better quarantine. We inhabit a globe where disease in one part of the world can now appear almost simultaneous in another location. This can only be mitigated if containment is universal and sustainable. Re-casting quarantine as part of preparedness, and primarily concerned with promoting and maintaining healthy communities, rather than segregating those who present with disease, depolarizes the utility of quarantine, and invigorates an incredibly powerful tool in our arsenal against infectious disease. 🌍

The above summarizes an open access 'Perspectives' article in Frontiers in Public Health, published 13th of June 2022. Available here: https://www.frontiersin.org/articles/10.3389/fpubh.2022.834451/full?&utm_source=Email_to_authors&utm_medium=Email&utm_content=T1_11.5e1_author&utm_campaign=Email_publication&field=&journalName=Frontiers_in_Public_Health&id=834451

What was new about the COVID curfews in India?


Shantanu Nevrekar

“The pandemic is over” - one can only expect those saying this to be either the most insensitive or hopelessly naive. However, it is reasonable to see our present lives as having achieved some form of ‘normalcy’, if in-person social life is the yardstick by which we measure normalcy. Is this a new normal? Undoubtedly, there is something new about it. But what does it mean to be living a new normal when older forces continue to shape our lives? I believe that the so-called new normal has mainly provided a theatre upon which many older normals have also been staged. Let me take you to my fieldsite, Ahmednagar, a small town in the state of Maharashtra in Western India. The pandemic here, like in many other places, has led multiple and often conflicting lives. In the summer of 2021, which marked the end of the second year of my PhD, I was trying to organize and begin my research in some shape or form. At this time, people in the town were living in times that were unequivocally different, but still felt strangely familiar. I will offer a brief glimpse into how people encountered one particular set of regulations - a curfew. In this theatre of the new normal, people were negotiating new regulations, not just through the knowledge gained in older encounters but also through long-term changes that continued to shape the new normal.

Getting there around two months after the brutal second wave of COVID had devastated lives across India, the pandemic graph had tapered down by all measures. All predictions seemed to point to a substantive period of COVID calm. However, in Ahmednagar, curfews, restrictions, and lockdowns were yet to be removed completely. Curfews have been among the most common administrative regulations enforced by city and state governments across India in events ranging from pandemics to communal violence. According to the-then curfew regulations, all establishments - from shops and banks to mosques and temples - had to shut their doors at 4 PM, though

people could continue to walk down the streets. The shops dotting this street shut their doors exactly at 4 PM. At the same time, their sliding doors were never completely shut, and a small opening remained signalling that the shops were in fact open for business. A person usually sat outside whose job it was to ask passers-by what they wanted. The most important job this person had though was to be on the lookout for a police van. As soon as a police van approached the street, he would get inside and shut the door. The only exception to the curfew were the pharmacies that could be open even after 4 PM. Often pharmacies allowed people to use their back doors to access adjoining establishments, from mobile to grocery shops, which were often owned by the same person or family.

The space of negotiation though was limited. A woman running a small fruit stall on the street was visibly horrified when a policeman approached her right around 4 PM and she had not yet fully closed her stall. She soon did that and was let off. But not everyone was always as 'fortunate' as her. News and conversations in Ahmednagar and elsewhere were full of stories of the heavy-handed and violent tactics of the police towards those violating curfew restrictions. This violence was disproportionately directed towards the poor, particularly Muslims and Dalits, who were often targets of violence from state and non-state actors. In June 2020, Tamil Nadu in Southern India saw a shocking and widely condemned case where P. Jayaraj and J. Benniks, a father-son duo, were sexually assaulted and tortured in police custody, leading to their deaths. They ran a shop in a small town in Tamil Nadu and had been arrested on the pretext of allegedly violating COVID curfew norms by keeping their shops open after the curfew time. This followed on the back of widespread shaming of Muslims as being 'responsible for the spread of COVID'. This was after an event organized by an Islamic organization, Tablighi Jamaat, was covered in mainstream media, wrongly and perniciously, as a 'superspreader event'. It is in this broader backdrop of regular and endemic violence and rising anti-Muslim discrimination that the COVID curfew was being lived and negotiated even in Ahmednagar.

While people attempted to negotiate bureaucratic rules around COVID, long-term realities of arbitrary violence and social discrimination continued to shape their encounters with these rules. How the pandemic has affected people's experiences with state institutions, with each other - their neighbours, friends, and colleagues - is still an open question that will never have a simple answer. But the new normal that the pandemic created has introduced new theatres on which long-term relations and processes continue to play out. To make sense of these continuities and shifts is an urgent and important task. 

What is new in the new normal?

Mehdi Zaidi

When Pakistan's now recently removed Prime Minister was campaigning for office, his campaign slogan was the promise of a New Pakistan. The new Pakistan came and went and now we are back to, supposedly, the old Pakistan renewed? That's the thing with temporally demarcating things in clean categories, time does not so much pass but bleeds through the categorization. Pakistan itself was founded on the promise of a new land for Muslims of South Asia. Just like the country, the prime minister's promise was less new and more, more of the same. The same will likely be the case with the promise of a new normal post the pandemic with one significant difference.

One does not have to wait for history to pass to glance at the tensions. By definition, what is normal is not new. What is new is often not normal. In fact, the two seem to be polar opposites. What is normal is expected, settled, established, mundane, rou-

tine. What is new is precisely the opposite. Then there's the problem of in between. The new-old binary posits very little by way of transition. If we are interested in temporality, perhaps the best question is to situate the present moment. If there is a pre-pan-

demic, then there is a pandemic before post-pandemic. The pandemic too can be divided up into phases start, middle, end.

Somewhere in there, the vaccinations were introduced, the first one and the second

one and then the booster. Somewhere along the way, masks became mandatory. Only recently have masks become non-mandatory in most spaces but they are around. And now, as of the writing of this piece, as BA.2 raises the fear of a new wave, we seem to slip more and more back into the category of pandemic. Almost out, but not fully. Of course, all of this is premised on the notion of a singular pandemic. What was/is the duration of the pandemic is itself a loaded question. In Pakistan, the pandemic came in waves and certainly for a much shorter amount of time. During the peak pandemic (whose peak?), bazaars in Karachi were full enough you struggled to find space to walk. To what extent was the normal ever disrupted in Karachi? The answer to that question is likely as confusing as wearing a mask in a bazaar where you share sweat with fellow shoppers.

However one feels about the unified conception of a pandemic, it seems clear that temporally the time described as new normal must lie after the post-pandemic phase. The reverberations of the pandemic live today. As a grad-

uate student, my entire first year was spent online. That start will stay with me until the end of the program. Long after I'm gone, there will still be people here struggling with loved ones they lost in the pandemic. After the carnage, there is the work of attending to the dead. And many have died.

Close to a million in the US. Nearly half a million in India. One hundred thousand in Turkey. Thirty Thousand in Pakistan. At one point, the morgues were so full we did not know where to put the dead. We put them here and there and wherever. Before we move forward we must attend to them now that we are here. Now that we can.

Other things happened too. Life as we know it changed and, somehow, under world altering changes it somehow remained the same. I went to school as I would except I was not at school. I was at home in what can be described as a Shia ghetto in Karachi. Sometimes I'd walk out of class and think, "Wow, and they say teleportation isn't real." Of course I wasn't really teleporting because I wasn't going anywhere; we

were in effect meeting nowhere. What does it mean to meet nowhere? What does it mean to study social life in the midst of its destruction? So far, the question of witnessing has been premature. How does one bear witness to something that is still happening? But as we head towards the end, we must remember to stop somewhere along the way and remember what happened in the pandemic. How did social life change? For whom did it change? What happened to education? What happened to work?

These are important questions to answer. Not simply because it is one of our jobs to pay attention to social life, especially as it changes dramatically, also because whatever the new would be and whenever it would arrive, would be flooded with parts of the pandemic. Perhaps one of our tasks right now is to identify the best parts, for example, the right to stay away from work; and grieve the rest. 🌿

From the Peer Advisors

Yuer Liu

We started the new school year with a picnic in the Oval. It was invigorating to see familiar faces of majors and new faces of prospective majors! We gathered and celebrated the end of yearlong remote schooling with boba and cupcakes.

To help our peers better navigate their future orientations, we have organized events to provide opportunities for undergrads to communicate and connect with anthro-related people both in and outside of academia. We invited graduate students for a Q&A chat session with the undergrads. Students asked them about their research interests, first-hand experience of graduate school, and insights on career and intellectual pursuits. For upcoming September, we have planned an "Anthropology Alumni Panel," where alums will be sharing their career choice and experience after majoring in Anthropology and how Anthropology has served them in their respective fields.


Many plans have been suspended for socializing events due to unstable covid situations. However, we are very excited to see Tuesday Bagel coming back and encourage the undergrads to come to the event.

Moreover, in the hopes of brightening our peers' school life, we prepared small presents

for them, including illustrated books, feminist puzzles, art postcards, and stuffed animals based on their preferences.

At the end of the school year, we attended a space review planning meeting held by Prof. Thomas Hansen. We were delighted to learn that the department is planning on creating a new student lounge for students. As undergrads' opinions are essential to the space configuration, we have asked our peers and sent out surveys on their suggestions, critical feedback, and expectations to help build a cozier community space.

More for next year, we're introducing "Faculty Teatime," a new biweekly event. Faculty members will rotate hosting the event, with tea, coffee, and snacks. Through the event, we hope to create a more casual intellectual environment for undergrads and faculty to interact. Starting next year, we will have prof. Thomas Hansen as the first host.

Apart from these events, we are hosting regular hybrid office hours. Please don't hesitate to com. chat and chill with us about Anthropology. We don't often get many guests, and we would enjoy and appreciate your presence! 

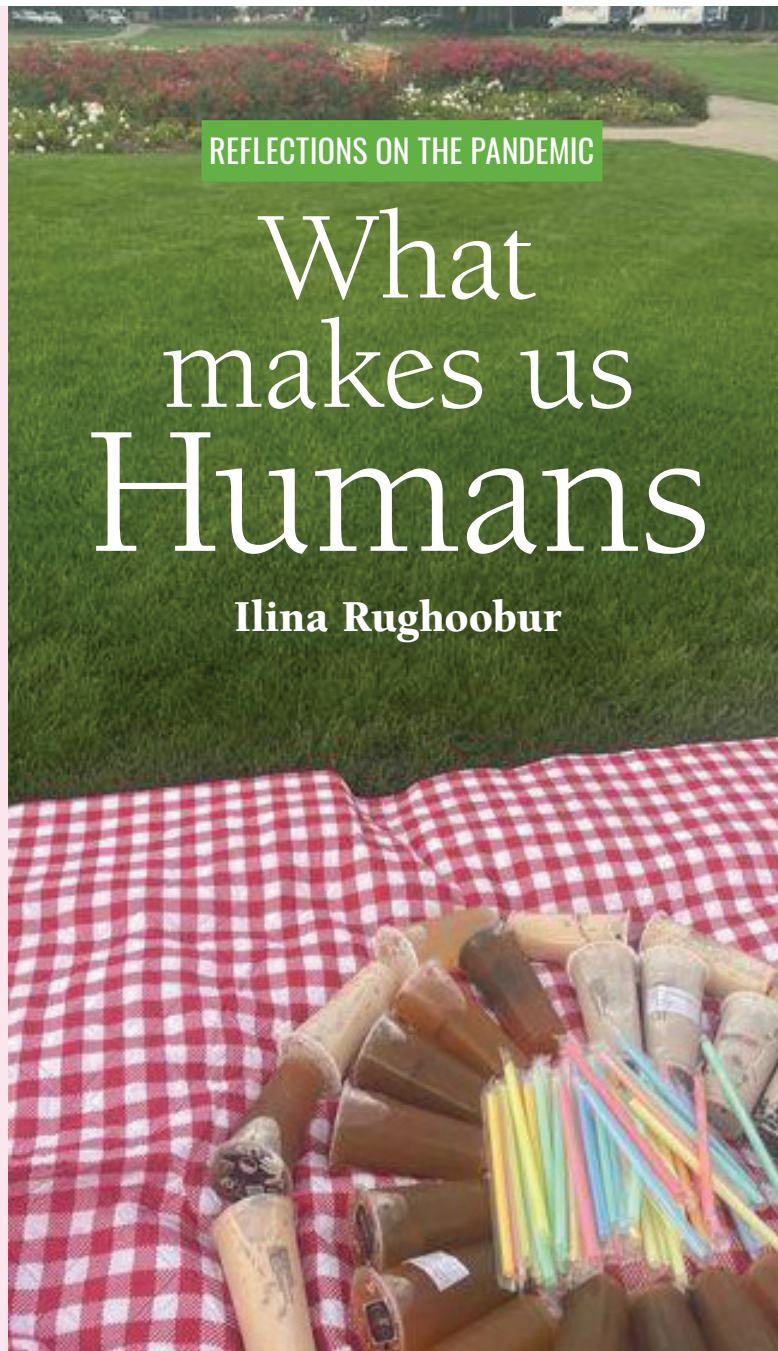
REFLECTIONS ON THE PANDEMIC

What makes us Humans

Ilina Rughoobur

Months in lockdown. Scattered memories of zooming in and out of classes. The stale air of the peer advisor office was reminiscent of a life before the pandemic. Before the chaos. Nonetheless, my sophomore year online was bittersweet to me. I took my first Anthropology class (ANTHRO 116: Culture and Madness). I googled “anthropology” for the first time – it is the study of what makes us ‘human’. I fell in love with it and never looked back since. But

there was something missing in my experience: the ‘human’ part. Peak pandemic and cooped in our houses, social media was obsessed with what made us connect. Millions of COVID-19 cases everyday did prove our connection somehow – in a weird, cruel way. Studies on human connections, social relationships, isolation, and community were trending on Twitter. Suddenly, I felt alone. My newfound love for this fascinating subject was isolating. I did not know anyone else who studied Anthropology. My parents and friends had no idea what it even meant. With sweaty palms and a racing heart, I clicked



‘join meeting’ to Sadie’s and Lilith’s peer advising session. A year later and I became one of the peer advisors. I remember clearly the first time we held our in-person social event. Tina, the Undergraduate and Masters Student Services Officer for the Department of Anthropology, gave us the green light for boba and a picnic (very Stanford-y). Yuer and I were reeling with excitement. Carefully choosing the fonts and gifs, sending emails, checking the goo-

gle forms, and discussing the event were all I did leading up to the picnic. Rushing from the Urban Culture class by Dr. Hansen, Yuer and I set up the picnic in the Oval with Tina’s help. Being a peer advisor for a degree that has less than 30 students can feel lonely sometimes, but as students trickled in with a big smile on their faces, I felt proud to be part of a warm and wholesome community. Sitting on the checkered mat, the smell of grass permeating the cool air, boba in hand, lively conversations over soft music, I remember thinking to myself: somehow, this is part of what makes us humans. 🍃

From Papua New Guinea to Palo Alto, and Back Again:

Reflections on the Stanford Papua New Guinea Sculpture Garden

Sadie Blancaflor



Wanmi and Saw Hokwa. Artists: Naui Saunambui, Yatai Latai, Membor Apokiom, Gutok Yantaka, David Kapa Kaipuk, and Kwospi Marek. Bangwis, Tangujamb, and Washkuk villages, Kwoma

On the Stanford campus, along the busy street of Santa Teresa, cars speed by. Frantic bikers pedal furiously on their way to class, mindlessly blowing through stop signs. Students walk with their heads turned down, checking their emails as they head back to their dorm rooms. Amid the endless rush, it is easy to miss the long, twisting sculptures hidden behind the forested area to the right. There is no outward facing sign, only a plain gravel path that starts at the sidewalk corner. All of this contributes to the Papua New Guinea Sculpture garden having been referred to as a “secret” – a place that people often stumble upon by accident.

I discovered the garden my freshman year, quite literally tripping on one of garamut drums – a long, slit drum used for communication in the villages – as I sought a shortcut to my dorm. As I ventured further into the grove at night, I realised that I was not walking by trees. Peering closer, what I had thought were looming trunks were in fact ornately carved sculptures depicting crocodiles, ostrich-like birds, and long snakes – a startling realisation in the pitch-black darkness. The next morning, I returned to see the garden in the daylight and read that the creation of the garden had been created by a graduate student in anthropology – the very department I was

majoring in as an undergrad. I was intrigued, but the signs in the garden lacked additional context on how the sculptures got here, and why these highly detailed wooden art pieces were tucked away from view.

My senior year, I had the opportunity as a Cantor Art Scholar to conduct a research project on any art collection within the Stanford museum. I selected the Papua New Guinea Sculpture Garden to understand why and how it was created, and what impact it had on the people who participated in its creation. While Jim Mason, a master's student in anthropology and twenty-four years old at the time, was the Director of the project, the artists who created these intricate wooden sculptures came from Papua New Guinea – eleven in total, a mixture of elders and younger carvers. For most of the artists, it was their first time ever leaving Papua New Guinea – but they found fast friends in the Palo Alto community, who became captivated by the garden. Barbara Slone, the “Project Mom,” was one of those Palo Alto residents who became

captivated by the garden. She was going on a run when she encountered the artists working during their first week in Palo Alto. She ventured over, and asked what was going on and if they needed any help. Slone remembers Mason responding by laughing and gesturing around – “We need all of the help.” She recalls Mason describing to her how he had to have spent “a whole week just getting [the artists] clothed,” with a lot of the clothing donated from the dorms. At the time, Mason and the artists were living on microwaved sandwiches, and Slone described how she didn't know “how they were getting by before [we met].” After meeting the artists, Slone worked to get together a sign-up board for people to sign up to bring meals to the artists and would come over every day to talk to people walking by the garden.

As the needs arose, from everything from daily meals to entertaining the artists outside of their work hours, the Palo Alto community stepped forward. Patricia Murphy, a local artist and a friend of Slone, volunteered to make meals for the artists

about two to three times a week.

Murphy told me, “I used to live in downtown Palo Alto, by Waverly Street. I would wander around Stanford going to the Student Union to have coffee, and must have accidentally come across the people in the garden. To me, Jim Mason was one of the most dynamic people, so extraordinarily intelligent and visionary to have had this project. The idea that he had for such a mammoth project and got those people here into a house, I don't know how that was provided for, the house. Jim always struck me as someone who was intensely organised, if you consider all the responsibilities he had, if you consider keeping all ten of these artists happy, as they seemed to be.”

Laughing, Murphy describes how cooking for the artists was “really easy because they really like roasted pig, even though I must have tried other things, but it came down to lots and lots of pork roast, and taro.” Murphy describes how “There was one time David and Simon (two of the artists) came over



Teddy Balangu, artist, at Home Depot, purchasing chisels. Photo Credit: Barbara Slone

for dinner at my house for fish, so I bought a salmon poacher that was about two feet long. I haven't used it since. I only like the delicate flesh of the fish, so I had carefully removed the skin from the fish. David said "Can we please have the skin back, it's the best part." The differences between even what part of the animal was valued in Papua New Guinea and the Palo Alto community was of stark interest to Murphy, to where the imagery was so vivid in her mind even in the present day. Throughout the entire process, Murphy recalls how "I was just in awe of what they were doing, the beauty, the intricacy, being raised to be artists and nothing else, as opposed to the crazy way we handle art and we don't have any feeling for it, or use it, except for the few folks who participate in the corrupt art

field game nowadays. The simple and perfect honesty of telling little kids that you're meant to be a carver was a wonderful thing to experience."

During their time in the United States, the Palo Alto community also worked to expose the artists to California and different cultural events – everything from Disneyland to a trip to Reno. Murphy worked to bring the artists to Cirque du Soleil, describing how "Cirque du Soleil was a new thing back in those days, in the early days, it was very primitive and very magical in its aesthetic. They were coming to SF and I thought to myself, these artists would really understand the beauty of this. So I emailed the Cirque du Soleil staff and they gave us front row tickets in the tent. It was pitch back when

it started and then people started coming down from the rafters and the lights came on and you couldn't see they were tethered. I looked at the artist next to me, and he had this expression of being completely entranced by the dancers and smiling wholeheartedly." Thus came another shock – artistic events that we so often take for granted in the United States are able to be seen through new eyes, through the lens of the Papua New Guinea artists. Perhaps, then this was why so many in the Palo Alto community stepped up to host the artists and show them what California and the West Coast had to offer. While the artists are long gone from the garden, the memories of their time here still remain in the hearts of the Palo Alto residents and in the construction of the garden itself as a place of celebration of knowledge and curiosity – the same place where I graduated this past June. 🌿

To read more about recollections and the history of the Papua New Guinea Sculpture Garden, the full report of the Papua New Guinea Sculpture garden will be available shortly. Please contact the author if of interest.

A Conversation with Ayana Omilade Flewellen

Tell me about your educational background and academic upbringing.


I trained initially as an undergraduate student at the University of Florida, Gainesville. My first archaeology class was taught by Professor James Davidson. It was the Archaeology of African American Life and History. I love to always state that that was my introductory class, because it meant that my introduction to archaeology was very much centered on African diaspora work. The way that James taught his class was really centered on the racial politics of this work. I think, for me, that's what really brought the work alive. It was rooted in understanding history and understanding the past and the materiality of it, but also with a firm understanding that it's impactful in this present-day moment. Maria Franklin taught James Davidson, at the University of Texas, Austin. That's where I ultimately went for my graduate school education to work under her. I got my master's in African and African American Diaspora Studies at the University of Texas, Austin, and then went on to get my PhD in Anthropology at UT Austin. At the time when I applied, the Black Studies Department at UT did not have a PhD program. They had these intentional link programs with other departments. You can get accepted to a master's in Black Studies, and it would link you automatically to Anthropology, Women and Gender Studies, or American studies, and the like. That was really exciting. I was one of the last students who got one of those links. Shortly after The Department of African and African Diaspora Studies did get their own PhD program and the link programs were suspended. But what that meant was that my graduate school education, really heavily, was influenced by Black Critical Thought. It was, for me, a necessity in the kind of work that I wanted to do.

Could you tell me a little bit about your current work and what you're thinking about, and what inspires your current research?

So, my current work. It feels like an octopus that has many tendrils. Right? There are a couple of different things that I have my hands in right now. I like to separate the two out: The work on land versus the work that's about water.

The work on land is really focused on African diasporic women and their adornment practices from slavery through freedom. My first book project is really looking at what Black women here, in North America, were negotiating and navigating practices of racialization, sexual exploitation, and economic disenfranchisement through the sartorial practices they engaged. The Book is about how we can look at operations of power and oppression at this very localized level, by examining what Black women were choosing or coerced to wear, throughout the Civil War, Reconstruction and into Jim Crow. This project is really thinking about small finds, and the very large stories that we can tell from beads, buttons, buckles, fasteners, hair combs, things of the like.

The work underwater was introduced to me in 2016 by an organization called Diving With a Purpose. Diving With a Purpose is a non-profit organization dedicated to



oceanic conservation and preservation of submerged heritage resources, with particular interest in the African diaspora. I was invited to participate in DWP by one of the board members, Jay Hagiler, who is one of the core links between Diving With a Purpose and another organization called The Slave Wrecks Project.

The Slave Wrecks Project is a joint venture between the Smithsonian's National Museum of African American History and Culture, Iziko Museums of South Africa, and the South African Heritage Resource Agency. The organizations have been doing really fantastic work on the continent of Africa, in Senegal, South Africa, and Mozambique, working with local stakeholders on the stewardship of their submerged heritage resources. DWP, which is an expert in training for diving survey techniques, was asked to be a part of this collaboration.

What Jay realized is that there was a lot of focus on scholars coming out of the continent of Africa. He wondered what about cultivating scholars on this side of the Atlantic, particularly to care for shipwrecks that were in waters surrounding the Southeast coast, Florida, the Gulf, and the U.S. territories, Puerto Rico, and the Virgin Islands. Interestingly enough, a lot of the archaeologists who are based in the United States that are a part of those projects did not know any Black archaeologists that were doing maritime work.

Jay googled "black archaeologists" in 2015 and reached out to The Society of Black Archaeologists because he had wanted to find African descendant archaeologists in North America. I co-founded the Society of Black Archaeologists in 2011 when I was an undergraduate at the University of Florida. Jay was interested in training archaeologists of African descent who were doing terrestrial and maritime work. I know I've said this before, but less than 1% of all practicing archaeologists in the U.S. are African or of African descent. That number typically really only reaches those who are practicing archeology terrestrially. The number of practicing archaeologists who do nautical work is even fewer than that. The first Black woman for instance, who got her master's in Nautical Archaeology was in 2008, Grace Turner. There just hasn't been a lot of real outreach towards communities of color or real pathways for us to be involved.

When Jay invited me to do this kind of work, I initially said, what? Because, you know, even for me, doing archaeology was not something I was introduced to as a child. Doing maritime archaeology was simply not in my purview. It just wasn't something that I conceived of as possible for me. I didn't quite know the kinds of questions, research questions that I would have, of that work more specifically. So much of what's presented to us nautical archaeology is oftentimes the work people are doing on ship construction, which is often far removed from people's embodied experiences on ships. People who lived and worked on ships, people who made lives through maritime heritage and maritime enterprises. Let alone the cargo, enslaved Africans that were brought across the Atlantic for folks who were doing work on those ships. I was just like, oh, I don't really think this is for me.

But Jay and DWP, their real focus is locating, surveying ships involved in the transatlantic slave trade. A different purview that allowed an opening of another angle. A different entry way. That's been like my drive in that space, really working in part-

nership with DWP. I am currently on the board. I am one of their instructors, training to be one of their lead instructors, and have been working in collaboration with their other partners as well. Namely, the National Oceanic Atmospheric Administration, the National Park Service, and The Slave Wrecks Project.

Earlier this month I was able to participate in the search for the Clotilda in Mobile, Alabama, and the Mobile River. I was invited through by SEARCH, another partner with DWP, which is one of the largest cultural resource management firms doing work in this country, both on land and underwater. They have been contracted by the Alabama Historical Commission to document the site of the Clotilda wreck, which was the last ship to bring enslaved Africans into this country.

The project was actually the first time that I dove on a known wreck that carried enslaved Africans to this country. That was a wild experience within itself. But that is really what that work has led towards, and my own research questions with that, oddly enough, feel more humanities, cultural anthropology driven. I'm really interested in what it means for these Black divers to be doing this work underwater, really thinking through what I'm coining "somatic monumentality," and the way that memory itself lives in the body. What can be experienced, and remembered, commemorated through submersion underwater? Right? The project right now is centered on collecting oral histories of DWP members underwater at the sites of these wrecked vessels that they've worked at.

Thinking about your work on land against your work underwater, is there a theoretical orientation or method that crosscuts your research?

I think the method, the theory that really connects the work that I do is Black Feminist thought.

Black feminism sits at the actual center of my heart, and just radiates outward into all the work that I do. Particularly, Black Feminism's investment in centering Black women's experiences. It's theoretical intervention, intersectionality, really thinks about the ways in which various facets of identity come to shape human lived experiences. And that, of course, shapes everything that I do from looking at the everyday experiences of African descendants, African diasporic women and their dress practices to thinking about the experiences of DWP divers, and memory underwater at these sites of enslavement. The question of the everyday, the question of intersectionality really sits at the core.

Moving towards you being at Stanford. What are some exciting initiatives you hope to join or even establish at Stanford? Also, what classes do you plan to teach?

I'm really excited. I'll be teaching my first courses in Spring 2023. I will be teaching a graduate course on proposal writing. I will also be teaching an undergraduate class called *The Will to Adorn: An Anthropology of Dress*, which is building off of the first book project. *The Will to Adorn* is an experiential based course that explores various facets of dress, from thinking about the body itself and dress as already being a text that people are reading in particular ways, and then what it means to add3-deminis- onal supplements to the body or modifications of that corporal form. We take different cultural anthropological to archaeological case studies, and tie them in with our own

lived experiences of dress practices over time. One of my most exciting assignments for that is asking students to write a sartorial autobiography that really thinks about their life in terms of how they adorn their bodies, how their generations have adorned their bodies and what influences the ways in which they show up in this world. That's a really exciting course.

I am also teaching and developing a course on African and African diaspora archaeology, which is a course I was teaching at my current institution, the University of California, Riverside. The course looks at various archaeological cases. Both on land and underwater. Not a lot of our African diaspora classes are looking at nautical sites. There are quite a few that show up in this particular class, which I'm excited about. Another course in development really builds off of the partnership that the Society of Black Archaeologists had with the Indigenous Archaeology Collective, The Wenner-Gren Foundation, and Cornell. We put together a webinar series in 2020 and 2021 dedicated to current themes that show up in archeology, with the centering of Black and Indigenous archaeological practices and research, from repatriation, monumentality, community, community participatory research practices, to epistemological foundations for Indigenous and Black archaeologies. We're building a curriculum for an undergraduate course, based on those webinars. I look forward to being able to bring that into the courses that I teach here at Stanford as well. Lastly, my partnership with the Digital Archaeological Archive of Contemporary Slavery will really set the foundation for methods courses in artifact and historical analysis but also data management for students that I'm looking forward to developing in partnership with them.

That's very exciting! Besides research academics, in conclusion, is there any unique craft or hobby you do out of personal interest? Perhaps something you picked up during the pandemic lockdowns.

What I picked up during COVID? Probably a lot of stress. But, as a hobby, I have been making jewelry since I was a child. It was something that my mother used to do, who's a professor now. But when my mother wasn't teaching, she used to make jewelry. I have these fawn memories of watching Star Trek with her as we're beading together. That's something that I've carried with me throughout every level of my sort of academic career, from high school to undergraduate school. And now, and I think what it's morphing into, it's really moving away from the commercial aspects of it. I used to produce very large inventories of goods to sell at different events when I was an undergraduate and a graduate student. It was great being able to make extra money, especially from my universities, that we're not paying graduate students a livable wage. But now that crafting practice has really moved into creating larger scale pieces. Like wall hangings and other kinds of sculpturesque things that I don't quite have names for yet. But, these days, playing with copper and base metals is really allowing me to think more in-depth about the work that I'm doing. So, I don't really craft in a way that's for other people or to sell. I've been crafting in a way that's to help me think through my own research. ♦

A Conversation with Hector Callejas

What are you most excited about for your time as an IDEAL Provostial Fellow?

The IDEAL Provostial fellowship supports the work of early-career researchers, who will lead the next generation of scholarship in race and ethnicity and whose work will point the way forward for reshaping race relations in America. As an incoming fellow, I will be placed in the Department of Anthropology. I am most excited to develop my research from this position. As a result of my doctoral training in Ethnic Studies at the University of California, Berkeley, my research has been deeply informed by interdisciplinary and critical approaches to race, ethnicity, and Indigeneity, including theoretical and methodological frameworks from sociocultural anthropology. This intellectual formation aligns with and extends the long tradition of cutting-edge research in the Department on the intersections of identity, power, and inequality. I look forward to participating in the intellectual life of the Department and of other units on campus, such as the Center for Comparative Studies on Race and Ethnicity. I also look forward to participating in the broader Stanford community.

You research and teach on Latin American and Latinx studies, Native American and Indigenous studies, sociocultural anthropology, human geography and decolonial methodologies. What would you want people to know about your work?

Race, ethnicity, and Indigeneity matter. For centuries, these and other categories of difference have been at the center of the formation of systems and structures that have shaped hierarchical power relations between differentiated social groups across time and space. Ethnic Studies, sociocultural anthropology, and related disciplines and fields provide intellectual tools for understanding when, where, how, and why these concepts matter.

What influenced your research interests? How have your research interests developed since undergrad?

I am a mestizo (non-Indigenous mixed race) Latino born in Sacramento, California, to Central American immigrants and raised in the local Mexican American community. Since my undergraduate days, my own lifelong and everyday encounters with power as a non-White settler U.S. citizen has led me to develop a deep intellectual commitment to understanding contemporary political struggles mobilized by marginalized communities across the Americas and centered on issues of race, Indigeneity, and ethnicity. My current project looks at the intersections of land dispossession, cultural heritage, and transnational Indigenous politics in Latin America, with a case study on El Salvador, my motherland. My next project will explore the connections between tribal sovereignty, Latinx migrations, and the environment in the United States, with a focus on Northern California, my homeland.

What is the potential title of a course are you looking forward to teaching at Stanford? What are you excited for students to learn about in the class?





I am offering a course titled "Indigeneity, Race, Colonialism, and Capitalism" in the Spring 2023 quarter. Since 1492, how has the establishment and maintenance of colonial structures of power intersected with the expansion and restructuring of global capitalist systems in the Americas? How has the formation of the categories of Indigeneity, race, and ethnicity shaped and been shaped by the construction of entrenched colonial and class hierarchies among diverse peoples and populations who originate from different parts of the globe? How do marginalized communities today mobilize around these and other categories of difference in order to contest hierarchical social relations; intervene in ongoing socio-historical processes of Othering, land dispossession, and labor exploitation; and transform these oppressive structures and systems? The course will survey ethnographic and historical research on contemporary Indigenous, Black, and Afro-Indigenous activism centered on rights, recognition, repatriation, and reparations in North America, South America, Central America, and the Caribbean. We will engage in interdisciplinary and critical debates on the relationship between Indigeneity, race, colonialism, and capitalism from the perspectives of political and legal anthropology; Native American and Indigenous studies; African American studies; and Latin American and Latinx Studies. ♦

A Conversation with Torin Jones

What are you up to now?

Currently, I'm a researcher at Adobe and I work on the Creative Cloud side. Those are products like Photoshop, Illustrator, Lightroom, and After Effects. I'm a qualitative researcher but I work on a team called Adobe design and research strategy, which is a group of about 60 researchers who do qualitative and quantitative work along a few different lines. My work is about diversity and inclusion, about tech ethics, and it's about cloud and collaborative based workflows.

I sit on two different design teams. One is the digital video and audio design team and one is an AI machine learning design team. We develop research study projects and we try to answer questions by using a host of qualitative methods. That means interviews, diary studies, and things like cognitive mapping and card sorting.

It's kind of like a collection of UX research methods that I've had to learn over the past year or so but I do feel that having a qualitative research background has been incredibly helpful.

At Adobe, I don't know anyone who comes in without a research background. The majority of my colleagues have PhDs in social behavioral sciences or education. Others tend to have master's degrees in education, design, or human computer interaction. Most people join the research team with a good deal of graduate experience doing research. All of us are expected to have a baseline knowledge of data collection, data analysis, and presentation.

What was one of the biggest changes from being a graduate student to doing this work?

I would say the biggest change from being a grad student or being in academia is the time for turnarounds. In grad school, I worked on one project for like, five years. Now, I work on one project for maybe three months max. While I'm working on that project, I also have a few other work streams going. I have to study for diversity, inclusion, and representation or exclusion in a product. I'm also running studies on cloud and collaborative workflows and working on an article for tech ethics. So you stay busy in terms of having multiple lines of research and multiple partners and stakeholders.

It was also a big process of learning to work with product managers, designers, product marketing managers, program managers, and engineers. To find out how to



sit within those different groups of people has been pretty challenging but it has been incredible. I found that in academia people enjoy the critique of an argument and the critique of findings. Where I work now, it is very supportive, very collaborative, and people are wanting and appreciating research in ways I had not experienced until I left academia. The other thing that's pretty interesting is I was encouraged to consider that maybe tech might not be as much of an intellectual place. That's true in the sense of not getting time to go read a few philosophy articles and texts and do a project around anything you want to study. One of the beautiful things in grad school was that I had the opportunity to pursue any research I wanted to do.

I do have the opportunity to do research projects and agendas, but it's also in alignment with various stakeholders. Losing some of that freedom has been hard but the people I work with are intimidatingly smart, and have created apps and platforms. Sometimes, we work internationally trying to create more ethical data training software and the people I've worked with have been just phenomenally bright and challenging. I've learned so much from them. It's been a much more exciting experience than I ever thought it would be because I spent most of my time in the Bay Area hating everything about tech, and I still dislike a lot of things about tech but I probably dislike it as much as I dislike academia but being an Adobe research strategist has been amazing.

Can you tell me about your PhD research project at Stanford?

I came into Stanford wanting to do a project with Nigeria, also Nigerian immigrants in Beijing. Questions on migration, community formation, policing, race, and belonging were all very interesting to me for a few reasons. I chose to switch projects during my first year to work with West African migrants in Sicily. My research at Stanford was with African youth who are seeking asylum in Sicily. I spent most of my research somewhere between migrant centers and orphanages in Sicily, along the eastern coast, that were housing West African youth. The questions were around migration, asylum, humanitarian care, racism, identity, etc. These kinds of issues were at the forefront of a lot of young people's minds. They tried to make lives for themselves in Sicily, Italy and then, more broadly, in Europe. I would say it was pretty eye opening. It was traumatic. Many people who attempt the journey from West Africa to Europe don't make it. They die in the Sahara, in North Africa, in the Mediterranean. Working with some people who are severely traumatized when they get to Italy are further traumatized through neglect and discrimination in Italy. It was a pretty challenging project. The main question of my dissertation was around black sadness. By the time I finished, I did not want to deal with it anymore.

I do think that the methods, particularly interviews, and analyzing qualitative data prepared me very well for a range of jobs. I never really considered leaving academia until I was coming back from field work in my fifth year of the program. I thought, what is possible to do that's not talking about this research and publishing this research for the next five years? The majority of folks that have their first job, when they're going for tenure, they're basically trying to get tenure based on their dissertation research. I didn't want to deal with it anymore. It actually felt pretty exploitative to me. Just making a career off of the pretty intense suffering of people was not something I wanted to do. Not to say that my job now is free of ethical con-



cerns. I was just displeased with my ethical relationship and what people had to say about it. I can talk to people about what I experienced in the field, and the questions I received are like, “how does this fit into political philosophy’s take on governance or our theory of emotion and gender?” Which are not unimportant questions, but I felt they weren’t the questions I wanted to ask or the questions that I wanted to engage with. By the time I was discussing dissertation chapters, I was ready to go. I found that cultural anthropology is a bit hazy on its methods. They say to go into fieldwork and do interviews and do some participant observation. The rest you have to figure out when you get there. Having spent hours of my life doing interviews and participant observations, I was very well prepared for my job where I mostly have to write research, study proposals, and then publish. I would interview people, observe people using products, observe them completing various tasks, and then write about their findings. I think anthropology might better prepare people for UX research than all the other disciplines. There are lots of cultural anthropologists at Adobe. Enough that we have a cultural anthropology meet up once a week. We don’t talk about cultural anthropology, but we do chat with each other about life. We all agree that participant observation interviews prepared us very well for qualitative work outside of academia. I would say consulting is where anthropologists’ skill set is very much embraced, which is nice.

What advice would you give other anthropology students who want to enter your field?

I would say two things. First, reach out to folks. There are a lot of anthropologists I know who are in UX. If you reach out, most of them are happy to chat about what they do and how they got to their jobs. I was helped along my journey by other anthropologists who had left. There’s an organization called Epic, which is an acronym and the E stands for ethnography. It’s about ethnographers who get together and chat about work in different fields. I then had a lot of conversations with folks at Google, Microsoft, some smaller consulting firms, and Adobe. They really helped me figure out how to change my resume because I had a CV, and CVs are very different from resumes. I had to learn how to translate my skill sets into language that was meaningful for people in the industry. I had to learn how to talk about my research in ways that focused on findings and results rather than intellectual contributions to the field. Taking those steps was a challenge and felt impossible at first, but having those conversations really helped. So definitely reach out whether it’s LinkedIn, through department networks, or people you know.

I highly encourage you to be open to related work. I didn’t start out in tech, exactly. I started off at a consulting firm that specialized in tech ethics. They really wanted someone who could do qualitative research, mostly interviews with folks. That’s how I got my first job outside of academia. At first, I said, “Oh wow, people will pay me more than I expected to do qualitative research.” As a grad student, you’re probably paid an amount below minimum wage for how much work you need to put in. It is unacceptable because we live in the Bay Area, which is basically the most expensive place to live in the country and we do a lot of grunt work so it was mind blowing to be paid more than expected. After I did that consulting experience, it took maybe five months to get another consulting role at a diversity and inclusion consulting agency. That was also really eye opening. People were paying the top consultants at the firm close to



\$300 per hour just to put together PowerPoint presentations and do interviews. I soon realized that I could make a living outside of academia. That was the first kind of 'aha' moment. So my advice is be open to roles that are research based or consulting based. Be open to those possibilities, because they can all be routes toward other career paths that we never even knew existed. My biggest advice is to be open to communication. Be communicative with others and then apply for contract roles. Once you start, if you create a LinkedIn and say you're interested in research, recruiters will reach out with contract role opportunities, and I say go for them and take one. I was just speaking to another alumni of a PhD program who just got a contract role in tech. It took her a bit, and I know she did a consulting contract role first, which I've found to be the easiest route to full time work in tech.

Second piece of advice would be to know your worth. I think anthropology taught me that the most money I could expect to make out of grad school would be like 60k as a postdoc. Maybe 80k if I'm very, very lucky and got a tenure track offer. I've found that to be absolutely false. I have friends who started in tech who sought out making much closer to 200k. Know your worth and don't let someone tell you that there is a cap on your earning potential. Especially for first generation graduate students from lower income communities, or people of color. We don't know how to navigate these fields and no one in grad school will tell you how to do that. Find people who will mentor you, give you advice, who will tell you to ask for money, ask for equity, ask for vacation days. These things are key, knowing your worth and being unapologetic about wanting economic stability for the first time in my life. I don't think people would advocate that there's a culture of intellectual things that will work out when people have very material needs, health needs, insurance needs, family responsibilities that are more pressing than I think you'd like to admit in academia. Don't let someone guilt you out of trying to advocate for yourself financially.

What's next for you?

I'm not sure. I definitely know that any kind of UX research is probably not my long term goal. The way that Adobe designer research strategy works is almost like an academic Think Tank. It's probably because our directors and senior managers are PhDs in social sciences, so I do like the think tank aspect of my work. When considering a career path, it's more in tech ethics or think tank tech so I'm trying to explore possibilities. One of the challenging things is that I did not know about all the career paths that were open to me until I got more fully into my current career. Tech and industry are full of jobs that are really hungry for social anthropologists or social science PhDs. For me, there's been a flourishing awareness of opportunities. I'm still examining what kind of career path I want, whether it's program management or just people management, I'm not sure yet. I imagine it's going to move towards the think tank type journey, because I still do enjoy the intellectual aspect of my work. To be honest, I have considered going back to academia a few times. Unfortunately, it would be a pay cut and that would not be okay for me at this point. I'm looking at house hunting now and I just have other priorities. I do not know what's next but, to be honest, I didn't know I'd be in this job two years ago. So I am not sure overall. ♦

A Conversation with Anthony Medina

Could you tell me about your work right now?

I'm currently building out the product and marketing research team at Apollo—a sales engagement and data intelligence company. As the head of research, I'm responsible for leading a team of 5 researchers (of varying seniority levels) whose work spans across different product teams. On a day-to-day basis, I'm responsible for upholding the standard of quality for our researchers; prioritizing and triaging research requests; setting the vision and roadmap for my team; aligning with our product and design stakeholders to make sure we're tackling the right projects; handling our team's finances and budget; and engaging in horizontal research efforts that concretely lead to the attainment of valuable business goals.

My work is often fast-paced and genuinely rewarding, as I have striven to ensure that our research team demonstrably generates outcomes and drives business metrics in a meaningful manner. In turn, our stakeholders constantly want to lean on our team for growth. We're at the heart of our company's decision-making, and we've already helped grow Apollo from a \$5 million yearly revenue business to one that is bringing home closer to \$50 million per year. This year, we closed our series C at a valuation of about 1 billion dollars: a really big accomplishment for a company with fewer than 200 product and engineering employees.

How did an anthropology PhD prepare you for this field?

There are so many ways in which anthropology has taught me to be a successful industry leader. For one, my degree helped me deepen my understanding of human empathy and build better mental maps of how cultural relations impact societies. Anthropology also gave me a better sense of the value of asking questions in a novel, complex manner—and getting to the right answers by listening to the stories of people in a really sensitive, compassionate manner.

Customers of businesses should never be viewed as numbers, and anthropology has done an excellent job of humanizing the industry (and helping me think critically and ethically about business problems) in a way that I believe has been hugely valuable and impactful to my development.

I always put people and their needs, perspectives, and desires above all else; and the same goes for my research team as well. I don't think I'd be as prepared to act as a cultural nexus and a research leader if my degree were in a field other than anthropology. Truly, anthropologists are uniquely positioned to lead in any field with heart, understanding, consideration, and immense rigor.





What did you study for your PhD? And how do you think that topic has applied here in your career?

I studied gang relations, gender, and economic liberalization in Cuba. How has this topic applied? This is a tougher question, but I'd say there are a few things.

My fieldwork immersed me in immensely difficult and complex environments (largely communities laden with gang violence) where I had to constantly hone and refine my communicational skills and positionality. I also had to build a ton of resilience to deal with the constant ups and downs of the lives of my stakeholders/ interlocutors. There's huge value to living in another country and being compelled to, as we Cubans call it, "resolver" (or resolve problems) efficiently and amicably.

My fieldwork broadened my understanding of what human needs and problems entail, and how different populations articulate their needs over time. Product research is all about coming to terms with what customer needs are and how they differ across contexts, so this has been an invaluable learning.

My fieldwork exposed me to a slew of challenging stakeholders: from government officials to gang leaders. Whenever I'm conducting research with customers, I remember precisely how vital it is to speak on other people's terms and never make assumptions about what they are thinking. As an anthropologist, I'm always considering ways to build up my relational skills and deepen my connections to others.

What advice would you give to other anthropology students who want to enter your field?

I would say that industry research has yet to truly recognize the value of anthropology as a discipline, so you're going to have to hustle to show your worth. There are quite a few of us in the leadership rungs who are trying to bring into focus the powerful nature of anthropology, but quant sciences and HCI majors tend to get the most respect right now. It may be an uphill climb, but it's worth it.

Networking is vital. Don't just apply blindly to roles on LinkedIn or Indeed. Get recommendations from people you know and trust. If you don't know anyone, go to meetups and do your best to put your name out there. Don't be afraid to cold email people on LinkedIn. Sometimes it'll lead to great conversations. Be proactive and relentless in terms of how you market yourself and highlight your industry-relevant skills.

If you need someone to talk to, send me an email on our alumni network. I'm happy to set aside time to try and support. It's going to be hard finding a research spot, but once you're in, you're in. Don't quit and don't let denials be a source of angst. Try to get feedback from each rejection so that you can get better and better. Be uniquely kind to interviewers and recruiters and they may send some positive opportunities your way. Learn how interviewers think and what a research interview loop looks like; you need to anticipate the questions managers will ask you and what they want to learn from you. A lot more on my mind, but those are the basic facts I've found helpful to help guide young researchers.

What's next for you?

I'm looking to jump into the executive research leadership level within a few years; I'd say that's my biggest goal professionally. I also want to start my own startup research consulting firm. There are a lot of opportunities out there for building research firms that have experience with startups; not a lot of people can operate on the same plane as small, agile companies, so it's a tough skill to find when someone can help guide research teams from 0-100 during hyper-growth moments.

Lastly, I really want a house on a farm. That's not exactly a professional goal, but it's something I'd love to have for myself and my family within the next 5 years. I'm big into organic gardening and horticulture, so that would be phenomenal. Maybe a horse or two as well. And a cow. And chickens. That'd be cool. ♦



A Conversation with Elandre Dedrick

Could you tell me about your work right now?

I work at D Ford, which is essentially a design thinking lab within Ford Motor Company. So, of course, it's dealing with mobility and transportation. D Ford, came out of the Stanford D School-line of design thinking and a lot of those major figures, who helped bring design thinking to Ford and the Ford family and the CEO and execs of the company. So within the past 10 years or so, design thinking has been giving a larger and larger investment by Ford. Now we have our own lab with various teams of researchers, prototypers, design thinkers. Essentially, we help various teams throughout Ford answer various research questions that they have, since human centered research has not been an area of focus for Ford for most of their 120 year history. They essentially made the car and put it out to people. They didn't really think about the "customer" prior to producing and manufacturing the vehicles. Now, of course, in order to have an advantage and have a greater market share than its competition, it has become paramount to think about customers and what they actually want. Thus, you need people who can actually do research geared toward asking people what they want and also what they think because what people actually desire is, of course, a product of what society puts in front of them. If you really want to get good at what moves human behavior, you need people who are well versed at studying humans.



How did an anthropology PhD prepare you for this field?

At this point, so many corporations like Ford tech companies, especially, are looking specifically for anthropologists and other social scientists. It was essentially the work that I do every day, leading various teams and conducting human centered research is ethnographic research. A lot of times, the research truly is ethnographic. A lot of times, even when it isn't ethnographic, in order to create a decent up-to-snuff research methodology, you need someone who understands what it means to research social phenomena. What that means is that, essentially, there's a central epistemological dilemma, right? When we study social phenomena, we study human beings, right? When you do qualitative research, there's always that question, Well, how do you actually know? You talked to this many people and now you're generalizing to everyone? To all Americans, to all of these consumers? So it really is about having that expertise to know what really counts as a strong epistemological foundation for these claims that you're making. In this case, with Ford or any company, there's a business case being made off of your research. So



there has to be reliability in what you're saying about people, there has to be that rigorous research. Thus, it has to prove itself in a business case in the market and an anthropology PhD is perfect for thinking through that rigor. Thinking through and really weighing what it means to say that you know something about the social and that you know something about a group of humans.

What did you study for your PhD? And how do you think that topic has applied here in your career?

I actually studied urban renewal in the south of France, in Marseille. I looked at the ways in which the state, the city and, specifically, the French fashion industry worked together to remake Marseille into this international destination for global capital. My focus was the ways in which the spectacle of urban renewal and the justifications for urban renewal. Oh, it's going to bring jobs for everyone, it's going to provide economic growth for everyone. These claims were, essentially, deployed to cover up the reality that it was about the rich in Marseille, this very small class of elite. It was about the political class of both Marseille and the French state, coming together with the French fashion industry and a number of other industries, to actually push out those poor and colored folks in the city center, in order to bring in international and global capital. Just looking at these processes, and what it actually means politically and socially, to accomplish this feat in the midst of deep, deep political apathy, and the feeling that the French politics are entirely too corrupt to actually combat these processes. You're just a witness to the destruction of a way of life. That played out really neatly, at least in the way that I framed it while being interviewed, is that mobility and transportation, especially when thinking about Ford. Ford made the personal vehicle a "thing", right? With the Model T. Now, what they're attempting to do with electrification and this pivot to autonomous vehicles, it really is about once again, because of the size of this corporation, thinking about the remaking of urban life. When we think about how the car has shaped what the urban environment looks like physically, and how urban lives are lived, and suburban logic, just the very fact of suburbs throughout America. This moment in time is such a huge pivot to what will be the future of transportation mobility. Ford is right on that pulse. When you think about what cities allow movement and mobility, and who gets to go where and do what in which places, it strongly shapes city life. I thought a lot about, of course, when you're doing field work, you're looking at everything, and researching everything and reading into everything. There's a lot about how transportation in the city and public transportation, specifically, throughout Marseille was created and invested in these really terrible ways. But, once again, just to feed into the spectacle of renewal in ways that did not benefit the actual citizens there, especially those who are already disenfranchised. The public transit did not help them. I was already very interested in transportation and what that means for cities and what that means for remaking city spaces in urban environments. So it kind of made for a good justification. And also, they want experienced anthropologists, why not me?

What advice would you give to other anthropology students who want to enter your field?

I would say focus on all the various skills that you've mastered throughout the P.h.D. I think so many people, especially if you were already focused on going into the PhD, that you would follow this track towards academia, and are now ques-





tioning that because of the reality of academia being terrible. If you're questioning that, you really have to think about the ways in which your skills are perfect for a high paying job in the corporate world. You have to value your research skills clearly but then also your writing skills. What I mean by writing is that good writing is a rare skill these days. Good writing also means the ability to translate complex ideas to different audiences, which is hopefully something that's also been worked on and honed personally throughout the years. It's these skills that companies are really looking for because, as I said earlier, tech companies, and corporations in general, have now realized that they need these deep understandings of their customers prior to putting services and products on the market and that works to your benefit. Especially if they are not looking specifically for anthropologists. A lot of times you'll see sociology mentioned or qualitative research. A lot of times, it's still on you to make the case of why your research skills and your research perspective are necessary and why you're better than any sociologists, because of course you are. I think those are the things to keep at the top of your mind.

What's next for you?

At this point, I've been at D Ford for under a year. I will most likely stick around. What's really great about this opportunity is working across so many different areas of such a huge corporation, a global corporation, so you're working with completely different teams on very different projects, asking completely different questions, some very specific and very oriented towards the goal of profit, whereas others are very much oriented to just understanding and painting a picture of the future, for a company that still wants profits, but also just needs to have a deeper understanding of the world that we live in now. I'm enjoying the opportunity to be a well-compensated anthropologist, which is not something I thought I would be when going into the PhD program, but then I realized it would soon be necessary as I was quickly reaching 30. It's also one of those things you have to realize, you know, you're finishing the PhD, you're rapidly reaching 30, you know other people have already started their careers. You have to think, am I making enough to save for retirement? That's something I should probably be thinking about. I think it's been really good. They have centered design research at D Ford, so, even when you aren't leading the team, you still find yourself working in a leadership capacity, because you're the one who can educate the team on how the research should go. You're owning the methodology, you're owning what comes out of the research, and, a lot of times, you're leading the research process itself. So you have a lot of ownership over the work and a lot of say in how research gets done. So, once again, you actually find yourself in a teaching position, because you're telling all of these people in an entire corporation that doesn't focus on human centered research naturally, how to do it, and what it means and how it should be done. You find yourself in a lot of conversations and situations where you get to enlighten people about how to understand others, as well as lead research efforts. It has been really great to actually have a lot of practice. As an anthropologist, that's appreciated and rewarded. Academia, once upon a time, was good, but at the same time, you're a human being, and, unless you're already independently wealthy, or you marry up or something like that, you have to realize that 40k, 50k, and nowadays, even 60k and 70k just aren't going to cut it. Especially if you're living in urban markets and especially if you've already put off saving towards retirement and having an adult

salary and all of these things for a while. So it's nice to hit the ground running. I found it really encouraging when I realized there are a lot of companies and places out here that are looking for the skills that you have. It really is about framing those skills in the right way in your cover letter and on your resume. Framing those in the right way so that people think, oh, they have the research skills and they have a PhD from Stanford. People in the corporate world love that. So you just have to flex it and not be ashamed and just really go after it. I think you'll find really, really exciting opportunities where you don't have to become this totally corporate person who only dreams of the days where they wouldn't have to apologize. No, you really are bringing your anthropological and ethnographic skills to bear on the work you're doing each day. ♦





A Conversation with Pablo Seward Delaporte

How was your year?

I went on the academic job market without thinking about it too much. I applied for the best positions that I could find, postdocs and tenure-track. It was OK, and it went OK, but in the process of doing so I learned that I may be better suited for other positions as well. Right now, I'm keeping an open mind, and, next year, I'll likely apply again for postdocs and tenure-track positions. But I'll also widen my scope. Right now, for example, I'm considering applying for a mixed, academic/administrative position. That would be someone who's running a program, teaching courses for that program, but does not have research expectations. It might sound like a tedious position, but I like the idea of having more of a balance between research, teaching, and other tasks, and not exclusively being a researcher.



Can you say more about how teaching differs from research?

Well, what comes immediately to mind is, when I am teaching, I am often thinking more clearly, writing better, and am more intellectually stimulated in general. I don't know if this is true of all people, but, for me, teaching material really allows you to think through it in a way that simply reading or discussing it does not. I really like teaching for that reason. I also like teaching because, sometimes, writing feels so isolating and even futile. Nobody reads most of the work that we write, and we are often stuck in echo chambers. You get locked into debates that can seem quite removed from the world, and if you're someone who has ethical and political investments in the world, teaching seems to be more 'real' and more impactful than mere writing. For some people, of course. There's some whose work is widely read, and I think that then that's different.

Very interesting. What's something you would tell a graduate student in their early years?

Well, the biggest tip is to never compromise your time and your health. There are structural pressures to do so. I think it ranges from Twitter—the toxicity of academic Twitter, and how it creates this notion that to be an academic you can't have a life. But what I'm thinking about, specifically, is people who are in positions of power in academia that you look up to and are not careful about how they talk about themselves, and who—this is very American, in my view—like to present themselves as being constantly overworked. I am reminded of a prominent academic that came here for a workshop once. One person asked them about what it took for them to get where they are, in terms of being widely read and well respected. I'm a

workaholic, they said, I have no hobbies. They said it in an honest, vulnerable, and authentic way. But, I feel that that way of talking about yourself publicly in a position of power vis-a-vis others contributes to a hostile academic environment. These moments happen all the time— insinuations that academics don't have time to have fun, watch television, or to exercise. It creates this feeling that whatever you're doing, even something as basic as sleeping for eight hours, you're somehow falling short. Maybe that's personal, but I think this is something that a lot of people struggle with. So, what I would say is, you should never compromise your time, relationships, and health. You will often feel that you need to compromise to succeed in this cut-throat environment, but it's generally just not worth it. It's not worth it because it's often unnecessary. In my experience applying for a grant, for example, I found that though it took many to hours to put it together, it could have been just as good, or even better, if I had taken half of the time. The same is true for the dissertation. There are some chapters that I spend so much time writing, and they're not very good. Other chapters that I wrote in a much shorter time, while my time was better balanced and I was calmer, are better. My mind was better attuned to what I was doing because I was content. ♦



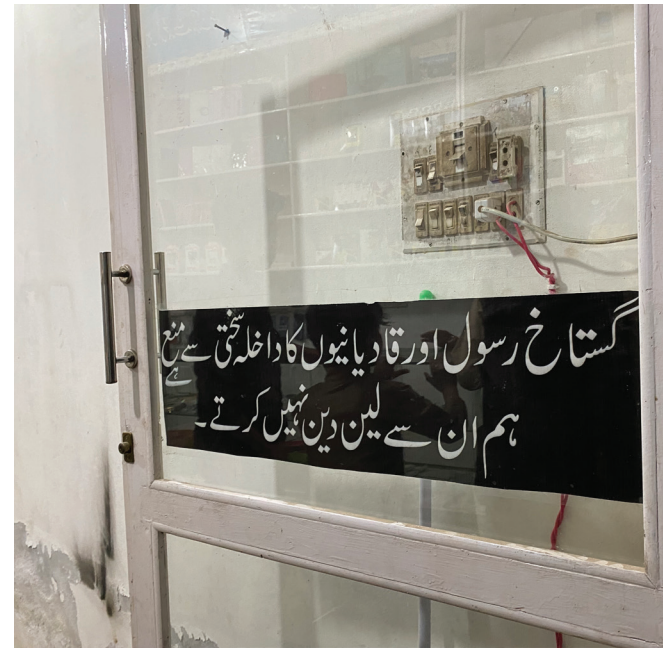
April 6th, 2022

Hangry Rickshaw Drivers, Conspiracy Theories, and Political Deliberation

Saad Lakhani

Everybody was fasting in the scorching hot Lahore afternoon as I arrived at Salman Butt's rickshaw shop. Having just returned from a short trip to visit family in Karachi, I had brought sweets for Salman following the custom that you should never come "empty handed" from another city. Salman and his brother-in-law, Faizan, welcomed me enthusiastically but briefly before returning to focus their somewhat thoughtful gazes back to the TV screen, playing the daily Geo News headlines.


The PTI government under prime minister Imran Khan, Pakistan's famous cricketer and playboy turned born-again Muslim and populist politician, had just dissolved the Pakistani parliament. In the days prior, the opposition parties had mobilized to effectively end PTI's parliamentary majority by getting the MQM, a regional party, to exit the alliance government. But as the opposition pushed to pass a no-confidence motion, the PTI speaker of parliament declared it a foreign conspiracy and announced the parliament's dissolution.



This sticker on the door of a stationary store in a working-class Lahore neighborhood reads, "Blasphemers and Qadianis are not allowed. We do not do business with them." I saw signs like these posted in several shops as I followed TLP activists during an electoral campaign.

Soon, clients started coming in one after another.

It was a hangry day as Salman and Faizan argued unusually loudly with every client—that is, Rickshaw drivers coming to pay their always-a-little-short installments. The shop was busy as it opened for only a few hours on account of Ramadan and because people were tired, hot, and hungry. Salman and Faizan were especially uncompromising today as they drilled into the heads of every client pleading for more time that relatives, they were not. It may have been a sacred month, but Salman and Faizan made it abundantly clear that they were strangers engaged in the profane business of an unforgiving market economy as opposed to duty-bound members of the more sacred and "beautiful" gift economy characterizing ties of kin. They repeatedly proclaimed, "we are not your



maternal uncle or paternal cousin! why should we give you extra time?”

I finally got the chance to chat with Salman and Faizan just before closing hours. Much to the chagrin of Salman, Faizan, a PTI supporter, asked me what my thoughts were about the opposition’s “treason.” He added, “You are educated (*parha likha*), do you think I am wrong despite being from an “ordinary” (*mamoli*) background?” As one might surmise from Faizan’s choice of phrasing, the Urdu term *parha likha* (educated) can be a eu-

phemism for ‘upper-caste’ or ‘middle-class,’ which is especially true given that it is contrasted with *mamoli* (ordinary), implying ‘low-caste’ or ‘working-class’ roots. It was not surprising that Faizan phrased his question in such a manner: the PTI is widely associated with the middle-classes who ordinarily treat working class people with utmost, patronizing contempt. Imran Khan’s promise to rid the country of the “corruption” that defines the vocation of politics as such appeals to the rising middle classes.

Before I could respond, Salman chided his brother-in-law, “you must understand, the constitution is sacred!” Salman was a leading activist of the Movement ‘*on Your Command, Oh Prophet of God*’ (TLP), known for its violent, majoritarian politics centered around ridding Pakistan of “blasphemers.” Putting me on the spot, Salman said to me, “could you please explain the constitution’s impor-

tance to my simple-minded brother-in-law?” I resorted to asking a question instead, “surely you must also agree that the PTI acted unconstitutionally?” According to Faizan, the PTI government acted constitutionally given that it was dealing with an exceptional situation: treason. He then cited the “foreign conspiracy letter” touted by Imran Khan supposedly proving US intentions to overthrow the PTI government.

Salman replied by arguing that Imran Khan should try the whole opposition with treason if the letter is authentic and have them hanged. That’s how you deal with traitors, he said. If the Americans wanted to overthrow the government, he added, then why make things easier for them by dissolving the parliament yourself? Moreover, he asked, how could the whole opposition be part of the conspiracy? And whatever conspiracy was at work, how does it merit “playing around with something as sacred as the constitution.” I was taken aback—after all, the TLP is widely seen as the poster child of the lawless mob.

Faizan’s response was that a handful of leaders were probably part of the actual conspiracy. The rest of the parliamentarians were blindly following their leaders. He said that Imran Khan cannot waste time in courts since the opposition will meanwhile take over and reverse all the anti-corruption measures that he so painstakingly instituted. He then said to Salman, “it is surprising that someone from TLP, which has always been committed to the pure cause of defending the Prophet’s honor, would side with thieves and thugs!”



The banner reads, "We don't need economics. Instead, we need (to demonstrate) honor of faith. The economy will get better by itself." I took this picture during a local rally calling on working-class people to vote for TLP at a time of significant political and economic uncertainty in the country."

The conversation was growing louder and more tense as both Faizan and Salman looked at me to back them up. Fortunately, I was saved by a customer asking to see a Rickshaw. Faizan tended to him as Salman sighed and said to me, "Faizan is dear to me, but he fails to understand that a bigger conspiracy is at work." Salman told me that it was a long-held dream of Ahmadis, a demonized Muslim sect, to undermine the constitution. If you could turn the constitution into a plaything, he said, then the "law to defend the prophet's honor"

loses its seriousness as well. Moreover, he said, "the constitution was drafted collectively by the nation, with the input of luminary Islamic scholars, and is therefore our collective trust! But more importantly, the constitution declares *Qadianis* (a derogatory term for Ahmadis) to be infidels."

We parted ways as it was time to close shop. As I got home, I noticed someone from the local TLP WhatsApp group shared the party's official statement about Imran Khan's "violation" of the constitution.

TLP's leadership called for a country-wide protest to forestall the conspiracy of "Qadianis and the anti-Islami lobby" to weaken the sanctity of Pakistan's laws. The constitution was "a sacred" document, it read, as the product of "endless sacrifices" to ensure "our religious, cultural, and political freedoms." It further states that the failure of successive regimes to enforce the constitution in spirit is why blasphemers get away with constantly attacking the "honor of sacred beings." 🌿

Vicarious Blame in Mexico City

Esteban Salmon Perrilliat

Since October 2021, I have carried out fieldwork in Mexico City's General Attorney's Office and a low income neighborhood with exceptionally high rates of crime and incarceration. I try to keep my work in both field sites separated because of their antagonistic relationship but in some exceptional cases this has not been entirely possible. This is one of those cases.

I

Alberto called me in the middle of the night to tell me that Daniel had been taken into custody. I remembered Daniel as a skinny teenager with small eyes that made him seem permanently worried. We had played soccer a couple of times in the parking lot in front of his house. The same house that had just been raided by the police. Alberto called me because he knew I was doing fieldwork in Mexico City's General Attorney's Office and wanted to know if I could do something to help Daniel. Daniel's mother was distraught and she thought Alberto might have some helpful contacts as a community leader. I told him there was nothing for me to do. I had no power over the officer in charge of prosecuting Daniel, who had been charged for drug dealing. According to his criminal investigation record which I could access some days later in the criminal investigation unit where

I carried out fieldwork, he had been found next to "ten small bags filled with green dry grass with the looks of marihuana."

After learning that I could do nothing for Daniel, Alberto told me that some friends were pooling money to help Daniel's mother pay for the legal fees. Daniel's lawyer was charging 2,500 USD, about half of the average yearly wage in their neighborhood. I told Alberto I could contribute some money and ask our friends in common if they also wanted to participate. He thanked me and promised to keep me posted. Two days later we spoke again. Daniel was not sent to prison and instead was sent home with a two year probation with three conditions: 1) He had to avoid the house that was raided (his own house), 2) He had to get a job, and 3) He had to go to the probation office once a month. Alberto was happy with the outcome but he told me that Daniel's mother had to "pawn her own soul" to pay for the defense attorney's legal fees.

II

Real Madrid was playing against Paris Saint Germain in the Champions League and I went to Alberto's house to watch the game. We bought a four-cheese pizza with mango-habanero sauce and bought half a pound of rose meat in a taco stand to add as an extra topping. While we were trying to fix the Bluetooth connection, Daniel came out of Alberto's room. Alberto asked him what the hell was he doing there and Daniel looked at me with distrust and avoided a clear answer. I noticed he did not remember me so I told



him we had played soccer a few years ago. I offered him a pizza slice and a beer and he sat down to watch the game with us. After a while, he told us that two police officers had just raided his house again. His house was impounded as evidence after the previous raid so his family could not live there. They did not have anywhere else to go so they continued to live in the house entering through a side door. By living in his house, Daniel was violating his parole so he could be sent to prison. Maybe the officers heard the music he was playing and decided to go inside because living in impounded property is a legal cause for an impromptu raid. He

was able to escape through a small window on the side of the house and ran to the soup kitchen run by Alberto's mother who told him to go and hide in her house.

While we were watching the game, Daniel asked me "if I was the guy that had been trying to interview him" and after learning I was that guy indeed he agreed to talk to me. The first thing he told me was that he came from a "family from the hood, a family where crime exists." Nevertheless, he reassured me that he was not a criminal. Friends in common had told me that "while Daniel's brother might be a robber and his sister a thief, he



was just a pothead.” The day the police raided his house for the first time, he was smoking marihuana in his room. When they stormed in, his brother was able to lock himself in the bathroom of the neighbor’s house and the police did not find him. The police wanted to take Daniel’s mother and him into custody, but he asked them nicely to leave his mother alone and just take him in. They agreed but threatened his mother to arrest her when she ran out after him. Daniel told me that during the raid the police stole his Xbox, his mother’s jewelry

and his sister’s hair straightener. They only left their 32” TV screen which was “too big to steal.” The bags of marihuana they “found” next to him were not his. The police had brought them to make sure that they could justify the raid if they were questioned by a judge.

III

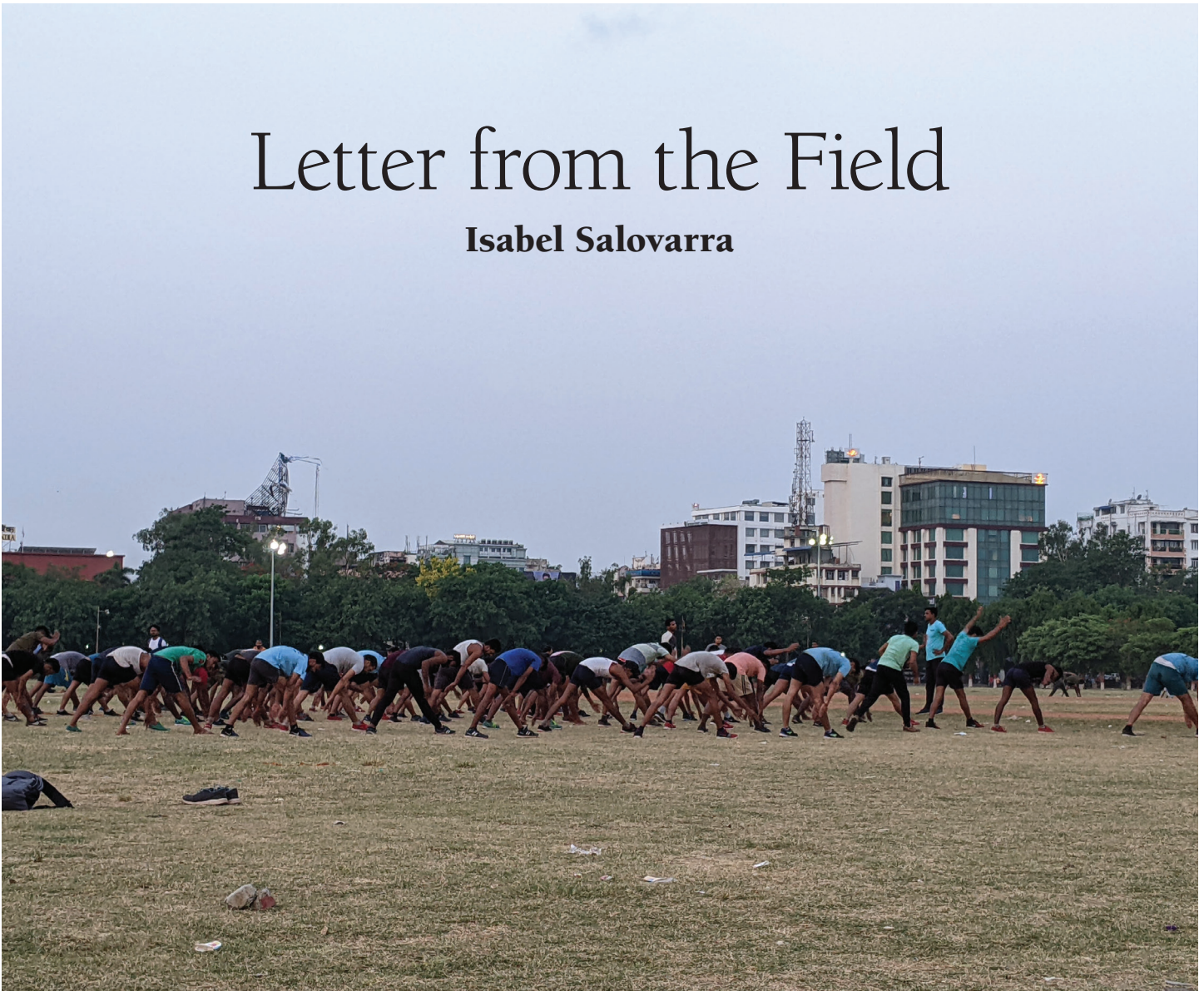
The General Attorney’s Office is in charge of producing and allocating criminal blame. It puts together criminal cases to show who

can be blamed for certain activities rendered illegal by the criminal code. In theory, only those who have committed a crime can be blamed for it. In practice, blame can also be assigned to people who did not commit a crime based on their proximity to those who did. I have seen this in many criminal cases similar to Daniel’s where “made-up suspects” are prosecuted based on their proximity to “real suspects.” My fieldwork at the General Attorney’s Office allowed me to get a hold on the criminal investigation report which was used to obtain the search warrant of Daniel’s house. It showed that the police were actually looking for his cousin who, according to them, sold drugs from that house. When they did not find drugs inside the house, they produced them to blame Daniel for a crime they thought his cousin had committed. That blame was immediately transformed into punishment: police stormed into Daniel’s house, impounded it, and stole some of the valuables they found. Daniel was blamed for something he did not do and his whole family was punished for it.

Daniel’s case, and many others I have learned about throughout the last months, reveal that criminal blame is usually not restricted to those formally charged and prosecuted. It is transferred to their parents, siblings, friends, and neighbors. Blame is vicarious. The vicarious character of blame points towards a contradiction within liberal institutions of criminal justice: while they hold a strong ethos of personal responsibility, they transfer blame to the collectivities that surround individuals that might be guilty. 🌍

Letter from the Field

Isabel Salovarra



At 5 a.m., as the lightening sky and the megaphone announcements from the nearby bus terminal heralded the new day, groups of young people assembled in Patna's Gandhi Maidan. In the smoky dawn, I watched them line up their bicycles in neat rows on the large lawns. The synchronized stretching had yet to begin, but some early arrivals were jogging in small groups on the red dirt track. Others sat in circles, talking amongst themselves or receiving the guidance of their trainer, their guru ji, the one who would help them clear the physical exam for a coveted government job.

I came to Patna, the capital of the Indian state of Bihar, to study its “coaching centers”—businesses that prepare young people for the bevy of “competitive examinations” that select candidates for, among other things, state employment in India. From preliminary fieldwork, I had a certain image of the coaching center in mind: bold signboards in bright colors, ‘enquiry offices’ where salespeople explained the coaching fees and timelines, tightly-packed classrooms with long rows of benches. These I found aplenty in Patna, where student neighborhoods, stretching from affluent Boring Road to crowded

Musallahpur Hat, dominate the city. What I had not been expecting, however, was this extension of the coaching industry into prominent public spaces.

Gandhi Maidan, formerly a colonial-era racetrack, marks the heart of Patna. Bordered by government offices and a few upscale hotels, the park is the present site of large, public gatherings in the city, including on Independence Day and Eid. It has historically hosted significant political protests and rallies, including Jayprakash Narayan's "Total Revolution" (Sampoorna Kranti) address during the student protest movement that threatened Indira Gandhi's regime in the mid-1970s. (I learned this bit of history after looking into the name of the Sampoorna Kranti train I had recently taken from Delhi to Patna.)

Seven days a week, in the early mornings and evenings, the central expanse of Gandhi Maidan is appropriated by the "physical academies" that prepare students for the Physical Endurance Test required by certain police and military jobs. Each

academy has its own turf, and some larger academies have t-shirts, color-coding the park space. In this corner, the black t-shirts of Marvin Defence Academy dominate, over there the navy-and-white of Dronacharya "Job Factory." The sky blue shirts of Sujeet Sir's Sainik Academy, which I joined soon after arriving in Patna, direct viewers to the Sainik YouTube channel, where Sir regularly posts videos of our trainings.

Although young men numerically dominate, young women also participate in the morning and evening training rituals. In Sainik alone, the 'ladies' batch' swelled to over 70 participants during my first month in Patna, as young women who had passed the Bihar Police Sub-Inspector written examinations joined. So far, I have learned only snippets of their stories: Neha is training for her physical while studying to become a government primary teacher, in case she can't pass the medical exam due to her low weight. Sana, a computer science Ph.D. student from a "forces family," is trying to correct her "flat foot problem," for which

she was previously rejected from the military officer post she desires. Riddhi, one of a notable minority of women who wear the sindoor that marks them as married, tells me that her in-laws supported her studies, especially after she cleared the first round of written tests for the Sub-Inspector role. Her husband, incidentally, teaches mathematics at a coaching center in the city.

On a typical morning, the training routine begins with a group warmup, followed by a short run, a longer jog in formation, a series of line drills across a stretch of field, strength exercises, a cool-down, and then practice in turns for the high jump, long jump, or shot-put. A line between yellowed and greener grass, a pile of discarded clothing, or a stray half-brick become the micro-landmarks that define the fields of activity.

As I run into the dusty wind on the track, or await Sir's next shouted instruction, I wonder about this place and how its histories of protest politics enfold themselves into the realms of the banal. Gandhi Maidan is a coaching

center, and the Sampoorna Kranti is an express train—Joni Mitchell might have written it.

And yet. One morning, as a phalanx of young men from another academy jogged past, they shouted slogans in call-and-response form. Mostly, the slogans were patriotic or religious, but among them was “Inquilab... zindabad!” (‘Long live the revolution’).

Such stock slogans are not entirely empty, either: In January, students set fire to train cars at several stations in Bihar during protests over the recruitment process for the Indian Railways—the largest employer in India. The online news reporters who occasionally come to Gandhi Maidan to interview Sujeet Sir and his trainees about student issues seem eager to reignite this furor over, for instance, the recent leak and subsequent cancellation of the Bihar Public Service Commission preliminary test paper. If the students took to the streets in protest, the reporter suggested, the state would bow to their demands. (Exactly what those demands should

be was not clear.) Sujeet Sir agreed but added that whoever led such a protest would be the first one thrown in jail.

Do pasts, and possible futures, of student protest imbue the coaching industry with the potential to continuously reignite oppositional politics in India? Or does the coaching industry, and more broadly the sense of affiliation toward the state generated through the aspirational process of preparation, hollow out this potential? The coaching industry extends access—if not necessarily to the jobs it promises, at least to the position of the student, which can now be occupied without reference to formal, degree-granting institutions. Yet it seems also to constrain the scope of demands, the imagined possibilities. While students criticize the state for playing fast and loose with their “dreams” and their “futures,” they tacitly accept the state’s own parameters for how these should be secured—the competitive examination process—rather than addressing larger questions about economic insecurity and distribution.

As I write this letter, it’s been a week since I last trained with my Sainik friends at Gandhi Maidan. Less than two months into my “in-person” fieldwork, I contracted COVID—probably, in fact, on the Sampoorna Kranti train—and had to retreat to virtual methods. Isolating in my studio apartment, I follow the latest from Sainik on WhatsApp. The exam dates for the Sub-Inspector physical test have been released, and the girls send their assigned slots to the group, looking for others who might be going at the same time. Sujeet Sir sends a photo of himself in saffron attire, set to music proclaiming the triumph of Shiva devotees, and the girls piously reply, “Har Har Mahadev.” The first two Sainik girls to be called for the central police services physical send a photo of their testing location in Muzaffarpur, letting the others know what to expect. The next morning, they send another message, which includes a selfie with their examiner: they have passed. 🌿

Notes from the Virtual Field

Alexa Russo



Fourth year fieldwork has been far from the quintessential anthropology fieldwork year - six months of US-based virtual work, two months of “normal” in-person ethnographic work in India, a three-week return to the virtual, and now back to the in-person - resembling more of a “patchwork” of locations and methods that one might call ethnography. Yet, while many of these decisions to methodologically lean into the virtual were at first out of necessity (e.g. COVID-19 visa restric-

tions), the virtual has purposely lingered in my project out of a curiosity of its intellectual possibilities.

Like the rest of our pandemic lives, research has become heavily marked by the presence of the virtual, affecting both the type of knowledge produced and how we value this virtual-based knowledge. Compared to previous ethnographers, many of us propelled by the pandemic into online research

are less afraid of the virtual as a legitimate ethnographic field site. While the in-person undoubtedly has the critical ethnographic ability to build relationships and understand in much more mundane and intimate ways what people do, the virtual has provided new sorts of both *spatial* access to people and events in different localities, whether through Zoom meetings/interviews, recorded events, or events taking place *only* online, and also, less oftentimes considered, *temporal* access to events occurring simultaneously, in the past, or across time difference. Its separation from the usual ethnographic “nowness” means it is at one’s fingertips to closely analyze, at one’s leisure. Of course, the virtual has its own limitation as well, including the issue of informant access to (and desire to be part of) the worlds of Zoom and YouTube. As a result, virtual connection has been nearly seamless for some of my interlocutors and extremely difficult for others, the latter whom I am working with only in-person. Yet, after many months of both virtual and in-person arrangements, I have found that my virtual and in-person work to be less a relationship of “real” verses “not-as-good,” as is often portrayed, but more one of useful differences, a collage of various methods that, through contrasting mediums, produce distinct and even complementary perspectives and insights.

Due to its unprecedented locational flexibility, virtual fieldwork has also affected my personal relationship with my work, allowing for, I would argue, a healthy de-centering of fieldwork as the *only* priority in the intensity of 4th year life. When my partner, due to health issues, had to return to the United States after two months, I returned

as well. Perhaps, in a pre-pandemic world I would have simply waved goodbye, sidelining any emotional concerns I may have had. Yet, rather than a lapse in research, the three weeks back in the United States I spent engaging in virtual work that not only picked up where I had left it a couple months prior, but was greatly enhanced by having been in-person. In fact, this virtual work was *harder* to do in my field site, as it was quite remote with spotty internet connection, with even some interview recordings *more* complicated in person due to background noise.

In academia, and anthropology in particular, separation from close family and friends for extended periods of time has been a taken-for-granted norm, a career sacrifice that the expansion of virtual research spaces puts into question. This “new [virtual] normal” has come in a global moment that has been called the “Great Resignation,” in which droves of workers, including academics in tenured positions, have resigned from their jobs, many fed up with unfulfilling, over-demanding, and underpaid labor. At this juncture, many of us in PhD programs have grown to second-guess these previously mundane sacrifices in the academic world that we might have taken unquestioningly a couple of years ago. While the virtual is far from a panacea for (academic) worker dissatisfaction, I have found that the locational fungibility of the virtual researcher can allow a greater control over where we can be “in-person” in our actual lives, rather than confining this to simply a methodological decision. 🌍

OP-EDS

FROM THE CAPSTONE COURSE

The Capstone Course (Anth 193) is required of all undergraduate majors in Anthropology. The goal of the course is to help our graduating seniors integrate the anthropological concepts, theories, methods and modes of analysis they have learned in the courses they have taken in the department. This year's Capstone course, taught by Professor Sylvia Yanagisako, challenged the students to develop anthropological analyses of a contemporary issue in the public domain: the Russia-Ukraine war. As practitioners of a discipline committed to understanding and supporting cultural, social and political diversity, how do anthropologists develop empirically-informed, analytically rigorous perspectives on controversial issues? After reading, discussing and critically evaluating anthropological and historical scholarship on the region, students wrote three essays: the last of which was an op-ed essay that offered an anthropologically-informed perspective on the conflict.

June 6, 2022

Russia's Ukraine Propaganda Should Sound Alarms in the U.S.

By Ariel Axelrod

The profound work of Russia's Ukraine propaganda in blinding the Russian public has alarmed Americans. But it should also serve as a stark warning of what is possible—and what is already happening—in our media at home.

In addition to revealing Russia's willingness to brutalize its sovereign neighbor, the war on Ukraine has demonstrated the sophistication and power of Russian state propaganda, disinformation, and censorship. In March 2022, Putin criminalized¹ reporting that contradicts official government accounts, in which the war is called a "special military operation." The words "war" and "invasion" are banned. The last of Russia's independent media sources have been exiled², with journalists facing suspension, threats of 15-year jail sentences, and police raids. In an NPR interview, journalist Julia Ioffe reported that "[Russians] are being told that Russian soldiers are extremely decorous and careful about preserving Ukrainian civilian life, that they're being greeted as liberators, that everybody wants to live under Russian rule, and that there are no civilian casualties on the Ukrainian side."

Russian state-run and independent polls suggest that the majority of Russian citizens support the "special military operation." To be sure, many Russians likely are afraid to express dissenting opinions. Those Russians who mistrust

¹ Clark, Nell. 2022. "Here's How Propaganda Is Clouding Russians' Understanding Of The War In Ukraine". Npr.Org. <https://www.npr.org/2022/03/15/1086705796/russian-propaganda-war-in-ukraine>.

² York, Geoffrey, and Steven Chase. 2022. "After Fleeing To Latvia, Exiled Russian Journalists Deal With How To Cut Through The Kremlin'S Propaganda". *The Globe And Mail*. <https://www.theglobeandmail.com/world/article-after-fleeing-to-latvia-exiled-russian-journalists-try-to-cut-through/>

the Kremlin continue to seek alternative sources of information. Even so, accurate, detailed information is difficult to access. Ukrainians have had to convince³ their Russian friends and family across the border that the war is real. Even Russian soldiers captured in Ukraine have claimed⁴ that they were duped, thinking they were sent for military exercises, that they would be liberating grateful Ukrainians from the grip of Nazis, or that they would be warmly welcomed with bouquets in place of bullets.

Russia's media angle is no accident; its strategy is a work of psychological and political cunning. The narrative that positions Russian forces as liberators of a Ukraine under threat by Nazism speaks to a historical moment of immense, shared pride for Russians, which is celebrated as an annual national holiday: the Soviet Union's 1945 defeat of Berlin and Nazi Germany at the end of World War II. Invoking this history portrays Russia's actions in Ukraine as a righteous response to what is deemed a dangerous Nazi threat. Ironically—and terrifyingly—Putin and Russian propagandists have been employing increasingly genocidal language, according to a striking op-ed⁵ by independent Russian journalist Alexey Kovalev. In one of many examples Kovalev provides, a Russian flagship talk show host said, "Vladimir Zelensky is Ukraine's last president because there won't be any Ukraine after that." The target of the rhetoric has extended not just to fringe Nazis or to the Ukrainian state, but to ordinary Ukrainian citizens.

Conveniently, Russian media is able to point to Azov, a far-right Ukrainian militia, and other ultra-nationalist and neo-Nazi groups that have joined the Ukrainian military. Such groups do exist and are on the frontlines of the fight to defend Ukrainian sovereignty. Their simultaneous far-right extremism, then, creates a quandary for Americans who support Ukraine yet hold democratic, egalitarian, and anti-racist values.

More and more American news sources recognize this complex picture. They also recognize⁶ the U.S. and NATO's potentially antagonizing role in the war and that the U.S. and Russia may be more politically similar than we think, despite presenting themselves as ideological polar opposites.

These multi-sided perspectives can plant seeds of doubt in the minds of Americans. After all, our own media system has primed us to question the accuracy of what we read. No country is immune to biased, one-sided per-

³ Wanner, Catherine. 2022. "The War Comes to Us All: Snapshots." *Hot Spots, Fieldsights*, March 11. <https://culanth.org/fieldsights/the-war-comes-to-us-all>

⁴ Harding, Luke. 2022. "Demoralised Russian Soldiers Tell Of Anger At Being 'Duped' Into War". *The Guardian*. <https://www.theguardian.com/world/2022/mar/04/russian-soldiers-ukraine-anger-duped-into-war>.

⁵ Kovalev, Alexey. 2022. "Russia's Ukraine Propaganda Has Turned Fully Genocidal". *Foreign Policy*. <https://foreignpolicy.com/2022/04/09/russia-putin-propaganda-ukraine-war-crimes-atrocities/>.

⁶ Friedman, Thomas L. 2022. "Opinion | This Is Putin's War. But America And NATO Aren't Innocent Bystanders.". *Nytimes.Com*. <https://www.nytimes.com/2022/02/21/opinion/putin-ukraine-nato.html>

spectives or even bald-faced disinformation. At its best, such questioning can strengthen our dedication to seeking fact-based information. At its worst, it can lead to a pessimistic forfeiting of the search for truth altogether. But we cannot stand against injustice when we resign ourselves to ignorance. Now, more than ever, it is critical to dedicate ourselves to the pursuit of the truth, at home as much as in Russia and Ukraine. Russia's media machine should serve as an increasingly ominous warning about the dangers lurking in our own media.

A comparison of Russian and U.S. media may seem unfair or even outrageous. It is easy to contrast our diverse news sources—united by a commitment to freedom of the press—with Russia's state-controlled, strictly censored media on the other side of the world. One is run by a single political party, the other by a number of competing news corporations. Even as consumers on both sides of America's political spectrum decry disinformation from the other side, there is a sense that we are free to choose what we consume and that we can trust what we choose. Yet our media and choice as consumers may not be as free as we think, nor so different from Russia's. Despite the multiplicity of competing sources, our media is not free from the influence of politics; analysts have gone as far as to argue⁷ that in our country, the press and government are mutually interdependent in their cyclical and self-serving dramatization of and response to crises.

Whereas the Russian government censors its media, capitalism-driven algorithms limit what we see, effectively acting as individualized censorship. A 2020 Pew Research report found⁸ that even when Democrats and Republicans accessed overlapping news sources, they “place their trust in two nearly inverse news media environments.”

We might feel a sense of safety in the sheer volume and diversity of news sources available to us in the U.S. Yet the Russian propaganda model also uses a high volume of channels and messages. Analysts argue⁹ that this “firehose of falsehood” strategy is part of what makes the propaganda so effective, for a number of reasons. These include the fact that multiple sources are more persuasive and give the illusion of representing different perspectives.

Further, America's dedication to free press may have made it more vulnerable to a unique and frightening form of political influence: Russian interference. Russian meddling in U.S. politics reaches beyond the 2016 presidential elec-

⁷ Wanderwicken, Peter. 2022. "Why The News Is Not The Truth". *Harvard Business Review*. <https://hbr.org/1995/05/why-the-news-is-not-the-truth>.

⁸ Jurkowitz, Mark, Amy Mitchell, Elisa Shearer, and Mason Walker. 2022. "U.S. Media Polarization And The 2020 Election: A Nation Divided". *Pew Research Center's Journalism Project*. <https://www.pewresearch.org/journalism/2020/01/24/u-s-media-polarization-and-the-2020-election-a-nation-divided/>.

⁹ Paul, Christopher and Miriam Matthews, *The Russian "Firehose of Falsehood" Propaganda Model: Why It Might Work and Options to Counter It*. Santa Monica, CA: RAND Corporation, 2016. <https://www.rand.org/pubs/perspectives/PE198.html>.

tion. In addition to creating its own international news providers, Russia has paid massive forces of internet “trolls” to disseminate conspiratorial and other false political information across internet forums. Recent reports found¹⁰ that these efforts sought to undermine trust in U.S. democracy and fan the flames of the country’s deepest ideological, racial, and religious divides, targeting consumers across the political spectrum.

The current state of Russian media should serve as a warning in a number of ways. For one, it shows us that receiving just one perspective is dangerous. Indeed, we are already seeing polarizing and radicalizing effects in the U.S., with examples ranging from the January 6 attack on the capitol to the recent Buffalo shooting, motivated by the “Great Replacement” conspiracy theory. Seeing how calculating and effective Russia is in its domestic propaganda should make us question just how deeply Russia has already influenced American media and politics. Seeing Russians’ ignorance of the actual cruelty and casualties of the war should remind us not to become complacent, even when it is difficult to seek out the truth. Like ordinary Russians whose knowledge of the war is limited by their media, we should recognize that our knowledge of injustices at home and around the world is limited by what our media sources choose to present. We can only care about and stand up against injustices when we know about them. We should ask ourselves: what is being made invisible?

Many Americans are already concerned about what is going on in the Russian media. We should harness this concern and recognize the problems and perils in our own media. A small but staunch group of Russians is seeking out independent news despite the grave risks to themselves. They should inspire us to dedicate ourselves to the search for truth.

¹⁰ Hosenball, Mark. 2022. "Russia Used Social Media For Widespread Meddling In U.S. Politics: Reports". Reuters. <https://www.reuters.com/article/us-usa-trump-russia-socialmedia/russia-used-social-media-for-widespread-meddling-in-u-s-politics-reports-idUSKBN1OG257>.

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This Should Not Be the New Cold War

By Yuer Liu

It has been 95 days since Russia invaded Ukraine. As I write this op-ed, news of the war no longer occupies the front page. Most people's attention spans have shortened, and they have shifted to reading only brief reports of the war. We have now entered a new phase in which many of us are caught between the numbness of death figures and our anxiety about a possible World War III. Putin has already lost the moral and political war with the Ukraine people. To achieve the total annexation he desired would require tremendous costs that Russia is unprepared and unable to afford. Driven by Russia's invasion, Finland and Sweden are poised to end decades of neutrality and have applied to join NATO. The emerging stalemate and gradual polarized side-taking has left the world on edge: will we enter another Cold War era?

Since the 2014 Maidan, Ukraine has been caught up in a Russia-Europe dichotomy. Because Ukrainians want to reject Russian domination and exist as an independent country, it is therefore assumed by many to be European. After living and working in Ukraine for fifteen years, anthropologist Jennifer Carroll argues that Ukraine is stuck in a space-in-between. Instead of focusing on "what do we want Ukraine to be," Ukrainians often phrase the question as "whom should Ukraine be with?"

In the current war, the importance of alliance has also been heavily emphasized by the Ukrainian President, Volodymyr Zelenskyy. Appealing to the West is one of, if not the most, effective actions he has taken. By connecting with influential Western institutions, including Stanford, he has helped Ukraine win military aid, political sanctions, and wide-spread support in Europe and the U. S.

Although on the surface, it appears that Ukraine has been caught between the democratic West and the autocratic East-- the typical Cold War rhetoric-- the situation is more complex and nuanced than a simple dichotomy. When we examine closely some of the key justifications of the war, one difference from the Cold War stands out: colonialism. Putin presents the invasion as a step to achieving global decolonization, an idea that can be traced back to the 18th and 19th centuries rather than to the Cold War.

Ridiculous as this is as a justification for the attack on Ukraine, Putin is not entirely wrong in bringing up the colonial and imperialist legacies of Europe. Europe is a region in which nation-states have developed and benefitted from structural legacies of colonial exploitation. Even today, many European coun-

tries do not properly recognize the global inequities that are the legacy of colonialism.

What then is the alternative to avoid falling into the old bipolar power rhetoric and its legacies of colonialism and neocolonialism? Here I propose we consider the Non-Alignment Movement.

It might be helpful to revisit the history of the Non-Aligned Movement (NAM), which in 1961 was created by Tito (Yugoslavia), Nehru (India), Nasser (Egypt), Nkrumah (Ghana), and Sukarno (Indonesia). Some key foundational themes of NAM include anti-colonialism, anti-neo-colonialism, anti-imperialism, and anti-racism. In trying to find alternative ways to challenge the hegemonic world order, these Third World countries advocated self-determination and freedom from the influence of the Cold War power blocs. Non-alignment was distinct from passive neutrality. Instead, it manifested agency and sovereignty through non-involvement in superpower conflicts.

Western audiences in nations possessing cultural, economic, and military superiority that can be traced back to colonialism, often fail to acknowledge that Western consensus does not represent global consensus. A significant group of developing states that previously suffered or are still suffering from colonialism have remained neutral in the Ukraine conflict. This includes India, Egypt, Brazil, Vietnam, and Saudi Arabia. These states form a new non-aligned order that exists between the West and East. Compared to the Cold War, these non-aligned states may have a greater chance of achieving a viable non-alignment bloc in today's increasingly multipolar world. Currently, the Non-Aligned movement has 118 members, comprises 55% of the world's population, and represents two-thirds of U.N. members. This actively neutral group will be much larger than that of the Cold War.

It is time to break away from old ways of thinking and categories and instead recognize the nascent growth of nonalignment groups. It is time to rethink the possibility of in-betweenness as a stable state that may ultimately alter the bipolar power conflict of the Cold War. More specifically, for Ukraine, a non-aligned approach would enable the country to reflect upon and redefine its future character. Rather than choosing between Russianness or Europeanness, Ukrainians should have the time to think about the meaning of Ukraineness. Rather than being compelled to Europeanize themselves, Ukrainians could explore the advantages of critically examining Europe and its history, shattering any illusory characterizations of Europe and pondering upon the democratic ideals that Ukrainians hope to embrace.



STAFF NEWS

We are pleased to announce the addition of four new staff members to the Department of Anthropology!

Christine Aguilar

Assistant Department Manager

Alexandra Cambra

Academic Program Coordinator

Alexandra (Allie) Cambra has been the Academic Program Coordinator for the Department of Anthropology since April 2022. She graduated from King's College London with a Masters in Modern History. Allie oversees curriculum for the department along with course scheduling. She also coordinates visiting scholars, teaching affiliates, and other non-Faculty instructors.

Paola Dios (she/her/hers)

Marketing/Communications Specialist

Paola Dios is a marketing and communications specialist for the department of Anthropology. Paola has been with Stanford since 2018 and recently joined the department in May of 2022. As the marketing/communications specialist, she is in charge of updating the department website, intranet site, social media platforms, etc. She also gathers and creates marketing materials for our undergraduate student population, marketing the new Anthropology courses, social events, and department opportunities.

Siobhan Ellis

Department Administration and Building Manager Assistant

Diane M. Nelson

June 5, 1963 - April 28, 2022

Professor of Cultural Anthropology, Duke University

Ph.D. Stanford, April 4, 1996

Lochlann Jain, Professor of Anthropology

Thank you: Joe Dumit, Cori Hayden, Stefan Helmreich, Jake Kosek, Beatriz Manz, Joe Masco, Bill Maurer, Michelle Murphy, Liz Roberts, Jackie Orr, Miriam Ticktin, all comrades lucky enough to have basked in the courage, love, and sheer brilliance of Diane Nelson. Their input is included



Murphy, Jake Kosek, Diane Nelson, Joe Dumit. January, 2022. Photo by Lochlann Jain

Dear Colleagues,

We have been robbed of an irreplaceable colleague. The world has been stripped of a luminous soul.

To read Diane Nelson's work is to be transformed by it. To know her was to understand how deeply the personal is the ethnographic. It's utterly impossible to describe the singular brilliance that created an entirely original genre of ethnography and led to the three spell-binding books she called her "genocide trilogy." And so one asks: what would Diane do? She would tap the connections, the puns, or the goofy popular references that could bring a person or a communi-

ty to life on the page, just as she highlighted the struggles of the people of post-genocide Guatemala by attending to their off-hand remarks, their kitchen conversations, the small sensitivities that made their complex lifeworlds real to her, to the page, to us.

Nelson graduated from this department with her PhD in 1996, advised by George Collier and Akhil Gupta. After 6 years as an Assistant Professor at Lewis and Clarke College, she moved to Duke University in 2001 where she was a Bass Fellow and then Eads Family Professor of Cultural Anthropology.

In her extensive and influential work on mass genocide, Diane investigated how enduring violence manifests, always highlighting the tenacity of Mayan survival and collective power. She began work in Guatemala in 1985 – already pioneering and daring research in a terrifying war zone in the highlands, which was tightly controlled by the Armed Forces. She spent months there each year over the next three decades and had been planning her first return trip since the start of the pandemic.

To say that Diane's first book analyzed the legacy of the civil war would be correct, but would miss how *A Finger in the Wound: Body Politics in Quincentennial Guatemala* (1999) re-visioned the project of ethnography through her mind-blowing knowledge of social theory and the rigorous creativity of her work. In one chapter, she takes seriously the name some children in a village call to her: "Queen of Lizards." She meticulously builds on and inhabits this nickname and

its reference to analyze the work of Mayan cultural rights activism, cyber-space, and the nation-state. As the Lizard Queen, she investigated the temporal configurations of post-genocide Guatemala and the placement of the anthropologist within these temporal incongruities. The work is politically and intellectually engrossing; one has to read it to believe it. Her second and third books, *Reckoning: The Ends of War in Guatemala* (2009), and *Who Counts? The Mathematics of Death and Life After Genocide* (2015), investigate the meanings and residues of the genocide amidst the multiple and varied experiences of rebuilding. Indeed the queen of denaturalizing the things we thought we knew, she scrutinized the cultural politics of pyramid schemes, dams, exhumations, math. The work is virtuosic, big-hearted, precise, irreverent. Resisting the idea that Mayan culture needs to be rescued, she didn't so much study the people of Guatemala as live and work, observe, and theorize in relation with them.

In unpacking the double-entendre of counting in *Who Counts?* (who calculates, who is valued), Nelson demonstrates the biopolitical effects of numbers and actuarial math, showing how mat. – political, colonial, genocidal math – is also necessary and intimate. Her chapter on efforts to revive Mayan numeral systems dissects how in denigrating those systems, colonizers eradicated the means by which Guatemalans could make themselves count. In another chapter, Nelson offers close analyses of how reparations could be

garnered only through complex exhumations and reconstructions of body parts, bringing new meaning to the Arab roots of algebra, al-jabr: reuniting broken parts. The beautiful book, compellingly written with unflinching, exact prose and engrossing stories, bursts with exuberance and theoretical relevance.

Diane honored and celebrated relationships built over decades in the pages of her books with a peppering of puns, jokes, and unexpected pop cultural references. Her first-year graduate school evaluation contained the following gem: “Her humor sometimes gets in the way of her analysis.” But thank goddess she was not to be disciplined, because her humor was not just for a giggle or to show off her exquisite erudition (pink Freud!) – but always in the service of insight into her multiple registers of analysis. What if a Brazilian was person *and* a number? (How many zeros in a Brazillion?) That she could pull this off while illuminating the inequities and everyday horrors that impacted peoples’ abilities to flourish without a hint of frivolity offers a rock-solid testament

to her commitments. Her wildly ingenious play carried meaning because it was underpinned by her radical empathy to the embodied structures of social injustice. In writing about numbers as an “engine not a camera,” she wanted to “situate the question and bendings of unfairness.” Her praxis of anticolonial Marxist feminism lay at the core of her being and work.

And to know Diane was to trust her ethnography. One knows she got it right

story of the driver. And many of us knew – we just *knew* – that she thought of each and every last one of us as her very, very best friend. We each knew that because she lit up when she saw us, attended to our goings-on, and tended the friendships. She remembered with gob-smacking precision every detail of the last conversation, even if it was months ago, and asked for news on each one. Her kindness was limitless. *Of course!* she would write that last-minute reference let-



Diane as a committed and courageous young student of Beatriz Manz at Wellesley, soon after arriving in Guatemala.

because one invariably witnessed it. To ride in a taxi to experience her in action, slowly unearthing the life

ter (and make it amazing), *of course* she would share a hotel conference room (wrenching herself from

sleep to partake in pillow talk of the highest order), *of course* she would translate a passage (and make it exact), *of course* she would come to a writing crit (and not only scrutinize each manuscript in advance but then later, entertain everyone with a John Denver sing-along). After our last phone conversation a few weeks ago, she headed to a zoom dissertation defense – from her hospital bed. *Of course* she needed to honor this student’s hard work.

If her writing threw a glitter bomb into ethnography, her public lectures made theory both gut-punching and captivating (and she performed nearly 200). Here, one witnessed the inseparability of her joy, politics, and analytics. Sometimes she would open by singing. Or she would beam from the podium, instructing an audience to pry fingers and thumbs from electronics to learn a lesson in counting. In one talk she riffed about her t-shirt’s logo in the context of malaria and mosquitos. Then she disrobed only to expose another t-shirt deserving of commentary – and another and another ... for a full 8, goofy, but reveal-

ing t-shirts. Colleagues still chuckle about her (in)famous “blood spurt talk.” After practicing in a hotel-room bathroom left looking like a campy B-movie crime scene, she launched her talk by yanking up her sleeve and plunging a knife in her arm, ketchup spurting all over the shabby-chic Hilton carpets. Her long list of teaching awards attest to her charisma in the classroom. Students have said:” She’s an incredibly inspirational professor as well as - I’m convinced - a total genius,” “she is truly a genius and has can bring out your inner-genius,” and “she’s amazing and everyone in class loved her.”

As an audience member and commentator, Diane was equally nimble. Her affirming laugh could be offered in solidarity (fluidarity!) with a colloquium speaker. But since she was unrelentingly positive, modest, and gentle, she could, when necessary, step up to give the reprimand-we-all-wanted-to-give to a too-full-of-themselves speaker not clued into the knotty histories lurking in their words (“seminal”! “emasculating”!). Diane’s humor, primed for cir-

cumstances joyous or dire, modelled how debate and disagreement could sparkle and vibrate, even with high stakes. Her non-confrontational mode of care combined with a moral compass and spine of steel always ready to dislodge those nearby out of our comfort zones and into.... what? New horizons of accountability and action, theoretical flights of fancy that would reshape the terrain, jokes remaking the political unconscious and remaking us.

During the pandemic she travelled regularly to Ohio, taking care of her mother after a stroke. Her descriptions trembled with compassion – for her mother, for others as they did care work. During this time she developed her new research project – the early drafts were wholly original and set to explode minds. Through a concept of Riparian Worlding, she was weaving histories of genocide and indigenous activism with the materiality of rivers and hydroelectric dam projects, delving into the ways that the mass violence central to Guatemala’s recent history itself had a deep impact on the environment, at

the same time as it laid the groundwork for extractive regimes that have further threatened local livelihoods of humans and animals. In a recent AAA talk, she claimed, “Water as genre, as hydrocontemplation for ethnography, offers tools and even weapons of engagement.” And no one would have been able to describe the uncapturability, the resistance, of water and fully elucidate how that materiality impacts everything in the ways that she would have. The loss is indescribable.

Beekeeper, singer, yogini, indefatigable activist. Diane’s

genuine curiosity, attention, energy, delight, and generosity were legion and without bounds. She brought a twinkle to every interaction; her style in everything was unique, fearless, and unself-conscious. When my 9-year-old daughter and I shared a room with Diane at a conference, Asha stood at the door for 10 full minutes, bags packed, late for the airport shuttle, straining to find new topics for conversation, unable to leave the magical soul that was Diane Nelson.

And we, too, are simply unable to leave her. After so many life lessons, Diane gave

us--her friends and colleagues--a precious example in passing. She, who always reached for the richest vein of connection, didn’t want to say good-bye either. Instead she wrote: “i pues, hasta la vista!”

Diane is survived by her parents, siblings, nieces, nephews, and her partner Mark Driscoll. She is also survived by myriad students; colleagues; and a raft of close, close friends that she cultivated, buoyed, and who strive to find ways to honor her. Long live Diane Nelson, and may those country roads reunite us. 🌿





ANTHROPOLOGY
STANFORD UNIVERSITY

ALUMNI NEWS

1960's

ALAN HOWARD [Ph.D. 1962]

Professor Emeritus, University of Hawai'i. Teaching anthropology at UH, research in the Pacific Islands. It's been a great ride from the time I entered Stanford in 1951 till now. <https://alanhowardanthro.net>

MICHAEL HOFFMAN [B.A. 1963]

Retired. Resided in multi ethnic /gender non-specific neighborhoods. Castro, Western Addition, Haight, Bernal Heights, San Francisco. Commuted by bicycle to patient arrival management work in a local hospital. Retired to Seattle to manage home residence for 90 year old father. Best informational source to me of multiple cultural structures. Exposure to varieties of human groups' functions such as art, ritual, initiations and maintenance of their environment.

ROSANA (LESLEY LINEBARGER) HART [B.A. 1964]

Owner, Hartworks LLC. Did a year of graduate work in anthropology at UC Berkeley, then lived in Europe. Back home, I got a Master's of Library Science at Berkeley, and worked in public libraries. Later became a writer and wrote websites, cozy mysteries, and memoirs. <https://zana-hart.com> Anthropology turned out to be a great way of thinking about many subjects.

GEORGE E. PORTER, JR [B.A. 1966]

Retired, CEO, Custom Application Systems, Inc. & Managing Director, Brentwood Consulting Group. Ten years in management at TRW, Inc. 13 years owner CEO, of CASI, 8 Years Sr. Mgr, Intel Inc. 3 years CRM Consultant, IBM Servers & System Group, 3 years, VP Horizontal Business Processes and Industry Best Practices, Wells Fargo Bank. Retired Fine Artist. <https://www.georgeporter-fineart.com> Enjoyed Stanford and was forever grateful for my Grant in Aide scholarship as Stanford's Javelin thrower under Payton Jordan. Perspectives gained taught me to adapt to new environments, people, cultures, norms and

values wherever possible through my long technical IT and Marketing (USC MBA) career.

CAROLYN B PO. [B.A. 1967]

Retired, U.S. Probation Officer with an M.S. in Sociology and High Tech Corporate Banker and Venture Capitalist with an MBA. Retired in 1998 to travel and spend money. It was a time of self-reflection for students and the University. It was also a time for respect and inclusion of others.

ANYA PETERSON ROYCE [B.A. 1968]

Chancellor's Professor emeritus, Indiana University. Adjunct professor, University of Limerick. Finished a PhD in Anthropology at UC Berkeley, went as an assistant professor to Indiana University; since 2007, I have held positions (external examiner, Adjunct Professor) at the Irish World Academy of Music and Dance, University of Limerick. My long term fieldwork (since 1967) has been with the Isthmus Zapotec of Juchitan, Oaxaca. My scholarly writing has been focused on the Isthmus Zapotec and on dance and performance.

GEORGE GMELCH [B.A. 1968]

Professor, University of San Francisco; and Union College. Most recently, finished a documentary film with Dennis Lanson, fieldwork of Estonian anthropologist Joonas Plaan, and a remote Newfoundland fishing community. "A Year in the Field," is distributed by DER. I came to Stanford as a biology major and discovered anthro in James Gibbs course, best thing that ever happened to me as a young student.

MICHAEL LADD BURTON [Ph.D. 1968]

Postdoc at Harvard, Professor of Anthropology at UC Irvine since 1968. Field Research In Yucatan, Ireland, Kenya, the Dine Reservation, and Micronesia. Topics include language and social structure, cognition, Child Development, Economics, pastoralism, tropical agriculture. Gender, Feminism, Family, Gender division of labor, academic employment of women in anthropology, field research methods. advanced statistical methods, food and the environment, migration, demography, and the world system. I am currently writing about Kosrae and Yap, Race

within the US Empire, and male anthropologists attitudes toward. feminism.

EMILY VARGAS-BARON [Ph.D. 1968]

Director, RISE Institute. I conduct research, provide support for participatory policy planning in the fields of early childhood intervention and early childhood development in countries of all world regions, and publish articles and books. We are currently working in 12 countries of the South Pacific, Balkans and Middle East.

<http://riseinstitute.org>

JOHN B. WATSON-JONES [B.A. 1968]

Retired, Galisteo, New Mexico. I did not get an advanced degree. Instead I had a career as a keeper with the Smithsonian Institution's National Zoo. After working with many different species, I helped raise Black-footed Ferrets, the most endangered mammal species in North America, for reintroduction to the wild. My interest in anthropology was human evolution, which fascinates me to this day. George Spindler got me hooked with his introductory course in general anthro, and Bert Gerow encouraged my studies in physical anthro. (general anthro should be required for high school seniors or college freshmen).

FRANCES ANN HITCHCOCK [B.A. 1968]

Senior Advisor for Scientific Collections and Environmental Safeguards, National Park Service. Received MA in Anthropology with a specialization in Museum Studies at University of Arizona in 1970, and have worked in the museum profession ever since in Arizona, Manitoba, and Washington DC, including teaching museum studies.

<https://www.nps.gov/nature/benefits-sharing.html>

SAVANNAH TENNESSEE ELAINE WALLING

[B.A. 1968]

Artistic Director, Vancouver Moving Theatre, and Associate Artistic Director of the Downtown Eastside Heart of the City Festival (a program of Vancouver Moving Theatre). 50 years in the performing arts and creative collaborations with my husband Terry Hunter, including Terminal City Dance (1975-93), and Vancouver Moving Theatre 1983-present, wit. local & international touring of masked drum-dance productions 1983-1997; co-producing theatrical & inter-arts productions; researching and co-writing theatrical scripts; co producing community-engaged productions, community plays. public art, totem pole installations and restorations, cultural ceremonies, festivals (including the multi-disciplinary two week annual Downtown Eastside Heart of the City Festival - 2004-present);-professionally produced community-engaged productions, shadow plays, western and cantonese opera, multi-art projects, evolving galleries. films and visual art created for, with and about the cultural communities of the Down-

town Eastside; adaptations of classic literature; creative collaborations with artists of Urban Indigenous, Coast Salish, Japanese, Chinese, African, Ukrainian and other ancestries; national tour of "Weaving Reconciliation: Our Way"; two national symposiums on community-engaged arts practice; and seven symposiums on reconciliation and the arts in Vancouver; most recently partnering on the Indigenous led multi-year, multi-community, multi-generational "Honouring Our Grandmothers Healing Journey" (ceremony, teaching, art and storytelling); and the Chinatown Historic Laneway Initiative (reclaiming connections between heritage, place, language and culture).

www.vancouvermovingtheatre.com www.heartofthecity-festival.com "I'm a mother, an immigrant from Oklahoma (now a citizen of Canada), and a descendant of Northern European refugees who settled in North America in the 1600's. I carry my great grandmother's name Savannah Tennessee. I also carry the name Hl Gat'saa, Supporter of All Things, given to me by Bernie Skundaal Williams of the Haida Nation. I have lived and worked for 50 years in Vancouver's inner city Downtown Eastside on the unceded ancestral homelands of the Musqueam, Squamish and Tsleil-waututh. I co-founded Vancouver Moving Theatre and the Downtown Eastside Heart of the City Festival with my husband Terry Hunter. We strive to provide professional service with an attitude of partnership, cooperation and respect for community needs and protocols. I've been creatively involved since 2000 in intercultural productions and collaborations involving Indigenous performers, playwrights, directors, knowledge-keepers and Indigenous organizations. This history has involved gifts, transformative turning points, learnings, mis-steps, challenges, repairing mistakes, imperfect miracles and life-long learning. My years at Stanford University, and the year of Stanford in Austria and traveling through Eastern Europe and the near East, are the foundation from which I began this journey."

JACQUELYN GRIFFITH [B.A. 1968]

Retired volunteer Verification Officer for local ballot initiative. Lifelong, I have been an environmental and social justice activist, a teacher and programmer/analyst/developer. In 2020-21, I was involved in the Race Matters Honors Seminar and Mentored 4 Honors undergraduates at Chapman U. (by Zoom) as we worked to research/rewrite the education chapters of the book Institutional Racism in America that I wrote in 1968 at Stanford in the original seminar of 11 co-writers/editors. The last 5 months I've spent verifying approximately 3500 petitioners as valid Santa Cruz City voters for a local voter initiative that helps us confront climate change, save the Farmer's Market and public space, keep Santa Cruz solvent and redirect parking fees to affordable housing projects by not building an unnecessary parking garage. [70 Alumni News - 1960's-1970's](https://www.ourdowntown-</p></div><div data-bbox=)

ourfuture.org/ It was a time of great activism. I have a SF Chronicle photo of a group of us (Stanford women) in the march for women's rights. I was arrested in December 1967 in a sit-in against the Vietnam War at the Oakland Draft Induction Center and spent 3 weeks in jail for it with more than 60 women including Joan Baez and her Mother. I have an Arlo Guthrie type 8x10" glossy police photo of my husband Paul Drews and I at a protest at the SRI taken by an informant at a peaceful protest where we were met by an assault line of police in riot gear with guns and pushing at us with billy clubs with 9" sharp, points filed on them. It was a time of great grief and worry at the assassination first of Martin Luther King Jr., and then of Robert Kennedy, also a time of hope and joy in the opening of imagination and creativity in the free-school movement and cultural awakening to nature, to other cultures and Eastern philosophy, multiculturalism, co-ops, communes, mind expansion with meditation and/or mushrooms/peyote/marijuana/LSD, and the pill and abortion rights freeing women for sexual exploration. It seemed then like we could heal the planet and bring lasting peace and understanding and justice to mankind and we gave ourselves to the effort.

CAROL H. PECHLER [Ph.D. 1969]

DSE Runners, San Francisco. Postdoctoral year at UC-Berkeley 1969-70; 3 more years of field research on Philippine Creole Spanish in the Philippines, 1070-73; taught at U. Essen, Germany, 1974-76; conducted research on Indonesian Moluccan immigrants learning Dutch in the Netherlands; 1976-78; taught in U. Brabant in the Netherlands until 1985. Taught at San Jose State U. until December 2007. 1999-2018, ran 44 marathons; still running but shorter distances now. Am writing my third novel; this one on the challenges of renovating coral reefs in Malaysian Borneo.

JOHN PATRICK O'GRADY [M.A. 1969]

Retired. Went to Yale school of medicine, trained as an obstetrician, followed an academic course with final appointment as Professor Obstetrics and Gynecology at Tufts University school of medicine, now retired. Authored / edited five medical text books.

1970's

DAVID B. KRONENFELD [Ph.D. 1970]

Professor Emeritus, Department of anthropology, UC Riverside <http://kronenfelddesigns.com/DavidK/david.html> Recent

books: (2022) *Types of Kinship Terminological Systems and How to Analyze Them: New Insights from the Application of Sidney H. Gould's Analytic System*. Leiden and Boston: Brill. (2018) *Culture as a System; How We Know The Meaning and Significance of What We Do and Say*. London and New York: Routledge (Routledge Studies in anthropology).

KENNETH TANAKA [B.A. 1970]

Professor Emeritus, Musashino University, Tokyo, Japan. I received a Ph.D. in Buddhist Studies from U.C. Berkeley and taught Buddhism at the Institute of Buddhist Studies affiliated with the Graduate Theological Union and at Musashino University, Tokyo. Also served a few years as a Buddhist minister at Southern Alameda County Buddhist Church (1995-1998). Right after graduating from Stanford, I became a Buddhist monk in Thailand for a few months, inspired by Prof. Robert Textor, one of my favorite professors in the Anthropology Dept. at Stanford. That experience has had an enormous impact on the rest of my career. I am now retired but teach about 500 students online from the U.S., Canada, Brazil, Japan and elsewhere thanks to this new technology. My approach to Buddhist Studies is very much oriented toward the anthropological approach that I acquired at Stanford. I was fortunate to serve on the leadership team of the 1970 50th Reunion Committee last year and was able to make some contributions and to connect up with classmates I had never met, since my connections were limited having been a transfer to Stanford in my sophomore year. Better late than never!

HANK MOONEY [M.A. 1970]

San Francisco, CA.

ERIC ALMQUIST [B.A. 1970]

Advisory Partner, Bain & Company. I've had a 43-year career in management consulting, focused on consumer and customer behavior. www.bain.com I published two recent articles in Harvard Business Review on "The Elements of Value"

MARTTI VALLILA [B.A. 1971]

Author of 8 "Bannana books." After 15 years at IBM I jumped into a new Russia looking for potentially transformational technologies and found a promising treatment for Alzheimer's. What happened next is stranger than fiction and told in many of my books. <https://www.amazon.com/author/bannanabooks> I find myself back in the Philippines, which I discovered thanks to Stanford's Volunteers in Asia (VIA) in 1971 as a teacher at Mindanao State University.

CAROLYN CLARK [B.A. 1971]

Retired Professor of Speech Communication. Earned MA in Linguistics and PhD in Communication. Taught English

and Communication at University of the Pacific and Salt Lake Community College. Spent one year as a Fulbright Instructor, teaching English at the Univ of Nis in Serbia. Backpacked, with my husband, the entire 2650-mile Pacific Crest Trail over a span of eight summer vacations. Bicycled across the US from CA to FL, carrying all my own camping gear. The best time of my life. I love the engaged and supportive faculty.

FELICIA W MORROW [B.A. 1971]

Retired. English teacher in Indonesia for two years post Stanford. Stay at home mom for 8 years; raised 3 children. (Most important part of my life!) Partner, CEO, CIO in emerging markets investment management firm for 30 years. In all three phases, my anthropological training proved surprisingly useful! Stanford was a wonderful part of my life, and I found anthropology fascinating. My husband and best friends were my classmates at Stanford.

MARY KELSEY [B.A. 1971]

Self-employed artist. I made my first trip to Central America in 1984, when I visited rain forests and began working in documentary drawing, or reportage. I later spent a year there as a Fulbright scholar, and subsequently worked in Colombia in another rain forest. Most recently I documented volunteer lawyers working with immigrant detainees at a detention facility in Georgia. <https://www.marykelsey.com>

My Stanford undergraduate study in anthropology has informed much of the work I've done as an artist, and continues to be a solid foundation for documentary reportage.

JERRY ALLEN MOLES [Ph.D. 1972]

Blue Ridge Plateau Initiative Inc. (Virginia), Secretary, NeoSynthesis Research Centre (Sri Lanka) Global Ever-Greening Alliance (international). Taught at UC-Davis, UC-Berkeley, Stanford (short time), and Pomona College. Organized NGOs in NW California, Sri Lanka, Costa Rica, and Central Appalachia. Guided the design of agriculture and forestry programs, consultant to governments, UN organizations, and NGOs. Currently, introducing the production of sheep for medical research and regenerative medicine into the Central Appalachian Region and guiding ongoing research in Sri Lanka. <https://blueridge-plateau.org> Magical times, it was the 60s, the first annual be-in in Golden Gate Park, antiwar protest on campus and at the Oakland Induction Center, faculty stood on the railroad tracks (Ben Paul and Harumi Befu) to slow shipment of arms to Vietnam, became NIMH Fellow, read non-negotiable demands to faculty meeting as chair of the graduate student association in anthropology (loudest sound in the room was my heart beating), summer field school in Oaxaca, Mexico. yearlong course in Introduction to Clinical Medicine with medical students, president of

the Latin American Studies group on campus, and follow up weeklong reunion with classmates on Gaviota Island in Canada years later. There is a lot more that could be said. Amazing faculty, Hotchkiss, Greenberg, D'Andrade, Frake, Befu, Paul, etc., who took special interest in each of us.

MICHAEL SCHOENLEBER [B.A. 1972]

American Immigration Lawyers Association. Ranchworker; orange packing house worker; seasonal trips to Mexico and Central America; Baja whale watching guide; UCLA Law School; Legal Services lawyer; immigration lawyer for 39 years; nearing retirement. www.mwslaw.com Thank you to Professors James Gibbs, David Collier, and Paul Mandell.

KAREN VIERLING ALLEN [B.A. 1972]

Retired State Dept - Trafficking in Persons Office at State Department. Earned MA in Social Service Administration from University of Chicago, managed social service and early childhood programs in Chicago and Northern Virginia for 38 years, earned MPH from Johns Hopkins in International Health and finished a career working on international human rights at the State Department. Anthropology was an excellent preparation for becoming a therapist and manager working with immigrants in social service and early childhood programs, helping to reduce preconceived notions and stereotypes.

STEPHEN DOUGHERTY [B.A. 1973]

Retired. Worked in Computers, the Internet and Management before retiring in 2002. Being retired is good.

STEPHEN LAWSON [B.A. 1973]

Retired from the Linus Pauling Institute at Oregon State University. I started working at the Linus Pauling Institute of Science and Medicine in Menlo Park in 1978, initially on the effect of vitamin C on the incidence of skin cancer and, later, on the effect of vitamin C on chemotherapeutic drugs. In the 1980s I became the co-director of the Laboratory for Research in Gene Regulation and investigated proteins and genes associated with the development of the metastatic phenotype in mouse melanoma and human ovarian cancer. In the early 1990s, I worked with Linus Pauling on a special, novel project to fabricate superconductive material. In 1993, I became the CEO and moved the Institute in 1996 to Oregon State University, where I held an administrative position until retirement.

NANCY SCHMIDT [B.A. 1973]

Researcher and consultant to nonprofit organizations. Got an MBA in Arts Management at UCLA, then pursued a career in three phases: first a manager in a graphic design and marketing communications firm; then as owner of a market research and design firm; and for the past 20+

years, as an independent consultant focusing on research and strategic planning for nonprofit organizations. I am currently semi-retired, working on becoming fully retired! Reflecting back, I can see that my Stanford anthropology education was pivotal in enriching my career and personal life. It turns out that developing an awareness of and appreciation for other cultures is a huge asset in conducting market research and understanding how to communicate with all types of people. I also married my Stanford boyfriend, who is the eldest son of the matriarch of a Mexican family, so for 40+ years my understanding of clan systems, appreciation of different cultural norms, not to mention love of folk art and cuisine have been incredibly valuable in building a healthy marriage and raising two wonderful sons.

NAOMI S. BOAK [B.A. 1974]

Communications Manager, Buzzards Bay Coalition. I spent most of my career as a television executive producer. In 2019, I made a pivot and became the park ranger at Katmai National Park in Alaska. There I taught visitors and the world about brown bears through Explore.org bear cams. I was on camera and produced 25 live broadcasts every summer and was co-producer & writer of the award-winning Fat Bear Week social media campaign. www.boak.co. www.savebuzzardsbay.org www.explore.org. Understanding the diversity of culture has been the lens through which I have viewed all my work.

PETER ENEMARK [M.A. 1974]

Retired. Worked for start-up companies in Silicon Valley. I really enjoyed reading "Stranger and Friend," "Women in the Field," "Doing Fieldwork," and other books about being an anthropologist.

KITTY K. CORBETT [B.A. 1975]

Professor Emerita, Simon Fraser Univ. and Adjunct Prof., Univ of Waterloo. I've had a career doing teaching, research, and service as a professor, first in anthropology at the University of Colorado Denver, then in public health sciences there and in Canada at Simon Fraser University and the University of Waterloo. Highlights of my career include mentoring many students, working on multidisciplinary, important public health projects, and being a Fulbright Scholar in Taiwan and Mexico. I am now ready to be retired. I reflect a lot on ecosystems and human societies. I enjoy reading old and new ethnographies, wandering about watching birds, and, in general, just being. <https://uwaterloo.ca/public-health-sciences/people-profiles/kitty-corbett> I am forever grateful for the mentorship I received at Stanford from Cliff and Zelda Barnett, Ben and Lois Paul, Bridget O'Laughlin, Shelly Rosaldo, St. Clair Drake, and others.

ANN R THRYFT [B.A. 1976]

Senior Technology Writer/Editor (freelance).

EDITH BERRY WADE (EDIE) [B.A. 1976]

Retired UCSF Health Policy Analyst. M.A. from San Francisco State in TESOL; PhD from the University of New Mexico in Educational Thought and Sociocultural Studies. Stanford Archaeology led me to Morocco where I later lived, taught English, and learned Moroccan Arabic. Even now--44 years later--I continue to study the language and visit friends there except during COVID.

KATHERINE MAUREEN VERDERY [Ph.D. 1977]

Distinguished Prof of Anthropology, Emerita, CUNY Graduate Center/City University of New York Graduate Center. Published 8 books and 4 edited collections, as well as a lot of papers; president of Assn for Slavic, East European, and Eurasian Studies; member and department chair in three departments (Johns Hopkins, Univ. of Michigan, CUNY Graduate Center); etc. <http://kverdery.net/> I got great training at Stanford, especially from Profs. G.W. Skinner and Jane Collier, I made some wonderful life-long anthro friends there, and I loved living in California. So glad I picked Stanford over Chicago!

JOHN VERANO [B.A. 1977]

Professor of Anthropology, Tulane University. I've gone the academic route, from a postdoc and curator position at the Smithsonian's National Museum of Natural History and later a faculty member in the Department of Anthropology at Tulane University, where I've been since 1994. I'm enjoying the journey! <http://johnverano.com> I miss my college days at Stanford, but enjoy seeing university life from the faculty vantage point. And I enjoy teaching very much.

PATRICIA CROWE [Ph.D. 1978]

Florida adjunct. Once an anthropologist, always anthropologist, but the jobs I have held have included formal academics, news production at online start-ups, freelance writing and content production, and teaching. Although only a fraction of my career was directly in anthropology, my research and experiences of other cultures colored my perceptions and choices profoundly in attitudes toward change, politics, social constructs, subcultures, and life in general. My choices are reading about the world, social movements, etc. and my interpretations come out of anthropology. My Stanford anthropology experience was entirely enriching.

1980's

KENNETH AYER [Ph.D. 1980]

Retired, Vice President, Risk Management, Visa International International. Tenured Professor, University of Northern Colorado, 1973-83. Left when department was eliminated. Returned to the Bay Area, did industrial market research for 10 years, then joined Visa International to manage a card vendor program. Later chaired an international committee that wrote security requirements for smart cards used in financial transactions.

BETH SCHOENSTEIN [B.A. 1980]

Recently retired. Prior to retirement 3 months ago, large scale network engineer for travel industry with a side passion for anything related to anthropology. Participated in Stanford Travel/Study trip to Peru in April to see Machu Picchu and more; Professor John Rick and Rosa Rick provided amazing insight.

MARY JOHNSTON-COURSEY [B.A. 1981]

Yoga and Meditation Teacher, Teacher Trainer. I got my MFA in modern dance at U of Utah and spent 20+ years as a professional dancer/teacher/choreographer in Chicago and in Utah. I was introduced to yoga and meditation during my undergrad years at Stanford and practiced daily since then. Eventually I shifted my focus from dance to yoga. I now teach yoga and meditation and lead teacher training courses in both. I am also certified in yoga therapy, and work with people one-on-one for physical and/or spiritual concerns.

www.innermountaininstitute.com I loved learning about other cultures, especially learning to understand and celebrate that differences between cultures reflect a creative and brilliant aspect of humankind, and are ultimately something that connects us all. My fascination with spiritual, religious, and mythological traditions and beliefs brought me into Anthropology, and has served me well in my current pursuits.

MICHAEL R. DOVE [Ph.D. 1972] [M.A. 1981]

Yale University, Margaret K. Musser Professor Social Ecology, Professor of Anthropology, Curator of Anthropology at the Peabody Museum of Natural History. 6 years in Java with Rockefeller and Ford Foundations, 4 years in Pakistan with Winthrop Rockefeller Foundation and USAID, 8 years with East-West Center, 25 years at Yale.
<https://environment.yale.edu/profile/dov>
<https://yalebooks.yale.edu/book/9780300251746/bit->

ter-shad. A committee for the ages: Michelle Z. Rosaldo (chair), Renato Rosaldo, Chuck Frake!

PHIL ANSELL [B.A. 1982]

Retired Director, Los Angeles County Homeless Initiative. I began my professional life as a union organizer and negotiator, primarily working with social workers, and then worked in Los Angeles County social services for 26 years. Throughout my work life, I found my anthropology studies to be extremely valuable. Now, as a recent retiree (and grandfather), I am shifting from a focus on doing to a focus on being, which includes ecstatic dance, meditation, and Burning Man. Taking other people's consciousness seriously (which I learned through anthropology) has served me well in my personal and professional life.

HELENE E. HAGAN [M.A. 1983]

President, Tazzla Institute for Cultural Diversity, Inc. and Executive Producer, Amazigh Film Festival USA. Continued fieldwork in Pine Ridge Indian Reservation, South Dakota, where I created and conducted a photo project with elders, sponsored by South Dakota Committee on the Humanities, exhibited in several national parks and in the Washington D.C. Rotunda, and opened an art gallery "Lakota Contemporary Native American Designs" in the 1980's. Associate Professor, JFK University Department of Psychology Graduate Studies, Orinda, Ca., 1980's-90s. Added fieldwork in Morocco and the Canary islands (First Amazigh World Congress, 1997 videographer). Produced 55 community television half hour programs on American Indians of Marin County, Ca. (10), The Ecology of the San Francisco Bay (8 instructional programs for the Environmental Forum of Marin of which I became a certified member). a series on Berber Land of Morocco (12) and The Russell Means Show (6). Created the annual Amazigh Film Festival USA (2008 - Present, see link below). Led United Nations program "Creating Peace through the Arts and Media" (2000-2020) with films and Amazigh (Berber and Tuareg) participants. Guest Professor, First Berber Studies Symposium, University of Oregon, Corvallis: Amazigh Arts and Cinematography. Participant, The Art of Being Tuareg Exhibit, UCLA Fowler Museum. Numerous articles in journals, notably the internationally famous ones on "Apuleius of Madaurus", on Chief Seattle. on Argan oil production in Morocco. Authored seven books on the anthropology of Berber culture and American Indian issues: see below link for titles and description of books. Participant, international symposium on Amazigh Cinematography, Regina University, Canada (2020): "Transnational Screen Media Practices: Safeguarding Cultural Heritage." Recognized by the U.S. Embassy in Morocco at the occasion of International Women's Day 2021 for furthering friendship between the U.S. and Morocco (see link 3 below.)

<https://www.helenehagan.com>

<https://www.laaff.or>

<https://www.linkedin.com/pulse/us-embassy-morocco-helene-hagan/>

I had excellent guidance from George Spindler, James L. Gibbs, and Bill Durham. I was born and raised in Morocco, and I am Amazigh (Berber, through maternal lineage). I wish I had received more support for my interest in documenting Berber and Tuareg peoples of North Africa, but at the time, in the early 1980's, there was very little interest in them in the US, and not at all in the department of anthropology at Stanford University. I am now, so to speak, the elderly dean of Amazigh studies in America. My work journey is partly documented in my book "Sixty Years in America. Anthropological Essays" (2018).

MONICA GARIN BRICKWEDEL [B.A. 1983]

Teacher at Granada High School. Wrapping up my 36th year of teaching geography to freshmen.

SUSHMA MAGNUSON [B.A. 1984]

Retired family physician. Went to medical school at the University of Kentucky, residency in family med UCSF, 26 years at Potrero Hill Health Center in SF. Loved anthropology as a major.

AARON NEIMAN [B.A. 1987]

Professor, Stony Brook University. I have spent the last 23 years in the Department of Biochemistry and Cell Biology at Stony Brook. I recently stepped down as department chairman and am enjoying a renewed focus on research. My laboratory studies the molecular mechanisms of gamete formation using yeast as a model system. Our youngest daughter is currently a PhD student in archaeology at Brown. I rely heavily on my studies with John Rick and Bill Durham to try to keep up with her in conversation.

JASON WILLIAMS [B.A. 1987]

CISO, Indiana University. After some years in the private sector, I found myself back in higher education where I have been for the last 16 years, mainly in information security. It's a privilege to support education and research in higher ed and I cannot think of a better place to contribute my time. <https://itnews.iu.edu/articles/2022/Jason-Williams-named-IU-CISO.php> Outside of work, I spend the majority of my time running, cooking, and with family.

MADLINE LARSEN LAMPERTI [B.A. 1987]

Investigator, Federal Public Defender. I began working as a private investigator in San Francisco in 1990. Since 1997, I have worked as an Investigator for the Federal Public Defender where I assist in the representation of indigent clients who are charged with crimes in federal court.

J. PATRICK LOOFBOURROW [B.A. 1988]

Partner, Cooley LLP. Post-graduation drove to Peru from California. Worked for 9 years as an Investigator for Federal Defenders of San Diego, going to law school at night; been at Cooley LLP as a corporate lawyer since 1999, opening Cooley's Asia offices from 2011 to present (Shanghai, Beijing, HK, Singapore) and living 6 years in China and splitting time during past 5 years between San Diego and Asia offices. Married for 25 years with 4 children ages 19-27. <https://www.cooley.com/people/patrick-loofbourrow> Always have enjoyed living and working in different countries and cultures.

NORMAN STOLZOFF, PHD [B.A. 1988]

Lead CX Researcher, Whoop. After Stanford, I received my PhD at UC Davis, became a Visiting Professor of Anthropology at Bowdoin College, and published an award-winning book on Dancehall Culture in Jamaica. I then went on to found my own company, Ethnographic Insight. Currently, I lead customer experience research at Whoop, a start-up in the health fitness wearable sector. <https://www.linkedin.com/in/norman-stolzoff-ph-d-a72b1b1>

KIM GARCIA-MEZA [B.A. 1989]

Preschool Director, Las Mañanitas Preescolar. After graduation, I headed to SF to pursue a teaching credential and eventually a Masters in Education. I have been teaching since 1989 first as a bilingual elementary teacher in SF's Mission district and for the past 16 years as the director of my own Spanish Immersion Preschool. At Stanford I studied Educational Anthropology with Professors George and Louise Spindler, and then spent my adult career 'in the field' as a teacher. It has been quite a wonderful experience. My emphasis was gender studies, and one of my favorite classes was Creation/Procreation. On graduation day after the big festivities, we went to attend our department graduation - all 7 of us, I believe. We were in the Quad in a side walkway, and our speaker was Professor Gibbs - such a wonderful professor with a voice like silk (which unfortunately usually lulled me to sleep!). I loved my classes (usually small) and the fact that no one cared that I attended class barefoot. Like many Stanford grads, I often kick myself for not taking more advantage of all the incredible resources we had available to us - but then again, there was so much fun to be had.

DANYELLE O'HARA [B.A. 1989]

Community Relationship Officer, Mortenson Family Foundation. It's been a very long time, but in brief: a decade in Africa, working for Catholic Relief Services and World Wildlife Fund; two decades working in organizations and as a consultant on organizational development with non-profits and community based organizations in the southeastern United States. My focus has always been rural

development/natural resources management and most of my work in the south with black farmers and landowners on land tenure issues. For the past three years, I have been with the Mortenson Family Foundation -- I manage our environmental portfolio, which works throughout Minnesota and our international portfolio, which works in Central America and Africa. <https://www.linkedin.com/in/danyelle-o-hara-6b58a75/>

I am married to Marc David and have two kids, Jonah and Marjanne.

NICOLE HOLZAPFEL [B.A. 1989]

Managing Director, JPMorgan Chase; Adjunct Professor - Raritan Valley Community College. I have worked in financial services since a few years post-graduation. I am also an adjunct professor at Raritan Valley Community College, teaching business and personal finance as part of the college's RISE program (Returning & Incarcerated Student Education).

DON LEITZ [B.A. 1989]

Art gallery owner, Seattle. My husband, Craig Yee, and I have been together 33 years, since our senior year at Stanford. In 2013, we opened a Beijing art gallery specializing in contemporary Chinese ink painting. Getting to know the artists, curators, and collectors in this field has been a lot of fun. Prior to 2020, we split our time between our home in Seattle and our Beijing gallery. Over the past two years, when travel has been difficult or impossible, we discovered a passion for gardening, which, while unexpected, has proven to be a very meaningful addition to our lives. www.inkstudio.com.cn

1990's

LARA MENDEL [M.A. B.A./M.A 1990 (Co-term)]

Co-Founder/Executive Director, The Mosaic Project. Mostly, I have been focused on The Mosaic Project. The Mosaic Project, a 501(c)(3) nonprofit, teaches the skills needed to create more peaceful, inclusive communities. Since our founding in 2000, we have delivered our unique immersive experiential education programs in equity, empathy, and effective communication across differences to over 55,000 children and 15,000 adults. Our principal program is our unique human-relations Outdoor School. This dynamic 4-night, 5-day experience for fourth and fifth graders is offered during the school week. Three classes from schools that differ markedly in socioeconomic, racial, and ethnic make-up participate in the program together, giving the students the opportunity to experience first-

hand a diverse setting in which all are welcomed and respected. While typical outdoor schools focus on environmental science, ours addresses issues of difference and builds self-esteem and community. Our five-minute video at www.mosaicproject.org/#vide. truly captures the music and magic of the Outdoor School. www.mosaicproject.org

JAMES R. WELCH [B.A. 1990]

Senior researcher, National School of Public Health, Fundação Oswaldo Cruz, Brazilian Ministry of Health. After completing my doctoral studies in environmental anthropology at Tulane University, I migrated into public health and social epidemiology, maintaining lines of research in cultural anthropology, fire ecology, territorial rights, medical anthropology, and digital diversity. <https://orcid.org/0000-0002-9094-5491> My upcoming book "Persistence of Good Living: A'uw Life Cycles and Well-being in the Central Brazilian Cerrado" will be released in 2023 by the University of Arizona Press.

DEBORAH PALMER [B.A. 1991]

Professor, Equity, Bilingualism and Biliteracy, School of Education, University of Colorado Boulder. I was an elementary school teacher (ultimately a dual language bilingual teacher) in Redwood City, CA for 7 years. I completed my MA and PhD at UC Berkeley in 2004 and took a tenure track position in Bilingual/Bicultural Education at UT Austin in 2005. Moved to a Full Professor position in the school of education at CU Boulder in 2016. I use ethnography and discourse analysis and draw on critical theories to examine issues of equity and power in dual language bilingual contexts, and I prepare teachers for leadership and advocacy on behalf of bilingual learners in US schools. My most recent book, in press, is a co-edited volume of case studies - directed at practitioners - for developing critical consciousness in dual language bilingual schools. <https://www.colorado.edu/education/deborah-palmer> I initially chose anthropology because of the small size of the department and the intimate contact with excellent professors, and I never regretted it. When I graduated from Stanford and headed into the elementary classroom, I honestly did not expect to use my anthropology degree. But I found it extremely relevant and applicable to my career (and life) every step of the way - and I recently realized how perfectly applicable it is in my current role: now I am an anthropologist of education and active in the research field!

DAVID MCCONNELL [M.A. 1992]

Professor of Anthropology, The College of Wooster. My latest project was a joint effort with a conservation biologist (Marilyn Loveless) and resulted in a book titled, Nature and the Environment in Amish Life (Johns Hopkins University Press, 2018). <https://wooster.edu/bio/dmcconnell/>

PATRICK DOTE [B.A. 1993]

Head of Research, IntelligentCross. Quantitative trading and execution. <https://www.imperativex.com/about>

DEE ANN ESPINOZA [B.A. 1993]

CEO, Espinoza Consulting Services is now in its 12th year in business with over 30 employees in eight states. Last year I completed my MBA. I continue to serve on the board of the First Southwest Community Loan Fund Woman-led Rural Loan Fund, providing funding and training for rural woman entrepreneurs in southern Colorado. <https://www.linkedin.com/in/dee-ann-espinoza-em-ba-ma-rpa-04811ba0/>
www.espinoza-consulting.com

JULIE LA'BASSIERE [B.A. 1993]

Awards Consultant for the UK, Apple TV+. I wanted to be Margaret Mead when I was a child - make movies about my observations of the way that different groups behave in different situations and environments - so after Stanford, I went into the film industry to observe the curious nature of actors, directors and most importantly to my career trajectory now, audiences. I have been working in the marketing and awards campaign space for a while in both NY and LA and currently live in London managing Awards for Apple TV+ in the UK. It was truly the most wonderful time. Learning from the late great Spindlers about how we all learn was a highlight.

SCOTT G ORTMAN [B.A. 1994]

Associate Professor of Anthropology and Director of the Center for Collaborative Synthesis in Archaeology within the Institute of Behavioral Science, Department of Anthropology, University of Colorado Boulder.
<https://www.archsynth.org/>
I'm looking forward to reconnecting with alums of the Stanford in Greece program this summer!

SAM JOSEPH AMIRFAR [B.A. 1994]

Chief Medical Information Officer, The Brooklyn Hospital Center. Came to the East Coast for medical school, graduated, met the love of my life, had kids and enjoying each moment. <https://www.linkedin.com/in/samamirfar>.
Wonderful group of people who had a variety of interests but we learned so much from each other.

MARIA MARTINEZ MATHUS [B.A. 1996]

Chief Deputy, United States Bankruptcy Court. Attended UCLA Law school with a number of fellow Stanford grads. Started a clerkship at the Bankruptcy Court that spanned almost 17 years. Switched over to administration in 2019. Divorced with 4 eccentric boys, ranging from 4-14. Spend my free time running and hiking in the beautiful state of AZ.

LAURA TEMPESTA [B.A. 1996]

Inventor and Bra Expert. I'm the only person in North America with a masters degree in lingerie design. I'm one of the world's leading bra experts and consult with major brands to help them with their bra designs and innovations. www.Bravolution.com

PERLA CAVAZOS [B.A. 1997]

Deputy Administrator, Central Health. Since graduating with my BA in Anthropology, I moved to Austin to work as an affordable housing advocate then completed a Master Degree in Public Affairs at UT-Austin. I worked at the Texas Legislature for nearly a decade for two Democrats who largely represented working class Latino Districts. I also worked as an advocate for legal aid, teen pregnancy prevention and healthcare access. I now serve on the leadership team for our county healthcare district, which provides access to healthcare for individuals who are low income and uninsured. I've also enjoyed a healthy dose of international travel, triathlon training, volunteer work and finally parenthood (I have a 4 year old).
<https://www.linkedin.com/in/perla-cavazos-7a5b945/>
I have the fondest memories of my days at Stanford, and look forward to attending my 25 year reunion later this year. Wow! Time flies.

RENYA K RAMIREZ [M.A. 1999]

Professor of Anthropology, UC Santa Cruz. I wrote *Native Hubs: Culture, Community, and Belonging in Silicon Valley and Beyond* (2007), *Standing Up to Colonial Power: The Lives of Henry Roe and Elizabeth Bender Cloud* (2018), co-edited *Gendered Citizenships: Transnational Perspectives on Knowledge Production, Political Activism and Culture* (2009), and am the executive producer, writer, and co-director of *Standing in the Place of Fear: the Legacy of Henry Roe Cloud* that is in final editing phase. Currently, I am writing my next book, *Native Women of the Alcatraz Occupation and Afterwards: The Activism of Woesha Cloud North, LaNada War Jack and Grace Thorpe*, and co-editing a second book anthology, *Critical Mission Studies*, under contract with UC Press based on working in collaboration with California Natives after receiving a one million grant from the University of California Office of the President (UCOP).
<https://anthro.ucsc.edu/> My Stanford Anthropology mentor and dissertation advisor Renato Rosaldo taught me the importance of working in collaboration. I am working in collaboration with the Amah Mutsun Tribal Band with UCSC education colleagues to develop an educational curriculum about Indigenous perspectives of the Amah Mutsun. I have maintained important relationships of collaboration with graduates of Stanford Anthropology, including Lok Siu and Kathleen Coll as part of our working group, Gender and Cultural Citizenship.

ANU MENON [B.A. 1999]

Executive Director, Oasis for Girls. I completed my MA in International Relations and J.D. and then have worked in both nonprofits and government on social justice issues ranging from civil rights to education to women's rights. www.oasisforgirls.org

2000's

STEPHANIE FORTUNE-TAYLOR [B.A. 2000]

Economist, International Trade Commission. I taught in southern California for 12 years, then went back to school to get a PhD in economics. I am an applied microeconomist that investigates the distributional effects of trade and trade policy on domestic labor market outcomes. https://www.usitc.gov/publications/332/working_papers/worker_level_responses_fortune_taylor_and_hallren_1.7.12.pdf

JORDAN JACOBS [B.A. 2001]

Policy & Strategy Advisor, Office of the Vice Chancellor for Research, University of California, Berkeley. After almost 20 years in cultural policy (at UNESCO, American Museum of Natural History, Smithsonian NMAI, and Berkeley's Hearst Museum), I've pivoted recently into university administration. I am enjoying my new role at Cal, and still get to engage in my archaeology and museum policy interests through my fiction (the Samantha Sutton series and a separate work-in-progress) and academic writing. <https://www.cambridge.org/core/journals/international-journal-of-cultural-property/article/repatriation-in-university-museum-collections-case-studies-from-the-phoebe-a-hearst-museum-of-anthropology/ADAA703554F766B63D103042B966EE89>

BREE MCKEEN [B.A. 2002]

CEO, Evelyn & Bobbie. I used qualitative methodology to build the world's most innovative wire free bra. Now, with 17 global patents, we are providing ergonomic support for women worldwide, rendering the 90-year old underwire obsolete. <https://evelynbobbie.com/> Anthropology was the perfect degree for someone who went on to participate in cultural shifts for women and use human insights to build a high growth business. So grateful for my time.

SEAN FENTON [B.A. 2002]

Executive Director, Theatre Bay Area. 20 years as an arts professional, actor, director, audience researcher, and arts consultant; co-author, *Assessing the Audience Impact of*

Choral Music Concerts; national conference presentations at One Theatre World Conference, National Arts Marketing Project Conference, Theatre Communications Group National Conference, and Tessitura Learning & Community Conference; guest lecturer, arts marketing at Yale School of Drama MFA program. www.linkedin.com/in/sean-a-fenton I have employed the qualitative and quantitative research methods I learned at Stanford most directly in my work as an arts researcher and consultant. Anthropology also informs my work as an artist, especially as an actor and director, by shaping my understanding and appreciation of people, culture, and rituals. I am grateful for Stanford Anthropology's role in widening my worldview and deepening my appreciation for cultural diversity in all its forms.

RACHEL (WHITE) SEARS [M.A. 2003]

Attorney. I practice law in Maine and represent public schools, K-12, in all manner of issues including disability rights, discrimination complaints, and discipline issues, to name a few. I enjoy this work tremendously and feel well-equipped to analyze the human and social dynamics at play having studied anthropology. <https://dwmlaw.com/profile/rachel-sears/>

ADAM NILSEN [B.A. 2003]

Senior Lecturer, College of Education, San Jose State University. I obtained my PhD in Education from Stanford in 2015. I have worked with several museums, including the Oakland Museum of California and the Hearst Museum of Anthropology at UC Berkeley, curating exhibits, developing community collaborations, and conducting educational research. Currently, I teach in San Jose State's College of Education in cultural psychology, human development, and writing. I am also working on a fictional novel about the life and times of a university anthropology museum and the conflicting passions and priorities of its quirky staff. Keep your eyes peeled for it!

MIMI ITO [Ph.D. 2003]

Director, Connected Learning Lab, UC Irvine. Conducting research on technology and learning, and launching a non profit, Connected Camps offering online learning experiences for children. <https://connectedlearning.uci.edu>

JULIA KAI'ULANI NELSON [B.A. 2004]

Director of Research, AMBOSS GmbH. After a 10 year career in corporate social responsibility and sustainability I moved into design research for software in Europe.

LEILA BEN-YOUSSEF [M.A. 2005]

Emergency Medicine Attending. Oh the Stanford usual... Olympics, Med School, Fogarty Fellowship in Kenya, 4 year residency blur, married an amazing guy, Emergency

Medicine attending during an insane global pandemic while pregnant, 2 fun kiddos, attempting to balance life. Loved my classmates and experience co-terming in the Anthro Sciences department. Use what I learned daily during my patient interactions. Incredibly grateful for my time and awesome mentors.

CHARLES MONROE ARMSTRONG [M.A. 2005]
Enterprise Program Manager at Disney Streaming. I have been working in tech, mostly at the nexus of technology, language, and data (though my current role is a bit of a step away from the language-centric work I'd previously been doing that better allowed me to leverage my AnthroSci studies).

MOLLIE CHAPMAN [B.A. 2006]
Postdoc, University of Zurich, Geographical Institute. After many stops and hats--from volunteer work in Guatemala to a PhD in Vancouver--I'm now settled in Switzerland. My current research project looks at the environmental values of Swiss Alpine farmers. I'm living with my husband Claude and baby daughter Josephine. <https://www.geo.uzh.ch/en/department/Staff/mollicchapman>

JENNIFER CHERTOW [Ph.D. 2007]
Tutor in physics, AP English, grad anthropology, math, AP US history, AP World History, and AP human geography. Since finishing at Stanford, I have been blessed to attend medical school. Though unable to finish due health concerns, I have happily pivoted to a career in teaching. I have taught at community college, and will no. prepare to embark on a career in secondary education where the anthropological emphasis on compassion and integrity will inform every class I teach from biology to the humanities and physics to the arts. My time at Stanford remains the highlight of all of my academic training, and in my book, the department of anthropology achieved and continues to achieve the epitome of humane pedagogy. Thank you, Stanford and Stanford anthropology. <https://www.jmchertow.com/>

I want to let ALL of my scholarly role models, mentors, and advisors know that I sincerely appreciate ALL their efforts on my behalf. These model "influencers" include but are not limited to Paulla Ebron, Jane and George Collier, Purnima Mankekar, Akhil Gupta, Liisa Maalki, James Ferguson, Carol Delaney, and Ian Hodder. Thanks to the staff namely Ellen Christensen and Shelly Coughlin. Thank you again and sending love.

KAREN ROLPH MORALES, PH.D [Ph.D. 2007]
Spanish Immersion educator, San Francisco Unified School District / Saint Mary's College Kalmanovitz School of Education. Dr. Rolph Morales became a k-12 Spanish Immersion educator with a specialization in languages of

the Americas. Rolph Morales continues to do linguistics research as applied to migrant and newcomer children in the SFUSD with a focus on literacy outcomes for those who speak an indigenous heritage language. Rolph Morales is currently examining teacher pedagogy used with Mam speakers from Guatemala. Rolph Morales continues to advocate for social justice with emphasis on healthy cultural identity-formation in youth. Professor Rolph Morales teaches educational research methods at Saint Mary's College and earned an M.A., M.S. and Ph.D. at Stanford. One of the most fascinating times to be a student at Stanford was during the time of the Great Schism, in which the department split. Rolph Morales contributed to the formulation of the then new Anthropological Sciences Department. Rolph Morales had a background in linguistics and was research assistant for Joseph Greenberg, during the epoch defending the wildly controversial Greenberg Amerind Hypothesis. May all my beloved professors who have passed, no matter how complicated our ideas were, rest in peace.

OLUYEMI AJIROTUTU [B.A. 2007]
Sports Medicine Physician, Kaiser Permanente Los Angeles Medical Center. I practice sports medicine and serve as a faculty member for a primary care sports medicine fellowship.

BHARAT JAYRAM VENKAT [M.A. 2007]
Assistant Professor, Institute for Society & Genetics and Department of History, UCLA. It's been a wild couple of years. My first book, *At the Limits of Cure* (2021), was published by Duke University Press. Through an anthropological history of tuberculosis treatment in India, my book examines what it means to be cured, and what it means for a cure to come undone. I've also just been awarded a five-year NSF CAREER Award for my new research on thermal inequality, focused both in India and the United States. <https://www.dukeupress.edu/at-the-limits-of-cure>

KRISTIN NADO [B.A. 2007]
Associate Principal Investigator - Enforcement, FINRA. After graduating from Stanford, I earned my Ph.D in Anthropology at Arizona State University and then moved on to apply the curiosity and problem-solving skills that I learned as an archaeology student to an entirely new field: forensic accounting. I currently work with a regulatory agency to protect investors by investigating and litigating securities broker-dealer misconduct.

FRANCISCA JAMES HERNÁNDEZ [Ph.D. 2007]
Pima Community College, Instructional Faculty and Dept. Head, Ethnic, Gender & Transborder Studies/Sociology Department. Teaching, research, founding and running a new academic dept. for Ethnic and Gender Studies.

<https://pima.edu/academics-programs/degrees-certificates/social-behavioral-human/social-science/egts-aa-conc/index.html> <https://pimafoundation.org/EGTS>.

DAVID TERCA [B.A. 2008]

Emergency Physician, Assistant Chief of Emergency Department, Kaiser Permanente Sacramento. Traveled to almost 40 countries, worked in Silicon valley, did medical school and residency in NYC, got married and had a baby and worked as a front-line ER physician in the pandemic. Some of the best times of my life. I miss Stanford terribly and feel an emptiness without it in my life.

MATTHEW CHAMPOUX [M.A. 2008]

Self Employed. 3 years in quality management system development in relation to Forest Stewardship Council, sustainable forestry practices internationally; moved on to full time yoga teaching and director of rare cactus and succulent nursery; continuing to support conservation through ecotourism and avian tourism in the tropics. www.MattChampouxAshtanga.com @sunbird_cactus @champoux yoga Hard times finding work in the sector following the crash in 2008 and retrospectively it seems that a master's degree was not the best choice for preparing me for the private and NFP sectors following graduation. Academic inflation is a reality people need to consider if applying for graduate work at less than a PhD level since most employers seem to prefer a PhD for field oriented employment.

MITALI THAKOR [B.A. 2009]

Assistant Professor of Science in Society with affiliations in Anthropology and Feminist, Gender, & Sexuality Studies. I've been a professor at Wesleyan for 4 years. Prior to that I did a postdoc at Northwestern and earned my PhD from MIT in 2016. I am currently on sabbatical enjoying raising my baby Ro (born May 2021), and working on my book manuscript, an ethnography of the policing of child pornography. <https://www.wesleyan.edu/academics/faculty/mthakor/profile.html> My research continues its focus at the intersections of technology and sexual violence, work that I began many years ago doing my undergrad thesis in Anthropology under Prof. Sylvia Yanagisako.

2010's

JESSICA HAVLAK FERLO [B.A. 2010]

Senior Communications Specialist. I moved to DC and got a Masters of Public Health. Since then, I have been work-

ing for various federal health agencies on public tobacco cessation campaigns and resources.

CRYSTAL ESPINOSA [B.A. 2011]

Senior Manager of Corporate Communications at Pinterest. After graduation I moved to Los Angeles and spent 10 years there. I found my way into public relations and my path took me to a role in Corporate Communications at The Wonderful Company, the makers of POM Wonderful, Wonderful Pistachios and FIJI Water. During the pandemic, my husband Adam Wiley (Class of 2011) and I moved back to the Bay Area. I now work at Pinterest and am loving having Stanford nearby. I loved everything about the major and am happy that I did not take a conventional path into Corporate Communications. I would encourage other students to use the time at Stanford to explore their passions and learn completely new things.

TRINIDAD RICO [Ph.D. 2011]

Associate Professor and Director of Cultural Heritage and Preservation Studies, Rutgers University. I just accepted a position as Professor and Director of Heritage Conservation at the School of Architecture of the University of Southern California.

MIMI CHAU [B.A. 2011]

Pediatrician. Worked in Vietnam for a girl's shelter for a summer and then went back to Colorado to complete medical school. Did residency at Seattle Children's Hospital and Alaska Native Medical Center in Anchorage. Now I am a community pediatrician at a federally qualified health center in Tacoma.

GAYLAN DASCANIO [B.A. 2011]

MD, PLLC - owner. After Stanford, I received a post-baccalaureate degree at UC Berkeley, attended medical school in Denver, CO, then Pediatric residency in Dallas, TX at UT Southwestern. I graduated last year and have been operating my own private pediatric practice in Dallas. I love being a pediatrician!
<https://dascaniopediatrics.com/>

BRYN WILLIAMS [Ph.D. 2012]

Attorney, U.S. Department of Justice, Antitrust Division. Bryn recently left private practice in San Francisco and moved to Denver, Colorado where he works on antitrust enforcement for the U.S. Department of Justice.
<https://www.linkedin.com/in/bryn-w-1aa254149/>

KAREN ACEVEDO [B.A. 2012]

Senior Clinical Operations Manager // Pediatric Nurse Practitioner. Since graduating from the Farm, I obtained my Masters in Nursing from UCSF and became a PNP. I still work remotely for a Pediatric Pulmonology

office and joined the Clinical Operations team at a health-tech startup called RubiconMD. I am currently working to ensure primary care clinicians are able to obtain specialty insights for their patients. The anthropology major has definitely helped me obtain a different take into population health and how advances in technology can help the greater good.

REBECCA CASTRO [B.A. 2012]

Sr. Customer Success Manager. Looking at 10 years since graduation, I'm exactly where I should be and stunned at how it has all come to pass. I bought a home back in my favorite place and found the quality time with family I've craved for years. I'm building a community, exploring the ecosystems I love best, trying to stay healthy, and doing work I didn't even know existed a decade ago. <https://www.linkedin.com/in/rebecca-castro-a40b0b39/>

DOLLY KIKON [Ph.D. 2013]

Deputy Associate Dean, University of Melbourne. I did my postdoc in Stockholm University (2013-2015) and joined University of Melbourne in 2016. Currently I am on an internal secondment as Senior Research Advisor at the Australia India Institute. www.dollykikon.co.

It was HARD. I had an imposter syndrome as a first generation indigenous student from Nagaland. It was the women of color lunch meetings behind the old fire station (near Union House) that sustained my spirit. I also moved away to Oakland in the Eastbay and got a "real life. (like many graduate students from the department!).

MICA ESQUENAZI GLAUN [B.A. 2013]

MD Anderson Cancer Center, Head and Neck Surgical Oncology Fellow Physician. Medical school at the University of Rochester class of 2017, Baylor College of Medicine Otolaryngology residency class of 2022, married in 2019.

KELLY SINCLAIR VICARS [B.A. 2013]

Freelance Artist + Designer at Immersive Arts Alliance. I consider myself a place-based artist, which means a lot of my creative work involves deep-dive explorations of places and their unseen histories, including (most recently) a defunct California gold mine and the volcanic underworld of an island. As a freelance graphic designer, I also support arts organizations such as the Bay Area's non-profit Immersive Arts Alliance. www.kellysinclairvicars.co. @blacklavarocks I wrote my senior thesis on Anna Tsing's global ethnography 'Friction,' and it has continued to inform so much of my thinking, art making, and work! Anthro is the best major!

ANNA MALAIKA TUBBS [B.A. 2014]

Author. Since graduating from Stanford, I completed my MPhil in Multidisciplinary Gender Studies and my PhD

in Sociology from the University of Cambridge. I released my first book in 2021 titled, *The Three Mothers: How the Mothers of MLK Jr, Malcolm X, and James Baldwin Shaped a Nation*, it became a New York Times Bestseller as well as New York Times Editors Choice and an Amazon Editor's Pick. I am currently working on my first novel as well as my next two non-fictions, and a children's picture book. <https://annamalaikatubbs.com>.

LAUREL FISH [B.A. 2014]

Organizer, SEIU Healthcare 1199N. I worked as a labor organizer in the Bay Area for six years and recently moved back to Spokane, WA with my partner and 2.5 year old son. I am now a union and community organizer with healthcare workers in Spokane. I find that the skills I developed studying Anthropology--interviewing, asking deep questions, looking at issues from multiple perspectives, seeking to understand marginalized perspectives--have all served me well in working to build power for working people.

PERI UNVER [M.A. 2015]

International Business Development Sector.

HANTIAN ZHANG [Ph.D. 2015]

Data scientist, Charles Schwab. I've mostly been working, and then pursuing an MFA in creative writing. I've had a few fiction and nonfiction pieces out, in journals like *The Offing*, *Manifest-Station*, *Eclectia*, and elsewhere.

ANNETTE ESQUIBEL [M.A. 2015]

Qualitative Market Research, Lumanity: Account Director, Insights. A variety of pursuits! Focused on sustainable development work in tourism for a few years, living and working internationally. Then used those experiences and skills to shift into a career in research- specifically UX and design research, which led to my current industry of qualitative market research. Making the most of my Anthropology background and skill sets to elicit deep insights in people-centered research. <https://annettesquibel.wixsite.com/thepeopleperson> <https://www.linkedin.com/in/aesquibel/> Loved my time at Stanford Anthropology, especially working closely with the renowned Bill Durham. Despite this great experience, I didn't realize at the time how many diverse career opportunities were available to me outside of academia. Because of this, I have made a point to share my experiences in panel sessions for current Anthropology students at various institutions. I am happy to speak with any students or recent graduates who would like to discuss - please reach out!

ALLISON MICKEL [Ph.D. 2016]

Associate Professor of Anthropology. Since I finished at Stanford, I joined the faculty at Lehigh University. I wrote

a book, *Why Those Who Shovel are Silent*, which has won two book awards including the G. Ernest Wright Book Award from the American Schools of Research. I'm now wrapping up my next big project, for which I received two fellowships from the National Endowment for the Humanities. And I found out a couple of days ago that I was awarded tenure!

<https://twitter.com/llisonmickel?lang=en>

MARON GREENLEAF [Ph.D. 2017]

Assistant Professor of Anthropology, Dartmouth College. I completed two postdocs, one at Columbia's Earth Institute, one at Dartmouth. <https://anthropology.dartmouth.edu/people/maron-e-greenleaf> Justin and I are quite happy to have ended up in NH, near to both of our families. We live with our two daughters, Halilee (6) and Estera (3).

SAM REEVE [B.A. 2018]

Just left my job to start graduate school! Following my graduation, I joined a Bay Area nonprofit to support their civic engagement efforts for Census 2020, Election 2020, Earned Income Tax Credit outreach, and Covid-19 Vaccine Outreach. Across these campaigns we worked with national partners (US Census Bureau, Leadership Conference on Civil Rights), state governments (State of CA, MN, VA, IL), and local governments and nonprofit consortiums to create and deploy multilingual outreach campaigns via text message, specifically targeting low-income and immigrant communities. By the organization's estimates, we helped over 500,000 "hard-to-count" (Census Bureau designation) people get counted in Census 2020 who otherwise would not have been, protecting up to \$12B in federal funding to communities in the 2021-2030 decade. This fall I'm heading to Harvard Divinity School to start a Masters in Theological Studies focusing on nonviolent social movements. I still reflect on the words that Professor James Ferguson shared in Lecture 2 of the Anthro 1 course in Fall 2015 - "The purpose of Anthropology today is to make difference safe in the world" - when I found my way to Anthropology. I would not have made it through Stanford and on this path to Divinity School without Professors Sharika Thiranagama and Tanya Luhrmann, and many others from the department.

ANNALISA BOLIN [Ph.D. 2019]

Research Associate, Understanding Violent Conflict, Social Science Research Council. I completed a postdoc in the UNESCO Chair on Heritage Futures at Linnaeus University in Sweden, where I carried out projects focusing on heritage repatriation between Germany and Rwanda and on community engagement with heritage development in rural Rwanda. I now work at the Social Science Research Council on various projects relating to cultural heritage and violence, China and Africa, and other topics. In addition

to academic publications and articles for general audiences, my writing can also be found in literary journals, including the *Kenyon Review*.

www.annalisabolin.com @bolinresearch

2020's

TONY MARKS-BLOCK [Ph.D. 2020]

Assistant Professor, California State University - East Bay.

RACHEL HINDS [B.A. 2020]

Head of Community Success, ReSource a crypto backed mutual credit network. I also work as a Holistic Birth and Postpartum Doula/Since graduating from Stanford I've lived in Sedona, Hawaii, and now Asheville, NC. I founded a virtual holistic health platform called Yarrow and have since shifted into Web3 working on a mutual credit network called ReSource. I continue to maintain my Holistic Doula practice and adore supporting families bringing new life into the world.

@doula_raee <https://www.rachelchinds.com>.

<https://www.linkedin.com/in/rachel-hinds-5a9a21161/>

<https://resource.finance/>

CHERKEA HOWERY [Ph.D. 2020]

Copyright Specialist in Registration Policy and Practices, Visual Arts Division, at the U.S. Copyright Office. Since completing my degree, I have continued working in the U.S. Copyright Office housed at the Library of Congress in Washington, D.C. I stay abreast on current archaeological and anthropological topics as time allows. I returned to Greece in 2021 for the first time since completing my fieldwork in 2014. I also visited a Stanford alum while on vacation in Peru in February 2022. I spend most of my time traveling to visit family and dragging them to both museums and archaeological sites wherever we go. After 16 years working in the field, I find archaeology to be a more positive experience now that my career, livelihood, and self-worth are separated from the subject that I consider my lifelong passion.

<https://stanford.academia.edu/Cherkea> @drcherkea

Enjoy the people that you're encountering at the University. These will be your allies, friends, and professional colleagues. They're also pretty interesting people.

GRACE ALEXANDRINO OCAÑA [Ph.D. 2021]

Dean's fellow, School of Humanities and Sciences, Stanford University. I was awarded a Chancellor's postdoctoral fellow at University of California Santa Cruz.

<https://stanford.academia.edu/GraceAlexandrinoOcana>





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