Sharmila Gurung crosses Phewa Lake on her way to the Buddhist Barahi Temple, Pokhara, Nepal, May 2000. Photograph courtesy of Christopher Fraga.

<table>
<thead>
<tr>
<th>INSIDE THIS ISSUE:</th>
</tr>
</thead>
<tbody>
<tr>
<td>LETTER FROM THE CHAIR</td>
</tr>
<tr>
<td>FACULTY</td>
</tr>
<tr>
<td>• Faculty News</td>
</tr>
<tr>
<td>• Awards and Publications</td>
</tr>
<tr>
<td>GRADUATE STUDENTS</td>
</tr>
<tr>
<td>• AGSA</td>
</tr>
<tr>
<td>• Graduate Student News</td>
</tr>
<tr>
<td>• Awards and Honors</td>
</tr>
<tr>
<td>• Degrees Awarded</td>
</tr>
<tr>
<td>ALUMNI</td>
</tr>
<tr>
<td>• Alumni News</td>
</tr>
<tr>
<td>UNDERGRADUATE STUDENTS</td>
</tr>
<tr>
<td>• Awards and Honors</td>
</tr>
<tr>
<td>• News and Events</td>
</tr>
<tr>
<td>• AUSA</td>
</tr>
<tr>
<td>COLLOQUIA AND EVENTS</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
NEW PROGRAM!!

Introducing...

The Master's Program in Physical Anthropology: Human Skeletal Biology Track

The Department is pleased to announce the beginning of a new graduate program: The Human Skeletal Biology Master's in Physical Anthropology. Directed by Dr. Susan Antón, the program prepares graduates to apply the principles and techniques of skeletal biology and genetic research in physical anthropology to a variety of contexts, including those in the Forensic Sciences (e.g., medical examiners' offices, coroners' offices, Armed Forces, criminal justice, law enforcement, and mass disasters). The program is also useful training for students who are preparing for admission to doctoral programs in skeletal biology and human evolution.

An inaugural class of six students will begin the two-year, 36-point program this fall. In addition to course work, each student will conduct a research-based M.A. thesis and serve at least one laboratory internship. The incoming students have undergraduate degrees from UC-Berkeley, SUNY Binghamton, Adelphi University, the University of Wisconsin, and Ohio State University.

Information about the M.A. program can be found at:
http://www.nyu.edu/gsas/dept/anthro/programs/biology/index.html
keep the flame we have inherited and that the department has demonstrated a strength of intellectual cooperation on which we can depend.

We hope to recruit in the coming year, but we already know that two new appointments are on board for joining us in fall 2005. Bruce Grant, a scholar of the politics of culture specializing in the former Soviet Union, will spend next year at the Institute for Advanced Studies (in Princeton), and he will join us after this year as Associate Professor. Sally Merry, well known for her work in the U.S. and Hawaii in legal anthropology and on human rights, has also agreed to come as a joint appointment as Professor with the Institute for Law and Society.

Our new Center for Human Evolutionary Studies has been in place for over a year and has found its footing. This Center joins the biological anthropology faculty members in the department, as well with the archaeologists, within a broader multidisciplinary enterprise that remains embedded within the Department. This development is intended to recognize and realize the potentials for synergy between archaeology and biological anthropology. We expect to hire new faculty members to join this group over the next few years. Some fruits of this collaboration are already in evidence, with the creation of an M.A. program in forensic anthropology, overseen by Susan Antón. We welcome those students to our midst and we hope for more collaborations in the coming years.

Fred Myers
Department Chair
ethnographic work on what I take to be the 21st
century analog of such courtroom and literary
confessions about honor and sexuality gone awry,
that is, the high-profile domestic violence cases
played out in the courtroom and media in the wake of
the recent upsurge in prosecutions under the new
domestic violence statutes in Spain’s 1995 penal code.

Of course I remain vitally interested in work
on the anthropology of history and social memory, in
Andean ethnohistory, the contemporary situation of
the so-called “indigenous” peoples of the Andes, and
in the publicly performed religiosities which remain
vital to the construction of Andean collectivities,
whether local, national, or transnational. For the
April 2004 conference honoring Terry Turner, I
presented a paper outlining a future work on the
transformation of Andean myth, suggesting that
stories of saint apparitions came to
occupy the social space of pre-
Columbian accounts
of creation. And for
the March 2004
“Archives and
Empires”
conference
organized by Sabine
MacCormack, I
began to write on
the contest of
Spanish and Andean
memotechnics
visible in litigation
involving accounts
presented by
Spanish notaries and Andean quipu specialists.

During fall of 2004, I look forward to
Teaching a MAP course, "Sources of Latin American
Identities," and my graduate seminar, "The
Anthropology of History, Memory, and Heritage." Students in the latter course will also be the
beneficiaries of the first batch in an exciting series of
colloquia on the same I will be organizing over the
next three years. Stay tuned.

Susan Antón

This side of the Hudson is a
wonderful place to be. During the
fall semester of my first year at
NYU we developed the new
Master’s track in Human Skeletal
Biology which will partner with the
NYC Medical Examiner’s Office
and American Museum of Natural
History to prepare students either for applied work
in forensic anthropology or advanced graduate work
in skeletal biology. Our first class of six M.A.
students begins this fall! This spring and summer we
are developing the lab space and creating collections
that will be used in the M.A. program. Through this
process I have been delighted to be working with
colleagues so strongly dedicated to program
building.

In December I spent time at the National
Museums of Kenya working on the analysis of a new
hominid fossil discovered by Meave and Louise
Leakey’s team at Koobi Fora. The fossil is a bit of a
conundrum, 1.5 million years old with clear anatomy
linking it to Homo erectus, but of surprisingly small
size and equivocal age at death. This long-term
project with Fred Spoor of University College
London will likely take us to Java and
the former Soviet republic of Georgia
for comparisons with
new fossils there, as
well as into the
detailed anatomy of
chimp and human
growth to better
understand growth
in H. erectus. A
number of new
juvenile fossils
suggest that growth
patterns are more
complex than once
thought.

In March I
spent time at Gadjah Mada University in Indonesia
doing lab work to prepare for excavations in Java in
the summer of 2005. Along with my co-P.I., Dr. Etty
Indriati, and project taphonomist Briana Pobiner, we
studied faunal collections previously excavated from
the sites we will be working and undertook logistics
and site surveying. This long-term project is funded
by the National Science Foundation.

Over the past year a number of papers on my
work on Homo erectus have come out, including: "A
Natural History of H. erectus," in the Yearbook of
Physical Anthropology (2003) 46:196-170; "The face of
Olduvai Hominid 12" (2004), J. Human Evolution,
46:326-346; and "Growth and life history in Homo
erectus" with Steve Leigh, in Patterns of Growth and
development in the genus Homo. J. Thompson, G.
Krovars and A. Nelson (eds.), Cambridge University
Press Chapter 9. Several other papers are currently
in press and review.
examining the socioecology of owl monkeys, titi monkeys, and sakis—some of the least-studied neotropical primates. As part of that project, I captured and radiocollared titi monkeys in two different social groups and a saki monkey, split between my two field sites in Yasuni National Park. Those groups have now been followed for the last eight months by my research assistant, Dylan Schwindt, a former NYU undergraduate who first accompanied me to Ecuador in the summer of 2001. In a couple of weeks, Dylan will leave our project to follow his own graduate school plans, and I am pleased to be welcoming a new assistant, Delanie Hurst, to our project. Del, who has broad experience studying primates in Central America, Madagascar, and the U.S., will be a great addition to our team. Following the semester in Ecuador, I returned to NYU for the spring, where I had the opportunity to teach an enjoyable new graduate course on molecular primatology. Then, at the beginning of this summer, I came full circle and returned to Argentina to teach the second installment of our field course to a new set of 10 Latin American students from Brazil, Peru, Ecuador, Bolivia, and Argentina.

On the publication front, the past year has been particularly productive for me. My review paper on the use of molecular genetics in primate behavior studies was published in the Yearbook of Physical Anthropology last December, and I recently had papers published in *Molecular Ecology Notes* on microsatellite primers I developed for New World monkeys and in the *International Journal of Primatology* on the diet and foraging ecology of woolly monkeys. Moreover, my collaboration with members of RAINFOR, a consortium of researchers all contributing data to a large database on the structure and productivity of neotropical forests, yielded co-authorship on four major papers in early 2004. In addition, my chapter on ateline primates for the upcoming volume "Primates in Perspective" has been accepted, and another manuscript I submitted to the *International Journal of Primatology* on woolly monkey social behavior is in final review. As for upcoming writing projects, I am putting the finishing touches on a manuscript describing a new genetic method for determining the sex of primates, which should prove useful to primate conservation biologists and molecular ecologists working with noninvasively collected samples. I am also currently working on a manuscript on molecular primatology with Dr. Pascal Gagneux of the Center for the Reproduction of Endangered Species and on four papers to be presented at the International Primatological Society meetings this August: one with Dr. Scott Suarez on the cognitive ecology and range-use patterns of woolly and spider monkeys; one with Dr. Karen Strier on flexibility in social organization in atelin primates; one with my graduate students Steph Spehar and Andrés Link on sex differences in the behavior of spider and woolly monkeys; and one with various Ecuadorian and Argentine collaborators on the comparative socioecology of titi monkeys, sakis, and night monkeys in the Ecuadorian Amazon and Argentine Gran Chaco.

In other graduate student news, I am pleased to recount the continuing adventures of my current students. As I write, Luke Matthews is following Cebus monkeys in pilot work for his dissertation research at one of my field sites in Ecuador (where I will join him in a few hours). Mike Montague is in Gabon, Andrés Link is spending the summer studying the mating behavior of blue monkeys in Kenya, and Steph Spehar is busy entering her dissertation data and awaiting funding to return to the field for one more stint.

In lab work, I continue to study the links between the behavior and population genetic structure of ateline primates from my field site and to collaborate with Dr. James Dietz looking at mating systems in the highly endangered golden lion tamarin from Brazil. I am pleased, too, that Dra. Valeria Fagundes, a Brazilian geneticist who spent a couple of months working in the lab with me several years ago, will return to NYU for another couple of months in the fall. And I am especially thrilled that we recently received the Major Research
Images,” in Image Ethics in the Digital Age, Larry Gross, Jonathon Katz, and Jay Ruby, eds. (2003, Minnesota); “Screen Memories and Entangled Technologies: Resignifying Indigenous Lives” for Multiculturalism, Transnationalism, and Film, Ella Shohat and Robert Stam, eds. (2003, Rutgers). These works represent analyses and overviews of different aspects of the field of visual anthropology, ethnography of media, and indigenous media.

The edited collection Media Worlds: Anthropology on New Terrain (California)—edited with colleagues Lila Abu-Lughod and Barnard professor Brian Larkin, a former student—was published in 2002 (California). This collection brings together 20 cutting-edge essays that cover the range of new anthropological work in this area, including eight pieces by current or former NYU Anthropology faculty and students, and represents some of the exciting new work identified with our department.

I have also ventured into new media publishing, with the creation of a prototype for an online series of “virtual case books.” The first, which was launched in Sept. 2002, was entitled “9/11 and After.” www.nyu.edu/fas/project/s/vcb/case_911_FLASHcontent.html.

- New - Center for Religion and Media

Along with NYU colleague Angela Zito (Director, NYU Religious Studies), I received a major grant from the Pew Foundation to start a Center for the Study of Religion and Media at NYU, which was launched in May 2003. Our theme for academic year 2004-05 is “Memory, Media, and the Commodification of Religious Experience.” Faculty-run interdisciplinary working groups are at the heart of this project. The key working groups for 2004-05 will be: “Christianity in Translation,” convened by Bambi Schieffelin (Anthropology); “Indigenous Cosmologies,” convened by Fred Myers (Anthropology); and “Mediating Asian Religions,” convened by Angela Zito. We have appointed our visiting fellow for next year: Heather Hendershot, Faculty Fellow, is Associate Professor of Media Studies at Queens College, whose research is entitled “God’s Angriest Man: Carl McIntire and the Rise and Fall of the Fairness Doctrine.”

Our postdoctoral fellows and their projects are Gregory Grieves, Assistant Professor, Dept. of Religion, University of North Carolina, Greensboro, “Making mandalas: The practice of everyday religion in Bhaktapur”; and Jane Iwamura, Assistant Professor, School of Religion, University of Southern California, “The Oriental monk in American popular culture: Race, religion and representation in the age of virtual Orientalism.”

- New Research: Disability

In my new research project, I am once again joining forces with our new NYU colleague Rayna Rapp on disability, kinship, and public narratives in America. Our most recent piece, “Enabling Disability: Renarrating Kinship, Reimagining Citizenship,” was published in the December 2001 special issue of the journal Public Culture on disability criticism. A condensed version of that piece was published in early 2002 in Gene Watch, the newsletter of the Council for Responsible Genetics. We delivered a joint paper at the November 2002 meetings entitled “Facing Disability as an Un/Imaginable Cultural Event” for a panel “The Un/Imaginable Futures of Biogenetic Relatedness.” We are currently working on a review essay entitled “Rewriting Disability” for the Annual Review of Anthropology.

Terry Harrison

This year I have continued my active involvement in three major research themes: the paleobiology and evolutionary history of fossil hominoids, the impact of prehistoric humans on the ecology and zoogeography of Borneo, and the search for early human ancestors in Africa.

My current work on hominoid evolution has mainly concentrated on the systematics of Miocene apes from Eurasia and Africa. I am presently working with Ji Xueping and Zheng Liang (Yunnan Cultural Relics and Archaeology Institute, Kunming) on a study of the late Miocene fossil hominoid Lufengpithecus from the Yunnan Basin, Yunnan Province, China. These fossils probably represent primitive members of the great ape-human clade, and, apart from Gigantopithecus, are the latest surviving genus of extinct hominoid known from
Evolution, but I remain an active member of the editorial board. In addition, I am the consulting editor for anthropology and archaeology for the Encyclopedia of Science and Technology and Yearbook of Science and Technology, and I was recently invited to join the editorial board of Anthropological Science. Coordinating the NYCEP program at NYU (for which we received an NSF IGERT award in 2003 of almost four million dollars to support graduate training in evolutionary primatology) and directing the newly founded Center for the Study of Human Origins in the Department of Anthropology keep me fully occupied.

Jeff Himpele

This past year has been a busy and invigorating one for me. My attention has been divided among several ongoing writing and editing projects which have just been published and are culminating during the summer months of 2004; as I complete this work, I am enjoying imagining new research.

My article in the June 2004 American Anthropologist, "Packaging Indigenous Media," is based on recent work on the indigenous video movement from Bolivia. The piece includes a substantial interview with two of the key figures from Bolivia that was conducted at the Taos Talking Pictures Film Festival in New Mexico, where they won an award. In the interview, Ivan Sanjinés and Jesús Tapia (Aymara) describe the development of indigenous video centers and organizations in Bolivia, their work with video makers across Latin America, their goals during their 2002 U.S. video tour, their reactions to their audiences' questions, and the ideas of authorship and collaboration that frame their work as a process that incorporates the communities in which videos are made as well as hemispheric networks of indigenous and non-indigenous media makers. In my discussion that introduces the interview, I situate indigenous video in Bolivia as a project of cultural defense and determination within a wide and prominent historical shift toward indigenous politics in Bolivia in the 1960s and 1990s. Drawing from the interview, furthermore, I consider indigenous media as a practice of "packaging" that involves the strategic ways that video makers both assemble and represent the multiple and translocal technologies, resources, social organizations, and cultural identities and images that are embodied in, yet also extend beyond, their completed videotapes. My discussion of indigenous media is planned as the final chapter of my book, entitled "States of Cinema: Moving Images and Social Transformation in Bolivia" (Univ. of Minnesota Press), which I anticipate finishing during the next few months.

"States of Cinema" traces the histories of cinema, television, and video in Bolivia over the course of the 20th century and shows how these media have been components of efforts to envision and transform a modern Latin American nation-state with an indigenous majority. I unpack the trans-local conditions of a "national cinema" that exceeds the frame of the nation; I examine the materiality of film and mimetic reproduction in light of theories of transculturation and the contradictory fantasies of modernity that frame social transformations. My book also explores how urban popular classes in La Paz have shaped their own access to the modern public sphere and representational politics through their participation in an influential testimonial television program which became the staging ground for a major political party. I gave a paper on this program on the "Language and Materiality" panel at the 2003 AAA meetings and focused on the sound of the host's quite musical and soothing voice. Additionally, of course, the success of the indigenous video makers (and the networks of filmmakers across the Americas they are forming) represent real breakthroughs in the wider histories of filmmaking in Bolivia and Latin America. My goal in "States of Cinema" is to connect the production, circulation, and consumption of media with the imagination of a modern nation-state. I engage with recent anthropological works on capitalism and state formation to explore how states are formed in the medium of cultural images, fantasies, technologies, and political discourses which are all drawn from disparate contexts and translocal networks, and--like film production itself--are consolidated into representational forms which circulate serially through distinct venues that frame their publics as modern citizens.

Over the course of the year, I collaborated with Robert Albro to finish collecting essays for an edited volume, "Publicizing the Popular, Popularizing the Public in Latin America." This book is a comparative collection of original ethnographic essays by scholars working in Bolivia, Mexico, and Guatemala, countries with significant indigenous populations. The essays in the book will examine the increasingly significant cultural visibility and political presence of muddling popular actors who inhabit "rural," "urban," "indigenous," and "modern" categories all at once. Taken together, the essays will address larger issues of cultural production and hybridity in Latin America that are not visible in currently predominant theories of
hybridizing populations of Ethiopian baboons. Meanwhile, we have initiated field studies of two other areas that illustrate other aspects of speciation, species fusion, and inter-species hybridization in monkeys—my Ph.D. student Kate Detwiler is looking at hybridizing guenons (Ceropithecus aethiops and C. ascanius) in Tanzania, and, with the help of an NYU intramural grant, I am embarking on a collaborative project to investigate the complex, three-taxon intergrade zones among baboons in Zambia.

Aisha Khan

The past academic year—my first at NYU—was an exciting one of major transitions and good experiences. I was befriended and intellectually stimulated by new colleagues and students; I had the opportunity to develop new courses—both graduate (on the Caribbean) and undergraduate (on race and identity, and on the Caribbean); and I brought some projects to a close and further developed or embarked on others.

The projects I completed were five: three articles, each analyzing some aspect of creolization and diaspora theory, and their implications for Caribbean and Latin American research (Radical History Review, 2004; School of American Research Seminar edited volume, 2003/4; University College London conference papers edited volume, 2006); and two review essays on religion in the Americas (Anthropological Quarterly, 2003; New West Indische Gids, 2003). Moving forward with other projects, I spent much of winter break in Toronto, Canada, working in the Presbyterian Mission archives of Victoria University and the Church's main headquarters, researching the almost century-and-a-half connections between Canadian Presbyterian missionaries and the South Asian diaspora in the Caribbean (particularly the issue of gender in problems of cultural translation). My first article addressing these issues is underway and should be submitted by the end of the summer. During the course of the year, I also developed further my ideas about religious syncretism and cultural creolization as "parables of power," which is the subject of my second book, currently in progress (entitled "Cultural Collisions," Rowman & Littlefield, 2006/6). Finally, last year I inaugurated my third book project, on notions of romantic love, the practice of arranged marriage, and forms of globalization in the contemporary South Asian diaspora, emphasizing Caribbean South Asians in both that region and in North America. Among my early steps in this new project were to serve as discussant for a panel on immigrants, refugees, and diaspora at the 2003 annual meeting of the American Anthropological Association, and to organize and chair a panel that critiqued local-global binary models through exploring diverse ethnographic cases for the 2004 Society for the Anthropology of North America/American Ethnological Society annual meetings.

Don Kulick

I have been on research leave during the past year, as part of a research project on heteronormativity funded by the Bank of Sweden Tercentenary Foundation. Some of the material I have gathered and analysed was presented at the "Sexuality After Foucault" conference at Manchester University in November 2003. The keynote address I gave there was entitled "400,000 Swedish Pervs:" It discusses the ongoing pathologisation of men who purchase sexual services. My point was that the clients of sex workers are increasingly coming to be seen as having a particular kind of identity. From having been perceived as something men do, there is a growing consensus in Sweden that buying sex reflects something one is. This work is part of my ongoing examination of contemporary discourses of sexuality in Sweden.

In addition to the research I have been doing on Sweden, I have also been working on two anthologies. One of them, "FAT," co-edited with a department alumna Anne Meneley, is about to go to press and will appear in January of 2005. The second, an anthology in Swedish entitled "Queer Sverige" ("Queer Sweden"), should be completed during the summer.

I was an invited speaker at two linguistic anthropology/sociolinguistic gatherings in 2004, one organized in Los Angeles by Alessandro Duranti for the Center for Language, Interaction and Culture in February, and one organized in London by Ben Rampton for the Linguistic Ethnography Seminar in April. As I write this, I am about to depart for Bologna, where I will give one of the keynote lectures at the Second European Symposium on Humor, organized by Delia Chiaro. My paper is entitled "Humourless Lesbians." If I am never heard from again, you'll know how that paper went down.

Emily Martin

I am writing from just inside Washington's beltway, at the National Library of Medicine, on the campus of NIH. I am here with Lorna Rhodes from the University of Washington to write a report for the History of Medicine Division on collections the library holds in the history of psychiatry. We are

Margaret McLagan

This past year was another busy one for me. A substantial portion of my time was devoted to running a faculty working group on human rights, religion, and media as part of the new Center for Religion and Media. Our group, which consisted of scholars, activists, and media makers, focused the bulk of its attention this year on human rights, as opposed to a specific religion or ethnic group (e.g., Jews and media, Islamic public sphere, etc.) or media form. This was a consequence not only of the makeup of the group, but also reflected the challenge of keeping the three terms—human rights, religion, and media—in one conversation. We discovered this challenge early on, as participants from a range of disciplines and perspectives struggled to find common intellectual ground and shared modes of reading and interpreting relationships among the categories we were juxtaposing.

In terms of human rights, our overarching approach was to view it as a means through which claims are made, conflicts are addressed, and socio-political transitions are accomplished. Abstract universal discourses like human rights work by appealing to rational order, which makes them appear to be stripped of symbolic processes on the ground. Thus a large part of our work this year was to flesh out that which tends to get bracketed or naturalized by the universalization process.

On one level, human rights are about perceived injurious experience or loss. This loss is frequently expressed through an idiom of the body. We explored the making of the universal body in human rights discourse as well as its descriptive inadequacy. Several papers and works-in-progress were circulated that were particularly useful in helpful in this regard. They included work by Angela Zito, Talal Asad, Saba Mahmood, Allen Feldman, and Renata Salecl.

In the process of scrutinizing the human rights model of the body, we examined the religious underpinning of this secular discourse. Drawing on various historical and contemporary examples, it quickly became clear that human-rights language, for all its grounding in Enlightenment values, remains closely connected to a notion of Christian universality. We explored the proposition that the "theory of action" which underpins human rights is essentially Christian. By approaching religion not as an object of human rights but as its foundational history, we embarked in a direction not usually taken by scholars of rights and religion (e.g., who tend to focus on religion as a human right).

Discussion of Anu Rao’s book chapter, “The emergence of a Dalit public,” extended our investigations into the imbrication of the categories of the "religious" and the "political" with its historical example drawn from Dalit activism in India. Her material offered us a compelling example of the emergence of a kind of “rights imaginary” and how it came to have a binding force in this particular community. We unpacked some of the assumptions regarding personhood and polity that underlie such an imaginary.

Another prominent theme in our discussions was the link between rights and publicity. We explored this link in relation to a set of readings that focus on the mediation of testimony. We read essays by Barbara Abrash, myself, and Sam Gregory, all of which addressed testimonial media and their circulation. We asked ourselves, "How different media/mediatized genres shape testimony and what concepts of “witnessing” are operative in/through these various forms?" Our investigation of these questions continued over the course of the year. It led us into thinking about human rights visual culture ("what do human rights look like") and the role of representations of suffering in producing solidarity and action.

One of the concerns that came up in our group this year centered on the problem of speaking about religion in the abstract, about simply seeing it as the term against which secularism, or science, for instance, is produced in a Derridean sense. This issue came to the fore when we talked about Michel Foucault’s writing on the Iranian Revolution, especially his notion of the “revolutionary becoming” and its “spiritual” aspect in the Iranian context. For Foucault, Islamic religious conviction was a kind of phantasm where religion is posited as a viable alternative to a kind of European over-enlightened. Close analysis of his texts on the subject reveal that his interest was not so much in Iran but on what the Revolution had to say about politics in Europe at the time. Through his newspaper reportage on the Iranian Revolution,
Besides getting some articles into the pipeline connected to this direction of work on the politics of culture, I have enjoyed the stimulating reports and writings of fieldwork of the unusual constellation of students doing research on indigenous issues. It has opened up the connection to indigenous politics and cultural activism more generally. So, it was great good fortune to be able to host a number of indigenous Australian artists in the department: playwright Jadah Milroy, actor Brian Andy, artist Fiona Foley, and filmmaker and actress Leah Purcell.

Following on the inspiration of these visits, in the spring, Faye Ginsburg and I wrote our first paper together, presented as the keynote lecture for a conference in honor of our friend Terry Turner at Cornell. It was entitled “A History of Aboriginal Futures: From the Objectification of Culture to the Making of History.”

For the coming year, I am hoping to be able to follow some of these questions - in combination with my long ago interest in religion. Along with Faye, I will be leading a Working Group on the Mediation of Indigenous Cosmologies as part of the Pew Center for Religion and Media. This small group will bring together scholars, activists and artists in the NYC area and beyond to meet and address questions about the way in which one might think and talk about the mediation of the religion(s) and beliefs of indigenous peoples. We will look at media very broadly, from the body, to beadwork and painting, to music and masks, museum exhibitions, to film and Internet activity. In keeping with the overall theme of the year, “Memory, Media, and the Commodification of Religious Experience,” the focus should foreground questions of cultural property, memory, commodification, and engagement with the world religions - engaging the potential and threat posed by the many different media through which cosmologies are performed and circulated. As part of this project, we will be able to bring some speakers to the department, and some advanced students working with indigenous people will be joining the project.

Susan Carol Rogers

I have been on sabbatical leave this past semester, and have spent most of my time in western Massachusetts, enjoying a slower lifestyle while slowly moving ahead on my book on French rural tourism.

I was delighted for the opportunity to spend a month in Dijon, invited by the Rural Economics and Sociology division of the National Agronomic Research Institute (INRA). It was a very stimulating experience, both for the informal discussions in the corridors and cafeterias, and for the feedback on the several formal presentations I gave of my work. It was quite a novel experience for me to speak to a whole roomful of experts on rural France! (When I first began working in France, the research interests of many French anthropologists and historians focused on the countryside, but most have moved on to other venues in the meantime.) Quite a few old friends and colleagues came through Dijon while I was there; it was a real pleasure to reconnect, and great to be reminded of just how strong and extensive my French networks have become over the years. I also enjoyed the chance to explore Dijon and its beautiful surrounding countryside, as well as the opportunity to closely follow some of this year’s French political action, including cliffhanger regional elections and an unprecedented series of strikes by research workers, lawyers, doctors, actors, and others.

After my stay in Dijon, I spent a week back in the Limousin region, site of my tourism fieldwork. I was able to catch up with a remarkable number of people with whom I had worked most closely and, as always, it was a genuine pleasure to be back. Now it’s back to work on the book....

Renato Rosaldo

I spent most of the fall semester recovering from a health crisis. During that period two books were published. One is an edited collection called Cultural Citizenship in Island Southeast Asia: Nation and Belonging in the Hinterlands (University of California Press). The other is a bilingual (facing pages, Spanish and English) collection of poems called Prayer to Spider Women/Rezo a la Mujer Aranya (Instituto de Cultura Coahuilense, Saltillo, Mexico).

I am now formulating a research project on Mexican migrants in New York that will involve researchers in Mexico and New York. Key themes we will work on are the extent to which inequalities among migrants are and are not reproduced in New York; the nature of domestic groups; forms of migrant self-expression; and narratives of the experience of migration, by working class and middle class migrants. The latter do not consider themselves migrants (we call them emigrés), but their stories of suffering, difficulties with English, loneliness, and success, bear affinities with working class and peasant migrants.

Shifting my focus from writing to teaching and public presentations, the spring semester took on a different pace. Over the course of four months, I presented a total of six talks and conference papers. I was invited to Wesleyan College to be part of their “Asians in the Americas” speakers’ series and to a special conference hosted by Columbia University that examined the convergences and differences between ethnic and American studies. In addition, I was on an invited panel on Asian diasporas at the Asian Studies Association meeting and presented a paper on a panel with interdisciplinary specialists on Panama at the International Studies Association. Having been on leave in the fall, I also reconnected with students and colleagues by presenting a talk at A/P/A on my most recent formulation of diasporic citizenship. Finally, wrapping up the semester, I participated in a roundtable session organized by anthropology colleague Aisha Khan at the Society of North American Anthropologists meeting.

The school year went by fast, and for the summer, I am off to Montreal again. See you all in the fall.

Randall White

I am writing this piece from Montignac-Lascaux in the Dordogne region of France, where I am researching the early 20th history of French archaeology. I have had the good fortune to discover several entirely unknown archives of documents related to the “Hauser Affair.” Otto Hauser was a very ambitious German-Swiss archaeologist who was forced to flee France at the outset of World War I under a cloud of accusations of espionage and artifact selling. He has traditionally been represented by French prehistorians as the single most destructive force in the history of French archaeology.

I am in the process of studying the rich and previously unseen archival record in order to understand the complexity of this rather extraordinary series of events. Far from being of mere local interest, the “affaire Hauser” took place against a backdrop of European history, politics and administrative entanglements. For example, Hauser was allied with members of the anti-clerical movement at a time when considerable power in archaeology was held by Catholic lay priests.

Contrary to received wisdom, Hauser is revealed by archival sources and photographs to have been a remarkably careful excavator, well ahead of his time. I recently published an autobiography of Hauser’s adversary, the French prehistorian Denis Peyrony, which I discovered in the course of my archival work. Upon my return to NYU in September, I shall continue work on a book on this complex subject.

Over the past year and a half I have served as adjunct curator in charge of realizing the personal ornaments section of the new Musée national de Préhistoire in Les Fyzies-de-Tayac. This remarkable opportunity has allowed me to see every one of the hundreds of body ornaments in the museum, to gain valuable insights into the functioning of French museums, and to have an impact on public understanding of Paleolithic personal ornaments (600,000 annual visitors). The new museum was opened with great ceremony by the French Minister of Culture on July 19.

After years of fruitless searching, the Upper Paleolithic child from Abri Labattut (a long-lost, roughly 20,000-year-old infant burial heavily adorned with exotic marine shells) recently turned up during the dismantling of the Musée de l’Homme in Paris. This burial, removed in 1912 as a consolidated block of sediment, will now be studied using modern techniques. I long ago uncovered a private archive of the original discovery and removal of this burial. These documents will provide precious insight during our “excavation” of this early 20th-century find. A first viewing of these remains in June resulted in the formulation of a research design and multidisciplinary team to study and publish this child.

I have also continued my long-term study of the 33,000-year-old personal ornaments from the site of Isturitz in French Basque country. These ornaments, most of which are contemporary to those from Brasempouy, indicate striking social boundaries between these two sites, just 60 km apart. Personal
Faye Ginsburg and myself. Our first theme was “Confession, Testimony and Witnessing” (www.nyu.edu/fas/center/religionandmedia/index.html).

Highlights of the year included a workshop “War, Religion and Spectacles of Suffering” that explored how images of pain, martyrdom and suffering circulate into the public through media from rituals like the Shi'ite Ta'ziyeh through the journalist’s camera. We were especially delighted at the huge response generated to a lecture by the philosopher and anthropologist of science Bruno Latour, who has been writing about the role of representation in religion recently. The Center’s programming and the presence of its fellows, as well as the curriculum it will generate, all contribute to the rejuvenation of the study of religious life and practice at NYU. The upcoming year will be devoted to “Memory, Media and the Commodification of Religious Experience.”

As Director of NYU’s Program in Religious Studies, I hope to create a location for studying religion and social life in a world drawn together in new ways through global capital and communications networks. As a member of the Anthropology Department, I encourage any students interested in religion to join us for either an undergraduate course or our graduate seminar, “Theory and Methods for the Study of Religion,” in Fall 2004.

As part of my ongoing project on the relation between religion, violence, and value within the prison system of New York, I gave an invited talk at the Wayland Seminar on “Incarceration, narrative and performance” at Brown University last November. The talk was called “Speaking of prisons: Bad metaphors, the good in tensions, and getting religion.” In it I explored how spatial metaphors, especially after the work of Michel Foucault, help us to isolate inmates even further behind conceptual walls. I also contributed to a roundtable, “Secular and religious violence,” at the American Studies Association meetings in October. My work to bring college courses into Bayview Prison in Chelsea continues.


Next year I will be teaching “Anthropology of Religion” once again for undergraduates. At its center is a fieldwork project on some site of religious practice in New York City. This is a great course to teach, full of enthusiastic students who truly do work hard! In spring 2005 I will launch a new graduate seminar, “Religion and/as media,” that will take a capacious view of media stretching from the body itself in performance as the “first technology,” as Mauss once said, through print and sound, including narrative and music, all the way through film, TV, radio, video, and new digital media. We will, of course, take advantage of the lectures, screenings and seminars of the Center for Religion and Media.
GRADUATE STUDENTS

AGSA

The Anthropology Graduate Student Association (AGSA) was quite busy this past year with the usual activities, such as brown bag lunches, student parties, our first inter-departmental film festival, and the annual graduate student symposium, in addition to working to improve facilities for graduate students.

The year began with AGSA welcoming the incoming graduate students at the annual reception for new students. Throughout the year, AGSA planned a variety of brown bag lunches with Anthropology Department faculty members as well as informative presentations from GSOC and others.

The big event AGSA planned this year was the annual graduate student symposium in March and our Fast Forward Film Festival. Students presented their recent research and film projects on a broad range of interesting topics to a large audience of students and faculty.

The AGSA board wants to thank all faculty and students for their help and support last year and wishes the best for the new AGSA officers!

AGSA Board Members 2004-2005
Christopher Fraga
Becca Howes-Mischel
Jason Price

GRADUATE STUDENT NEWS

BIOLOGICAL/ARCHAEOLOGY

Rachel Dvoskin has spent two years in a lab at the NIH studying gene variation that she believes may play a role in differences in life history and social behavior within and among primate species. She will return to New York in the fall to be a TA for Prof. Susan Antón's "Forensic Anthropology" course while analyzing her data and writing. In addition, she also published an article entitled "Population density of black howlers (Alouatta caraya) in the gallery forests of the Argentinian Chaco: A preliminary assessment," in the April issue of Folia Primatologica.

Karen Wehner is writing up her dissertation in London, England, where she lives with her husband and two daughters.

CULTURE & MEDIA

Elise Andaya is a sixth-year student in the Culture and Media Program and in sociocultural anthropology. She was honored to receive a
video production seminar and learn a bounty of new things from the teaching team of Jeff Himpele and Cheryl Furjanic and from the students of the class. She also held the American Anthropological Association's Minority Dissertation Fellowship for 2003-2004 and received a Zora Neale Hurston Travel Grant from the Association for Feminist Anthropology for the 2003 AAA conference in Chicago. Julie's AAA paper, "Of 'Ducks' and Women: Rumors of Male Prostitution in a Chinese Migrant-Sending Village," was recently featured in the April issue of Anthropology Newsletter as part of an article about her panel, "Kiss and Tell." After defending her dissertation, "Cosmologies of Credit: Fuzhou Chinese Migration and the Production of Value," she expects to spend the next year recovering on the beach in Santa Cruz.

Veronica Davidov is very happy to be done with her first documentary, "September Signs and Symbols." This year she completed her coursework and presented papers at a graduate student conference at Harvard and at the AES conference in Atlanta. She is planning to spend her summer studying for her comps, and is looking forward to leaving for the field (Ecuador) in the early fall.

In August of 2004, Danny Fisher returned to New York from his dissertation fieldwork in Australia's Northern Territory. In the 2004-2005 academic year he will be acting as teaching assistant to Meg McLagan and the Culture and Media video production class as he begins writing up the results of his research.

Christopher Fraga has progressed measurably this past year, regardless of what his round-up letter says. He has learned, for instance, that "caffeinate" is most definitely a verb, and an important one at that. Incidentally, Christopher is so confident in his newly forged reserves of energy that he will be serving next year as special ops coordinator for AGSA. Now, if only he could nail down that position at Conceptual MindWorks, Inc...

Alyshia Gálvez has had the busiest semester she can remember. This spring, she taught a course of her own design (with a lot of inspiration from Tom Abercrombie's "World Cultures" course); "Religions in Latin America" for upper-division undergraduates at Rutgers University-New Brunswick. She also finished editing a book in the works for the past two years based on work from the 2002 Hemispheric Religiosities Conference at NYU, and submitted a book chapter to an edited volume and a journal article for consideration. After finishing fieldwork among Mexican migrant devotional organizations in New York City in September 2002, and with support from a Social Science Research Council Program on Philanthropy and the Nonprofit Sector write-up grant, she wrote like mad all year, and cast some post-doc and job applications out into the wind. Much to her surprise, one came back, with a tenure-track associate professor position at Seton Hall University (South Orange, N.J.), in the Department of Sociology and Anthropology. At that point, entering her third trimester of pregnancy, she felt a renewed urgency to finish the dissertation ("In the Name of Guadalupe: Religion, Politics and Citizenship among Mexicans in New York") and between April and May she did so, defended, graduated, and on May 28, she and her husband Carlos welcomed their second son, Elias José Gálvez, into the world. Now, she has begun a much-needed summer of long naps and family time, interrupted only by the occasional writing of a newsletter blurb.

Aaron Glass returned from fieldwork in British Columbia in September 2003 with an overwhelming amount of "data." He spent the year slowly processing it, while being mildly distracted by two follow-up trips to Canada, three conference presentations, four publication preparations, and the belabored editing of one short documentary on his research in the Culture & Media video production class. His dissertation is about the representational and performative history of the Kwakiwaka'wakw (Kwak'utl) Hamat'sa or "cannibal" dance.

Jenn Guitart is excited to travel to Cuba this summer with the assistance of a Constance Sutton Summer Travel Grant and a CLACS Summer Travel Award. She is also somewhat pleased to have been honorably mentioned by the National Science Foundation.

Leo Hsu has finished his fieldwork on digital-divide dot orgs with a six-week visit to Ghana, one of the sites to which Massachusetts-based
Graduate Degrees Awarded

Doctor of Philosophy

Jessica Cattelino
“High Stakes: Seminole Sovereignty in the Casino Era”

Rachelle Doucet
“Language Ideology, Socialization, and Pedagogy in Haitian Schools and Society”

Alyshia Galvez
“In the Name of Guadalupe: Religion, Politics, and Citizenship among Mexicans in New York”

Kathe Managan
“Language Choice, Linguistic Ideologies, and Social Identity in Guadeloupe”

Robert Moïse
“Loved Ones and Strangers: Society, History, and Identity in Equatorial Africa”

Ryan Raaum
“Ape and Old World Monkey Molecular Evolution: Nucleotide Substitution Rate Variation in the Catarrhini”

Master of Arts

Lydia Boyd
“The Church Missionary Society and Education in Buganda, 1877-1939: Mission Schools and the Negotiation of Class, Gender, and Ethnicity in Colonial Buganda”

Ilka Datig
“Something More than Nostalgia: Tibetan Filmmaking and the Creating of a Diaspora Vision”

Caroline Diesssel Homan
“It Did Quite a Bit: Mohawk Language and Media Activism in Quebec in the 1960-70s”

Ayako Takamori
“Remembering the Japanese American Internment: Memory and Politics in Japanese American Autoethnographic Film and Video”
from Temple University, a Wenner-Gren Richard Carley Hunt fellowship, and a National Endowment for the Humanities fellowship; to these organizations he is most grateful. Paul's tenure review at Temple is drawing unnervingly closer, and to that end, while cheerfully jumping through multiple hoops, he is working on a book based on his research on language socialization in St. Lucia.

Tim Pilbrow (Ph.D. 2001) was an Assistant Research Professor in the Anthropology Department at George Washington University during 2003-2004, and also taught some courses at Georgetown University. He has just accepted a position as Visiting Assistant Professor in the Anthropology of Eurasia and Eastern Europe at the University of Illinois (Urbana-Champaign) for the 2004-2005 academic year.

Varsha Pilbrow (Ph.D. 2002) has been working at George Washington University as a postdoctoral researcher. She continues to teach human gross anatomy and has added human evolutionary anatomy to her repertoire. She has also been intimately involved in compiling a hominin fossil database that promises to be a well-referenced resource in the discipline. Starting this fall, Varsha will take up a position as a postdoctoral researcher at the University of Illinois at Urbana-Champaign, where her husband, Tim (see his blurb) will be commencing an assistant professor position. Varsha and Tim have successfully managed to further their research while sharing the responsibility of bringing up their daughters. Anupama and Maya are thriving academically (both honor roll students) and socially! Her advice for graduate students struggling with the demands of dual lives: work hard, but don't compromise!

Shalini Shankar (Ph.D. 2003) has completed her first year of teaching at Binghamton University (SUNY). She enjoyed having great colleagues and students, and survived the arctic, post-industrial landscape of "The Southern Tier" of New York State. Shalini was awarded a curriculum development grant for the proposed course "Bollywood Worldwide" and conducted fieldwork in Mumbai (Bombay) during January 2004. She is working on articles about youth culture, language use, and materiality in Silicon Valley, CA, and Queens, NY.
Lyra Monteiro was awarded the Andrew W. Mellon Fellowship for Humanistic Studies, and the CAS Faculty Memorial Award.

Adam Nelson received the Computer Science Prize for Academic Excellence and Service to the Department in Spring 2004, and the NYU Center for Ancient Studies Antonina S. Ranieri International Scholars' Fund Grant in Summer 2003.

Elizabeth Rahilly received the Annette B. Weiner Award for excellence in the field of socio-cultural anthropology. She also received an NYU Founders' Day Award for academic achievement and an NYU Alumnae Club Scholarship for the Spring 2003 semester.

Michael Strickland was awarded an East Asian Studies scholarship in the 2003-2004 academic year.

Chloe Trouteaud received a DURF grant for her honors research in anthropology.

CURRENT NEWS

Carlos Miranda will be attending the London School of Economics in Fall 2004.

Whitney B. Reiner is studying primate behavior and ecology in Costa Rica at La Suerte Biological Station from July 20-August 14.

ALUMNI NEWS

Cassandra Mesick will be attending an MA/PhD program at Brown University in Fall 2004.

Lyra Monteiro has been accepted into the University of Michigan at Ann Arbor's Interdepartmental Program in Classical Art and Archaeology PhD program.

Adam Nelson will be attending Tufts University in fall 2004 for an M.A. in Classical Archaeology.

Chloe Trouteaud will be attending an MA program at Sarah Lawrence College in Health Advocacy.

AUSA

This year the Anthropology Undergraduate Student Association (AUSA) sponsored a number of events and activities, including:

- the weekly Friday evening film festival
- visits to the American Museum of Natural History for the "Petra" and "Exploratorium" programs
- Women in Antiquity Lecture Series
- Ice Cream Study Break
- Margaret Mead Film Festival
- Fall Lecture on Prehistoric Figurines with Dr. Bailey
- Japanese Horror Film Festival

Events that AUSA is planning for the 2004-2005 academic year include a continuation of the Friday Film Festival, a Freshman Greeting Party for AUSA recruitment; and return visits to the American Museum of Natural History.

These events would not have been possible without the help of Anthropology Director of Undergraduate Studies Prof. Todd Disotell, Anthropology Undergraduate Secretary Nicole Hughes, and all the AUSA officers. AUSA would also like to thank departmental staff members Patrick Rimassa, Jennie Tichenor, and especially Apurva Mehrotra.
The NYU Department of Anthropology operates smoothly and efficiently under the direction of its Office Staff and Student Workers:

JOHN BARRITT
KRISTINE DIAZ
KELLY ENAMORADO
NICOLE HUGHES
MAUREEN LLOREN
APURVA MEHROTRA
PATRICK RIMASSA
EUNJEAN SONG
JENNIE TICHENOR

NEW YORK UNIVERSITY
DEPARTMENT OF ANTHROPOLOGY

25 WAVERLY PLACE
NEW YORK, NY 10003-6790

PHONE: 212-998-8550
FAX: 212-995-4014
EMAIL: anthropology@nyu.edu

www.nyu.edu/gsas/dept/anthro
www.nyu/eas/dept/auth.htm
www.nyu.edu/fas/faculty/profile/Anthropology.html