Calligraphy teacher Wang demonstrating the kaishu yanti style to his Thursday morning class in March of 2008, Beijing.

Inside this Issue

Letter from the chair.................2

Faculty........................................3
Faculty News
Awards Publications

Graduate Students......................29
Graduate Student News
Awards and Honors
Degrees Awarded
Program in Culture and Media
Masters in Physical Anthropology

Alumni...........................................41
Alumni News

Undergraduate students..............47
Awards and Honors
News and Events
AUSA

Colloquia and Events...................50
Thomas Abercrombie

This past academic year was yet another hectic, stimulating, and rewarding one as teacher, advisor, scholar, and academic. I participated in five dissertation defenses (on the communicative practices of Peruvian migrants, participation in folkloric dancing of Bolivian migrants to Buenos Aires, ethnотourism and essentialism in lowland Ecuador, high art and artesanalship in Ghana, and the acquisition of cuisine in France). I supplied encouragement to students now writing their dissertations (on the politics of folkloric dance groups in Quillacollo, community television in Caracas, the art of cooking and feeding in Mexican-American border kitchens, and the challenge to Dominican citizenship posed by its deportee populace). I strove to maintain a long-distance presence for students engaged in fieldwork (on prosthetics and the body social in Colombia, the sociocultural landscape of high-art photography in Mexico City, radio and culture contact among the Totobiegosode people of the Paraguayan and Bolivian Chaco, valetes and the tabloid cultura popular in Lima, and artesanalship and distributed community among mata busilado carvers in Peru). I aimed to provide helpful input to the writing of numerous dissertation research grant proposals (for work on memory and migration in Argentina, urban Mapuche in Chile, sex work in Ecuador, obesity and the transformation of foodways in Guatemala, archaeological personhood in Mexico, the soundscapes of popular music in Montevideo, markets and the meaning of processed food in Peru). And along with trying to learn something about all of these things, I wrote a lot of letters for much deserved summer grants, dissertation grants, postdoctoral fellowships, and jobs, which were happily forthcoming.

I continued to explore the inextricability of social being from constructs of time and space in my fall 2007 course, "Performance, Personhood, and Collective Life in Urban Latin America." As usual, the high level of discussion carried the course, with the participation of NYU doctoral students from the departments of Anthropology, History, Law & Society, and Comparative Literature, along with their peers from Columbia University, the New School, and CUNY. My obsession in the course was to think through how time condenses and adheres in the organizing schema and materiality (present even in the "echoscapes") of houses, churches, government buildings, neighborhoods, workplaces, streets, markets, and plazas of Latin American cities, and to what kinds of trans-generational personhood these structures and forms give content. Students, no doubt, had enough of the ghosts I conjured up in thinking about kinds of person and social being that inhere in family heirlooms and collective patrimony. Patrimonio became the buzzword of the course, whether referring to deeded property, oil and gas reserves, or UNESCO-designated monuments or "masterpieces of intangible heritage" such as carnival dancing in Oruro. I have been putting insights generated in that course to use in reshaping my book-manuscript-in-progress; tentatively entitled "Ghosts in the Ruins," it treats the cultural history and ethnography of popular public performance and the space-time of patrimonio in the Bolivian mining cities of Oruro and Potosí.

Work continued this past year on yet another book project, "Passing Confessions," which brings together a series of confessional narratives of colonial social climbers—ranging from the 1550s to the early 19th century, whose trial records ended up in the Archivo Nacional de Bolivia, and whose stories provide a history of the modern subject. The last of the cases, the trial of a transgendered ex-nun husband sued for deceit by a purportedly innocent wife, may make a little book of its own.

As director of NYU’s Center for Latin American and Caribbean Studies (CLACS), I was deeply involved this past year—especially, somehow, during my spring research leave—
from several new groups of woolly monkeys and are working on darting and radiocollaring additional individual woolly and spider monkeys. The graduate students and research assistants are hard at work on a variety of projects. Grad student Andres Link just finished up a year-long stint in the field where he was studying the interesting fission-fusion dynamics and social association patterns of the animals in two groups of spider monkeys. Research assistants Luke Ward and Arden Reinas, with help from graduate student Maryjka Blasczyk, are currently following and collecting behavioral data on parental care for the comparative project I direct with Dr. Eduardo Fernandez-Duque (UPenn) on socially monogamous titi, saki, and owl monkeys. Grad students Anand Dacier and Luca Pozzi are busy conducting pilot research for Anand’s Ph.D. project, recording the vocalizations and behavior of woolly monkeys (which requires carting an ungody amount of electronic gear and microphones to the field) for future acoustic analyses. Grad student Emily Middleton is filming locomotor and feeding bouts of various prehensile-tailed primates to compare aspects of these behaviors with elements of their skeletal morphology. And grad student Chris Schmitt and I, along with a team of excellent research assistants (Monica Ramirez, Ana Palma, Mia Marek, and Nelson Galves) are collecting detailed data on ranging patterns, social interactions, and juvenile behavior in woolly and spider monkeys — along with lots of fecal samples for genetic work. And, of course, we’re all trying to stay dry! In the past few weeks, we’ve had several days and nights with lots of rain and portions of the study site are flooded, frustrating efforts to follow some of the monkeys.

This afternoon and next week, even more research assistants will arrive, including Dan Coppeto, former NYU anthropology major, and Mauricio Guerra, a Colombian undergraduate who will join the comparative primate monogamy project, and Erin Fleming, who will work with the other research assistants, Chris, and me studying the behavior of woolly and spider monkeys. For the first time, the research station is up to its ears in “primate folks”!

The rest of the past academic year has been similarly filled with lots of travel, activity, and research. In the fall, I gave a talk in San Francisco on our genetic work with spider monkeys at the California Academy of Sciences, and in the spring I participated in an EU-sponsored mini-conference on fission-fusion dynamics in animal societies. This summer, after returning from the field, I will head to Scotland for the International Primatological Society meetings as an invited speaker in a symposium on dispersal patterns in New World primates. (Following that, I am excited to say, my family and I will return to the coast of Maine for a week of hiking and camping before jumping back into the next academic year!)

Some other momentous events took place this year. A couple of weeks ago, my graduate student, Luke Matthews, successfully defended and submitted his Ph.D. on social learning and traditional behavior in capuchin monkeys. Luke is starting a post-doctoral position in the Department of Biological Anthropology at Harvard in the fall, but more importantly will get married (to lawyer and former NYU anthropology major Mahati Guttikonda) in just a few weeks! Grad student Alba Morales defended her Ph.D. dissertation proposal a few weeks before the summer after having made splendid progress in the spring semester working out all of the laboratory methods needed to conduct her research on the evolutionary history and biogeography of Central American spider monkeys. For the next year, she’ll be jet-setting back and forth across Latin America in search of wild monkey poop. And back in New York after (we think!) a final field season is grad student Mike Montague, who just was awarded a Wenner-Gren grant for the molecular aspects of his work on the significance of color-vision polymorphisms in wild squirrel monkeys.

Actually, it’s been a banner year for
and malaria.

As a member of the NYU Anthropology Department's Center for the Study of Human Origins, I continue to be an active participant in NYCEP (New York Consortium in Evolutionary Primatology), which links the anthropology and primatology faculty and researchers at NYU, CUNY, Columbia University, the American Museum of Natural History, and Wildlife Conservation International. My past and future teaching involves courses in Emerging Diseases, Human Variation, Race, Primate Molecular Evolution, Molecular Techniques, Phylogenetic Analysis, Genetics and Human Variation, Human Evolution, and Human Origins.

I am continuing to upgrade the infrastructure of our 98-year-old house with electrical, plumbing, carpentry, and masonry work on tap for this summer's projects.

Tejaswini Ganti

This newsletter entry will be very short as I had a baby in February and was on maternity leave in spring 2008. Fall 2007 seems like it happened a lifetime ago! I taught "Human Society & Culture" in the fall — a course I always enjoy as it serves to introduce undergraduates to anthropology. I also designed and taught a new upper-level undergraduate seminar, "Indian Popular Cinema," with Richard Allen from Cinema Studies. In conjunction with this class, I invited a notable Hindi film director, Vidhu Vinod Chopra, to come to NYU for a screening and discussion in October. I also participated in roundtables about the Bombay film industry at the Asia Society entitled "King of Bollywood: Shahrukh Khan and the Seductive World of Indian Cinema," in October, and the Indian Consulate entitled "Bollywood and its Foreign Markets" in November. I was on Anthropology's culture and media faculty committee in the fall and managed to meet all three short-listed candidates, see their talks, and confer with my colleagues about our decisions before giving birth [about 10 hours later!]. I was also busy with my third-year review, which I passed and therefore I will be on sabbatical courtesy of the Goddard Fellowship in fall 2008. I am trying to finish the revisions to my manuscript about the Bombay film industry -- in the midst of feedings, spit-ups, diaper changes, sleep deprivation, teething, giggles, and general babydom. Wishing everyone a sleep-filled and productive summer!

Haidy Geismar

Last year was dominated by pregnancy and this year by motherhood. In the fall I was lucky to teach two classes with fantastic colleagues. Fred Myers and I taught the graduate seminar "Materiality," which was extremely enjoyable as we got to grapple with this thorny issue from the perspective of many different anthropological traditions and bodies of ethnographic research. Robin Nagle and I taught a class in collaboration with the NYC Department of Sanitation (DSNY), supported by the DSNY and a grant from the Visual Arts Council of NYU. After passing our IRB, students conducted oral histories with DSNY
Faye Ginsburg

Indigenous Media

I am completing work on my book, "Mediating Culture: Indigenous Identity in a Digital Age," which is based on research over the last decade with indigenous filmmakers, looking at the positive challenges posed by the development, circulation, and multiple meanings of indigenous media — with a particular focus on Aboriginal Australia — to the field of visual anthropology, to indigenous movements for rights and representation, and to the globalization of cultural processes. Related to that, I was involved in two major NYC-based retrospectives of Indigenous filmmakers in May 2008: a retrospective at MoMA of the work of distinguished Canadian filmmaker, Alanis Obomsawin

http://www.moma.org/exhibitions/film_exhibitions.php?id=8390, for which I also co-wrote an essay on an accompanying book, entitled, “The Power of a Woman with A Movie Camera”; and with the National Museum of the American Indian, “Video Amazónia Indígena,” a showcase of the work of the independent media organization Video in the Villages, which for twenty years has provided video training to indigenous media-makers in the Brazilian Amazon to voice their stories and reflect the contemporary life of their villages.

http://www.nativennetworks.si.edu/Eng/blue/vai_08.htm

Recent articles on this work include “Rethinking the Digital Age,” in Global


Additionally, I was a keynote speaker/distinguished lecturer on indigenous media at a number of events, including: the Nordic Visual Studies Association, Stockholm, Sweden; the Cosmopolitanism and Globalization Conference at SUNY-Stony Brook; and the Taiwan International Ethnographic and Film Festival and International Forum in Taipei.

Cultural Innovation and Learning Disabilities

With NYU colleague Rayna Rapp, I am doing research on a study entitled “Cultural Innovation and Learning Disabilities,” for which we received grants from The Spencer Foundation and NYU’s Institute For Human Development and Contextual Change. Our fourth joint article on this work, “Enlarging Reproduction/ Screening Disability,” came out this year in the volume Reproductive Disruptions: Gender, Technology and Biopolitics in the New Millennium, edited by Marcia Inhorn. Also forthcoming is “The Canary in the Gemeinschaft: Jews, Disability and Media,” based on a keynote for the March 2008 “The Educated Eye: Photographic Evidence in Scientific Observation” conference, which was held at the Max Planck Institute in Berlin. I also was a plenary speaker on our research at the Society for Disability Studies in NYC June 2-8.

Bruce Grant

This past year was full with both teaching and writing. I continued to learn the art of the
apes, including *Lufengpithecus*, *Yunnanopithecus*, and *Laccopithecus*, as well several undescribed species. *Lufengpithecus* probably represents a primitive member of the great ape-human clade, and, apart from *Gigantopithecus*, is the latest surviving genus of extinct hominoid known from Eurasia. Perhaps the most exciting finding (reported at this year's AAPA meetings) was the discovery that *Yunnanopithecus* represents the earliest known fossil gibbons. I have been hunting for ancestral gibbons all of my professional life, debunking most of the purported candidates, so I'm especially excited about these new discoveries. Finally, pilophithecids (primitive extinct relatives of Old World monkeys and apes) have been found in increasing numbers in China in recent years, and I am heavily involved in their analysis and description. At the beginning of 2008 I described a new pilophitecoid specimen from Inner Mongolia, and I am in the process of redescribing (with Pan Yucong) the *Laccopithecus* material from Yunnan, and describing a new genus and species of pilophitecoid (with Jin Changzhu) from Anhui Province. I will be returning to China in May 2008 to present the results of my research at an international conference on primate evolution.

Other ongoing projects on Miocene primates include a study of the vertebral column of *Proconsul* (with Bill Sanders, University of Michigan), a new look at late Miocene Old World monkeys from the Siwalik Hills (with Eric Delson, City University of New York), major reviews of Miocene East African hominoids and lorises (for an edited volume on African fossil mammals edited by Bill Sanders and Lars Werdelin, Swedish Museum of Natural History), and the description of three new species of Miocene apes from East Africa (with manuscripts nearing completion). I plan to visit several museums in Kenya and Uganda over the winter recess, in order to finalize a major taxonomic revision of *Proconsul*.

I continue to direct paleoanthropological research in East Africa at the famous early hominid site of Laetoli in northern Tanzania. However, I am taking a break from fieldwork this summer to write up the results of the project to date, but I hope to return to Tanzania in 2009. The aims of the Laetoli project are to recover additional remains of early hominids, and to learn more about their paleobiology, paleoecology, and biogeography. We have been fortunate enough to recover several exciting new fossil hominid specimens, and I am working on an account of their anatomy and systematics. The initial phase of the Laetoli project is almost complete, and I am currently editing a two-volume series that will describe the findings. It's a major editorial undertaking, with more than 50 chapters written by an international team of ecologists, geologists and paleontologists. It is hoped that all of the manuscripts will be completed by the end of the year, and the two volumes will be published in 2009. More information on my research projects and my latest publications are available on my website (http://www.nyu.edu/gtas/dept/anthro/progr ams/csho/harrison.html).

In addition to my research activities, a good deal of my time is taken up with my editorial and administrative responsibilities. I am an active member of the editorial boards of *Journal of Human Evolution* and *Anthropological Science*. In addition, I am the Consulting Editor for Anthropology and Archaeology for the Encyclopedia of Science and Technology and *Yearbook of Science and Technology*. I also coordinate the NYCEP program at NYU (for which we received an NSF IGERT award to support graduate training in evolutionary primatology) and direct the Center for the Study of Human Origins in the Department of Anthropology (http://www.nyu.edu/gtas/dept/anthro/progr ams/csho/index.html).

Clifford Jolly

During the past year, I have continued to work the dynamics and processes of primate evolution, and their relevance to human
workshop series brought invited guest senior academics from outside NYU together with professors and graduate students from NYU, Columbia University, Rutgers University, and the CUNY Graduate Center, to enable interdisciplinary, intimate-setting, and extended dialogues about our work on historical and contemporary diasporic crossroads in the Americas. I had assumed the series would go well, but I did not expect so rich an experience for all of us: core members, occasional attendees, and invited guest discussants Brent Edwards, Lisa Lowe, Gary Okihiro, and Evelyn Hu-deHart.

Finally, I have been learning the ropes of program chairing, prize awarding, and conference organizing as an elected member of the executive board of the Society for the Anthropology of Religion.

Don Kulick

Obrigado Ronaldo. Thank you Ronaldo – famous Brazilian footballer, one of the most well-known sports figures in the world, routinely referred to in Brazil as Ronaldo o Fenômeno (Ronaldo the Phenomenon) – for the highlight of my academic year. In May 2008, it was revealed that you brought three travestis (transgendered prostitutes) with you to a love motel. You all remained in the hotel room for three hours. What exactly happened there is disputed (and, in Brazil, much discussed: on buses, in queues, in bars, on the beach, at the dinner table, in elevators, in love motel rooms, at urinals – anywhere more two or more people happen to meet for even a few seconds), and the episode ended with police being called, accusations being traded, and international headlines being made.

The Phenomenon's Big Adventure occurred only a few weeks before my monograph Travesti was to be published in Rio de Janeiro in its first Portuguese translation. Could there ever be a more propitious moment to publish a book on travestis? Brazil was ablaze with talk about travestis, the international press buzzed with a piquant new scandal, and I was in Rio for a month, teaching at the anthropology department at the Federal University of Rio de Janeiro. Everyone kept asking me half-seriously if I had somehow set it all up, if I'd somehow paid or bribed or used my wily charms to entice Ronaldo into engineering a publicity coup for my little book. The true answer to that, I can reveal here, is no. I did nothing, I knew nothing in advance of the headlines. But my travesti co-worker, Keila Simpson, and I are convinced that the celestial spirit of Banana, one of our deceased travesti friends, had a hand in the event, gently nudging things along and choreographing the whole episode so that she could have a good, sly laugh as she reclines on her hammock of fluffy white clouds up there in Harlot Heaven.

And so the book was published (as Travesti: Prostituição, Sexo, Gênero e Cultura no Brasil, by Editora Fiocruz) to a lot of attention and fanfare: interviews in Brazil's and Italy's equivalents to Newsweek magazine, a television interview on a program about new books, a book launch attended by over 100 people, and, most heart-stoppingly, a special mention by none other than Brazil's most famous living musical artist, Caetano Veloso. At one of his concerts, Caetano told his fans to buy the book and dedicated a song to me and Keila – we were in the audience swooning, throbbing, glowing: feeling like we might as well die right then and there, because nothing better than that moment could ever possibly happen to either of us.

After my apotheosis in Rio, everything else that happened during the year kind of pales in comparison. I had some articles appear in journals, but who cares: Caetano Veloso read my book and liked it and plugged it at his concert! One needs to keep focused on the important things in life.

Nevertheless, there were some other high points. A true period of joy was teaching, for the second time, a graduate course titled "The Anthropology of the Unconscious" with Emily Martin. The experience of co-teaching with Emily is something I treasure and can't
Globalisation. I am not sure whether I will develop this paper into something longer, but nonetheless it was fun to get an outpouring of ideas about how I could do that from anthropologists and others at Brown, University of Illinois, and the CUNY Grad Center. I also worked on a paper about neuroscience and the self for a conference at Harvard, "Brains and Selves," and another paper on the topic of "Holism" in anthropology for "Beyond the Whole: Anthropology and Holism in a Contemporary World," organized by anthropologists in Denmark. Other projects include a paper Rayna Rapp and I are writing jointly for a festschrift for Donna Haraway.

Teaching during the year was stimulating as usual, largely due to a second version of "The Anthropology of the Unconscious" taught jointly with Don Kulick. We made some important improvements based on the experience of teaching the first version of the course and were lucky to have a lively, diverse and committed group of students. I also greatly enjoyed an informal reading group of students interested in various aspects of the anthropology of science. These discussions are helping me figure out how to organize a regular course on the anthropology of science to be offered in the fall.

Culminating a decade of effort on the part of a dedicated editorial board will be the publication in the fall of the first issue of Anthropology Now, the general interest magazine in anthropology. We have always had "in principle" and "in kind" support from the AAA, but the financial backing we needed was finally forthcoming from Paradigm Publishers and the Wenner-Gren Foundation. Dean Birkenkamp on the publishers' side and Leslie Aiello on the Foundation side were essential in making the leap to an actual magazine possible. Closer to home, Susan Harding, Ida Susser and Kate McCaffrey were the core group who worked endless hours to put the first issue together. We owe a great debt to Will Thomson, who provided advice, designed the logo and web site, and produced a wonderful graphic essay on anthropology and the military. We always envisioned the magazine as a hybrid paper and web production and Will has played an essential part in making this a reality. The website, still under development, is http://www.anthronow.com. Look for the launch party at noon on Saturday at the AAA, where gratis issues will be given away.

Sally Merry

My third year at NYU was busy with juggling commitments to Anthropology and to the Law and Society Program, the latter of which I became the Director this year. It has been a pleasure working with wonderful graduate students in both departments. I taught two new graduate courses this year, one on sociolegal studies and one on the anthropology of violence. This second course took us through a lot of new work in anthropology and was productive for all of us. It was certainly a good learning experience for me. I will be teaching less next year because I am directing the Law and Society Program, but hope to keep in touch with Anthropology graduate students working in areas related to mine.

I was also busy in research and publication, finishing several articles on my NSF-funded project with Peggy Levitt on the localization of women’s human rights. The volume that I edited with Mark Goodale, The Practice of Human Rights, was published by Cambridge Univ. Press last summer. I also wrote an anthropological introduction to gender violence, which is currently in press with Blackwells. It is called, not surprisingly, Gender Violence: A Cultural Perspective, and should be out in December 2008. NYU Anthropology doctoral student Amali Ibrahim was very helpful in working on part of this project.

My next project will examine the use of indicators as a form of governmentality and knowledge production, focusing in particular on efforts to develop indicators for human-rights compliance. There is already an indicator on the rule of law, which ranks all countries in the
In early 2008, I curated an exhibition at the Kluge-Ruhe Aboriginal Art Collection of the University of Virginia, opening in early April. It was entitled “Virtuosity—The Evolution of Painting at Papunya Tula,” and drew on the extensive collection of paintings held at Kluge-Ruhe. The term “virtuosity” delineated the main goal of this exhibition of Papunya Tula paintings — to show the accomplishments and inventions of a number of distinctive painters. These men knew each other and shared in the ritual and mythological backgrounds of this emerging art but developed singular trajectories and aesthetic orientations in their work. In this sense, the exhibition was consonant with my other writing. The exhibition showed the development of a virtuosity that came about through the opportunity to paint in acrylics on two-dimensional surfaces that arose at Papunya in 1971, facilitated by the white schoolteacher Geoff Bardon. In this new medium, the artists drew on the iconography, ritual practices, and decorative forms of their ceremonial life and the mythological traditions invested in the sacred places they knew as their “country.” The emerging practice of painting attempted to transform this wide array of knowledge, imagination and embodied experience — musical, performative, decorative multi-dimensional, and restricted — into a two-dimensional painted surface.

The rest of my time has been spent in trying to push forward a project — with my long-time friend filmmaker Ian Dunlop and editor Philippa Deveson, of the Research School of Humanities at Australian National University — involving film footage (1974) from the Pintupi outstation community where I did my initial fieldwork. We are trying to make this film into a document of memory, history and heritage with and for the descendants of that community. Likely, this means interviews with those in the footage as well as Indigenous commentators. This summer, I visited Australia with this project in mind, and also spoke at a symposium at the National Museum of Australia on “Material Histories.” The timing was serendipitous, because the film project is well suited to the Museum. It seems very likely that the Museum will be part of our development of the film material. The film material provides historically significant documentation and context for the Museum’s collection of Pintupi material. Because of the salience of Western Desert art, and the lateness of their contact with Euro-Australian society, this collection should be heritage for the Australian nation as well as for the Indigenous communities and my hope is to build a collaborative cultural project with the contemporary Pintupi communities in which they can engage with this material, comment on it, use it as part of the transmission of memory and history to subsequent generations. I am looking forward to a long-term partnership with the Museum around their collection, intending to develop a significant foundation of documentation for future exhibition, scholarship and interpretation.

Rayna Rapp

My work continues to expand in fruitful directions. Last year, I enjoyed co-teaching our Departmental Seminar, “Genes06” with Cliff Jolly, and look forward to more pedagogical integration of theory and method across the disciplines. I also have watched our undergraduate course in "medical anthropology" grow, and am impressed with the cross-over for biological anthropologists and health-related majors, as well as relevance to students interested in sociocultural research. I was likewise pleased to convene the "Professionalization 06" seminar. This was complemented by my work on UCAIS; I also helped proposal writers navigate their way through IRB regulations in manners sensitive to their specifically anthropological methods; Please let Emily Martin, who will now serve on the UCAIS, know if/when you are ready for proposal review, and don't submit to UCAIS without a conversation with us!
coming years. Mainly, it was heartening that these meetings drew such a large number (several hundred for each half-day plenary session) of enthusiastic and relatively young participants. Equally encouraging was the deep commitment that was apparent among most participants to overcoming old quarrels, not only in response to current institutional difficulties but also out of a larger shared sense of the inherent value of the anthropological enterprise. Although the discussions took on distinctly French flavors, they provided stimulating reminders of some of the reasons that I have always found this profession to be worth pursuing.

One especially notable leitmotif was the frequent evocation of American anthropology as a large, powerful, and coherent model of scholarly endeavor, a foil used to powerfully highlight the failings of its French counterpart. Not a disagreeable portrait of us, though one that I thought was neither necessarily very helpful nor very easy to recognize. The tables were turned at the final session of these meetings, which was jointly held with the biannual meeting of the EASA (European Association of Social Anthropologists) executive board. Two of the featured speakers were anthropologists from “Europe’s margins” (Poland and Portugal), and their comments featured references to French anthropology—in comparison to that of their home countries—as almost overwhelmingly large, powerful, and coherent. Which old ethnographic saw does that remind you of?

Bambi B. Schieffelin

My research and writing projects continue to focus on the dynamics of linguistic and cultural change, and over this past year, several “projects” were officially reclassified as books, articles and chapters. Consequences of Contact: Language Ideologies and Sociocultural Transformations in Pacific Societies (Oxford University Press, 2007) examines the intertwined linguistic and cultural changes unfolding in specific Pacific locations in the late twentieth and early twenty-first centuries. The ten essays by linguistic and cultural anthropologists explore theoretical issues relevant to contact between agents of colonial and post-colonial governments, religious institutions and indigenous communities, sites of profound social change that have transformed communicative practices and ideologies. The volume’s introduction, “Cultural processes and linguistic mediations: Pacific explorations,” written with co-editor Miki Makiha (Queens College), offers our perspective as linguistic anthropologists on historical and cultural change in part of the world known for exceptional linguistic diversity. (We also enjoyed designing the book cover, which is based on an 1856 map of Oceania.) My chapter, “Found in translating: Reflexive language across time and texts” highlights the ethnopragmatics of the challenging local Bosavi pastors faced when translating reported speech and thought from the Tok Pisin Bible into their vernacular language.

Supported by a fellowship from NYU’s Humanities Initiative, “Speaking only your own mind: Reflections on confession, gossip, and intentionality in Bosavi (PNG)” appeared as part of a special section on Anthropology and the Opacity of other Minds (Anthropological Quarterly 81,2:431-44). A book chapter, “Tok bokis, tok piska: Translating parables in Papua New Guinea,” was invited for a festschrift honoring sociolinguist Gillian Sankoff. Extending my interest in reported speech and thought across media and speech communities, Graham Jones (Princeton University) and I published “Enquoting voices, accomplishing talk: Uses of be + like in Instant Messaging” (Language & Communication 2008), which focuses on changes in the use of quotatives by American college students. My first publication ever to receive attention from the popular media, while initially flattering, was ultimately sobering, as I realized how hard it was for the
hemispheric Asian American studies and the work of imagination in diaspora. Three articles were generated for publication: “Hemispheric Asian America: Rethinking Migration, Sociality, and Racialization,” “Diasporic Imagination: Creating Home in Displacement,” and “Chino Latino Restaurants: the Site of Memory and Cultural Crossroads.”

As I wrap up this year, I will also be preparing for the arrival of my first child in the fall. Next year, I will be back in the spring and will be serving as Director of Asian/Pacific/American Studies and teaching two courses. One will be a new undergraduate course, “Cultural Politics of Food,” and the other is a graduate seminar, “Comparative Diasporas,” which I will be co-teaching with Professor Aisha Khan. I look forward to seeing all of you soon.

Randall White

I am writing this piece from Les Eyzies-de-Tayac in the Dordogne region of France where an international team under my direction is in the midst of a very successful ninth season of excavation at abri Castanet, an ornament-rich, 33,000-year-old Aurignacian site. This research project, funded by the National Science Foundation since 1998, focuses on the meticulous recovery and dating of some of the oldest remains of symbolic behavior in Europe. The highlight of the 2007 excavation was the discovery in place of a large portion of the collapsed shelter ceiling bearing engraved and painted imagery.

Just three weeks ago, we received the C14 dates for the layer onto which the ceiling fell, the average age being 32,400 years ago. This places the Castanet decorated surface just slightly older than those from Grotte Chauvet in France’s Ardèche region, quite simply, the oldest known parietal representations anywhere on earth.

In parallel, I have in press a major article on 13 years of work on the 33,000 year-old Aurignacian personal ornaments from the French site of Brassempouy. This excavation is at a very mature stage and we are beginning to be able to make some clear observations on the spatial organization of bead/ornament production and use. A remarkable feature of the ornaments from Brassempouy is the presence of several pierced human teeth.

My long-term study of the 33,000 year-old personal ornaments from the site of Istaritz in French Basque country continues, as do the excavations there. These ornaments, most of which are contemporary to those from Brassempouy and Castanet, indicate striking social boundaries between these two sites, just 60 km apart. Personal ornamentation seems one of the key means by which Aurignacian regional groups constructed and communicated intra-group and regional identities. Among the most interesting finds at Istaritz is the on-site production of sensational amber ornaments in the form of lustrous beads and pendants. The source of the amber is Cretaceous fossil-bearing deposits in the Pyrenean foothills.

Photo R. Bourillon. Part of the 32,400 year-old engraved ceiling exposed and dated during the abri Castanet excavations in 2007

Photo R. White. 33,000 year-old amber pendant from Istaritz in the Pyrénées atlantiques region
Mesopotamia: Kinship, Property and Labor” and “Exploring Unknown Lands: Bringing New Worlds into Gender studies” were published in D. Bolger, ed., Gender through Time in the Ancient Near East and K. Linduff and K. Rubinson, ed., Are All Warriors Male: Gender and the Steppes, respectively, both by Altamira Press.

The highlight of my year was a return to Iran after 30 (!) years. In September of 1978, I left the dig at Tal-I Malyan near Shiraz, as the country was becoming increasingly destabilized, soon after shifting my area of research to the Indus civilization in Pakistan. I had my first opportunity to return to Iran in May at the invitation of Dr. Y. Majidzadeh, Director of the Halil Basin Project in order to participate in a conference under the sponsorship of Academy of the Arts of Iran in co-operation with the Iranian Cultural Heritage, Handicrafts and Tourism Organization. The international conference took place in Tehran (I was one among three U.S. participants) and then continued on to south-central Iran near Kerman in the area of Jiroft, where one of the world’s earliest civilizations has been discovered. Its discovery was the result of flash floods in 2000 when hundreds of tombs containing elaborately carved stone vessels were uncovered. Vessels of this type have been discovered in southern Iraq in ancient Mesopotamia in the mid-third millennium B.C. (possibly earlier) and their source was largely unknown. It is almost certain that they were produced by artisans from the Jiroft and that the leaders and merchants of the two civilizations were in close touch. My interest in this region began in the 1980s when I conducted museum research on ceramics from Konar Sandal (the name of a major center in the Jiroft) but had never been to the site. At that time, it was thought that the two large mounds at Konar Sandal were from a later period and that the third millennium component was from a small, minor settlement. And therein is one of the most fascinating aspects of archaeology. Who would have imagined the discovery of a totally unknown civilization at this late date? The Iranians are justifiably proud to now claim one of the world’s first civilizations to complement its already rich history; for me it was a pleasure to meet with old friends and make new ones among younger scholars now active in the archaeology of the region.

The eighth book in my Cambridge University Press series, Case Studies in Early Societies, was published in 2008 by John Janusek, Ancient Tiwanaku, a major pre-colombian civilization that began in AD 500 and continued to flourish for five centuries.

Angela Zito

Once again it is greetings from Beijing since I have been here living in a local community in the city’s east side, in the district that housed the Olympics in August. This has been a difficult year in China, with several natural and human-made disasters creating tremendous financial and emotional burdens. Sharing the aftermath of the huge Sichuan earthquake in mid-May of this year with the people of my community has been a moving experience. In the wake of the post-Maoist-Era social and economic reforms, there has been a great deal of anxiety about the shape of social life, and the values of self and collectivity taking shape under new conditions. A sense of drifting and anxiety has been noted by popular media, scholars and artists. My current project, “Seeking Significance,” will open several “portals” for understanding the twin issues the creation of value through activities that allow people to transmute time-spent into forms of social and personal value while simultaneously creating public space as they take up new activities together. In this way I hope to conjoin the newly emergent sense of the individual with equally new senses of the possibilities of being together with others. I presented a first paper on the local public park as a sacred space at the American Academy of Religion last November. Besides following the state-organized and public cultural life of the
Renato Rosaldo

In September of 2007 the Blackwell's Companion to Latino Studies was published. This collection, which I co-edited with Juan Flores, consists of 45 original essays that show how substantial the field has become since its inception in the late 1960s. Juan and I celebrated a book launch for the collection on December 6 with a number of contributors giving presentations and doing a reading of poetry and fiction. The book is likely to change the perception of Latino Studies, both within and outside the field.

In the summer I gave a talk, "Asymmetrical Imaginaries: Lives Across Social Boundaries," at the Conference of the International Visual Sociology Association. On September 25 I gave the Crimmel lecture at St. Lawrence University, "Lasting Lessons of the Culture Wars." The lecture gave me a chance to revisit and think again about the Battle of the Books at Stanford and beyond in the late 1980s. For the 25th anniversary of CIESAS-Occidente in Guadalajara, Mexico, I gave a lecture, "The Future of Anthropology and Challenges for CIESAS." At the "Multicultural Cities in the Americas: Migration, Intercultural Relations, Ethnicity" conference in Monterrey, Mexico, I gave a keynote dialogue with Guillermo de la Peña entitled "Rethinking Citizenship: Ethnic and Cultural Dimensions."

At the AAA meetings in Washington, D.C., I was a discussant for a panel, "Blurred Genres and the Search for Justice." I also gave a workshop, "Ethnography and Poetry."

In poetry I took a week-long workshop at the Squaw Valley Community of Writers (with Jimmy Santiago Baca, Robert Hass, Brenda Hillman, Sharon Olds, and Claudia Rankine) in which one writes a poem a day—its nickname is "poetry boot camp." It was an exhilarating experience and I learned a lot. I was a featured reader at the Zinc Bar, the Tribes Gallery, Carlitos' Café, and the Cornelia Street Café. I also was a judge for the PEN prison poetry writing contest, a task I found compelling in that it gave me a new sense of the lives of the ever-growing prison population in the United States. My poetry book manuscript, now revised and called "Tilt," was a finalist in a poetry contest, and is seeking a publisher.

I enjoyed the spring 2008 semester in Madrid, Spain, and learned much of what Spanish Anthropology is about today. I was especially interested in studies of Latin American and North African migrant communities in Spain as well as work the Spanish Civil War (1936-39) and its aftermath, especially studies of rural education immediately before the war and work on oral histories that have emerged from the exhumation of common graves of civilians executed summarily during the Franco regime (1939-1975).

I gave talks on Cultural Citizenship, Narrative Analysis in Anthropology, Bilingual Aesthetics, and The Hispanic Panic: The Case of Samuel Huntington at the primary academic centers in Madrid—the Complutense, the Autónoma, CSIC (a research institute), plus the NYU program as well as in Cuenca, Ávila, and La Coruña. I also gave three radio interviews at UNED, a Spanish university for education at a distance.

In dialogue with the author, I've translated most of a book of poetry, Laalambrada de mi boca/My Barbed Wire Mouth by Ana Pérez Cañamases, and hope to publish this work.
Biological/Archaeology

For Julie Anidjar’s doctoral research, she is investigating seasonal resource use by prehistoric groups in coastal South Carolina during the cultural period known as Deptford, or the Middle Woodland (~800 B.C. - A.D. 700). Her work entails a zooarchaeological analysis of several excavated shell midden deposits from the site of Palmetto Bluff, Bluffton, South Carolina, with the primary objective of testing human-ecological models of subsistence and settlement as they apply to coastal zones in the southeast. She will be focusing primarily (though not exclusively) on the significant malacological component of the site (oyster shells), looking closely at the incremental structures that are deposited in annual/seasonal cycles along their hinges. With the fieldwork component of my research behind her, this summer will be spent in the cool confines of the faunal increment lab on the 8th floor in continuation of my analysis.

Maria Blaszczyk has recently completed her first year of coursework and is off to Tony Di Fiore’s field site in Ecuador for the summer to do my internship in primate behavior. Her first year in the program has been great, and she is incredibly excited about having been given the opportunity to spend two months in the Amazon observing monkeys!

Tom Rein is beginning the data collection phase of his dissertation research. He is studying the interplay between locomotor function and phylogeny in the manifestation of skeletal features in the primate forelimb. Predictive models based on this work will be applied to understanding the locomotor behavior of species in the fossil record (including early members of the human lineage). He will be traveling to museums and research institutions in the United States, Europe, and Africa during the next year to collect data.

Socio-Cultural

Vanessa Agard-Jones has happily finished her second year in the joint program in Anthropology and French Studies, earning a Master of Arts degree in French Studies (with distinction!) along the way. With the support of an NYU GSAS Mainzer Fellowship in Sexuality Studies she will spend the summer doing pre-dissertation research in Martinique and Guadeloupe. Vanessa is pleased to announce the publication of her first volume (co-edited with noted scholar Manning Marable), Transnational Blackness: Navigating the Global Color Line (Palgrave Macmillan, 2008), which will be on shelves at the end of the summer. Beyond academe, she continues her work with the Audre Lorde Project: A Community Organizing Center for LGBTST People of Color in New York City (http://www.alp.org), where she serves as the chair of the Board of Directors.

Barbara Andersen spent her second year learning about the history of public health in Papua New Guinea, cultivated an affectionate but skeptical obsession with missionaries and nursing sisters, and studied Tok Pisin. She also got in way over her head in Todd Disotell's Diseases course, her first "hard science" class since high school—a transformative experience highly recommended to other cultural folks. Summer '08 she is heading to Papua New Guinea for the first time, hanging out with AIDS educators on the coast and epidemiologists in the highlands, and learning more about how people do science in a place like PNG.

Dwaipayn Banerjee is a graduate student in the second year of the socio-cultural program. His disciplinary interests lie in the anthropology of media and science in India. While most of his time is spent in negotiating coursework, he is also beginning the process of
Yasmin Moll is spending the first part of the summer attending Sight and Sound in preparation for her documentary project on Muslim artists in NYC and the second part utilizing her FLAS award to study Arabic in Cairo. Next year, she is looking forward to starting her tenure as an NSF Graduate Fellow, which she received in April along with an Honorable Mention for her Ford Predoctoral Fellowship application. She is also excited about starting her tenure as a member of the GSAS-IFA Forum on Seeing. She hopes to utilize the three-semester long forum to further explore her interest in how an ethics of vision is theorized by media producers within the Islamic discursive tradition. Yasmin plans to present her MA thesis on textual authority and Islamic feminism at the American Academy for Religion's Annual Conference in November.

Stephanie Sadre-Orafai completed her dissertation fieldwork on race and the fashion industry in September 2007, capping off the experience by working on more than twenty shows during New York Fashion Week. She co-organized a panel at the AAAs in November 2007 with Zeynep Gursel (UC Berkeley) entitled "Brokering Images, Casting Differences: Practices of Anticipating the Imagination of Others" where she presented a portion of her first dissertation chapter on the market for "real people" models. She received a seat on the 2008-2009 IFA-GSAS Graduate Forum on Forms of Seeing where she will further develop her analysis of model casting and development as a set of linguistic, visual, spatializing, and embodied practices of racialized knowledge production. She was also awarded Honorable Mention for the 2008 Heller-Bernard Dissertation Research Award in Gender and Sexuality Studies. Her essay "Developing Images: Race, Language and Perception in Fashion Model Casting" was published in June 2008 in an edited volume entitled Fashion as Photograph: Viewing and Reviewing Images of Fashion (IB Tauris).

After three years as the director of research for the Center on Immigration and Justice at the New York City based Vera Institute of Justice, in 2008 Nina Siulec began a tenure-track position as assistant professor in the Department of Legal Studies at the University of Massachusetts, Amherst. Nina is currently the only anthropologist in the interdisciplinary legal studies program, where she is teaching courses on immigration, crime, public policy, and research methods. Nina continues to consult with the Vera Institute, and in addition to finally finishing her dissertation, she will spend the summer working on a report to the Office of Refugee Resettlement that recommends how the government can comply with a statutory mandate in the Homeland Security Act which requires all unaccompanied immigrant children be provided legal representation in their immigration court hearings. This research on unaccompanied children will be among the first studies to document the experiences of children who migrate to the United States alone. Nina's research on deportation was recently mentioned in several news articles discussing the erroneous detention of United States citizens, which led to a Congressional hearing on this topic. When she's not visiting detention centers, writing, or teaching, Nina is training for a return to triathlon competition this year.

Will Thomson is entering his third year in sociocultural anthropology. His fieldwork will look at the construction site as a space that brings together questions of modernity, migration, materiality, and masculinity. This summer he is on a joint scholarship of the Council of American Overseas Research Centers and US State Department to study advanced Mandarin in Suzhou, China. Before grad school, he worked as a journalist for seven years and now continues his interest in media, working with Emily Martin's new magazine, Anthropology Now (www.Anthronow.com).
2008 Graduate Student Awards and Honors

Vanessa Agard-Jones
   • GSAS Mainzer Summer Fellowship

Joseph Califf
   • National Science Foundation Doctoral Dissertation Research Improvement Grant

Robert Chang
   • Annette B. Weiner Graduate Fellowship in Cultural Anthropology
   • Fulbright-IIE Canada-U.S. Award

Zenobie Garrett
   • Goodman and Salwen Archaeological Fellowships
   • Antonia S. Ranieri International Scholars' Fund Travel Grant

Adam Green
   • Goodman Archaeological Fellowship
   • Antonia S. Ranieri International Scholars' Fund Travel Grant

Patricia Hamrick
   • Goodman and Salwen Archaeological Fellowships
   • Antonia S. Ranieri International Scholars' Fund Travel Grant

Nur Amali Ibrahim
   • Social Science Research Council Dissertation Fellowship
   • National Science Foundation Doctoral Dissertation Research Improvement Grant
   • Wenner-Gren Foundation Dissertation Fieldwork Grant

Jelena Karanovic
   • Rutgers' Center for Cultural Analysis 2008-09 Postdoctoral Fellowship

Amy Lasater
   • CLACS Foreign Language and Area

Rachel Lears
   • Fulbright-Hays Doctoral Dissertation Research Aboard (DDRA) Fellowship

Tate Lefevre
   • GSAS Summer Predoctoral Fellowship

Andres Link
   • GSAS Dean's Dissertation Award

Yasmin Moll
   • National Science Foundation Graduate Research Fellowship
   • US Dept. of Education FLAS Summer Fellowship

Michael Montague
   • Wenner-Gren Foundation Dissertation Fieldwork Grant

Hyejin Nah
   • CLACS Summer Research Grant

Leigh Oldershaw
   • Antonia S. Ranieri International Scholars' Fund Travel Grant

Noah Pleshet
   • GSAS Summer Predoctoral Fellowship

Suzanne Price
   • CAS Golden Dozen Award for teaching excellence

Thomas Rein
   • GSAS Summer Predoctoral Fellowship
   • Leakey Foundation Dissertation Research Grant

Sandra Rozental
   • CAS Golden Dozen Award for teaching excellence
   • Wenner-Gren Foundation Dissertation Fieldwork Grant
Doctor of Philosophy

Elise L. Andaya
"Reproducing the Revolution: Gender, Kinship, and the State in Contemporary Cuba"

Ulla Berg
"Mediating Self and Community: Membership, Sociality, and Communicative Practices in Peruvian Migration to the US"

Leo Hsu
"Hacking Development: How Geeks do Good"

Jelena Karanovic
"Sharing Publics: Democracy, Cooperation, and Free Software Advocacy in France"

Wendy Leynse
"Learning to become a culturally competent member of French society through food"

Luke Matthews
"The comparative socioecology of white-fronted capuchin monkeys (Cebus albifrons) and the ethology of social learning in Cebus"

Mark Smith
"Settlement Geography of the Punjab during the Early Historic and Medieval Periods: a GIS approach"
Allysha Powanda

“A Comparison of Pelvic Age-estimation Methods on Two Modern Iberian Populations: Bioarchaeological and Forensic Implications”

Matthew Spigelman

“Investigations of Morphological Variability in Cookware Ceramics: the Organization of Graft Production in Iron Age Cyprus”

Heather Weyrick

“The ‘Culture of Death,’ Threatened Bodies and the Catholic Church - a tale of corporeal personhood”

Anna Wilking

“The Art of Governance According to Michel Foucault and its Applicability to Sex Work in Ecuador”
Head Hunters,” reunited with its original 
occidental score and dancing by descendants of 
the original Kwakwaka’wakw performers who 
are reclaiming this complex cultural heritage, a 
project put together by recent NYU 
Anthropology Ph.D. Aaron Glass.

**CENTER FOR RELIGION AND MEDIA**
(http://www.nyu.edu/fas/center/religionandmedia/)

Along with NYU colleague Angela Zito 
(Director, Religious Studies), Prof. Ginsburg 
has been directing a project funded by a major 
grant from Pew Charitable Trusts for a Center 
for the Study of Religion and Media at NYU, 
which was launched in May 2003. Among its 
projects are The Revealer: A Daily Review of 
Religion and the Press, edited by 
journalist/writer Jeff Sharlet, 
http://www.therevealer.org/ The Center is 
also developing internet publications, in 
particular a prototype for a web-based resource, 
 Modiya, developed by Barbara Kirshenblatt- 
Gimblett and Jeffrey Shandler for the working 
group, “Jews, Religion and Media” 
http://modiya.nyu.edu/, and a project in 
development entitled Proseleyzing Media.

This fall, among our other activities, we 
are sponsoring a Distinguished Lecture on 
October 30 by Melani McAlister, “What would 
Jesus do NOW?: Evangelicals, the Iraq war, and 
the Struggle for Position,” 6-8pm, 24 W. 12th 
Street.

**COUNCIL FOR THE STUDY OF**
**DISABILITY**

A new Council for the Study of 
Disability was officially formed last year at 
NYU; as co-director, Prof. Ginsburg is in 
charge of public events, which this fall included 
a panel, “Screening Disabilities”, at which 
activist filmmakers and programmers discussed 
the initiatives they have launched in NYC. For 
details and other information, please check 
http://www.nyu.edu/disability.council/
Elise Andaya (Ph.D., 2007) is currently an assistant professor in the Department of Anthropology at SUNY-Albany. Her Ph.D. dissertation, “Reproducing the Revolution: Gender, Kinship, and the State in Contemporary Cuba,” explored the interaction between state reproductive health and familial policies, changes in the economy and in health/health care, and the reproductive decision-making of women and men.

Brenda Benefit (Ph.D., 1987) currently serves as professor of biological anthropology at New Mexico State University. Her research specializes on the evolutionary history of Old World monkeys and apes. Since 1987, she has collaborated with Monte McCrossin on the excavation, analysis and description of a diverse 15-million-year-old primate community fossilized in middle Miocene deposits on Maboko Island in a small gulf of Lake Victoria in Kenya.

http://www.nmsu.edu/~anthro/Brenda_Benefit.html

Amahl Bishara (Ph.D., 2006) is currently revising her dissertation into a book tentatively entitled “Local Hands, International News: Producing U.S. News from the Palestinian Street,” which examines the production of U.S. news in the West Bank by way of thorough ethnography. It demonstrates, first, that U.S. news is the product of cross-cultural, hierarchical collaborations, and, second, that U.S. news-making is also an important site of local cultural and political production for Palestinians. Amahl's other research and teaching interests include mobility in the West Bank, democracy, human rights, expressive culture, knowledge production, and the anthropology of media.

Ariane Burke (Ph.D., 1992) currently teaches at Canada’s largest francophone university, the Université de Montréal. Her research focuses on the ecology of Neanderthals from a variety of perspectives including the analysis of archaeozoological data from Middle Palaeolithic sites, particularly on the link between landscape structure and the distribution of prey, and the ways in which this information can be used to understand the spatial behaviour of Neanderthals.

http://www.anthro.umontreal.ca/personnel/burke_ariane.html

In 2008, Alicia Carmona (Ph.D., 2008) defended her thesis in NY, participated in the Hemispheric Institute’s Encuentro “Corpolíticas” in Buenos Aires, and presented at LASA in Montreal. She is working on a book manuscript based on her thesis while slowly emerging from the solitude of thesis writing. In her quest to collaborate as much as possible with Latin America-based anthropologists while she can, she has been consulting with NGOs about microfinance-based initiatives in Argentina; reviewing articles by Mexican anthropology students; reviewing/ translating for a Spanish migration research team; and writing an article for an Argentina-based migration studies journal that she also hopes to present at the next LASA conference.

Jillian R. Cavanaugh (Ph.D., 2003) is currently an assistant professor in the Department of Anthropology and Archaeology at Brooklyn College CUNY, where she teaches courses in linguistic and cultural anthropology. She was awarded a Whiting Teaching Fellowship in 2007. She has recently had work appear in Ethnos and the Journal of Linguistic Anthropology, and will have an article published in the Journal for the Society of the Anthropology of Europe in summer 2008. Her book, “Living Memory: The Social Aesthetics of Language in a Northern Italian Town,” will be published by Wiley-Blackwell in early 2009.

http://www.brooklyn.cuny.edu/pub/Faculty
arrangement of the original musical score, followed by a performance by Kwakwaka'wakw descendants of the original cast.
http://www.curtisfilm.rutgers.edu

Now living in Tromso, Norway--well north of the Arctic Circle--Helle Goldman (Ph.D., 1995) works as the chief editor of the international, peer-reviewed journal of the Norwegian Polar Institute, a research and environmental management institution that is part of the Ministry of the Environment. She is also a consulting editor for the Arctic Network for the Support of the Indigenous Peoples of the Russian Arctic. During one of her trips to Tanzania and South Africa, she camera-trapped small carnivores in Jozani, which yielded the first-ever photos of several endemic animals and generated considerable interest in the world of small carnivore research. Results of this research have been published in both popular and specialist publications and shown on Norwegian television.
http://npweb.npolar.no/english/person/helle

After completing her doctorate on medieval state-building in Eastern Europe, Thalia Gray (Ph.D., 2006) used her scientific writing experience to pursue a career in medical writing. She spends her time researching and writing on varied health areas, ranging from HIV and cancer to women's health issues.

Sherine Hamdy's (Ph.D., 2006) current book project, under contract with the Univ. of California Press, is entitled "Our Bodies Belong to God: Islam and Bioethics in Egypt," and is an extension of her dissertation project on debates around organ transplantation, terminal illness, the treatment of dead bodies, the Egyptian state's responsibility in caring for the health of its citizenry, especially the poor, and the role of Islam in medical ethics.

At the moment, Maggie Fishman's (Ph.D., 2005) work life is split in two: she is writing and drawing graphic novel stories on public education, power and activism, which has evolved from her graduate efforts to make anthropological thinking accessible to non-academic. In addition, she works at ArtsConnection, an NYC arts-in-education non-profit, doing professional development work with artists--especially musicians and visual artists—who teach in public schools, a job that developed out of her dissertation work at NYU on the arts-education movement in NYC.

Graham Jones (Ph.D., 2007) is a postdoctoral member of the Princeton Society of Fellows, where he teaches an intensive course in Humanistic Studies. His article on the use of quotative "like" in Instant Messaging, co-authored with Prof. Bambi Schieffelin, is forthcoming in Language & Communication; his essay on the legacy of Jean-Bègue Robert-Houdin, the "Father of Modern Magic," is forthcoming in the Palgrave collection "Performing Magic on the Western Stage." He is currently researching Evangelical gospel magic in the U.S. and nineteenth-century French encounters with the Algerian 'Issawiyya, and completing a book based on his 2007 dissertation.

Brian Larkin (Ph.D. 1998), an associate professor of anthropology at Barnard College, examines the role media play in the shaping of social life, research that emerges out of his fieldwork in Nigeria. He writes on issues of circulation and the movement of cultural forms; Nigerian cultural production, especially video films; piracy; the materiality of media technologies; infrastructure and technological breakdown; and the relationship between media and forms of political rule. These issues come together in his forthcoming book, Signal...
were being debated and re-construed by St. Petersburg consumers in the late 1990s and early 2000s. At GSU, she teaches undergraduate and graduate courses on ethnographic methods, anthropological theory, consumption, women and gender, and self and emotion. http://monarch.gsu.edu/anthropology/people/patcо.html

Amy Paugh (Ph.D., 2001) is currently an assistant professor in the Dept. of Sociology and Anthropology at James Madison University in Virginia, and continues to be a research affiliate of the UCLA Sloan Center on Everyday Lives of Families. She was recently awarded an NEH fellowship to complete her book on language socialization, language shift, and children’s lives in Dominica (Caribbean). Her most recent publication on that research is an article with colleague Tamar Kremer-Sadlik entitled, “Everyday Moments: Finding ‘Quality Time’ in American Working Families,” in the journal Time & Society (fall 2007).

Since October 2006, Tim Pilbrow (Ph.D., 2001) has been part of a team of anthropologists and historians at a small Australian non-profit organization that receives government funding to assist Aboriginal communities in the state of Victoria to pursue recognition of their native title to traditional lands. His work involves a considerable amount of both short-term and on-going ethnographic fieldwork in Aboriginal communities.

Ryan Raum (Ph.D., 2004), an assistant professor in the Dept. of Anthropology at Lehman College/CUNY, performs applied population genetic research with a focus on understanding how migration and population structure influence the geographic distribution of genetic variation. He is particularly involved in testing current methods used to infer human population history as well as developing new approaches. http://raum.org

Susie Rosenbaum (Ph.D., 2006) recently completed the first of a two-year appointment as a visiting assistant professor at Columbia University’s Center for the Study of Race and Ethnicity. While teaching, she also worked on her book manuscript (under contract with Duke) and conducted follow-up fieldwork in Los Angeles.

William J. Sanders (Ph.D., 1994) is a research associate at the Univ. of Michigan Museum of Paleontology. His current projects and responsibilities include description of new proboscidean fossils from late Eocene Birket Qarun, Egypt, Gebel Zelten and Sahabi, Libya, Laeroli, Tanzania and Mula Basin, Ethiopia; editing a multi-authored book “Cenozoic Mammals of Africa” for Univ. of California Press; and chairing the Preparators Committee of the Society of Vertebrate Paleontology.

Vilma Santiago-Irizarry (Ph.D., 1993) is currently an associate professor in the Anthropology Department as well as Director of the Latino Studies Program at Cornell University. She is also affiliated with the American Studies and Latin American Studies Program, as well as the Institute for Public Affairs, Law and Society Program, FGSS (Feminist, Gender, and Sexuality Studies), and Cornell's Law School. http://falcon.arts.cornell.edu/anthro/faculty/faculty_VSantiago-Irizarry.php

Lisa Schlotterhausen (Ph.D., 1999) is now working as the Dean of Institutional Effectiveness at North Hennepin Community College in Brooklyn Park, MN. Her work involves all student-related research for the college, accreditation, assessment, and program evaluations. She is also co-chair of the Diversity Council.

Shalini Shankar (Ph.D., 2003) is an assistant professor in the Department of Anthropology and the Asian American Studies Program at
This year the undergraduate anthropology program had 209 majors and 24 minors. Eighty-seven majors and 16 minors graduated this year, 10 with honors in Anthropology and 52 with Latin honors.

**Honors in Anthropology**

- Jacqueline Brenneman

- Angelo Canedo – “Evidence for positive selection operating on the IRF7 gene in Primates: Implications for disparate susceptibility to SIV/HIV between African non-human primates and humans”

- Katherine Chiu – “Women of Power and Prestige: Examining Moche Priestesses and Ritual Activity in the North Coast of Peru”

- Daniel Coppeto – “Sexual Dimorphism in the Curvature of the Sacrum: The Effects of Bipedalism and Obstetrics”

- Madeline Eads-Dorsey – “Phylogeny of Rungwecebus kipunji”

- Michael Meier

- Anna Sloan

- Krista Smith


- Jillian Swift

**Latin Honors**

**Summa Cum Laude**

Katherine Chiu, Daniel Coppeto, Nicholai Joaquin, Carissa White

**Magna Cum Laude**

Jacqueline Brenneman, Victoria Maria Dominquez, Madelyn Eads-Dorsey, Jennifer Hopkins, Melanie Jacobson, Macy Jones, Kari Lipschutz, Jill Loglisci, Karen Marcus, Michael James Meier, Jeffrey Olchovy, Karin Perro, Brian Samek, Anne Schruth, Anna Sloan, Krista Smith, Jillian Swift, Lindsay Genevieve Tanner

**Cum Laude**

Sylia Abadi, Angelo Canedo, Alexander Charney, Alexandra Cohen, Kyle-Kate Dudley, Marylu Ekiert, Noelle Esquire, Richard Gargiulo, Amy Gowan, Li Huang, Caroline Jackson, Samantha Karwin, Austin Kilham, Samantha Leonard, Megan Levanduski, Ari Mazer, Michelle Miranda, Lauren Miyamoto, Chelsca Muth, Sarah Jane Ngakoutou, Heather Norum, Katie Romick, Danielle Russo, Daniel Salas, Mia Schultz, Aleta Sprague, Amanda Thai, Kyle Marian Viterbo, Daniel Winkler, Brianne Zinzer

**Elected to Phi Beta Kappa**

- Katherine Chiu
- Sara A. Knowles
- Kathleen S. Paul

**Awards**

- Katherine Chiu received the Annette B. Weiner Award for excellence in anthropology from the NYU Anthropology Department

- Daniel Coppeto jointly received the Department of Anthropology Prize

- Dale Eadeh received an Antonia S. Ranieri International Scholars’ Fund Travel Grant

- Natalia Guzman received a Ranieri travel grant

- Nicolai Joaquin jointly received the Department of Anthropology Prize

- Sophia Mavroudas received a Ranieri travel grant

- Michael Meier received the Edward Sapir Award for excellence in linguistic anthropology