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supporting worldwide research in all branches of anthropology

Reports on Completed Research for 2019

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REPORTS ON COMPLETED RESEARCH

The following research projects, supported by Foundation grants, were reported as complete during 2019. The reports are listed by subdiscipline, then in alphabetical order. A Bibliography of Publications resulting from Foundation-supported research (reported over the same period) follows, along with an Index of Grantees Reporting Completed Research.

ARCHAEOLOGY

ALEKSA K. ALAICA, then a doctoral candidate at the University of Toronto, Toronto, Canada, was awarded funding in April 2018 to aid in research on "Camelid Herding in North Coastal Peru: Socio-Political Exchange of the Late Moche (AD650-850) Period through Isotopic Analysis of Tooth and Bone Remains," supervised by Dr. Edward Swenson. This project utilized stable and radiogenic isotopic data from tooth and bone samples from South American camelids (llama/alpaca), guinea pig, dog and human remains from the site of Huaca Colorada. Baseline sediment, water and plant data were collected immediately around Huaca Colorada and in association with the Jequetepeque River. This study revealed drastically distinct ways in which humans and animals were moving within and outside the southern Jequetepeque valley. Human, dog, and guinea pig remains indicated coastal dietary and local mobility patterns, while camelids showcased extreme variability in diet and mobility patterns with many camelids having highland isotopic patterns that pointed to large networks of interaction. Through the lens of posthumanism and practice theory, these data have been interpreted to represent long-distance tribute where camelids were offered to large feasting events throughout the occupation of Huaca Colorada and were considered extended kin in the socio-political exchange of the Late Moche in the southern Jequetepeque Valley.

MARIE E. GRAVALOS, then a graduate student at University of Illinois, Chicago, Illinois, was awarded a grant in April 2018 to aid research on "Social Distinction and Communities of Consumption at Jecosh, Peru (ca. 100-1000 CE)," supervised by Dr. Patrick R. Williams. This project examined pottery to understand economic access and displays of social distinction at the prehispanic village of Jecosh (ca. 100 BC – AD 1600) in highland Peru. Funds supported scientific analyses of ceramics to evaluate their raw materials and overall production. To correlate differences in the production and use of specific types of pottery, funding also supported AMS radiocarbon dating. This study compared ceramics produced prior to and during the Middle Horizon (ca. AD 700-1000), a period characterized by emergent trade relations and the expansion of the Wari empire. Preliminary findings suggest that Jecosh residents continued to produce and use finewares made in their local style, occasionally supplementing consumption in the mortuary sphere with foreign wares. Continuities in the production and use of cooking and storage vessels were also found. Major shifts in raw material procurement and pottery use did not occur until well after Wari collapse, around AD 1100. This work contributes to anthropological literature on consumption by viewing it as learned tradition connected to expressions of social distinction. This bottom-up approach to political economy examined heightened economic and cultural exchange from the perspective of a small village, broadening our conceptions of how communities engage with regional political change.

JOHN J. HICKS, then a graduate student at University of Illinois, Chicago, Illinois, received funding in April 2017 to aid research on "Volcanism and Vulnerability in the Early Colonial

Period Agricultural Landscape of the South-Central Andes," supervised by Dr. Patrick R. Williams. The project investigates changes in agricultural practices in Torata, Peru, following the catastrophic eruption of Huaynaputina in February 1600. Its purpose is to determine if any of the valley's expansive agricultural systems were reactivated following the eruption, particularly those located near settlements occupied during the transitional period between Inca and Spanish-Colonial governance. Four complementary analytical methods were adopted for the investigation: archaeological survey, compositional analysis of soils, remote sensing analysis, and drone-based photographic survey. Research is ongoing, although some preliminary conclusions are possible. First, people attempted to reactivate agricultural systems near the transitional-period settlement of Torata Alta after the eruption. Fields lacked ash near Camata, a contemporary site, although it is unclear whether human activities or natural geomorphic processes like erosion removed it. The agricultural systems of the Mimilaque Valley, located 15 km north of Torata, remain buried under Huaynaputina ash, thus it provides a comparative dataset for examining landscape changes resulting from colonial reorganization. Finally, XRF analysis of soils and ash samples has shown that it may be possible to isolate a geochemical signature unique to Huaynaputina ash. The Huaynaputina fingerprint is being incorporated into a GIS database to examine if/where farmers attempted to remove it from agricultural fields.

LISA MARIE JOHNSON, then a graduate student at University of California, Berkeley, California, received a grant in October 2017 to aid research on "Analyzing Material Traces of the Ritual 'Event' among the Ancient Maya of Palenque," supervised by Dr. Rosemary A. Joyce. Through archaeological excavations and the comprehensive analyses of material traces, this dissertation project investigated the materialization of the ritualized "event" at the Classic Period (250 – 900 AD) Maya city of Palenque in Chiapas, Mexico. The "event" as a moment in a series of moments, punctuated the tempo of everyday life. The "event" and the structured deposition that forms within it are utilized in this research as methodological constructs through which the process of ritualization can be studied. With financial support from the foundation, a series of analytical methods were successfully employed to retrieve and identify organic, non-visible and often overlooked materials from within archaeological contexts understood to be the remnants of ritual. The results of this work serve to establish a methodological and theoretical framework for the study of ritual in the past and demonstrate the critical importance of integrating such techniques into studies of ritual as a distinct material process that is identifiable and comparable cross-culturally.

MICA B. JONES, then a graduate student at Washington University, St. Louis, Missouri, was awarded funding in October 2017 to aid research on "Holocene Hunter-gatherer Variability and Ecological Reorganization at Namundiri A, Uganda," supervised by Dr. Fiona Marshall. Hunting and gathering is a highly flexible and resilient subsistence strategy that is easily adjusted to new social and environmental circumstances. Scholars argue that such flexibility has led to the emergence of social, economic, and political diversity among hunter-gatherers over time. However, it is unclear exactly when, where, and why new forager systems emerge. In temperate environments, variability is often linked to seasonal shifts in resources. Less is known in the tropics where resources fluctuate little throughout the year. This project builds upon recent discussions of hunter-gatherer diversity in tropical Africa by investigating subsistence shifts and land-use patterns among lakeshore-adapted Holocene foragers in eastern Uganda. AMS radiocarbon dates from two sites indicate occupations during distinct climatic episodes in the region: the wet Early Holocene 8,997-6,946 cal BP and the arid mid-Holocene 6,470-5,660 cal BP. Faunal evidence shows that people intensified their fishing strategies as rainfall became less predictable through time, suggesting that long-term climatic

patterns may have played an important role in the development of forager variability in the African tropics. These findings provide new perspectives on the social and economic landscape in Holocene East Africa, from which the sociocultural diversity we see in the region today eventually emerged.

SARAH KENNEDY, a doctoral candidate at University of Pittsburgh, received funding in May 2018 to aid research for the project "Life in a Colonial Mining Camp: Reconstructing Power and Social Dynamics in Colonial Peru." The goal of this research is to investigate social dynamics among laborers and administrators of 17th century colonial silver refineries in the western Lake Titicaca Basin of Peru. While previous scholarship on colonial silver mining in the Andes has examined the industry through the lenses of commercialization and technology, this research focuses on the livelihoods of indigenous laborers, examining the embodied character of indigenous labor in isolated mining communities. Using a combination of spatial, archaeological, and soil chemistry analyses, this project examined these themes at the refining site of Trapiche. Results from Trapiche indicate food provisioning was somewhat restricted and controlled, as evidenced through few private cooking hearths. However, most ceramic wares identified lack evidence of mass-production and follow local styles, indicating laborers provided their own household wares and had more autonomy over their subsistence than previously thought in contexts of colonial exploitation. While some aspects of social control are evident at Trapiche, much of the bottom-up, household level evidence of daily life indicates reliance on traditional modes of subsistence and foodways, as well as an active role in the developing colonial market economy.

MATTHEW C. KNISLEY, then a graduate student at University of Chicago, Chicago, Illinois, was awarded funding in October 2016 to aid research on "An Archaeology of the 'Natural'": Historical Landscapes of the Sandawe Homeland, Central Tanzania," supervised by Dr. François G. Richard. The objective of this research was to investigate the archaeological manifestations of foraging landscapes and forager and food producer relations in a region where specialized foraging is thought to have survived as late as the twentieth century. Archaeological models of food producing frontiers require datasets attuned to spatial and temporal variation in landscape occupation and exchange. Fieldwork entailed systematic surface and subsurface surveys of dominant ecological zones and open-air sites, judgmental survey of rockshelter sites, excavations at select open-air and rockshelter sites, and environmental proxy sampling. Significant material assemblages that were recovered include: imported and local ceramics; lithics produced from local and exotic material, such as obsidian; ochre; glass, avian shell, and marine shell beads; metal and slag; and botanical and faunal remains. The multi-scalar nature of these datasets allows for an investigation of how local inhabitants have differently organized themselves over time and in relation to the extra-regional political economic and ecological networks of eastern Africa. Analyses are focused on evidence concerning the last 3,500 years, which current evidence suggests marks the onset of food production in the region. This project provides a test case for the renewed interest in interdisciplinary studies of African prehistory, and specifically for how archeological data work to critique and extend models developed from archival, ethnographic, linguistic, oral historical, and genetic sources.

DR. SHEINA LEW-LEVY, Cambridge University, Cambridge, United Kingdom, received funding in April 2019 to aid research on "Hand-thrown Spears: Ballistics, Accuracy and Learning to Hunt among BaYaka Congo Basin Foragers." Understanding the use of thrown spears, and the transmission of knowledge for hunting with these weapons, has important implications for evaluating changes in the biological, cultural and social evolution of humans.

In spite of the significance of spears, most studies of spear throwing rely on experiments conducted by untrained participants or historical ethnographic information. Here, we aimed to investigate the effectiveness of hand-thrown spears alongside the acquisition of spear hunting knowledge among Congo Basin BaYaka foragers, a population that regularly uses spears for subsistence hunting. Our research goals were to determine: 1) the ballistics and accuracy of thrown spears; 2) how strength, size and experience contribute to spear throwing proficiency; and 3) how spear hunting knowledge is transmitted from one generation to the next. BaYaka male adults and teenagers participated in interviews about how they learned to hunt with spears, threw spears in an experimental setup, and participated in paired adolescent-adult spear hunts while wearing GoPros, in order to examine how the teaching of spear hunting ocured in this population. Once analyzed, these data will make important advances in understanding technological transitions, life history, and learning mechanisms among the BaYaka, with implications for understanding changes in our evolutionary past as well.

DR. ROBERT J. LOSEY, University of Alberta, Edmonton, Canada, received a grant in April 2017 to aid research on "Harnessing Reindeer Domestication in Arctic Siberia." This project investigated the long-term history of reindeer domestication in the Yamal Peninsula region of Arctic Russia. Previously excavated Late Holocene reindeer remains from the region were examined for signs that these animals had been involved in pulling sleds. Overall, we found few osteological signs that reindeer were pulling sleds at any point over the last approximately 2000 years ago, likely due to the fact that most archaeological reindeer bone here is highly fragmented. Artifacts from Yamal thought to have been used as parts of reindeer harnesses were 3D scanned and printed in plastic. Our team then spent around one month living with Indigenous Nenets reindeer herders, discussing and evaluating these objects, and observing reindeer technologies in use. The Nenets interpreted several objects dating to around 900 years ago as identical to their modern harnessing equipment. Several 2000-year-old head gear pieces were identified as markedly different than current reindeer sledding equipment. These objects were interpreted by the Nenets as head gear used in training young reindeer to become accustomed to being harnessed. Overall, their interpretations of the region's archaeological materials suggest that small-scale domestication of reindeer for transport purposes was in place in Yamal at least 2000 years ago.

CLAIRE K. MAASS, then a graduate student at Stanford University, Stanford, California, received funding in October 2018 to aid research on "Bioarchaeological Perspectives towards African Slavery on Catholic Estates in Colonial Peru," supervised by Dr. Barbara Voss. Studies of African slavery in colonial Peru often cite the "better" or more "tolerant" treatment of enslaved laborers by Catholic landowners in comparison to secular estates. Such claims are grounded in the belief that the religious ethics of Catholic slaveholders would have led them to be more benevolent in their treatment of enslaved laborers. The effect of such assumptions has been to perpetuate a narrative that a more benign form of enslavement might have existed—a narrative that not only flattens historical interpretation, but also minimizes personal experiences of subjugation and trauma. This project attempts to respond to this discourse on empirical and conceptual grounds. As the first bioarchaeological investigation of an enslaved Afro-descendant population in Peru, it aims to provide evidence that can be used to evaluate the conditions of enslavement on colonial plantations owned by the Catholic Church. It also reexamines analyses that comparatively evaluate experiences of enslavement as ethically problematic, particularly in their potential to minimize the violence and hardships endured by enslaved communities. As an alternative, this project aims to use a localized perspective, with the objective of building a narrative that more closely captures the lived experiences of enslaved communities themselves.

NICOLE M. MATHWICH then a graduate student at University of Arizona, Tucson, Arizona, received a grant in April 2017 to aid research on "Livestock in the Pimería Alta: Negotiations of Ecological Colonialism," supervised by Dr. Mary Stiner. This project examines the effects of introduced colonial livestock on indigenous resources at five Spanish colonial settlements in the Pimería Alta (AD1690–1820) in the Santa Cruz River Valley in southern Arizona. Unlike other regions of Spanish America, research into regional ecological impacts of colonialism has been slow in the Pimería Alta and has focused on the colonial settlements rather than surrounding landscape. Isotopic samples spanning the length of the Santa Cruz River Valley were collected from archaeological cattle and caprine specimens from the sites of Tumacácori, Guevavi, Tubac, Tucson, and Agustín. The results of the isotopic analysis of bone collagen and tooth carbonate have generated: 1) new insights into native and colonist reliance on semidesert grassland resources and stored water for livestock, about whose management relatively little is known from either archaeological or written sources; 2) a more nuanced understanding in how different species' consumption patterns impacted water and range resources 3) a regional pattern in livestock management consistent across both fort and mission sites, suggesting the management practice was a local ecological adaptation to the Sonoran Desert. This project offered learning opportunities to local archaeology students to learn how to drill tooth enamel samples and results were presented at public outreach events hosted by the Arizona Archaeological and Historical Society.

DR. CHRIS MOREHART, Arizona State University, Tempe, Arizona, was awarded a grant in February 2016 to aid engaged activities on "Collaborative Development of a Book on the Archaeology of Xaltocan, Mexico for Community Members." The town of Xaltocan, located north of Mexico City has a deep history. It was once a powerful kingdom and later was incorporated into the Aztec and Spanish empires. Xaltocan also has a long history of archaeological research. Few other towns and archaeological sites in central Mexico have seen such a lengthy period of continuous research, first initiated by the late Elizabeth Brumfiel in the 1980s and continued by her students and colleagues who have tried to follow Brumfiel's model of collaborative, engaged archaeology. Using a Wenner Gren Engaged Anthropology grant, archaeologists who have carried our research in Xaltocan worked with local leaders to produce an edited volume for the community (rather than for academic audiences): Xaltocan: arqueologia, historia, y comunidad. The book has 13 chapters, written by either an archaeologist who has carried out work in the town or a local expert. Each chapter is short, between 3-4 pages and written in accessible prose with vibrant and interesting images. Chapters center on different themes, from the history of research to the role of household rituals to the broader landscape and more. Several hundred copies were printed and donated to the Casa de la Cultura and Museum of the town.

DR. ANNA M. PRENTISS, University of Montana, Missoula, Montana, was awarded funding in April 2018 to aid research on "Middle Archaic Adaptations in the Rocky Mountains: Archaeological Investigations at the 48PA551 Site, Park County, Wyoming." It is well known that indigenous peoples of the Northwestern Great Plains and Rocky Mountains relied upon targeted hunting, food storage, and cold-season sedentism as fundamental cultural adaptations. Yet we have a poor understanding of how and when these economic strategies evolved. Site 48PA551 in the Sunlight Basin of Northwestern Wyoming provides an ideal opportunity to test alternative hypotheses about the development of these adaptations during the Middle Archaic period (3000-5000 years ago). With support from the Wenner-Gren Foundation for Anthropological Research Inc., field research was conducted at the site in summer of 2018 that included mapping, application of remote

sensing (ground-penetrating radar), and archaeological excavations. Subsequent lab work focused on radiocarbon dating and studies of stone artifacts and plant and animal remains. Findings suggest that the original occupants visited the site multiple times during the time of about 4100-4800 years ago with a late fall to early winter economic focus on hunting deer and harvesting root foods. The research also confirmed multiple semi-subterranean house structures and nearby cooking and storage-related features. These outcomes indicate that aspects of classic Plains Indian socio-economic adaptations may have their origins during the Middle Archaic period of the Rocky Mountains region.

ALEJANDRA ROCHE RECINOS, then a graduate student at Brown University, Providence, Rhode Island, received funding in October 2018 to aid research on "Regional Production and Exchange of Stone Tools in the Polity of Piedras Negras, Guatemala," supervised by Dr. Andrew K. Scherer. Funding assisted research at the site of Budsilha in Chiapas, Mexico as part of this project on ancient Maya economic practice at the kingdom of Piedras Negras and subsidiary. The research at Budsilha was conducted under the auspices of Proyecto Arqueológico Busiljá-Chocoljá (PABC), directed by Professors Andrew Scherer of Brown University and Charles Golden of Brandeis University and with the collaboration of Universidad Autónoma de Yucatán and McMaster University. This work builds on previous research at the site of Piedras Negras, Guatemala, the political capital of one of the great ancient Maya kingdoms of the Classic period (AD 350-900). During the months of January, February and later in June, July and August of 2019, it was possible to complete the analysis of the lithic assemblage recovered during excavations at the site of Budsilha, Chiapas. In addition, the analysis of the materials recovered from past fieldwork seasons at the site of Piedras Negras, Guatemala was concluded, as well as the synthesis of information recovered from artifact analysis from Palenque, Chiapas and Sak-Tz'I'-Lacanja Tzeltal, Chiapas. A total of nearly 42,000 chert and obsidian artifacts were analyzed.

JESSICA D. SMEEKS, then a graduate student at Binghamton University, Binghamton, New York, received funding in April 2018 to aid "The Ayacucho Late Intermediate Period Defensibility Project," supervised by Dr. William H. Isbell. This project advances current theoretical agendas of warfare scholars, overcoming the limitations of earlier social evolutionary theories and examining the interrelationship between warfare and sociopolitical organization in the central highlands of Peru during the Late Intermediate Period (AD 1000-1450). Its primary focus is the Huamanga Province, Ayacucho. Four questions guide this research: how were Ayacucho hilltop sites defensive, how are they arranged across the regional landscape, how have their defensive nature and arrangement changed across time, and how does the Ayacucho data compare to a model of cycling seen in the Titicaca Basin? To answer these questions, this project follows a six-phase research design, consisting of surface survey and mapping, systematic surface collection, artifact analysis, radiocarbon dating, GIS analysis, and interregional comparative analysis, and considers three lines of evidence: 1) individual site design and use, 2) regional settlement patterns, and 3) chronology. Preliminary observations suggest a division of sites into two forms, linked through a variation in design, scale of defensibility, sociopolitical placement, artifact distributions, and, possibly, chronology. It is clear that Huamanga sites were far less defensive than their Tiwanaku counterparts. This parallels with the preliminary view that Ayacucho was characterized by consolidation more so than fragmentation or cycling.

DR. ANDREW D. SOMERVILLE, Universidad Nacional Autónoma de Mexico, Mexico City, Mexico, was awarded funding in April 2018 to aid research on "Exploring the Origins

of Mesoamerican Agriculture: Reconstructing Diet and Ecology in the Tehuacan Valley." This project explored the origins of agriculture in Mesoamerica by studying the biological collections excavated from a series of dry cave and floodplain sites in the Tehuacán Valley of Puebla, Mexico, one of the first centers of the world to adopt maize (Zea mays) farming. Stable isotope analysis of human and faunal bones was conducted to explore environmental changes in the valley through time and to determine when maize became the dominant dietary staple. AMS radiocarbon dating of human and faunal bones was conducted to anchor the chronology in time. Additionally, stable isotope analyses of modern plants were performed to assist with interpretations of the paleodiet and paleoenvironmental data. Preliminary results indicate that the most significant environmental changes occurred during the transition from the Terminal Pleistocene to the Early Holocene when the environment appears to have changed from a savannah grassland to a semi-arid matorral desert. Stable isotope data from human and dog (Canis familiaris) bones suggest that intensive maize agriculture began around 1500 BC and steadily increased through time. The outcomes of this project demonstrate the utility of analyzing archival collections and the results improve our ability to model and timing and causes for the development of agricultural lifestyles.

DR. BARBARA L. VOSS, Stanford University, Stanford, California, received a grant in October 2017 to aid research on "Investigating Homelands of 19th Century Migrants from China's Pearl River Delta: Cangdong Village Archaeology Project." The Cangdong Village Project was the first archaeological excavation of a qiaoxiang (home village) of 19th migrants from China's Pearl River Delta region. The research team located and sampled below-ground deposits to obtain samples of material culture, botanial remains, and animal bone dating to the late Qing Dynasty (1875-1912) and the early Republic (1912-1949) periods. 13,864 archaeological specimens (86.1kg) were recovered. Analysis shows that complex social and economic dynamics reshaped daily life at Cangdong Village during and after mass migration. The influx of remittances allowed residents to construct new and larger homes as well as community buildings such as ancestral halls. Additionally, residents began to use goods produced in the United States and Europe, including tableware ceramics, medicines, clothing, and grooming products. But although village residents were active participants in the global marketplace, Cangdong Village residents also relied very heavily on local producers during these periods. The majority of ceramics recovered through subsurface testing were produced in regional kilns. Comparative analysis of the Cangdong Village assemblage with assemblages from Chinese diaspora sites in the United States reveals key similarities and differences in China-produced material culture used in Cangdong Village and Chinese diaspora settlements.

JIAJING WANG, then a graduate student at Stanford University, Stanford, California, received funding in April 2018 to aid research on "Rice Domestication in the Lower Yangtze Valley: From a Luxury Food to a Mundane Staple?," supervised by Dr. Li Liu. The transition to agriculture is one of the most consequential events in human history. Rice agriculture is known to have originated from the Lower Yangtze River, but the mechanisms of its occurrence remain unclear. This research aims to understand this transition by applying residue analysis to examine the grinding stones and pottery from the Shangshan culture (11,400 -8,600 BP). Results show that the majority of the artifacts were used to process acorns, whereas rice was a minor component in the overall subsistence. Petrographic data, however, indicate that rice was an essential tempering material for pottery making. These findings suggest that the increased acorn resources in the early Holocene attracted humans to settle down in specific locales and began a "mass-production" of grinding stones and pottery. Rice was originated as a minor food supplement and an important pottery temper; later a series of

intensification events transformed the crop into a staple food. Departing from the anthropocentric approaches that consider plant domestication as a human strategy to produce sustenance, this research emphasizes how the active agencies of tools and plants "trapped" humans into a sedentary farming life with labor-demanding activities.

JESSE L. WOLFHAGEN, then a graduate student at Stony Brook University, Stony Brook, New York, was awarded a grant in October 2015 to aid research on "Contextualizing Early Cattle Management at Neolithic Catalhöyük (Turkey) via Bayesian Modeling: Economic and Social Impacts," supervised by Dr. Katheryn Twiss. This research evaluated the dynamics of human-cattle interactions at the large Neolithic community of Çatalhöyük (central Turkey) roughly 9,000–7,500 years ago by integrating biological and behavioral data through biometric modeling and stable isotopic analyses. Bayesian mixture modeling of zooarchaeological cattle measurements across Neolithic Anatolian sites shows that while Çatalhöyük cattle are concordant with morphologically wild cattle in the earlier part of its occupation, after about 8,500 years ago Çatalhöyük cattle are similar in size to cattle found at contemporary sites and gradually decrease in size over the rest of the site's occupation. Isotopic profiles from cattle teeth suggest that at around the same time that cattle body sizes start to decrease, Çatalhöyük's inhabitants shift their focus from hunting cattle in both the alluvial Konya Plain and the Taurus Mountain foothills to focusing almost exclusively on the alluvial plain. Isotopic data from cattle bones suggest a more gradual expansion of cattle diets over the site's occupation, with salt-tolerant and water-stressed plants becoming a more regular part of some cattle diets. Instead of adopting full "morphologically domesticated" cattle, human-cattle interactions at Çatalhöyük reflect gradual entanglement of human and cattle lifeways that promoted adaptation of cattle to anthropogenic environments.

DR. DAVID K. WRIGHT, Seoul National University, Seoul, Republic of Korea, was awarded a grant in October 2017 to aid research on "Investigation of Amazon Dark Earth in Caxiuana National Forest, Brazil." Wenner-Gren funded research to use satellite imagery and spatial statistics to predict the occurrence of Amazon Dark Earth (ADE) or terra preta de Indió soils in the lower Amazon River Basin, Brazil. Previous research in 2016 in the Caxiuanã National Forest identified the potential for such a model to locate ADE within thick rainforest, which is normally difficult terrain to conduct archaeological surveys. Stable carbon and nitrogen isotopes combined with geochemistry have provided the basis for understanding the ways in which ADE forms in this region, which has helped to develop the prediction model. While the geochemical analyses illustrate significantly higher organic and micronutrient content within ADE sites than in offsite areas, the stable isotopic data indicate that they formed under tree cover. However, in the municipality of Gurupá adjacent to Caxiuanã, modern day landscape clearing has overprinted ADE markers detectable by satellite imagery of vegetation in Caxiuanã. Nevertheless, the results clearly show that pre-Columbian populations maintained a closed canopy ecosystem while investing heavily in soil nutrient enrichment in focused zones of the landscape, whether accidentally or intentionally. While the ways in which ADE was created was similar prehistorically, modern detection methods are context specific.

ALEKSANDRA ZEGARAC, then a graduate student at University of Belgrade, Belgrade, Serbia, was awarded a grant in April 2018 to aid research on "Kinship, Status and Social Inequality in the Early Bronze Age of Southeastern Europe: The Case of Mokrin Necropolis," supervised by Dr. Biljana Stojkovic. The Early Bronze Age (EBA) is a period characterized by major social changes, when kinship ties are considered to be important in the fabric of ranked societies. Kinship study was conducted via ancient DNA analyses on 24 samples from

the necropolis of Mokrin in Serbia to address the hypotheses regarding vertical and horizontal stratification of the Mokrin necropolis and to obtain information whether the wealth and status were hereditary. Nine kin relationships were identified and observed in their archeological context. While men probably had to achieve the status and the position in the socio-political hierarchy through some kind of activity or quality, women could inherit the status or they could achieve it through their links with prestigious males. However, it is noticed that children in kin relations with individuals of higher status still had more potential to achieve certain position. Genetic results were similar to previous studies, suggesting no major changes in the social organization, which is an uncommon pattern for the EBA society. The results could clarify the transition patterns of EBA and to provide better understanding of the relationship between the biological and social systems and the dynamics of cultural processes at the territory of Serbia and Europe.

PHYSICAL/BIOLOGICAL ANTHROPOLOGY

KEITLYN ALCANTARA RUSSELL, then a graduate student at Vanderbilt University, Nashville, Tennessee, received a grant in April 2017 to aid research on "The Diet of Sovereignty: Bioarchaeology in Tlaxcallan," supervised by Dr. Tiffiny Tung. This research investigates how foodways create community capacities for sovereignty in the face of imperial expansion. As the Aztec Empire spread across central Mexico in the Late Postclassic (AD 1325-1519), Tlaxcallan remained one of the only states to resist imperial incorporation. Drawing from a bioarchaeological case study of a population from the elite core city of Tepeticpac, Tlaxcallan, this project demonstrates how community health and sustenance was key to the state's continued resistance. Through analysis of 53 archaeological skeletons from two plazas in Tepeticpac, this project studied correlates of consumed foods (dietary isotopes and phytoliths), highlighting patterns of resource consumption and distribution shaped by sociopolitical and economic responses to imperial expansion. Preliminary isotope results from dental enamel and phytoliths from dental plaque show that childhood diets at Tepeticpac were homogeneous, with high dependence on C4 plants (specifically locally found maguey and maize). Oxygen isotope values from local water sources align with values from dental enamel, and are also homogeneous, showing little evidence for immigration. These findings suggest that at Tepeticpac, food was distributed evenly throughout the population, one of several ways that this community protected its members from the adverse effects of imperial attacks.

DR. SERGIO ALMECIJA, then at George Washington University, Washington, DC, was awarded a grant in October 2016 to aid research on "Phylogenetic Inference in Hominoids Using Multiple Hard-tissue 3D Morphologies." Elucidating the phylogenetic relationships between living and fossil hominoid species is essential to understanding the tempo and mode of ape and human evolution. However, theories for human origins are currently limited because it is difficult to infer the phylogenetic signals reflected by hard tissue morphologies, leading to disagreements about the evolutionary role played by different fossil species. During the research undertaken during this grant, a high-resolution 3D database representing 70 elements across all regions of the skeleton was built for living hominoids and selected anthropoids. Subsequently, preliminary geometric morphometric data were collected from thirteen anatomical structures in a pilot sample of eight species representing the entire African ape and human clade plus orangutans, hylobatids and a macaque (out-group). "Phylogenetic morphometric" analyses indicate that the best tree obtained by simultaneously analyzing all the landmark configurations plus "classic" hard-tissue characters resulted in a tree matching the molecular phylogeny of great apes and humans. These results demonstrate that the

proposed approach works -- especially given that only approximately 25% of the targeted structures were included in the pilot analysis. Thus, this project shows a major promise for elucidating the relative position of key fossils hominoids and thus test currently debated evolutionary hypotheses in human evolution.

DR. COURTNEY BABBITT, University of Massachusetts, Amherst, Massachusetts, was awarded funding in April 2017 to aid research on "Genomic Adaptation and the Evolution of Human Neural Phenotypes." Adaptation in the regulatory regions of gene may have driven many of the changes in gene expression, but that may have also had other attendant consequences related to neural differences between humans and non-human primates, on a fairly short evolutionary timescale. Results suggest that there is a correlation between positive selection in regulatory regions and differential gene expression across tissues, and is highest in genes expressed in the brain. These data present a window into how positive selection has worked to change gene expression between humans and chimpanzees. This research has helped to identify key gene regulatory changes in the evolution of the human genome as they relate to neural traits. Additionally, it has informed about what neural processes have been driven by natural selection, by using an experimental framework. More broadly, this study links adaptive processes in the genome with functional changes in gene expression. This will enhance our understanding of where positive selection can shape adaptive phenotypic change, and the specific types of neural traits that are molded by selection in regulatory regions.

EVE K. BOYLE, then a graduate student at George Washington University, Washington, DC, was awarded funding in April 2018 to aid research on "Beyond the Skull: Identifying Potential Correlates of Diet in the Primate Torso," supervised by Dr. Bernard Wood. Torso differences between *Australopithecus* and *Homo* are often claimed to reflect a reduction in gut size following an increase in diet quality in the latter genus. This hypothesis emerges from the fact that animals that primarily eat green plants exhibit larger guts than animals that rely on prey, and the assumption that torso form reflects accommodations for differently sized guts. However, recent studies show that other factors might influence primate torso morphology, and the existence and nature of any relationships between the torso and diet have not been demonstrated in living primates. This research uses phylogenetic generalized least squares (PGLS) regressions to test hypotheses relating diet to anthropoid primate torso morphology. Linear measurements were collected across a broad sample of primates, and integrated with data on gut size, feeding observations, locomotion, and body size from the literature. Results suggest that there is no dietary effect on the primate torso after controlling for body size, phylogeny, and locomotion. This research provides little support for the practice of inferring diet from fossil hominin torso remains.

DR. JOSHUA D. BRAHINSKY, Stanford University, Stanford, California, received a grant in April 2018 to aid research on "Religion under the Skin: How Does Christian Prayer Become Embodied?" This study asked how Christian prayer shapes the mind, brain, and body. Existing ethnographic research suggested that charismatic evangelical Christians learn to use their minds to foster intimate, embodied experiences of an invisible other in ways that seem near sensory and non-agentic. Yet how and why this happens remains understudied. The research proposed to explore evangelical prayer practices in dialogue with neurophenomenological work. Its goal was to combine ethnography and neuroscience to investigate specific processes through which prayer practice may foster intimate, embodied experiences of an invisible other in ways that seem near sensory and non-agentic. In doing so, the project hopes to encourage a relatively untouched field of study, which directly marks the lives of the nearly 600 million charismatic evangelicals throughout the globe. A preliminary

data analysis suggests that while informants did not report increased audible or tactile connection with God as a result of a one month prayer intensive, they did report more intense emotion, presence, being slain in the spirit, and greater ease of dropping in while speaking in tongues. That is, more non agentic experiences were observed. The grantee learned that speaking in tongues can be understood along a continuum affected by training. People also reported moments of intense focus, high arousal, and somatic release that are not found in other contemplative traditions.

EMMA CANCELLIERE, then a doctoral candidate at City University of New York, Graduate Center, New York, New York, received funding in April 2017 to aid research on "Variability in Nutritional Ontogeny in the Mountain Gorilla, Gorilla beringei," supervised by Dr. Jessica Rothman. Food resources are fundamental to the lives of all animals, with nutrients from food resources acting as essential currencies for all biological processes. Non-human primates are no exception to this rule, and meeting nutritional goals is key in shaping much of wild primate behavior, demography, and biogeography. Folivorous species like mountain gorillas, who rely on high fiber foods like leaves, face an especially challenging nutritional environment that requires specialized strategies and adaptations. Many of these strategies, including the symbiotic gastrointestinal microbiome used to break down indigestible compounds, develop after birth. Thus, at the heart of this project is a single question -- how do infants and juveniles navigate a complex nutritional world, before they have fully developed the mechanical, behavioral, physiological, and microbial adaptations that adults rely on for this same task? This study examined; 1) the nutritional intake and feeding strategies of infant and juvenile mountain gorillas; 2) the dynamics of the gastrointestinal microbiome in infants and juveniles; and 3) the functional contribution of the microbiome as a nutritional strategy. This unique multilayered approach will provide new insights into early diet and nutritional strategies, with implications for our understanding of life history.

CATALINA I. FERNANDEZ, then a graduate student at Indiana University, Bloomington, Indiana, received funding in October 2017 to aid research on "The Evolutionary Role of Dietary Adaptations and Their Health Outcomes among Indigenous People of Chile," supervised by Dr. Andrea S. Wiley. This project investigates how past differences in the food resources of two populations (foragers vs. agropastoralists) may have led to different genetic adaptations in metabolism, and how those adaptations may relate to modern-day well-being and chronic conditions. It is hypothesized that past genetic adaptations to domesticated foodstuffs could result in fewer chronic health problems when a population transitions to a modern diet and lifestyle due to a lesser "evolutionary mismatch." Seven months of fieldwork among two Chilean indigenous groups were conducted; the Atacameño, former agropastoralists, and the Mapuche-Pehuenche, former hunter-gatherers. Forty individuals were interviewed to gain an insight on the nutrition transition, and 190 participants completed food-frequency and physical activity questionnaires, anthropometric measurements and blood biomarkers of chronic diseases risk, and provided samples for DNA analysis. Preliminary analysis indicates that risk of chronic diseases does not differ between the populations and that having a recent history of hunting-gathering (i.e., being Mapuche-Pehuenche) is not a predictor of increased risk for chronic diseases, which was counter to the "evolutionary mismatch" hypothesis. Further analyses will incorporate DNA data to investigate whether this pattern is due to diet not being a major selective pressure, a recent split between the two populations or gene flow.

DR. ISRAEL HERSHKOVITZ, Tel Aviv University, Tel Aviv, Israel, was awarded a grant in April 2018 to aid research on "New Perspectives on Middle Paleolithic Human Populations

in the Southern Levant: The View from Tinshemet Cave." Tinshemet Cave is a recently excavated Middle Paleolithic site in central Israel. The first season (August 2017) revealed abundant evidence for human presence as well as two fully articulated hominin skeletons, a child of 3-6 years and an adult. During the second season (August 2018-sponsored by W-G Foundation), three additional individuals were recovered and excavated. All three individuals were successfully removed (intact), transported to the preservation laboratory at the university, and are now being cleaned, preserved, and reconstructed by two technicians. Their anthropological analysis is expected to start March 2020. The study of these hominins and their material culture, symbolic behavior, and subsistence strategy, as well as their relationships with other hominin groups, may provide a wealth of new information on the paleobiology of the Middle Paleolithic populations in this region, and will help in establishing a secure chronological framework for the MP Levantine fossil record.

DR. FREDRICK K. MANTHI, National Museums of Kenya, Nairobi, Kenya, was o aid research on "Further Investigations of the Middle Pleistocene Sites in Natodomeri, Northwestern Kenya." Pliocene and early Pleistocene sites in the Omo-Turkana Basin in northern Kenya and southern Ethiopia have yielded a rich record of faunal materials, including hominin fossils. In the basin, the time interval between 0.2 Myr and 0.01 Myr is so far only known in the Kibish Formation, which traverses both the Kenyan and Ethiopian sides. Presently, we do know that anatomically modern humans evolved between 200,000-300,000 years ago. The later Middle Pleistocene of East Africa is therefore an important time period for not only understanding the biological origins of *H. sapiens* but also for the behavioral evolution of this species. This period records the replacement of the large hand-held Acheulean stone tools, such as handaxes and cleavers, by more diverse and smaller MSA stone tools characterized by points, diverse disc core preparation technologies, including multiple Levallois techniques, and hafted tools. Overall, the paucity of well-dated later Middle Pleistocene palaeontological and archaeological sites in East Africa, limits our understanding of the Middle Pleistocene fauna, and has led to the perception that the behavior of the earliest H. sapiens was relatively homogenous and static. In order to better our understanding of the faunal species that lived around 0.2 Myr, sites that occur at Natodomeri (e.g., N 5.13 E 35.73) near the Kenya-Ethiopia border, and dated around 195 ka, have since 2015 been investigated for fossil remains by a West Turkana Paleo Project (WTPP) team led by the author. The sites have yielded large numbers of vertebrate fossil remains including numerous hominins. Because Middle Stone Age (MSA) stone tools have also been recorded at Natodomeri, archaeological investigations have also been carried-out at the sites by Dr. Nicholas Blegen of the University of Cambridge, and these have established the presence in the sites of a rich MSA archaeological record. In May-June 2019, further surveys were carried-out in the Natodomeri sites for a period of five weeks, and these surveys are the basis of this report.

PAUL J. MITCHELL, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, received a grant in April 2018 to aid research on "Tracing Racial Formations: Objectivity, Meaning, and Morphology in 19th Century Craniology," supervised by Dr. Adriana Petryna. This project has interrogated how skulls were made into scientific objects in comparative racial craniology, specifically focusing on the relationship between skulls and illustrations made of them in major European craniological publications between 1790-1880. A 3D laser scanner was used to make accurate models of approximately 150 skulls from the historic human cranial collections of Petrus Camper, of J.F. Blumenbach, and of other European anthropologists. These 3D cranial models will be precisely compared, using geometric morphometrics, to the published illustrations (including woodcuts, engravings, and lithographs) of the same crania. Preliminary results suggest that illustrations of skulls in many

of these publications were significantly distorted or idealized in order to exaggerate morphological racial differences. Interestingly, some of the historically earliest illustrations appear the most accurate, and accuracy declines through the early-mid 19th century, until about 1860 and the standardization of craniological drawing techniques. Research on the crania chosen by craniologists to be illustrated to represent racial difference suggests that craniologists chose extreme rather than typical skulls from each category within their collections. Additionally, new archival research on the history of these skulls has revealed new insights into the ethics and social practices of collecting human crania in the 19th century.

CARRIE S. MONGLE, then a graduate student at Stony Brook University, Stony Brook, New York, was awarded a grant in April 2016 to aid research on "Modeling Hominin Variability: The Alpha Taxonomy of Australopithecus africanus," supervised by Dr. Frederick E. Grine. Our understanding of evolution and diversity in the fossil record rests on the ability to delimit fossil species. However, relatively little attention has been paid to the methods necessary for the empirical delimitation of species. The goal of this research was to resolve the alpha taxonomy of the hominin fossils subsumed under Australopithecus africanus. The possibility that Au. africanus subsumes multiple species has significant implications for the interpretation of the hominin phylogeny and the evolution of the genus Homo. To provide the necessary comparative framework to address this question, a series of statistical models were developed to understand the structure of dental variation in the hominin fossil record. Results indicate that early stages of divergence can be captured by variation in M3 morphology, while the presence of distinct distributions of M1 morphology could provide evidence for deeper divergence between fossil species. These models were then used to examine the alpha taxonomy of Au. africanus. Results suggest that the fossils from Sterkfontein represent >1 species. Specifically, models indicate that three maxillary fossils should be removed from the Au. africanus hypodigm. This revision of Au. africanus may provide greater clarity in the phylogenetic placement of this species in future analyses.

JACOB D. NEGREY, a student at Boston University in Boston, Massachusetts, was awarded funding in April 2017 to aid research on social bonds and immune function in wild chimpanzees (Pan troglodytes schweinfurthii), under the supervision of Dr. Cheryl Knott. Between January 2016 and July 2017, Negrey collected behavioral observations, urine samples, visual health assessments, and fecal temperatures from 80 adult chimpanzees at Ngogo in Kibale National Park, Uganda. Funding from the Wenner-Gren Foundation enabled Negrey to analyze urinary biomarkers of immune and metabolic activity in 661 urine samples at the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany, using a combination of enzyme immunoassays and liquid chromatography-tandem mass spectrometry. By joining urinary hormone measurements with behavioral and epidemiological data, Negrey will assess hormonal mechanisms by which social behavior impacts immune activity. In particular, he will test whether social bond strength and social status predict variance in immune biomarker secretion.\

REBECCA SHOSHANA NOCKERTS, then a graduate student at University of Minnesota, Minneapolis, Minnesota, received funding in October 2014 to aid research on "Stable Isotope Ecology of the Chimpanzees and Baboons of Gombe National Park, Tanzania," supervised by Dr. Michael L. Wilson. Variation in the stable isotopes of carbon, nitrogen, and oxygen in the environment, and the perpetuation of that variation through food webs, provide valuable insights into the ecology of both living and extinct primates. At Gombe National Park, Tanzania, where Jane Goodall began observing chimpanzees in 1960, stable isotope ecology has illuminated how a varied landscape and seasonally available food resources shape the

isotopic composition of chimpanzees and baboons. This study found mean carbon isotope composition differed between chimpanzees and baboons, reflecting baboons' greater consumption of grasses, which are isotopically distinct from tree leaves and fruit. Nitrogen and oxygen composition varied considerably both between and within individuals of each species. The nitrogen variation reflects variable protein inputs to the diet, with individual differences in the amounts and timing of meat and insect consumption. The highly variable oxygen composition likely relates to seasonal and individual differences in water sources and intake. Comparing these findings to what is known from observational records about the dietary ecology of each individual, and the isotopic composition of their food and water resources, will improve current models used to interpret the isotopic signatures of fossil hominins.

DR. KATHRYN M. OLSZOWY, Cleveland State University, Cleveland, Ohio, received a grant in April 2017 to aid research on "Investigation of Psychosocial Stress as a Contributor to Sex Differences in Obesity Risk in Vanuatu." Globally, women are approximately 1.5 times as likely to be obese than men. The gender gap in obesity is larger in unstable socioeconomic contexts, such as in rapidly developing nations. The objective of this proposal was to investigate why women are more likely to be obese than men in the context of rapid economic development, with an emphasis on understanding the role of psychosocial distress in the disparity. The proposal objective was investigated in Vanuatu, a developing South Pacific Island nation undergoing a rapid health transition. In June-August 2017, 369 Ni-Vanuatu participants on two islands (Efate and Aneityum) completed a sociobehavioral survey (including questions on psychological distress), underwent anthropometric assessment of obesity status, and provided hair and blood spot samples for laboratory assessment of physiological stress (hair cortisol) and inflammation (C-reactive protein). Analyses showed no difference in perceived distress between men and women, and no association between psychological distress or physiological stress and obesity. However, marriage was a salient predictor of both physiological stress and obesity in women, even when controlling for parity. Longitudinal follow-up in this cohort will address new questions raised by this study regarding the relationship between sex/gender, stress, and obesity during economic development.

ALEJANDRA ORTIZ RIVAROLA, Arizona State University, Tempe, Arizona, received funding in October 2016 to aid research on "A Comprehensive Analysis of the Deciduous Dentition of Plio-Pleistocene Hominins." Dental features figure prominently in species diagnoses, dietary inferences, and phylogenetic reconstructions of hominoids (humans, apes, and their fossil relatives). However, this work has focused almost exclusively on the permanent dentition. Comparatively little research has been devoted to the characterization of the different anatomical aspects of primary (deciduous) teeth. To fill these gaps, a large-scale study conducted since 2016 examines the internal and external dental anatomy to address key aspects of human origins, including species diversity, patterns of growth and development, and life history strategies by means of deciduous teeth. Collected data include more than 450 high-resolution scans, representing at least 11 species of extinct and extant hominoids. While several aspects of the project are still in progress, initial analysis of an important feature of dental tissue anatomy –enamel thickness– reveals that, unlike the pattern found in permanent molars, orangutans do not stand out as having relatively thick-enameled teeth compared to chimpanzees and gorillas. In contrast, humans have a significantly thicker enamel in their dentitions than both Asian and African great apes. By documenting deciduous enamel and its distribution, this project will also provide insights into the factors influencing rates of dental wear and their utility in life history reconstructions.

TERREN K. PROCTOR, Vanderbilt University, Nashville, Tennessee, was awarded a grant in October 2017 to aid research on "Investigating the Embodiment of Labor and Mercury Mining at Santa Bárbara, Peru," supervised by Dr. Tiffany A. Tung. This project employs bioarchaeological approaches to examine the repercussions of a Spanish colonial industry that mandated physical labor and imposed violent policies on indigenous peoples at the site of Santa Bárbara in Huancavelica, Peru. The site is a mining encampment that operated from the 16th to 18th centuries. Demographic data, trauma, and pathologies were documented in human remains (n=214) that were scientifically excavated at the site. Results are clarifying the ways that the colonial project created structures of violence that negatively affected individual bodies and lifeways. This case study explicitly shows the processes and effects of indigenous exploitation by Spanish colonial policies, including direct, punitive violence; forced labor in toxic mines; and a lack of access to essential resources. The rapacious extractivism practiced by the Spanish colonizers led to the immeasurable destruction of indigenous communities in the Viceroyalty of Peru; at the nexus of the colonial mining industry were the mercury mines of Santa Bárbara. This study will also inform theoretical conversations of how systemic inequalities and structural violence are embodied and enacted in biological bodies over a lifetime.

SUSANNA J. SABIN, then a graduate student at Max Planck Institute, Jena, Germany, was awarded funding in October 2017 to aid research on “Revealing the History of Human Tuberculosis with Diverse Ancient and Modern Pathogen Genomes,” supervised by Dr. Kirsten Bos. This project sought to identify strains of tuberculosis (TB) across time, space, and host, through genetic screening of ancient European humans, ancient wild seals from Antarctica, and modern non-human primates. Though TB is one of the most ubiquitous and emergent pathogens today – infecting an estimated quart of the world’s human population – we understand little about its evolutionary history. By seeking genomes from the organisms that cause TB from a diverse set of hosts, we hoped to better calibrate the TB family tree and expose hereto unknown diversity in animal populations. After screening the ancient human and seal remains included in this project, we could not identify ancient TB DNA. However, in one sample from an ancient European individual, we identified genetic traces from another microbe: *Steptococcus pyogenes*. This organism can cause many infections in humans (ranging in severity from lild pharyngitis to necrotizing fasciitis), but also inhabits the human body asymptomatically. Additionally, *S. pyogenes* is limited to humans as its ecological niche. Inadvertently, this project has offered an opportunity to investigate another human pathogen. Results from this, analyses of host DNA from ancient humans and seals, and egenetic screening results from the modern non-human primates are forthcoming.

DR. JESSICA C. THOMPSON, Emory University, Atlanta, Georgia, was awarded a grant in April 2017 to aid research on “Social and Biological Dynamics in the Later Stone Age of Northern Malawi.” Humans develop large-scale social networks reaching far beyond local kin. Understanding the orgins of this unique characteristic requires research into forager adaptations in the environments of our evolution. This grant supported excavation and dating of three rock shelter sites in the Mzimba District of northern Malawi, which produced the first high-resolution archaeological data of forager technology, subsistence, and symbolic behavior in this part of Africa. Significant results of the 2017 fieldwork and subsequent analyses of the recovered materials included a record of environmental change and hunter-gatherer behavior extending back 30,000 years, six times as old as the oldest previously known archaeological sites in Malawi with preserved organic remains. These remains included ostrich eggshell in a part of Africa that no longer supports ostrich populations, the oldest directly-dated land snail

beads, and a human cremation – arguably the oldest in sub-Saharan Africa – dated to 9500 years ago. The material culture documents changes in ornamentation, hunting decisions, and technology in connection with a major shift from grasslands to woodlands at the end of the last Ice Age. This contributes to broader anthropological questions about the conditions under which human foragers express territorial behaviors, and identifies which archaeological remains preserve signatures of this expression.

ESTEFANIA P. VIDAL MONTERO, then a graduate student at University of Chicago, Chicago, Illinois, received funding in October 2017 to aid research on "Transformative Architectures: An Archaeology of Building Practices in the Atacama Desert during the Formative Period," supervised by Dr. Francois Richard. The dissertation investigates the process of village formation through a detailed investigation of building practices in the valley of Guatacondo, located in the hyper-arid core of the Atacama Desert. The project uses different types of architectural data to address two sets of questions: 1) What were the building materials and techniques used during the Formative Period (ca. 2800—1000 BP)? 2) What role did the creation and use of new material technologies have in shaping daily life, social practices, and the political organization of these communities? The study of the implementation of architectural projects in the valley suggests that there were significant differences in building techniques operating simultaneously, indicating an intimate, creative, and expansive relationship with mud as a material that also extended to other innovative technologies, like pottery. The technical heterogeneity detected so far speaks to forms of labor and knowledge that may have functioned in non-specialized, non-hierarchical ways, where groups gathered seasonally to create spaces to live and work together. The data and analysis generated by this research has provided relevant insight into everyday practices of building and dwelling, integrating prehistoric technologies to current discussion about the importance of material objects in the constitution of collective life.

LINGUISTICS

DR. KARI A.B. CHEW, University of Arizona, Tucson, Arizona, was awarded a Hunt Postdoctoral Fellowship in September 2017 to aid research and writing on "We Will Always Speak Chickasaw: Considering the Vitality and Efficacy of Chickasaw Language Reclamation." A citizen of the Chickasaw Nation, this Hunt Fellow considers what motivates Chickasaws across generations and geographic spaces to engage in language reclamation. In particular, she draws on research about how 1) young adults with established careers at the tribal language program have made language a life's pursuit, 2) adults residing outside the Chickasaw Nation engage in language reclamation, and 3) studying the language in school has impacted youths' conceptualizations of their personal and social identities. Together, these language learners' perspectives comprise a case study of Chickasaw people's resilient efforts to ensure that *Chikashshanompa' ilanompoh̲óli bíyyi'ka'chi* [we will always speak Chickasaw]. Through interviews, participants expressed a holistic understanding of language as cultural practice, a critical consciousness of their distinct cultural identity rooted in language, and a view of language reclamation as an intergenerational endeavor in which younger generations of language learners are especially valued. The researcher argues that, as a result of intergenerational community-driven language reclamation efforts, Chickasaws for the first time in recent history are envisioning a future where the Chickasaw language is spoken, and enacting continuance.

RAFADI HAKIM, then a postdoctoral student at University of Chicago, Chicago, Illinois, received funding in October 2018 to aid research on "Enregistering Democracy: Gender and Political Discourse in Eastern Indonesia," supervised by Dr. Susan Gal.This project theorizes how emerging forms of democratic public speakerhood contribute to a shift in the gendered nature of governance. Through twelve months of fieldwork in Jakarta, the capital, and the district of Kupang (Province of East Nusa Tenggara), the grantee analyzed how women who are seen as skillful orators in churches and neighborhood meetings become those who are authorized to "speak in front of the public" (Kupang Malay: *baomong di depan umum*), particularly in "townhalls" (Indonesian: *musyawarah*) and other democratic decision-making forums. These forms of public speaking are particularly consequential after U.U. Desa, a 2014 law, instated an annual allocation of approximately US$80,000 to every rural administrative unit across the nation. In fact, the law allows local town-halls to become forums where crucial budgetary decisions are negotiated through public debate. In response to these shifts, the research analyzed how public speaking becomes a gendered form of social and political capital. While public speaking in ethnolocal languages continue to privilege men as public speakers, women increasingly assume roles of public speaking in Indonesian and in Kupang Malay, the two modernist languages associated with democratic processes of governance.

ALICE YEH, then a graduate student at University of Chicago, Chicago, Illinois, received funding in October 2017 to aid research on "Politics of Confession: Self-criticism and Christian Visions of Private Life in Late Socialist China," supervised by Dr. Susan Gal. Retitled "Speaking Selves: Politics of Confession and Mobilized Christianities in Late Socialist China," The growth of Christianity in China, although lately slowed, has contributed to the Chinese state's anxiety over its public secular identity. By analyzing the intertextuality of religious and secular discourses of confession and "self-criticism" (a socialist genre of disciplinary self-reflection), this project examines how Protestants and Catholics in Hangzhou engage with new affordances of the "private" that have come into being during the economic and religious liberalization of the post-Mao era. Recent state policies indiscriminately targeting all churches have, instead of engendering solidarity, contributed to the sharpening of Protestant-Catholic difference along semiotic lines. The phase of research funded by Wenner-Gren explores how these semiotic ideologies and religious "callings" have been deployed, via confessional strategies, in pursuit of upward mobility and migratory possibilities. Not infrequently, the destination of these spiritual trajectories is located abroad, in the United States. What can divergent Christian approaches to confessional self-examination reveal about the politics of the "nonpolitical" private life and its transnational aspirations?

SOCIAL/CULTURAL ANTHROPOLOGY

MOHAMMAD ALI ABDI, then a graduate student at Yale University, New Haven, Connecticut, was awarded funding in April 2018 to aid research on "Dancing Bachas, Shakhs, and Gay Men: Culture and Politics of Same-Sex Desire in Afghanistan," supervised by Dr. Jafari Allen. How do Afghan men who engage in dancing and same-sex relationships construct identities, negotiate their sexual and gender practices, build communities, and live their lives in Afghanistan? And how are their subjectivities formed at the juncture of state-building and globalization processes? This study is attentive to the long history of male-homoeroticism in the Persianate and Islamic world, in particular to the institution of bacha bāzi, exploring how the institution has evolved over the past decades and what new

possibilities it entails in Kabul where the study was based. The anxieties involved in state-building processes under a western gaze have led to the introduction of a range of disciplinary practices directed at the institution. The spectre of bacha bāzi however continues to haunt the culture of same-sex desire in Kabul, profoundly informing the social implications, boundaries, and terms of same-sex relationships. Male dancers, too, often benefit from the cultural repertoire of bacha bāzi and also from the wider recognition of the third gender/hijra in South Asia. Dancing, both as a profession and an artistic expression, is therefore a culturally legible practice for effeminate male dancers of Kabul, providing them a space where they can be playfully feminine.

KESSIE ALEXANDRE, then a graduate student at Princeton University, Princeton, New Jersey, received a grant in October 2017 to aid research on "Fountains and Floods: Water Insecurity and the Politics of Decay in Newark," supervised by Dr. Joao Biehl. Across the United States, cities face the immediate challenges of aging and inadequate water systems. The declining state of infrastructures introduces a number of water insecurities to cities, causing severe disruptions, compounding fragilities in environmental systems, and exposing humans to sewage and toxic chemicals. Based on fieldwork in Newark, New Jersey, this project takes up urban water insecurity and infrastructure disrepair and examines how water and water management shape political subjectivities and social relations over time. Keyed to the compounded realities of chronic flooding, tap water contamination, and a legacy of waterway pollution in Newark, the dissertation asks how people grapple with the vulnerabilities and effects of unsafe water flows. The project discusses stormwater management through the deployment of "green stormwater infrastructures" and queries the convergence of climate-change adaptation and urban redevelopment in a postindustrial city. The project then turns to the ways in which tap water contamination shifts people's understandings of state capacity and sociopolitical belonging. It relates contemporary governance and civic work in response to water contamination and toxic exposure to earlier political moments in Newark, highlighting the centrality of water management as a site of Black politics since the late 1960s.

DR. HANNA C. APPEL, University of California, Los Angeles, California, was awarded a Hunt Postdoctoral Fellowship in October 2016 to aid research and writing on "Oil and the Licit Life of Capitalism in Equatorial Guinea." Retitled "The Licit Life of Capitalism: U.S. Oil in Equatorial Guinea," this work is both an account of a specific capitalist project -- U.S. oil companies working off the shores of Equatorial Guinea -- and a sweeping theorization of more general forms and processes that facilitate diverse capitalist projects around the world. This project draws on extensive fieldwork with managers and rig workers, lawyers and bureaucrats, the expat wives of American oil executives and the Equatoguinean women who work in their homes to turn conventional critiques of capitalism on their head, arguing that market practices do not merely exacerbate inequality; they are made by it. People and places differentially valued by gender, race, and colonial histories are the terrain on which the rules of capitalist economy are built. This work shows how the corporate form and the contract, offshore rigs and economic theory are the assemblages of liberalism and race, expertise and gender, technology and domesticity, that enable The Licit Life of Capitalism -- practices that are legally sanctioned, widely replicated, and ordinary, at the same time as they are messy, contested and arguably, indefensible

ELIRAN ARAZI, then a graduate student at EHESS, Paris, France, was awarded funding in October 2017 to aid research on "Animating Honor in the Amazon: An Analysis of the Relationship Between Social Evaluation and Power among the Cabiyari (Northwest

Amazonia, Colombia)," supervised by Dr. Philippe Descola. During fieldwork among the Cabiyari and Andoque of the Colombian Amazon, the grantee studied the ways in which their animist ontology makes certain configurations of the relationship between social evaluation and power, both individual and collective, possible. Power was portrayed as the product of the dialogue with the owners of different resources and means of production, from the guardian spirits of the group's territory to the non-indigenous people and entities who administer access to goods deriving from other territories. As an individual attribute, power was found to be the fruit of the affinity between a person and his or her control over appetites; the substances he or she produces, consumes, and distributes; his or her clan origin, and the territory along with its different sites' and entities' origins. Knowledge is crucial in forming this affinity, and social evaluation is, inter alia, an evaluation of what others know, bringing about a masquerade over people's hold on this power/knowledge. In the Andoque case, the relationship between social evaluation and power is embedded in their duality between the group's ethos of productiveness and economic independence, and the dependence on non-indigenous agents they have developed through decades of participation in the region's various bonanzas, including present day negotiations with environmental organizations.

THERESA ARRIOLA, then a graduate student at University of California, Los Angeles, California, received funding in April 2017 to aid research on "Securing Nature: Militarization, Indigeneity and the Environment in the Commonwealth of the Northern Mariana Islands," supervised by Dr. Jessica Cattelino. In the Commonwealth of the Northern Mariana Islands (CNMI), there are at least two groups of people with privileged claims to the islands' territory: The U.S. Military and indigenous Chamorro and Refaluwasch peoples. As the longest colonized islands in the Pacific, nestled among some of the most bio-diverse waters in the world, the CNMI is an exemplary site of the intersections between militarism, indigeneity, and the environment. The U.S. military retains certain legal rights over the islands -- including the adjacent sea and air space -- and conducts weapons testing and maneuvers such as live-fire exercises, and chemical and munitions testing. At the same time, the CNMI's constitution grants Chamorro's and Refaluwash peoples' legal rights over the ownership and sale of their land and restricts non-indigenous ownership and sale, as a way to ensure that this territory remains in the hands of indigenous people. Increasingly, both groups of indigenous peoples and the military articulate territorial claims in terms of "the environment" -- stewardship, conservation, and protection for future generations. Through the use of long-term ethnographic research, this project charts how militarism influences everyday understandings of the environment in the Marianas archipelago, by actively shaping the parameters of environmental assessment processes. In doing so, it highlights the incommensurability of indigenous and militarized understandings of the environment in the context of U.S. imperialism in the Pacific.

CURTIS JAMES ATKISSON, then a graduate student at University of California, Davis, California, received funding in October 2015 to aid research on "Impact of Shifts in Social Network Structure on Cooperative Behavior among the Makushi of Guyana," supervised by Dr. Monique Borgerhoff. This project tests an old idea from social science using modern methods. Durkheim proposed that people in societies in which people do many of the things that they do with other people (e.g., hunt, eat) with the same set of people (i.e., high overlap in social networks) are nice to each other and not so nice to strangers. Conversely, people in societies with low overlap will be nicer to strangers than those in groups with higher overlap. To test this idea, data were gathered from 270 people from nine Makushi communities in Guyana. A recently built road gives communities different levels of access to labor opportunities, which leads to differences in network overlap. The data collected are

cooperation in anonymous settings (economic games), cooperation in non-anonymous settings (intensive small-group cooperation), many social networks for each individual, and extensive demographic data. Results to date have shown that network overlap is a meaningful concept in so far as overlap in food-sharing networks is associated with decreased hunger. With respect to the principal hypothesis, initial results support the predictions that low overlap predicts high cooperation in anonymous interactions and low cooperation in non-anonymous interactions when compared to individuals in communities with high network overlap.

DR. SARAH A. BAKKER KELLOGG, San Francisco State University, San Francisco, California, received a Hunt Postdoctoral Fellowship in October 2016 to aid research and writing on "Liturgical Song in the Age of Digital Diaspora: Syriac Christians in Western Europe." Renamed Abraham's Children: Kinship as History in a Syriac World, this work explores the place of kinship in twenty first century religious and racial politics from the perspective of Syriac Orthodox Christians, whose experiences as new citizens in Western Europe confound the racialized binary that equates Europe with Christianity and the Middle East with Islam. Centering on second- and third-generation Syriac youth in the Netherlands, this book examines intersections in Orthodox, Latin Christian, and secularist approaches to configuring kinship as the bedrock of social and political belonging. For Syriac Orthodox Christians in the Netherlands, kinship is not primarily understood in biological terms but as the liturgical embodiment of contested histories, borne in the religious sounds, smells, and bodily rhythms of the sung prayers of the 1800-year-old West Syriac Rite. As Syriac youth advocate for recognition from municipal, national, and supranational governments for their theologically saturated notion of ethnicity as the ethical embodiment of Christian history, the grantee argues, they reanimate ancient debates among imperial and anti-imperial strands of Christian thought over the proper dispensation between ritual community and political authority that continue to structure the grammar of political debate over ethnic, racial, and religious difference in Western Europe.

ULLA D. BERG, Rutgers University, New Brunswick, New Jersey, received funding in October 2017 to aid research on "(Im)mobile Lives? The Detention and Deportation of South Americans from the U.S." The project examines deportation as a transnational social system which begins long before a migrant is apprehended and continues long after an individual is removed from the US and exiled to their country of citizenship. Based on transnationally-framed ethnographic fieldwork among Quichua speaking deportees and their families in Cañar and Azuay in Southern Ecuador, and in urban neighborhoods of Lima and Callao in Peru, the project examines how deportation as a social process is understood by those who experience it. It focuses particularly on how deportees, their families and communities navigate this predicament and what this might teach us about personhood, its social implications, and the always conflictive relationship between mobility and (im)mobility across the Americas. By examining ethnographically the experiences and long-term effects of the current detention and deportation regime on indigenous and marginalized communities in the global south, the project expands the scope of anthropological studies of immigrant detention and deportation to consider the role of multiple actors and infrastructures in both "sending" and "receiving" locations.

ERYN FE SNYDER BERGER, then a graduate student at Temple University, Philadelphia, PA, was awarded funding in April 2016 to aid research on "Afrodescendant Youth, Cultural Citizenship, and the Promise of Media Democracy in Argentina," supervised by Dr. Paul B. Garrett. In 2005, the Argentine state advanced a "National Plan against Discrimination" that denounced "ethnic nationalism" in education (INADI 2005), but this has led to few

institutional changes. Classrooms remain principle sites where Afrodescendant youth encounter various forms of racialization and exclusion, from Eurocentric history textbooks to peer bullying. However, outside the classroom, growing transnational Afrodescendant social movements have opened up new spaces for youth to develop critical consciousness and advocate for their cultural belonging and political rights. Based on twelve months of ethnographic and youth participatory action research with an Afrodescendant youth organization in Buenos Aires, this dissertation explores how involvement with Afro-diasporic community-based activism provides youth an "alternative citizenship education." While their classrooms are imbued with racializing practices and national narratives that place Afrodescendants outside the nation, youth are learning to craft broader definitions of Argentine citizenship through praxis-based learning in their community. Amid the shifting national policies and racial ideologies of contemporary Argentina, this research examines Afrodescendant youth civic identity formation across institutional and community-based educational environments, where young people are emerging as important interlocutors in the relationship between the state and Afro-diasporic communities.

FIORI BERHANE, then a graduate student at Brown University, Providence, Rhode Island, was awarded funding in April 2017 to aid research on "Eritrea: A Diaspora in Two Parts; Memory, Political Organizing & Refugee Experiences amongst Eritrean Exiles in Italy," supervised by Dr. Lina Fruzzetti. This project sought to understand how generational conflict and political polarization are expressed within the Eritrean diasporic community under conditions of protracted crisis. To answer research questions, the grantee volunteered with Eritrea Democratica, a not-for-profit started by Eritrean opposition members; engaged in oral historical interviews with members of both the nationalist generation and the current generation of refugees; and conducted archival research at the Leolol Basso Fondazione, the Archivio Communale Storico di Bologna. The grantee also interacted with the Eritrean diaspora in bars, social centers, and weddings to understand how political conflict is expressed in intimate and communal spaces. This research investigated how the memory of nationalist organizing in Bologna has structured the terms of engagement in the Eritrean community, and the ways in which dissidents and supporters of the Eritrean regime live in incommensurable social worlds. Conducting research in Bologna allowed for an understanding of the long-term structural impediments to social and political integration for migrants in Italy, more broadly.

DR. DAVID BOND, Bennington College, Bennington, Vermont, was awarded an Engaged Anthropology grant in May 2019 to aid engagement activities related to "St. Croix After HOVENSA". What place do oil refineries have in Caribbean societies, and how might island communities redesign their lives beyond fossil fuels? Support from Wenner-Gren enabled the grantee to share the results of previous research with leaders and environmental groups on St. Croix. Research on the colonial history and environmental devastation of a refinery on the island gained unexpected public relevance when that refinery abruptly closed. Residents and local environmental groups grappling for a broader explanation of the refinery and its place in shaping the island found some useful reference points in the grantee's scholarship. In June 2019, a coalition of environmental groups invited the grantee to visit the island, share findings with the community, and join a conversation with them about where the island should go next. The Engaged Anthropology Grant enabled the grantee to return to Saint Croix, share research with local residents, and chart out new lines of collaborative research with the rising community concerns about what kind of future they should pursue today.

VICTORIA BRYKALSKI, then a graduate student at University of California, Davis, California, was awarded funding in October 2017 to aid research on "There is Still Hope: The

Matter and Meaning of Syrian Child Labor in Lebanon," supervised by Dr. Suad Joseph. Renamed "Emergency Education: Syrian Schools, Hospitality, and Re-birth in Lebanon," this dissertation research illuminates the relationship between emergency education and Syrian society at large, focusing on the intersections between humanitarian educational models, experimental education, and practices of survival. Despite the severe restrictions Syrian educators face in Lebanon, including recent laws effectively preventing Syrian children from registering in first grade, many have welcomed the chance to experiment with new teaching styles, citing it as their "chance" to undo what they call Syria's "dictatorial" education system. Through ethnographic research conducted with these educators and their students in more than 50 different classrooms in Lebanon, this project examines the function that education plays in reimagining and remaking an exilic Syrian society.

LUISA R. CASTRO, then a graduate student at Massachusetts Institute of Technology, Cambridge, Massachusetts, was awarded a grant in April 2018 to aid research on "Vectors of Health: Science and the Making of Modified Mosquitoes in Brazil," supervised by Dr. Stefan Helmreich. The Aedes aegypti mosquito can be the vector for the Zika virus as well as other viral diseases, including dengue and chikungunya. This dissertation grant has provided financial support for ethnographic research in three projects in Brazil attempting to make use of the mosquito in efforts to control the viruses it can transmit. These projects being researched, tested, and implemented in different cities (Recife, Rio de Janeiro, and Foz do Iguaçu) transform the mosquito, the vector, into part of the solution, at the same time that they attempt to portray and promote Brazil as a country that can export knowledge and technology of health solutions. Mosquitoes and the country itself are turned into what the grantee calls "vectors of health." However, not only do these projects propose distinct strategies but they also promote different models of envisioning the articulation between the state, public health, and science, between the country and the rest of the world. This research builds upon and expands scholarship examining how scientific practices can shape and make 'places,' by examining how both biological (ecological, evolutionary, physiological, climatic) and anthropological theories craft a "Brazil," particularly in relation to a "global South" or a "global."

DEAN M. CHAHIM, then a graduate student at Stanford University, Stanford, California, received a grant in April 2017 to aid research on "Engineering the Infinite Metropolis: Water, Technology, and the Limits to Growth in Mexico City," supervised by Dr. James Ferguson. Mexico City has long been physically sinking under the weight of its own growth -- and flooding as a result. Yet city leaders and developers continue to push for more urbanization into vulnerable floodplains. This project investigates this paradox, asking how continued urbanization is made imaginable and materially possible in the face of ostensible disaster. Wenner-Gren Foundation support funded nine months of ethnographic and archival research into the city's massive drainage system. This fieldwork involved participant observation and interviews with the city water utility's hydraulic engineers and operations and maintenance workers, as well as with residents in nearly a dozen flood-prone communities spread across the urban periphery. It also involved research into largely unexplored internal government archives. This investigation revealed how engineering transforms, rather than mitigates, the problem of flooding. Through work on and through the material landscape as well as their practices of calculation, measurement, and documentation, it argues that engineers render floods both a tangible object of control and a slow, spatially diffuse, and routinized problem for the marginalized. In so doing, engineers make continued urbanization both materially possible and imaginable even in a time of rapid environmental decay and increasing austerity.

DR. SOPHIE CHAO, University of Sydney, Australia, was awarded a grant in August 2018 to aid engaged activities on "Oil Palm Expansion in West Papua: Multi-Stakeholder Workshop on Sustainability in the Agribusiness Sector." This project developed from dissertation research on the impacts of monocrop oil palm developments on indigenous Marind communities in Merauke, West Papua. The grantee's dissertation research addresses the ways in which radical ecological degradation reconfigures Marind's sense of place, time, identity, and relations to other-than-human species. This project involved the presentation, sharing, and discussion of research findings with indigenous community representatives from Merauke, as well as Indonesian social and environmental non-governmental organizations and government agencies. The project enabled multi-stakeholder information exchanges between the workshop participants, notably grassroots experiences with oil palm projects, legal frameworks of land development in Indonesia, and national and international instruments pertaining to indigenous peoples' rights. A documentary and a practical manual on land rights and consent produced by the grantee were also launched on the occasion of this workshop. The project outcomes were then shared in a complementary regional lesson-sharing and participatory mapping meeting held between indigenous Marind participants and local communities in Sorong Selatan, where oil palm plantations are now expanding.

MATTHEW CHRISLER, then a graduate student at City University of New York, Graduate Center, New York, New York, received funding in October 2017 to aid research on "The Empowered Corps: Neoliberal Multiculturalism, Nonprofit Governance, and Ethical Political Subjectivity in Phoenix, Arizona," supervised by Dr. Setha Low. Retitled "Reformers and Radicals: Race, Nonprofits, and the Ethics of Advocacy in Phoenix, Arizona Education Reform," this dissertation research examined issues of identify formation and political power within nonprofit work on issues of race, racism, and equity within United States neoliberalism and multiculturalism. Conducting participant-observation with education reform nonprofit workers and volunteers in Phoenix, this research investigated how nonprofits recruit, train, evaluate, and create networks of reformers. In so doing, it seeks to answer how relations of political power are reconfigured when nonprofits and their workers inform policy and social attitudes on racial equity. It has been noted by interdisciplinary research on neoliberalism that decentralization, privatization, and austerity in the service of capitalist expansion have shifted political power to networks of service-based nonprofits, think tanks, and philanthropic foundations. Anthropologists have further noted how nonprofits become vehicles of population management, inaugurating projects of "empowering" marginalized populations through the development of human capital and evaluation of interventions. Yet little research has focused on the cultivation of normative ethical attitudes and political capacities within nonprofits that facilitate the very forms of power with which researchers are concerned. This research tracked how nonprofits engaged in practices of cultivating political subjects—either as exceptional innovators or authentic community members—that then informed visions of racial equity in education.

JANET E. CONNOR, then a graduate student at University of Chicago, Chicago, Illinois, received a grant in April 2017 to aid research on "Mobilizing 'Strangers' For Political Change in Oslo, Norway," supervised by Dr. Susan Gal. At a time when across much of the world, and especially in Europe, anti-immigrant discourses proliferate and governments move towards the right, this project looked at a multicultural neighborhood in central Oslo, Norway, where residents from many backgrounds are trying to show that living together across differences is possible. Based on 18 months of ethnographic fieldwork, this project explored how residents experimented with the relationship between citizen and state, from the previous model where citizens paid taxes to fund state-led welfare services, to a new configuration,

where citizens themselves have the expertise to create the most effective public services. While many of the neighbors behind these projects are trying to improve on and create a fairer welfare state, this research also explored how their initiatives were taken up in unintended ways. This includes politicians advocating for neoliberal reforms that place responsibilities on individuals instead of the state, and real estate developers who see the local engagement as a way to sell the neighborhood to young, middle-class Norwegians. This project looks beyond one neighborhood to shed light on many of the issues facing contemporary Europe, including volunteerism and the welfare state, migration and racialization, and urban inequality.

GABRIEL G. COREN, then a graduate student at University of California, Berkeley, California, received a grant in October 2016 to aid research on "New Materials for Life: Experimentation with 'Biocompatibles' at the Biopolis-Dresden, Germany," supervised by Dr. Aihwa Ong. The fieldwork supported by this grant involved participant-observation in life and material science laboratories in Dresden, Germany. It was motivated by the relatively recent emergence of new kinds of biomaterials, which are materials designed for interaction with living matter or beings. Through the figure of the biomaterial, the project investigated how shifting notions of life and inchoate techniques for its commercial fabrication reconfigure the relationship between the biological and material sciences as they create new objects of potential value for clinical therapeutics: in particular, those that ambition to mobilize stem-cell technologies to regenerate tissues and organs in patients whose bodies have been damaged due to injury or disease. By ethnographically accompanying an array of experimental systems in which a particular variety of biomaterial is becoming integrated, this research charted and conceptualized the ways that contemporary modifications to living matter reconstitute not only what it is to be biological, but to be natural, technological, diseased, embodied, chemical, and designed as well. The project situates biomaterial-based conceptions of and interventions into life within a renewed vision of German engineering and polymer science, one that is particular to Dresden's political and economic history as well as its current urban and industrial revitalization.

LUISA CORTESI, Cornell University, Ithaca, New York, received funding in April 2019 to aid engaged activities on "Walking on Water: Talking Floods and Other Water Problems in Bihar, India." The yatra—a collective, ever-growing, non-religious and non-political hike—the grantee had planned with long-time collaborators in North Bihar, India, as part of a Wenner-Gren-sponsored Engaged Anthropology grant did not last for long. Not only because the summer heat was more intense than ever, making walking for long hours strenuous; this past August, it was the political climate in India that was exceptionally tense. From the beginning, the attention that the yatra was achieving among the rural inhabitants of Bihar seemed to attract misunderstanding from the authorities, making its continuation dangerous for all parties involved. It was thus decided to complete the same planned activities without the format of the yatra. The grantee visited the majority of the area covered in previous fieldwork—an extensive part of North Bihar, similar in size to Maryland and as populated as California—to share with friends, interlocutors, research assistants, and local mentors research findings on the topics of floods, rivers, drinking water, and sanitation as well as on the interconnections between social inequality and environmental knowledge. Obliged when invited to visit areas that had just been affected by floods during the current monsoon season, the grantee rekindled relationships and helped the local organizations and fieldworkers to overcome situations of dissent at personal and contractual levels. Senior bureaucrats working in positions crucial to the topics of the grantee's research and work were met to discuss these as well as the work of the local NGOs partnered with. The grantee also cultivated long-term

and new academic relationships, gave public talks and held informal meetings at reputed institutions, thus disproving any distrustful prediction that this research would have "disappeared in the thin air of a foreign country."

DR. ANDREW P. CURLEY, University of North Carolina, Chapel Hill, North Carolina, received funding in October 2017 to aid research on "The End of Navajo Coal." In 2019, the Kayenta coal mine and Navajo Generating Station, two longstanding energy infrastructures in the Navajo Nation, shutdown. These closures are bringing sudden and important changes to the tribe's resource economy, built on more than 40 years of coal mining. Research in 2013 found that the moral economy of Diné coal workers was an important factor in driving energy politics in the Navajo Nation. This research documents the collapse of major coal work in the reservation, including a large coalmine and powerplant. It also finds declining fortunes for Diné coal workers, a renewed focus on transition among Diné environmental groups and organizers, and a tribal leadership working to establish new kinds of industries on the reservation and move the Navajo Nation toward environmental and economic sustainability. Because of coal's collapse, Diné tribal leaders and community members are forced to change practices around coal and energy, from a focus on extraction to the development of alternatives. The significance of this research is to account for how shifting energy landscapes are impacting vulnerable indigenous communities, from boom to bust, to help build a broader understanding of the politics of climate change in Indian country.

CHRISTOPHER J. DALEY, then a graduate student at Duke University, Durham, North Carolina, was awarded funding in May 2017 to aid research on "Playing the State: Cuban Baseball and Socialist Subjectivity in a Time of Change," supervised by Dr. Orin Starn. This project examines the Cuban baseball academy to understand the lives of Cuban youth. Specifically, it focuses on how the Cuban state seeks to shape young bodies by instilling socialist sentiments through training and competition to create "citizen-players." After the Cuban Revolution, the government established a state-run system of amateur academies across the island. While scholarship has often focused on socialist sports as an attempt to gain international credibility, this project draws on literature on governmentality and affect, political subjectivity, alongside recent literature on sport to understand how the Cuban government has sought to use baseball to channel young Cubans into specific lines of movement within the state's purview. Through archival research on the baseball academy, the grantee analyzes the movement of players' bodies at multiple scales including: the technical movements of the body learned in drills; the rhythm of repetition between education and training; and circulation inside and outside out of the academy to understand how ethical sentiments around teamwork and sacrifice emerge through interactions with state actors like coaches and doctors. This project explores how players navigate a range of expectations placed on them as baseball becomes an explicit site of negotiation between Cuba and the U.S., and considers how the players' experience in the academy generate possibilities within and beyond those envisioned by the state.

ALEXANDRA G. DALFERRO, then a graduate student at Cornell University, Ithaca, New York, was awarded funding in April 2017 to aid research on "Shimmering Surfaces and Stray Threads: Weaving State Politics into Silk in Contemporary Thailand," supervised by Dr. Marina Welker. A piece of silk is a swathe of woven energy. It animates and is animated by the things that bring it into being, from the sunlight that nourishes the mulberry leaves, to the hungry worms who crunch those leaves into raw silk, to the humans who extract and weave the silk thread into cloth. Myriad forms of energy -- the vital forces generated through and by things -- are harnessed by actors in the sericulture and weaving industry in Surin, Thailand,

in ways that enable livelihoods and undergird long-observed rituals, even as these efforts are always influenced and sometimes limited by state and royal interventions. Silk weaving still flourishes in Surin, which is surprising considering the popular narrative of the threat of the practice's disappearance. When loss is an eternal risk on the horizon, energies intensify, and this dissertation project follows the energy flows of silk and its human and non-human producers to better understand how these configurations give rise to social worlds and forms of identification, from proud ethnic and national assertions to entomological classifications to genderqueer affiliations. Paying close ethnographic attention to the affective and sensory dimensions of silk offers expanded insight into the ethics and aesthetics of belonging in a moment characterized by political, economic, and ecological uncertainties.

LISA S. DAMON, then a graduate student at Makerere University, Kampala, Uganda, was awarded a grant in October 2018 to aid research on "The Barundi in Buganda: Not So Migrant Identities Based on Not So Ethnic Difference," supervised by Dr. Lyn Ossome. This project is an attempt to theorize regional movements across the African Great Lakes through the case of Barundi travel and residency in Buganda/Central Uganda, known in Kirundi as kurobera (broadly meaning "to disappear for a time.") The fieldwork was intended to gather the experiences of Barundi residents having arrived from the late colonial period to the present, and to let their meanings accrue around the term. Research was conducted in the colonial and CCB (Centre de Civilisation Burundaise) archives in Bujumbura, alongside semi-structured interviews with returnees, family members, and social workers to establish the social history of the practice. This was followed by several months of participant observation, individual and group interviews in the secondary towns of Mitiana, Mubende and Mpigi and neighboring villages in order to collect as wide an array of life and travel experiences as possible. A final trip was taken to Nakivale, a refugee settlement through which many Barundi transit or elect residence, to compare experiences inside and out of the settlement. From this experiment in historical ethnography came an understanding of regional mobility that takes place outside and between the boundaries of what is generally interpreted as labor migrant or political refugee experiences, producing rather the contours of a kind of regional citizenship.

ISHANI DASGUPTA, then a graduate student at University of Pennsylvania, Philadelphia, Pennsylvania, was awarded funding in October 2017 to aid research on "Eternal Flame: Self-Immolation and the Culture of Resistance in the Tibetan Exile Community," supervised by Dr. Lisa Mitchell. As stateless actors confront a neoliberal landscape of colluding nation-states, they develop new vocabularies of resistance that expose the limits of sovereignty and engender new modes of self-determination and community. In studying embodied political protests of self-immolations and hunger-strikes in the Tibetan community, this work expands on a critical function of their resistance -- to connect a fragmented community of Tibetans through a shared history of loss articulated through a rhetoric of bodily pain. For the precarious community of stateless Tibetans, resistance against the nation-state that denies them self-determination takes the form of reiteration of their de-territorialized community. Informed by fifteen months of ethnographic and archival field work amidst the Tibetan political community, this project focuses on the ways in which this establishment of a de-territorialized Tibetan nation lies at the heart of their political practice. It explores how Tibetans act to transform, engage with, and expand these new modes of self-determination, while being acted upon by the transformational, hegemonizing forces of the neoliberal global order which both shape and delimit their political potential.

LAUREN E. DEAL, then a graduate student at Brown University, Providence, Rhode Island, received funding in October 2017 to aid research on "Recuperating Argentina Mestiza: An

Ethnographic Study of Language, Music, and Race in Buenos Aires, Argentina," supervised by Dr. Paja L. Faudree. Argentine identity has historically been defined in terms of a racialized nationalism that positions it as exceptionally white and European. This project explores how working- and middle-class Argentines from the Buenos Aires metropolitan area understand themselves in relationship to this exceptional whiteness, and how they claim to contest it by participating in intercultural indigenous language and music programs. Fieldwork and analysis revealed underlying ideologies of coloniality and decolonization by which participants understand forces including the Argentine state, the education system, and the globalized capitalist market to proscribe and homogenize what is considered acceptably and authentically Argentine. By learning indigenous languages and musical practices, particularly Quechua and Andean panpipe music, participants understand themselves to be combatting these forces of homogenization and recuperating indigenous practices, identities, and ways of being that have been denied to them. These indigenous cultural forms then become materials for reimagining and performing a "decolonized," less white and less European, Argentine identity. This research also follows these actors as they travel to Andean regions to learn more about the practices they study in order to document the perspectives of those communities whose cultural forms are being disseminated in the city. This study contributes to understandings of whiteness, interculturality and cultural appropriation, and coloniality/decolonization.

DR. LARA DEEB, Scripps College, Claremont, California, received funding in April 2018 to aid research on "Sect as Social Difference: Responses to Intersectarian Relationships in Lebanon." During the grant period, the grantee completed primary field research. The project uses family and social responses to intersectarian committed relationships -- both heterosexual marriages and queer partnerships -- as a lens through which to investigate the meanings that sectarian identity holds for people in the Middle East. It also analyzes sect as a category of intersectional social difference. Data analysis is still underway, but tentative findings include an upending of common sense assumptions of the ways gender factors into family responses to interreligious marriage. Research have also found that in family discourses about mixed marriage, sect as a category of social difference is sometimes used to mask concern with other forms of difference, espcially class and region of origin within Lebanon.

DR. JEAN M. DENNISON, University of Washington, Seattle, Washington, was awarded funding in October 2016 to aid research on "Accountability Nation: Building a 21st Century Osage Government." Using grounded ethnographic and archival methods, this research interrogated the varied and overlapping accountability practices that were at work in the Osage Nation in order to understand what they produce and limit. It found that, at their core, these calls for accountability were an attempt to build a system that better meets Osage needs and a critique of ongoing settler colonial structures that have limited Osage governance. Rather than being motivated by a search for individual responsibility or the generalized good of record keeping, Osage officials, employees, and citizens seemed to be far more focused on fostering relational accountability, premised in a variety of ways, but often focused on fostering respect, building communication, and meeting Osage needs.

EVE H. DEWAN, then a graduate student at Brown University, Providence, Rhode Island, was awarded a grant in October 2017 to aid research on "Frontier Lessons: An Archaeology of Living and Learning in the Grand Ronde Tribal Community," supervised by Dr. Robert Preucel. When the first group of nuns arrived at the Grand Ronde Reservation in western Oregon in 1874, their goal was to provide a formal education for the children of the dozens of Indigenous tribes and bands that had been removed here. Over the next century, the parish

at St Michael's was associated with numerous boarding and day schools for children on the reservation and, eventually, the wider Grand Ronde community. This archaeological research considers the project of Catholic education in the context of broader colonial processes. Using geophysical survey, archival and oral historical research, and excavation, the project investigates the material realities of students' lives. The historical, spatial, and archaeological data answer questions about the various types of discipline that contributed to administrators' goals—corporeal, intellectual, spatial, and spiritual—and how the Catholic schools at Grand Ronde compared to other institutions for Indigenous children both on and off the reservation. Findings reveal that students and their families had a spectrum of experiences and responses, and that the community at Grand Ronde played an active and ongoing role in shaping the nature of education.

JOSHUA I. DRISCOLL, then a graduate student at University of Wisconsin, Milwaukee, Wisconsin, received funding in April 2018 to aid research on "Strategic Drinking: Beverage Shelf-Life and Socio-Political Practice in Early Iron Age West-Central Europe," supervised by Dr. Bettina Arnold. This dissertation tests key assumptions about the durability of prehistoric beer in order to investigate how the production and consumption of alcohol was entangled with social organization and political practice in Iron Age west-central Europe. An experimental archaeological approach is used to test the terminal shelf-life of prehistoric-style beer stored in a variety of vessels. These results are compared to ethnographic and historic models relating beverage shelf-life to politically motivated feasting events and social structure. From this information, hypotheses are generated about Iron Age beer's entanglement with social organization, and these are compared to published archaeological data from the site of Hochdorf specifically and the West Hallstatt culture more broadly. This project concludes that purposefully tart or sour-style prehistoric beer would have been a durable product in the Iron Age with the ability to be stored in sealed ceramic or wooden vessels for a year or more. This reveals the need to reconsider the relationship between indigenous beverages, like beer, and foreign imported Mediterranean wine as strategic resources for status display and the creation of social obligation. This project also contributes to a cross-disciplinary discussion on alcohol, intoxicants, and society.

DR. SUSAN H. ELLISON, Wellesley College, Wellesley, Massachusetts, received funding in April 2018 to aid research on "Betrayed: Politics, Pyramid Schemes, and Bolivian Vernaculars of Fraud." This research pivots around the moral economies and governance politics of estafa (fraud) in the conjoined cities of El Alto and La Paz, Bolivia. Questions of fraud sit at the intersection of donor-backed development projects and dubious pyramid schemes, transnational judicial reform efforts, and everyday livelihood strategies, as foreign donors and national governments alike promote entrepreneurship alongside the rule of law. Accusations of estafa have become ubiquitous in Bolivia. Such allegations concentrate around popular pyramid schemes and abundant—yet ambiguously legal—multilevel marketing companies, as residents pursue delinquent debtors and grapple with increasingly monetized kin relations. "Betrayed" examines the ways state agencies and ordinary citizens police proper versus transgressive sources of wealth and how people re-build trust in the wake of perceived duplicities through sustained ethnographic research with Ponzi scheme participants, debtors, and salespeople in Bolivia's many multilevel marketing companies, as well as with state regulators and members of the criminal justice system. Through a close study of the intersecting moral, political, and legal valences of estafa, this project illuminates the shifting relationship between aspirations, virtuous citizenship, and the criminalization of insolvent subjects in Bolivia—with implications for understanding fraud's significance well beyond the Bolivian context.

CORDELIA R. ERICKSON-DAVIS, then a graduate student at Stanford University, Stanford, California, received a grant in April 2017 to aid research on “Sensory Ethnography and the Bionic Eye: What It Is to See,” supervised by Dr. Tanya Luhrmann. Retinal implants have been approved and made commercially available for certain clinical populations for over five years now, with hundreds of individuals implanted, scores of them closely followed in research trials. Despite these numbers, few data are available that would help answer basic questions regarding the nature of artificial vision: what do subjects see when the device is turned on? What does it mean for the device to "work"? With the Wenner-Gren funding, the grantee has followed these devices -- one in particular -- from bench to bedside, and discovered that we don’t know what artificial vision is like because we don’t ask, and why we don’t ask is story about perception in the age of information and artificial intelligence, as well as a story regarding how the culture of translational science and medicine has shaped research and clinical practice. When we do ask, we learn that artificial vision is a unique phenomenon, fundamentally different than “natural” vision, and that what it is “to see” is a process that is as much social as it is sensory.

JONATHAN P. FAVINI, then a graduate student at University of Virginia, Charlottesville, Virginia, received a grant in October 2018 to aid research on “Diasporic Indigeneity: Jamaican Maroons and the Politics of Identity in the Contemporary Caribbean,” supervised by Dr. James Igoe. This research centers on claims to indigenous status by Jamaican Maroons -- a community often conceived of as emblematically diasporic. While many in the Caribbean hold indigeneity and diaspora, and thus Blackness, in opposition, Maroons tend to position the two as overlapping modes of negotiating oppression. This research investigated the cultural and political work Maroons undertake to become recognized as indigenous, specifically inquiring into how an intensifying collaboration with conservationists, exemplified in the co-management of a recently inscribed World Heritage Site, features in this process of articulation. Research methods included interviews, attendance at various sorts of conferences and events, quotidian participation in Maroon community life, and the curation of a large archive of writings about Maroons from diverse parties. Ultimately the project argues that Maroons conceive of indigeneity as a matter of entanglement with a natural landscape not a simple matter of long residence in place. It finds that Maroons’ identification as both Black and indigenous contradicts the particular ways race and place are narrated by Jamaica bureaucrats. Conservation and “heritage management” become productive avenues of advocacy for Maroons claims to indigeneity for their international connections, allowing Maroons to circuit around Jamaica’s racialized national politics.

AMELIA M. FRANK-VITALE, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in April 2017 to aid research on “Saber Vivir: Deportation, Migration, and ‘Knowing How to Live’ in Honduras,” supervised by Dr. Jason De Leon. This project came to Honduras to study life after deportation in one of the world’s most violent countries. While carefully navigating the landscape of criminal organizations, the grantee spent twelve months conducting ethnographic work among deportees, their family members, people planning to leave Honduras, and people in those same neighborhoods who have not migrated. During this period, the caravan of mostly Honduran migrants began. The grantee joined the caravan for a few weeks, which allowed research to know migrants, deportees, and their families across multiple points in the migration journey. This flashpoint has brought to light many of the dynamics at the heart of this research, adding an important layer to the political context within which this study takes place. Hundreds of hours of participant observation reveal the uncharted geography of the Sula Valley. The project

illustrates the intricacies of how people can and cannot move around, what spaces and forms of movement are neutral and accessible and what barriers and obstacles exist for different segments of the population. Focusing on strategies for survival, this study draws links between the expansive, furtive, uncharted, lengthy movement of migration and the closed-in, delimited, cloistered stasis that many Hondurans see as the best way to survive within the country.

JESSIE A. FREDLUND, then a graduate student at City University of New York, Graduate Center, New York, New York, was awarded a grant in April 2017 to aid research on "Rainmaking, Religious Change and the Politics of Land and Environment in Uluguru, Tanzania," supervised by Dr. Gary Wilder. Focusing on Uluguru, a key water catchment area in Tanzania, this project examines questions of conflicting temporalities in the era of climate change. Diminishing rainfall and downstream urban growth have placed farmers in Uluguru under mounting pressure to drastically change their practices for the sake of downstream water users, at the same time that their own livelihoods are threatened by an increasingly unpredictable climate. However, these crises and the interventions they have provoked can only be understood in light of ongoing local debates about relationships to ancestors, land tenure, and reproductive labor. Rituals to reconcile with ancestors in exchange for rain and health for future generations, the traces of unrealized socialist utopias, and millenarian expectations of some Muslims and Christians compete with government and international ideas about sustainability. Moving beyond binaries of global/local and society/nature, this project looks instead at how these boundaries are contested and produced. It places the current struggle over water in historical context and centers questions of labor and temporality in order to understand the conflicts that shape environmental management in Uluguru today.

ISAAC FRIESEN, then a graduate student at the University of Toronto, received funding in October 2017 to aid research on "Navigating Tradition in Provincial Egypt: The Avenues and Ethics of Muslim Crossing into Coptic Spaces," supervised by Dr. Amira Mittermaier. Through participant observation, interviews, archival research, and textual analysis, this project studied the widespread Muslim attendance of four Coptic Church-run sites in Beni Suef, Egypt. Despite operating beneath the weight of a narrative of worsening sectarian relations, these sites, like many others in Egypt, revealed relaxed, confident, and flexible practices of interfaith crossing. When people at these sites did express feelings of doubt, failure, or anxiety, it was almost always in the context of socio-economic or political pressures. Thus, while interactions at these interfaith sites usually did not hinge on religious difference at all, they provided a compelling lens into how provincial Egyptians experienced neoliberalism, Western colonialism, the religious revivals, globalization, secularism, and the state in their everyday lives. In turn, this project reveals how these complex historical processes have shaped "Muslim-Christian relations" in Egypt.

MARIEL GARCIA LLORENS, then a graduate student at University of California, Davis, California, was awarded funding in October 2017 to aid research on "Financializing 'the poor': The Peruvian Mobile Money Platform," supervised by Dr. Marisol de la Cadena. The Peruvian Association of Banks launched its mobile money platform (Bim) in 2016, announcing it as a tool for financial inclusion. Bim promised access to financial services for the seventy percent of "unbanked" Peruvians living in so-called informal cash economies – while making profits for the banks. Three years later, Bim keeps drawing investment, innovation and international collaborations while "failing" to achieve its inclusion promises and profitability expectations. Based on ethnographic fieldwork with the bankers, IT engineers, microcredit practitioners, marketers, and state bureaucrats involved in Bim's

design and daily operation, this project examines mobile money in Peru as an emerging site of experimentation on the legal, technical, and organizational infrastructures that could be relevant for the future of money. It argues that Bim's value resides in its prototyping practices which drive continuous innovation through trials, errors, and feedback loops and facilitate learning processes for the bankers and partners. This research suggests that "financial inclusion," in this scheme, is both a discourse that motivates and legitimates these experiments and a set of practices in which each "failure" is a valuable source of data about the "unbanked populations" and how to better invent them as the next frontier of financialization.

LIVIA L. GAROFALO, then a graduate student at Northwestern University, Evanston, Illinois, was awarded funding in October 2017 to aid research on "'El Golpe:' Traumatic Brain Injury, Risk, and Care in Greater Buenos Aires, Argentina," supervised by Dr. Rebecca Seligman. State-run hospitals are sites where practices of care, public health imperatives, and national ideologies emerge with force. In Argentina, discourses surrounding public care range from pride to disillusionment. Such sentiments are especially salient in low-resource intensive care units (ICUs), where cases of traumatic injuries elicit questions about deservingness, cost, and feasibility of treatment. Based on deep-immersion fieldwork in intensive care units in two public hospitals, this project examines how practitioners, patients, and families ambivalently relate to the Argentine national healthcare system in its aspiration to provide care for all and in its inability to do so under economic restructuring. The research explores how intimate care and "intensive caring" is given and received in a context of infrastructural scarcity. By foregrounding the "caring state" and its paradoxes, the project thus focuses on how notions of care, self-care, and risk intersect in public care. Data collection for this project occurred during 15 months of ethnographic immersion, including participant observation in public hospitals, nonprofit organizations, and national and international medical conferences; semi-structured interviews with medical professionals, family members and people affected by traumatic brain injury, experts, advocates and hospital administrators; and collection and analysis of media, public and medical documents; and archival research.

SHIRIN S. GERAMI, then a graduate student at University of Toronto, Toronto, Canada, received funding in October 2017 to aid research on "Troubling Heterosexuality: Framing the 'Divorce and Marriage Crisis' in Iran," supervised by Dr. Janice Boddy. This dissertation project aims to examine how the shift in marriage and divorce rates and patterns in Iran has come to serve as an articulation of a crisis and to what effect. By looking at state's interventions in the domain of marriage and divorce, which have been engendered by the claim to crisis, my project aims to understand how heterosexuality is shaped, embodied, and challenged in Iran through various technologies and practices. Central to this investigation are two main questions: 1) Why and how has marriage and divorce been framed as a crisis in the contemporary moment; and 2) How is normative heterosexuality variously embodied, contested, and reformed in the lives of Iranian subjects engaged in negotiations of their familial and sexual ties? The framing of the shift in patterns of marriage and divorce as "the divorce and marriage crisis" in Iran is, in effect, a form of problematization through which "normal" comes to be defined. As such, attention to the Iranian state's interventions into marriage and divorce, and the responses to and interactions with those interventions will offer a critical frame for the understanding of Iranian society's definitions, negotiations, and/or contestation of normative heterosexuality and its proper sexual arrangements.

DR. CRISTOBAL GNECCO, Universidad del Cauca, Popayan, Colombia, received a grant in October 2016 to aid research on "The Heritage Meanings of the Jesuit Missions of the Guaranis." The principal aim of this research is the description of past and current heritage

meanings accorded to the Jesuit missions of the Guarani in Argentina and Paraguay, building in what has been already achieved in Brazil in 2014. These are the main results of the investigation: a) there is a lack of consensus on the place of the Guarani in the missions, maybe because it is no longer just an academic issue, but rather a political one; yet, the idea that there is a gap between the missionary Guarani and the actual Guarani dominates; b) the missions have become objects of government: they went from being immaterial symbols to material sign-objects, from national myths to objects of governmentality; c) the differential reading of the missions by the historiographies of the three countries in which their ruins are found is notorious. In Paraguay the missionary experience was part of the national history being built after the War of the Triple Alliance (1864-1870). In Argentina, the Missions played an important role in building national, even regional boundaries. In Brazil, the Missions constitute a booty of the frontier wars of the eighteenth century and its ruins were again taken by a rhetorical assault in the 1930s; and d) since the 1980s a global discourse has been articulated that seeks to build an image of the ruins as tourist commodities and as objects of governmentality geared to economic and ontological policies.

CHRISTINA MARIE GONZALEZ, then a student at The University of Texas at Austin, received a grant in May 2017 to aid in research on “Be(com)ing Taíno: Transnational Puerto Ricans and the Making of a Resurgent Indigeneity”, supervised by Dr. Circe Dawn Sturm. This project examines the politics and conditions involved in the ethnogenesis of a Caribbean Indigenous People in the 21st century from the lived perspectives and experiences of Taíno-identified Puerto Rican individuals, families and organized groups in New York City -- a critical site for the emergence of the Taíno resurgence movement and hub of the transnational Taíno community. For a people not often imagined and framed through the lens of indigeneity, this research investigated the logics and processes involved in how and why diasporic Puerto Ricans are increasingly re-orienting their self-concept, ways of living and relating, and senses of belonging as Taíno. Not only does this work analyze why people are “becoming” Taíno, it illuminates the value ascribed to “being” Taíno, cultivating and actualizing Taíno worldviews and lifeways, and forging Indigenous kin and peoplehood in a context where the tribe as a social organizing principle did not survive colonization. Through multi-sited research throughout New York City, in Puerto Rico and over social media, the findings of this project suggest the intersectional workings of multiple indigeneities, discourses of race, cultural memory, spirituality/religiosity, connectivity to space/place, and the utilization of technologies, such as DNA ancestry testing, in the making of Taíno people(hood) today.

ERIC E. GRIFFITH, then a graduate student at University of Massachusetts, Amherst, Massachusetts, received a grant in April 2016 to aid research on "A Cross-cultural Comparison of the Behavioral Variation of Alzheimer's Disease Patients," supervised by Dr. Lynette Leidy Sievert. This project examined two research questions: 1) Do behaviors of Alzheimer’s disease-diagnosed individuals differ significantly between the US and Mexico; and 2) Do the cultural interpretations of the behaviors of Alzheimer’s disease-diagnosed individuals meaningfully correlate with symptom severity? Data collection took place via interviews with people diagnosed with Alzheimer’s disease and their caregivers. The interviews consisted primarily of qualitative, open-ended questions with the caregivers and more structured neuropsychological questionnaires with the person diagnosed with Alzheimer’s disease. Sleep data were also gathered form the diagnosed participants using personal activity monitors. Interviews were conducted in the USA and Mexico with 57 families. Additionally, secondary data collection took place via informal interviewing and observation at community events related to memory decline in the elderly at both field sites. These data will be used to write several papers on topics including variation in Alzheimer’s

disease behaviors in the US and Mexico, how caregiver attitudes relate to Alzheimer's disease symptoms in the US and Mexico, and differences in response patterns/perceptions relating to Alzheimer's in open-ended interviews vs. structured questionnaires.

JUSTIN L. HARUYAMA, then a graduate student at University of California, Davis, California, received funding in April 2018 to aid research on "Intimate Labors: The Production of "South-South" Capitalist Labor Relations at Chinese-Operated Mines in Zambia," supervised by Dr. James H. Smith. This project involved fourteen months from June 2017 to August 2018 of ethnographic investigation into two Chinese-operated coal mines in southern Zambia: one operated by a Chinese state-owned enterprise (SOE), and the other privately owned by five brothers from China's Jiangxi Province. The research examined how actors from various racial, linguistic, and cultural backgrounds at the mines struggle to understand and regulate each other's presence, thereby illuminating the broader capitalist transformations at work in everyday encounters around the extraction of coal. Existing global accounts of shifts in capitalism to a more South-dominated world lack an ethnographically nuanced account of how these processes are experienced and understood by local actors on the ground, an account that this project will provide. To do so, this project will has paid close attention to historical experience, as preliminary research showed that the sometimes-traumatic encounters with colonialism, socialism, and neoliberalism experienced by participants from both Zambia and China continue to have profound reverberations in their actions and discourses at the mines today.

DR. LAUREN A HAYES, University of California, Davis, California, was awarded funding in April 2018 to aid research on "Creating 'Silicon Holler': High-Tech Labor Transformation in the Coalfields of Appalachia" This project explores the localization of global software coding and high-tech machining technology in rural Appalachia in an area that local leaders have recently dubbed "Silicon Holler"—a play on Silicon Valley, the U.S. technology hub, and a lexical term similar to valley in local speech varieties. It explores the experiences of former coal, industrial, and service workers who are being recruited by public and private initiatives to enroll in high-tech work development programs. The research investigates how local leaders, companies, trainees, and workers navigate new work rhythms and tech culture logics of individual cognitive labor value and confront dominant local ideals of a gendered work narrative. Preliminary findings show how individuals use economic, narrative, and symbolic strategies to market Appalachian work ethic and create individual work identities that are mobile and globally connected yet also rooted to a sense of home and place. The research adds complexity to global anthropological debates concerning the sustainability of coal mining and the fossil fuel industry, the lived experience and gendered implications of technological globalization, and the effects of job loss and re-training in neoliberal capitalism.

SARA M. HEFNY, then a graduate student at Brown University, Providence, Rhode Island, received funding in April 2017 to aid research on "Refugees a(t) Risk: Vulnerability, Security, and Italy's Humanitarian Corridor," supervised by Dr. Jessaca B. Leinaweaver. This multi-sited, ethnographic project investigated a private refugee resettlement program, created by a consortium of Italian ecumenical organizations, which allows Syrian refugees to enter Italy from Lebanon under the protection of a humanitarian visa. This program, and other refugee assistance projects, was born into a context of perceived migrant "invasion" and economy anxiety in a country that still has not recovered from the global economic recession. This dissertation is based on two years of fieldwork in Italy, following workers in these faith-based organizations and the Syrian refugees they are tasked with resettling. The dissertation explores how these humanitarian workers adopt a variety of ethical principles to understand and justify

their work. The project also examines how the workers decide who is deserving of aid and what the best ways are to provide assistance, as well as the effects of these decisions on the Syrians who are in their care. By examining the tensions between the obligation to help refugees and concerns over security and economy, this project interrogates the ways global and national discourses shape local understandings of refugee deservingness, how these understandings are mobilized, and the effects of these decisions on the lives of newly resettled Syrians in Italy.

DR. RACHEL HEIMAN, New School University, New York, New York, was awarded a grant in October 2016 to aid research on "Retrofitting the American Dream: An Ethnography of Suburban Redesign." Speculation about the future of the suburban American dream has intensified as economic conditions, energy concerns, and climate change make the low-density landscape of single-family homes increasingly unviable. There has been growing literature on architecture, planning, and policy efforts to reimagine automobile suburbs for a more sustainable future through introducing urban densities, green infrastructure, transit-oriented development to suburban areas accustomed to the converse. Yet there has been little ethnographic research that sheds light on incremental processes of transforming spatial habits, sedimented ideals, and aesthetic conventions. This project is an ethnographic exploration of an unlikely site and set of conditions for sustainable suburban design: a massive master-planned community in Utah's Salt Lake Valley spearheaded by a global mining conglomerate on remediated land. Through observations, interviews, and textual analysis, this research investigates the generative friction accompanying suburban redesign, as transnational corporations, architects, builders, residents, planners, and politicians negotiate aspirations for—and anxieties about—the material, social, and environmental future of the American suburb. This study seeks to theorize new subjectivities and regimes of governance at the intersection of sustainable urbanism, devolved governance, corporate social responsibility, and social justice concerns.

DR. DAVID HENIG, University of Kent, Canterbury, United Kingdom received funding in October 2012 to aid research on "The Social Life of Landmines and Remaking of Livelihoods in Postwar Bosnia." How do communities in the aftermaths of conflict-driven societal transformations remake their livelihoods? And how do conflicts transform the lived environment? Addressing questions like this empirically, this project explored the ongoing impact that landmines pose to rural communities as the living legacies of the 1992-1995 war in Bosnia-Herzegovina. Ethnographic fieldwork carried out for this project was focused on how the enduring presence of land mines transforms the ways in which rural communities access, use, and interact with their lived environment; in particular forest (i.e. timber-for-cash extraction and firewood), and agricultural fields and meadows (i.e. subsistence farming). The ultimate aim of the project was to document ethnographically how the nexus of war memories, local environmental and topographical knowledge and skills enables villagers to attend to the enduring presence of the landmines in their everyday life.

DR. EDWARD W. HERBST, an independent scholar, East Otis, Massachusetts, received a grant in October 2017 to aid research on "Research and Ethnography of Early Film Footage Documenting Arts, Life, Ritual, and Natural Environment in Bali (1930--1938)." Five months of fieldwork throughout Bali, Indonesia, focused on discovering ritual contexts, local histories, and identifying performers and other participants documented in six hours of previously unavailable films of Bali between 1930 and 1938 by Colin McPhee, Miguel Covarrubias, and Rolf de Maré with Claire Holt. The original footage was almost entirely without identification, making this research essential for cultural repatriation, future scholarly

activities, archival resources, and a book-length ethnography, cultural history and analysis of music from 1928 and 1930s films. This research amongst near-centenarian and younger musicians, singers, dancers, actors, priests, and scholars – many geneological descendants of those documented in the films – illuminates a decade of creativity and loss of traditions; continuing trauma of colonialism and decentralization of the arts from royal courts to villages with some innovations geared to tourists while still reflecting indigenous tastes; and a generation later, recentralization by academic systemization. This research unearthed cross-influences and creative evolution, including choreographic styles, gender, cross-dressing and androgyny within performance. Dialogic methodologies with a team of Balinese artist-scholars illustrate repatriation as a means to facilitate intersubjective collaboration. Cuisition and revival are stimulating cultural memory and new approaches to scholarship.

DR. JENNIFER HEUSON, Independent Scholar, Princeton, New Jersey, was awarded a Fejos Postdoctoral Fellowship in October 2016 to aid filmmaking on "Sounding Western: Aural Sovereignty in a Sacred Land." Three Lakota artists navigate the billion-dollar tourist industry of South Dakota's sacred Black Hills. Located in western South Dakota, the Black Hills are home to Mount Rushmore and Crazy Horse Memorials, the town of Deadwood, the Sturgis Motorcycle Rally, and the site of Wounded Knee, an enduring symbol of cultural genocide. Tourism is big business in South Dakota, and like elsewhere in the American West, it relies upon producing experiences that draw heavily from frontier histories and mythologies. But for frontier experiences to be sellable, they must sound western. In the Black Hills, Lakota peoples and lands are protected as valuable, spiritual silences and made inaudible by the noise and sound of non-Native culture. This film documents the stories of three Lakota artists using sounds to creatively resist, reconcile and navigate the challenges of contemporary tourism. Video: SOUNDING WESTERN.2019, super-8mm film/digital video, 20 minutes.

BENJAMIN T. HOLLENBACH, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded a grant in October 2017 to aid research on "'All Are Welcome': Inclusion and Mainline Protestantism in the United States," supervised by Dr. Gayle Rubin. Funds from the Wenner-Gren Foundation were used for twelve months of ethnographic research in three Mainline Protestant churches in the U.S.: Episcopal, Presbyterian, and the United Church of Christ. This fieldwork focused on LGBTQ+ inclusion within these groups, exploring how Christians navigate issues around sexual orientation and gender identity, and what propels Mainline Protestants to undertake inclusive behaviors. Relying on participant observation at church-related events, semi-structured interviews with over eighty congregants, and reading group discussions about social identity, the following trends emerged. Mainline Protestants enact LGBTQ+ inclusion in practice in various ways, including displaying visible markers of affirmation on church grounds (like rainbow flags and banners), adopting inclusive language in sermons, and offering LGBTQ+ Christians opportunities for particpation and leadership in church life and ministry. Congregants were motivated to be inclusive for a variety of reasons, ranging from personal connections to LGBTQ+ people, to views that being inclusive is "the right thing to do" in any setting, to theological, scriptural, and other faith-based motivations. LGBTQ+ and non-LGBTQ+ Christians alike generally viewed LGBTQ+ identities as able to coexist with religious identities. LGBTQ+ Christians found ways to frequently remind heterosexual/cisgender allies that such identities were not mutually exclusive or incompatible.

DR. SUMA IKEUCHI, The School of the Art Institute of Chicago, Illinois, was awarded a grant in August 2018 to aid engaged activities on "Jesus Loves Japan: Workshops on Migration, Religion, and Citizenship in Japan and Brazil." This project developed from

dissertation research among the Japanese-Brazilian migrant communities in Japan, which focused on the relationship between their Pentecostal networks and socio-psychological resilience. The multi-sited engagement project consists of lectures and workshops with the three groups of people who have a direct interest in the final research results. First, Dr. Ikeuchi revisited her primary host community in Toyota, Japan, to share the two major outcomes of her yearlong fieldwork there: a monograph titled "Jesus Loves Japan" and an ethnographic film titled "In Leila's Room." The workshop, presentation, and Q&A fostered a dialogic mode of engagement by emphasizing the sharing of research results in Portuguese and critical discussions between the researcher and the researched. The second and third groups comprise the scholars based in Japan and Brazil, who have a strong interest in the main topics of the research such as migration, religion, and diversity. The subsequent lectures in Japan and Brazil furthered a much-needed transnational exchange of scholarly knowledge.

BASIT K. IQBAL, then a graduate student at University of California, Berkeley, California, was awarded funding in October 2017 to aid research on "Transnational Formations of Islamic Humanitarianism," supervised by Dr. Charles Hirschkind. The ongoing war in Syria has ripped apart families and neighborhoods, displacing over half the country's population and killing nearly half a million people. This dissertation project is an ethnography of refuge, repair, and religion in the wake of such violence and dispossession. By tracing the contemporary life of the dense theological concepts of "tribulation" and "community," it seeks to understand the social role of Islamic traditions in making sense of the ongoing Syrian crisis. It is based on extended fieldwork with refugees and aid workers in Jordan and Canada, and ultimately argues that the contested doctrine and fraught practice of Islamic humanitarianism yield a transnational form of solidarity which spans otherwise disparate contexts of precarious care. A Wenner-Gren dissertation fieldwork grant supported six months of research in Jordan and six months of research in Canada. Interviews and participant observation engaged Syrian refugees as well as religious charities, non-governmental organizations, and government offices catering to these refugees in both countries. These distinct groups provide perspective on the ethical relations and agonistic politics marked by the two Islamic concepts of tribulation and community which together provide for the transnational formation of Islamic humanitarianism.

REBECCA JOURNEY, then a graduate student at the University of Chicago, Chicago, Illinois, was awarded a grant in April 2017 to aid research on "Experimental Prototype Community of Tomorrow: Copenhagen's Green Path," supervised by Dr. Joseph Masco. Through an ethnographic study of green infrastructure design and experience in the Danish Capital Region, the grantee investigated Copenhagen Municipality's urban master plan to build the world's first carbon-neutral capital, and by extension, to shape a citizenry equipped to realize its promise. This phase of research entailed participant observation and interviews with residents of Copenhagen and several civic groups, as well as multimedia documentation of municipal infrastructures. With a particular focus on the sensory and affective dimensions of urban life, the grantee sought to understand how large-scale changes to the urban built environment alter the experiential landscapes of inhabitants. The data generated through this research will serve as the empirical basis for a broader argument within the grantee's dissertation that considers what it means to frame climate change as a problem of urban design in a Scandinavian welfare city, and then locates this question within contemporary discourses of wellness and livability.

DR. LAMIA N. KARIM, University of Oregon, Eugene, Oregon, was awarded funding in October 2017 to aid research on "After Work: The Post-Industrial Worker in the Garment

Industry in Bangladesh." This research is on the post-industrial worker in the global apparel industry in Bangladesh and uses the term "post-industrial worker" to refer to those workers who have been laid off from work due to ageism. The garment industry in Bangladesh is only three decades old. It has grown on a steady supply of young rural workers who are paid the lowest wages in the world for apparel production. The workforce is four million plus of which eighty percent is female. These female workers enter the industry around the average age of fifteen years and age out by forty-five years. Once these workers exit out of factories due to ageism, no data is kept on their life circumstances by labor organizations. They disappear either into the urban informal economy or they return to their villages due to lack of work. The research follows these workers' life trajectories, examines how they manage their lives after work, and makes a critical intervention in the anthropology industrial work with a specific focus on aged-out female workers.

MENNATALLAH M. KHALIL, then a graduate student at University of Chicago, Chicago, Illinois, received funding in October 2017 to aid research on "Marshalling National Imagination: Military Authority in Post-2011 Revolution Egypt," supervised by Dr. Joseph Masco. In the name of "the people and the army are one hand," military intervention in everyday civilian life has become increasingly normalized in response to conditions of national unrest in Egypt since the 2011 revolution, diagnosed by many security experts and policy makers as the "Egyptian crisis." This project proposes an ethnographic study that investigates the ways in which military authority plays a fundamental role in everyday social life, and its implications for collective imaginations of Egypt's post-revolution future. The current military regime legitimizes its dominance by claiming to have expert knowledge and utmost competence in ensuring economic stability and national security through the management of various social networks. The project will examine military personnel's daily practices and encounters within key social networks like food co-ops, schools, and sports clubs, where intervention in civilian life is most concentrated. Through participant observation and interviews, I will investigate the ways personnel invoke social service and care in relation to their institutional military duties. The goal of this project is to illuminate 1) the ways military actors and experts marshal knowledges, networks, and experiences of civilian life in order to negotiate political legitimacy and the social contract in times of crisis and uncertainty, 2) the changes in military-civilian relations with crisis as a normalized social condition of our time, and 3) how such changes (re)constitute the imaginaries and ethics guiding civilians' social and political futures. Thus, resurgence of military authority as a sovereign power in Egypt provides a compelling case to illuminate how militarization becomes the ground for contestation about civilians' relationship to their political life in our contemporary world.

JOSEPH R. KLEIN, then a graduate student at University of California, Santa Cruz, California, was awarded funding in October 2017 to aid research on "Fragments and Patches: Culturing and Capturing Value in the Indonesian Live Coral Trade," supervised by Dr. Anna Tsing. This project explores the changing relationships between coastal communities and coral reefs in Indonesia through an ethnography of the live coral economy supplying the transnational aquarium industry. In Southeast Sulawesi, near the heart of the "coral triangle," coral trading appeared at the turn of the millennium as the latest in a long march of boom-bust livelihoods for dispossessed communities in the coastal hinterland. Surface supplied divers gather coral and sell it downstream to exporting firms and eventually to the saltwater aquariums of the global north. Based on extended ethnographic research with coral collectors and divers, this project examines how late 20th century economic transformations and a new culture of maritime supply chain entrepreneurism remade human relations with the reef and

enabled new horizons of exploitation. The rapid decline of coastal ecosystem functioning has in turn led to a transformation of the economic arrangements which undergird these economies. As the reefs die, marine product supply chains demand more capital outlays and acceptable thresholds of risk recede indefinitely. The “first hands” in the supply chain—divers and boat crew—increasingly shoulder that risk, putting their own capital, assets, and bodies on the line in hopes of a windfall and a lucky break.

MOIRA A. KYWELUK, then a graduate student at Northwestern University, Evanston, Illinois, received funding in April 2018 to aid research on “Beyond Quantifying Fertility: Class, Race, Identity, and the 'Egg Timer Test',” supervised by Dr. Thomas McDade. Frequently branded the “Egg Timer” or “Biological Clock Test,” anti-Mullerian hormone (AMH) screening for women is becoming widely available at low cost in the United States. Blood levels of AMH reflect a woman's remaining ovarian reserve or egg supply; values may indicate increased fertility and have relevance for the use of medical technologies like *in vitro* fertilization and oocyte cryopreservation (i.e. egg “freezing”). This project explored the cultural, social, and personal dimensions involved in a woman’s experience of undergoing AMH testing, focusing specifically on the narratives of women of color, poor, queer, and otherwise marginalized women who are accessing this new, low-cost fertility screening. Support from Wenner Gren funded nine months of fieldwork at two clinical sites where AMH testing is routinely administered and at relevant professional society meetings for infertility experts. Close participant observation and semi-structured interviews with patients and physicians documented the role of fertility testing in women's life narratives, and indicated it is both a numerical index of biological motherhood and a medical tool that forces users to reconsider their futures. Ultimately, this project demonstrated measuring AMH level not only has clinical applications, but significant impact on women’s lives outside of their reproductive healthcare.

ALICE LAROTONDA, then a graduate student at Brown University, Providence, Rhode Island, was awarded funding in April 2017 to aid research on “Milkways to Modernity: The Stakes of Breastmilk Donation in Cabo Verde,” supervised by Dr. Katherine Mason. Since 2011, Cabo Verdean women can donate breastmilk through a Human Milk Bank (HMB), a hospital service that distributes breastmilk to intensive-care hospitalized infants, meeting the public health and humanitarian goal to reduce neonatal mortality. With an interest in the social and political stakes of breastmilk donation, this research interrogated why women engage in this voluntary, anonymous, and unremunerated practice. Participant observation and in-depth interviewing provided insights into how donors, health professionals, policy makers, and Cabo Verdean society at large produce, reproduce, and negotiate meanings and symbols around breastmilk donation. The collected evidence suggests that breastmilk donation can be motivated by a set of complex reasons - some planned and voluntary, some serendipitous - encompassing physiological processes of the postpartum period, as well as social expectations around motherhood, infant innocence and vulnerability, and social solidarity. Highlighting convergences and discrepancies between women’s perspectives and policy-level expectations in regards to the goals of the HMB, this research takes breastmilk donation as a site to investigate the high social and political stakes around gender, motherhood, and reproduction, and illustrate how these are dialogically and discursively constructed or contested.

JIA HUI LEE, then a graduate student at Massachusetts Institute of Technology, Cambridge, Massachusetts, was awarded funding in April 2017 to aid research on ‘Smelling Danger: Training Rats and Modeling Environments for Landmine Detection in Tanzania and Cambodia,” supervised by Dr. Stefan Helmreich. My research is concerned with two

questions: What social factors and historical events make Morogoro, Tanzania an important site for the production of scientific knowledge about rodents? Secondly, how do these factors and events set the stage for the emergence of rats as scientific objects? Bringing together the fields of history and anthropology of science and technology, this dissertation will document the various historical and social processes through which rodent science is produced by Tanzanian and European researchers and, later, applied as technology. The research examines two rodent schemes in Morogoro: one, a pest management research center based at the Sokoine Univeristy of Agriculture, and two, a Belgian social enterprise that trains giant pouched rats to detect landmines and tuberculosis. The dissertation is a "multispecies ethnography" examining how human relationships with a maligned species such as rodents, along with their verminous histories, are reworked through sensing, trapping, and laboratory practices that form part of emergent scientific, transnational collaboration between the global North and South. The research traces the emergence of rodent science in Morogoro, Tanzania (1919-2019), from the British colonial period to present day post-independence Tanzania. Morogoro is today recognized as an international leader in pest management, rodent taxonomic research, and a site for the training of rats to detect landmines and tuberculosis.

WILLIAM LEMPERT, Bowdoin College, Brunswick, Maine, was awarded funding to aid engaged activities on "Palya Collaboration: After-Images and Visual Sharing in the Social Life of Kimberley Aboriginal Media," 2019, Australia. The grantee returned to Northwestern Australia over seven weeks during July-August of 2019 to share the results of dissertation fieldwork, titled Palya Futures: The Social Life of Kimberley Aboriginal Media. Four weeks were spent in the coastal town of Broome and three weeks in the remote Aboriginal community of Balgo in the Great Sandy Desert. Engagements included pubic presentations, small group and individual discussions, and the screening of films resulting from the previous research. Visual sharing in particular was an essential part of this proposal, as it provided highly inclusive opportunities for engagement that allign with "palya," the central concept of the dissertation, which translates to doing things "the good and right way." As argued in the dissertation, the social life of films do not simply end when they have been screened and circulated. Indeed, they often give birth to what is described as "after-images," which are new projects and ideas that have other multiple and rippling lives. Thus, the dissertation and this follow up trip represent such after-images, which are themselves embedded within the social lives of these media.

MYLES B. LENNON, then a graduate student at Yale University, New Haven, Connecticut, received funding in April 2017 to aid research on "Subjects of the Sun: Solar Technologies and Political Imaginaries from Wall Street to West Harlem," supervised by Dr. Michael R. Dove. What futures emerge when the technocratic neoliberalism of clean energy experts cross-pollinates with the radical populism of anti-capitalist activists to spur infrastructural responses to the looming climate crisis? My research grappled with this question by exploring how rooftop solar, "resiliency" microgrids, and other climate mitigation infrastructures materialize across long-standing race and class divisions in New York City. Tracing the interplay of the sun, the city's racially segregated building stock, algorithmic representations of electricity, clean tech corporations, and grassroots climate justice coalitions, I found that renewable energy transitions emerge not simply through the right policies or investments as linear mitigation models suggest, but also through the coaction of technologies, the built environment, and the biosphere on the one hand, and differently raced and classed social groups on the other. With the generous support of the Wenner-Gren Foundation, I explored this interactivity by ethnographically following the emergence of unlikely coalitions of corporations and activists that have uprooted entrenched intersectional divides, destabilizing

the political boundaries between a grassroots social justice ethos and top-down technoscientific ideology. I found that this convergence is partly attributable to the material and biophysical properties of solar energy technologies as they take shape in the city's diverse skyline.

ZACHARY E. LEVINE, then a graduate student at Duke University, Durham, North Carolina, was awarded funding in October 2017 to aid research on "Altered States: Ayahuasca, Statecraft, and Carcerality in Brazil," supervised by Dr. Diane Nelson. This fieldwork explored incarceration, spirit-mediumship, and ayahuasca in Porto Velho, capital of the Brazilian-Amazônian state of Rondônia. The NGO Acuda was founded in 2001 amidst prison massacres as a physical- and psycho-therapeutic project of healing men from the harms of incarceration, working daily with ayurvedic massage, reiki, Gestalt, and yoga. It has also included secured furloughs to sites of Brazil's "ayahuasca religions." Acuda was dreamed up by a Spiritist medium whose work with ayahuasca sent him to conduct energy healing with prisoners, treating them not as institutional bodies but as unlimited people. It espouses the idea that the criminal's body is a healing agent; men who have committed crimes are trained the way mediums are in Spiritist traditions, channeling healing for people with whom their spiritual fate is entangled. Yet in practice, Acuda's work straddles the carceral and the astral in complex and ambivalent ways. Research with partnered healing communities revealed the carceral architectures of healing networks, and the abuse by human authorities of the unbelievable psychic and phenomenological forces of "plants of power" like ayahuasca. The dissertation broadly explores how the concept and practice of mediumship (*mediunidade*) from spiritual healing publics—including ayahuasca ritualism—is enlisted in the project of "re-mediating" men in Rondônia's state prisons.

SHENG LONG, then a graduate student at University of Michigan, Ann Arbor, Michigan, was awarded funding in October 2017 to aid research on "The Quantification of Property and Social Category in Rural China Reforms," supervised by Dr. Erik Mueggler. This study explores how rural residents make sense and use of the material environments through numerical practices, by analyzing the land census and pomelo planting in Southeast China. Rural residents' intellectual labor of numerical practices has long been overlooked. Numerical practices are commonly reduced to mere economic activities, as opposed to more favorite topics, such as the spiritual. The long-term fieldwork shows that rural residents are utilizing multiple ways of calculation and estimation when they interact with geographic surroundings. It focuses on the land census taking place in rural South China, part of an ongoing reform aiming to re-validate the wet-rice land ownership, which was established in the last land reform thirty years ago. Disputes emerged during the census. The research provides an ethnographic analysis of how social actors—farmers, village cadres, and government staffs—produce numbers, individually and cooperatively, in land reforms. It further examines how numbers mediate the unsettling definitions of both land and social relations and how quantification links persons with non-persons.

CHARLES K. LOTTERMAN, then a graduate student at Rice University, Houston, Texas, was awarded a grant in April 2018 to aid research on "Public Science, Ambiguous Knowledge, and the Question of Personality in Post-Socialist Czech Republic," supervised by Dr. Andrea Ballestero. Shortly after the implosion of the socialist project, a team of scientists in the Czech Republic began to overcome reductions in state support for science by entrepreneurially mobilizing public curiosity in order to sustain an ambitious research agenda on the question of individual personality. These practices have yielded a controversial claim: that a parasite harbored by a third of the human population makes its hosts less fearful but

more selfish, among other symptoms. By promoting their provocative findings in national media, the scientists have recruited as many as 50,000 participants from the public, who complete online personality surveys and diagnostic blood tests that power the scientists' inquiries. However, other scientists globally are skeptical, as such practices transgress traditional research protocols by actively intervening in the imagination of research participants. This study thus asked how practices generally understood as antagonist to the scientific ideal – improvisation, lack of funding, and convenience sampling – come together in the production of knowledge that, regardless of its accuracy, blends scientific facts with personal narratives in ways that broaden its impact. By ethnographically studying the interface between scientists, participants, and the broader context in which science unfolds, it asked how this interaction between scientists and the public shapes and is shaped by social understandings of personhood in the post-socialist Czech Republic. Further, it followed divergences in scientific and public interpretations of scientific facts to understand how such ambiguities may expand and accelerate, rather than hinder, knowledge making practices.

CASEY R. LYNCH, then a graduate student at University of Arizona, Tucson, Arizona, received a grant in April 2017 to aid research on "Technosocial Entanglements and Contested Urban Futures: Producing Space, Citizens, and Economies in the Technological City," supervised by Dr. Vincent Del Casino. Funding assisted ethnographic fieldwork on a grassroots movement for "technological sovereignty" in Barcelona. The TS movement is a network of collectives, projects, and initiatives focused on re-claiming decentralized democratic control over processes of technological change in urban life. Based on my participant observation and interviews with TS activists, my dissertation makes key empirical and theoretical contributions to ongoing debates over the politics of "smart city" infrastructures. In particular, I explore the production of urban space, alternative economies, and critical digital subjectivities in the TS movement, describing the ways activists experiment with new technological practices that iteratively reshape the more-than-human constitutive relations of urban life. The practices include a community wireless network building its own broadband internet infrastructure, a network of technology worker cooperatives, community managed servers for web hosting and email, and an open-source internet of things sensing network. The dissertation moves beyond critiques of the "smart city" as an approach to urban governance to explore more broadly the complex imbrications between processes of urban change and digital innovation, and the possibilities for alternative models of digital development in urban life.

KYRSTIN MALLON ANDREWS, then a graduate student at University of California, Irvine, California, was awarded funding in April 2018 to aid research on "Crosscurrents of Health: Understandings of Risk, Environment, and Identity in the Dominican Republic," supervised by Dr. Leo Chavez. This project explored notions and practices of health in human-environment relations through research with diver fishermen and their experiences with the bends in changing marine environments of the Dominican Republic. As marine environments in the Caribbean rapidly change as a result of river runoff, coastal pollution, and overfishing, diver fishermen must navigate increasing physical risks of their work alongside emerging conservation interventions in fishing communities, including fishing bans and marine parks. Through interviews and participant observation with fishermen and conservation officials, this project explored shifting perceptions of health, risk, and environment. Drawing connections between declining marine health and experiences of risk among divers, this project illuminates how fishermen's health gets excluded from conversations about marine conservation, despite the focal role of fishing in regional discussions of changing climates. This research shows how risk and political marginalization come to shape human-

environment relations through changing ocean ecosystems, politics of ocean conservation, and longstanding structures of power shaping inequality in Caribbean communities.

JAMES CHRISTOPHER MIZES, then a graduate student at University of California, Berkeley, California, received funding in October 2016 to aid research on "Marketing Dakar: The Politics of Value in Urban West Africa," supervised by Dr. Teresa Caldeira. The resulting dissertation, Fiscal Autonomy: Urban Democracy and the Politics of Public Finance in Dakar, Senegal, argues that contemporary transformations in urban democracy and citizenship are increasingly unfolding in the realm of municipal public finance. At stake in this research is a problem central to global development expertise today: how are municipalities going to constitute the legal, technical, and political authority to access enough monetary wealth to meet the democratic claims to public services made by rapidly growing urban populations? Senegal's postcolonial political leaders designed the past half century of decentralization reforms to promote local democratic control over public services. Yet there is a persistent mismatch between political and fiscal decentralization. Although Senegal's 2013 reforms legally assigned new revenues to municipal governments, widespread political and technical blockages regularly confound access to this much-needed wealth. As a result, fiscal flows in Dakar have today become particularly contentious sites in the formation of urban democratic states and the provision of urban public services. This dissertation argues that, far from being fixed by law, municipal fiscal authority is constituted by diverse and provisional techniques of rule over revenues.

DR. MARK MOSKO, Australian National University, Canberra, Australia, was awarded funding in April 2015 to aid research on "Dividual Personhood and the 'Rupture Hypothesis' of Christian Conversion in the Trobriand Islands." From Weber onwards, the spread of Christianity among non-Western peoples has been widely viewed by social scientists as part and parcel of modernization, development and globalization, amounting thereby to a profound "break" or "rupture" from indigenous religious systems. Concurrently, it has been presupposed that Christian conversion has involved radical transformations from relational non-individualist, kinship-based modes of personhood to the stereotypically bounded individualism of the West. This Project develops a new theory of Christian conversion which challenges these prevailing ethnocentric distortions by deploying insights concerning the dividuality/partibility of Melanesian personhood gleaned from the "New Melanesian Ethnography" (NME) to local interpretations of Christian cosmology and ritual practice. This has been achieved by addressing and overcoming the currently perceived limitations of the NME itself – i.e. its apparent inabilities to deal with Western purportedly individualistic regimens, social systems undergoing historical change, and aspects of persons and relations other than gender (especially relations between sacred and profane realms). This adaptation of NME partibility theory will be employed in ethnographic field and archival research focused on the experiences of convert and non-convert Trobriand Islanders (Omarakana village) who, despite more than a century of missionization by five competing sects, remain variously committed to both the traditional religion and introduced Christianity.

EMANUEL MOSS, then a graduate student at the City University of New York Graduate Center, New York, New York, was awarded funding in July 2018 to support research on "The Objective Function: Science and Society in the Age of Machine Intelligence," supervised by Dr. Karen Strassler. This project examined the ethical, organizational, and ideological responses of data scientists, and their collaborators, to the shifts in the production of knowledge and intellectual labor represented by artificial intelligence and machine learning technologies. Based on fieldwork in a New York machine learning lab and in corporate Silicon

Valley settings, this research revealed that while machine learning technologies are commonly seen as ostensibly neutral or objective, capable of being integrated into existing engineering frameworks and product development processes, they nevertheless produce persistently unruly effects that challenge the technical forms of expertise held by their producers. These challenges to expertise produce numerous controversies, mediated through an elaborate set of corporate, legal, critical, and technical discourses and implicate deeply held and contentions positionings around normative values like fairness, justice, equity, responsibility, and dignity. These controversies have subsequently begun to reshape many of the existing institutional processes that structure how data is collected and used for these technologies, in industry and beyond.

LAURA C. MURRAY, then a graduate student at New York University, New York, New York, received a grant in April 2018 to aid research on "Sacred Cows: Science, Politics, and Ecology in North India," supervised by Dr. Bruce Grant. This project uses ethnographic and archival research across sites of livestock development and dairy production in India to examine how physical and conceptual boundaries between humans, cows, and buffaloes speak to broader notions of social legitimacy and belonging. By tracing practices and processes by which distinctions that span categories of human and nonhuman materialize, fade, and change, I ask after otherwise obfuscated structures of political exclusion and inequality. Specifically, exploring the emergent political, religious, and social forms that map onto human relations through animal lives, I contend that that struggles over caste, religion, and development—central to Hindu nationalist discourse, practice, and its historical precedents—are being rehearsed and remade through debates over animal rights and value.

DR. ALEXANDER M. NADING, University of Edinburgh, Edinburgh, United Kingdom, received a grant in October 2016 to aid research on “Non-Traditional Causes: An Ethnography of Global Health and Social Justice in Nicaragua's Chronic Kidney Disease Epidemic.” In Central America, thousands of people—most of them former sugarcane plantation workers—die each year of a disease that did not exist before the year 2000. “Chronic kidney disease of non-traditional causes” (CKDnt) did not reach the world’s attention via mortality statistics. Instead, it became visible through a series of legal claims and public protests by Nicaraguan activists who blamed environmental changes wrought by plantation agriculture for the onset of the epidemic. Preliminary studies link CKDnt to rises in mean average annual temperatures, increased water scarcity, and the overuse of toxic agrochemicals. CKDnt is thus one of the first new pathologies to result from human-induced climate change. This ethnographic research followed Nicaraguan CKDnt activists as they retooled traditional forms of Latin American rural mobilization to address the newly entwined challenges of global health and climate change. Tracing both linkages and disconnects between activism and transnational environmental health science, the project revealed how climate-related disease forces patients and practitioners to question narrow technical promises of cure. Instead, such diseases engender a more expansive set of efforts geared toward “life support,” a form of care that is aimed simultaneously at both landscapes and human bodies.

MOHAMMAD B. NASIR, then a graduate student at Northwestern University, Evanston, Illinois, was awarded a grant in April 2017 to aid research on “Policing Los Angeles Muslims in the National Security State: Counterterror, Science, and Secularism in the War on Terror,” supervised by Dr. Shalini Shankar. This project involved twelve months of ethnographic research in the greater Los Angeles area on the implementation of, and Islamic responses to, the “Countering Violent Extremism” (CVE) communit-based counterterrorism program in US Muslim communities. More specifically, it probed the underlying presuppositions, logics, and

styles of reasoning of this program to query how the US national security state draws on and develops the sciences of "terrorism studies" to police and govern racialized US Muslim communities. The research consisted of participant observation and discourse analysis at sites of encounter between national security policing apparatuses and pious US Muslims, such as at CVE panels, law enforcement community outreach initiatives, public forums, and CVE-sponsored religious spaces. Moreover, it examined the everyday lives and discourses of Muslim youth that participated in activist spaces, Islamic educational institutions, and mosques to consider how Muslims in LA forge Islamic responses to policing interventions in their communities. This research furthermore consisted of 48 open-ended interviews with CVE officials, law enforcement, counterterrorism experts, and organizers at Muslim institutions. In this regard, this project investigated the debates surrounding the implementation of CVE to consider the the effects of the War on Terror on racial and/or secular governance, policing, and everyday US Muslim ethical life in the current age of national security.

DR. SAM R. NIXON, University College London, London, United Kingdom, was awarded a Hunt Postdoctoral Fellowship in September 2017 to aid research and writing on "Communities, Economies, and Exchange Networks Along the Caravan Routes of Trans-Saharan Africa." Following the Muslim conquest of North Africa by the end of the 7th century AD, camel-caravan trade across the Sahara escalated dramatically, focused around commerce in amongst other commodities West African gold, Saharan salt, and North African copper and textiles. The urban trading network this gave rise to played a fundamental role connecting the Mediterranean and sub-Saharan Africa in pre-modern times, and also provided a knowledge-base enabling early-modern European maritime exploration of sub-Saharan Africa. This Fellowship focused on completing a book bringing together the most sustained analysis to date of pre-modern trans-Saharan networks, using historical and archaeological data from varied primary and secondary sources, as well as unpublished archives. The book's main underlying goal is de-centering historical understanding, including in placing European interaction with Africa and the wider narrative of the European "Age of Discovery" in proper historical context. Through integrating West Africa into wider dialogues concerning pre-modern "world systems" the book also links trans-Saharan cultural systems into wider thinking about the making of the modern world. The book also places this historical phenomenon within wider debates concerning pre-modern exchange systems, urban networks, and cultural identity formation. Entitled "The Gold Route," the book will be published by Thames & Hudson.

ROY OAKLEY, University of Edinburgh, United Kingdom, received funding in February 2018 to aid engaged activities on "Supporting Waiwai 'Cultural Preservation' in the Context of Conservation," in Guyana. In 2018, the grantee returned to southern Guyana to collaborate with Waiwai people in Masakenyarï on their village museum. Based on conversations between the grantee and community elders and leaders, the project aimed to: share findings from doctoral research, develop plans for museum operation beyond the collection of material objects, and produce audio-visual documentation of the Shodewika festival celebrated during Christmas. As the project developed, the idea of a community-operated digital archive emerged as a promising way to join project aims together. The digital archive, housed on an external hard drive, contains materials from the grantee's doctoral research, footage from 2018 Christmas celebrations, additional Waiwai language and anthropological resources, and images and video recorded by community residents. Overall, the digital archive aimed to enable more dynamic engagement with cultural materials, along with opportunities to connect ongoing community efforts to record and document cultural practices with digitized museum

collections of Waiwai objects abroad. Residents hope connecting their village museum with outside people and institutions, not only to visiting tourists, can contribute to their cultural and livelihood futures.

DR. BRUCE T. O'NEILL, St. Louis U., St. Louis, Missouri, received a grant in October 2016 to aid research on "The Underground: Urbanism and its Roots in Romania." This project, based upon fieldwork in Romania, investigates the production and expansion of underground urbanism in Bucharest. Following Romania's accession into the European Union in 2007, a wave of Foreign Direct Investment into Bucharest has given shape to new middle classes whose turn towards auto mobility congested roadways, clogged sidewalks with illegally parked cars, and polluted the air. Amidst growing concerns about Bucharest's dysfunction, city planners and corporate managers converged to invest billions of euros to produce subterranean transportation, commercial, and residential spaces to accommodate the new middle classes. While much research has been conducted to examine how economic development presses the vulnerable outward toward an ever more distant periphery, and the well-to-do upward into higher skylines, this project takes Bucharest's ongoing efforts at modernization as an opportunity to ask how and to what effect urban development is bearing down upon the global middle classes in ways that press them literally underground.

HELEN PANAGIOTOPOULOS, then a graduate student at City University of New York Graduate Center, New York, New York, received funding in April 2016 to aid research on "The Question of Money: State, Protest, and Informal Currencies in the Wake of Greece's Economic Crisis," supervised by Dr. Ida Susser. Since the 2008 debt crisis Greeks have relied on the circulation of informal currencies—trading goods and services without euros. These solidarity economies seek to reclaim community resources for local people in protest of the staggering inequalities precipitated by Greece's government debt, privatization of public assets, and structural reforms. People use local exchange trading schemes just to survive in a context where coinage is scarce. This research inquired into the nature of money, taking existing struggles over the form of monetary value in Greece as a point of departure. It explains how the circulation of multiple currencies not recognized by the state shapes social and political life and understandings of money and value, and how Greeks use local currencies to redefine the boundaries of nation in the context of a single European currency.

DR. VALENTINA PEVERI, Independent Scholar, San Giovanni, Italy, was awarded a Hunt Postdoctoral Fellowship in September 2017 to aid research and writing on "The Edible Gardens of Ethiopia: An Ethnographic Journey into Landscapes of Diversity and Hunger." Based on more than ten years ethnographic research, this book originates from the question: what is a beautiful garden to Southern Ethiopian farmers? The object of this book is the simple beauty and ecological vitality of an ensete garden. The landscape that this ethnography brings into focus is dominated by ensete [*Ensete ventricosum* (Welw.) Cheesman]. Ensete is only one among the many "unloved others"—starchy root and tuber perennials, tended in small farms, mostly in-home gardens, and mostly by women—which are increasingly marginalized in modern agricultural research and policies. The narrative progresses from a single yet multilayered object (a plant) to wider anthropological debates about food security, food sovereignty, and the vital role of aesthetics in small-scale agriculture. This micro-scale case study is then connected to the socially constructed spaces of home gardens; this life form is in turn observed in a framework of biocultural diversity; and is finally confronted with a monocultural approach to agriculture. In listening to the fascinating story of a useful plant and of (women) charismatic small farmers, the reader will enter the food and spiritual world of ensete and contemplate it as a modest yet inspiring example of biocultural hope.

LINDSAY B. RANDALL, then a graduate student at University of Edinburgh, Edinburgh, United Kingdom, received a grant in April 2018 to aid research on "Growing Up Under the Gaze of Saints: Youth, Islam, and Modernity in Harar, Ethiopia," supervised by Dr. Tom Boylston. This research initially questioned how young Muslims in the ancient Islamic city of Harar fashion themselves as modern Islamic subjects amidst global and local debates about the place and practice of Islam. It evolved into an inter-generational inquiry about the specific modes of Harari Muslimness and how this Muslimness is inextricable from a spatially grounded Islamic Harari identity. Amidst rising ethnic conflict as well as emergent intrareligious tensions in the region, this project examined how vast networks of Harari kin of all age-groups aesthetically build, curate, and carefully tend to the development and maintenance of Hararíness and Harari Muslimness amongst Harari children and youth as well as all members of the transnational Harari community. It explored how the core of this Muslimness and Hararíness is the physical city of Harar as well as its corresponding, rich history. It showed how when aesthetic, symbolic, and physical challenges to the authority of that city occurred, the notion of history emerged as a vector through which the historical Sufist Islam of the Harari and the history of the Harari people in the city became a symbolic marker of modernity, or the proper way to live a Muslim life.

SYED S. RAZA, then a graduate student at University of Toronto, Toronto, Canada, received funding in October 2017 to aid research on “The Revolutionary Imagination: Agrarian Change and Everyday Revolutionaries in Pakistan,” supervised by Dr. Tania Murray Li. In the 1970s, the South Punjab region of Pakistan – a place commonly known for its landlordism, poverty, tribalism, and Sufi mysticism – was the site of a major peasant uprising. Led in part by a communist party called the Mazdoor Kissan Party (Worker-Peasant Party), peasants occupied landed estates, demanded land redistribution, and even called for a “Mazdoor Kissan Raj” (Worker-Peasant Rule). Though the upheaval eventually collapsed, it altered agrarian relations on these estates and left a legacy of everyday revolutionaries, trained by the party but eventually charting an intellectual and political course independent of it. Based on 17 months of research in the field and archives, this project centers on these everyday revolutionaries. In their practical confrontation with landlords, these revolutionaries not only contributed to agrarian change. They also rethought concepts such tribe, feudalism, capitalism, Islam, Sufi mysticism and Marxism. Both their praxis and theory-making collapses many of our distinctions: between the political and the religious; between the mystical and the material; between the elite and subaltern; and between intellectual and manual labor. In doing so, these peasant intellectuals pose a challenge to the compartmentalization of our conceptual categories, and indeed the fracturing of our social and political life more generally.

EMILY REISMAN, then a graduate student at the University of California, Santa Cruz, California, received a grant in 2018 to support research on “Orchard Entanglements: A More-Than-Human Ethnography of Almond Growing Practice in California and Spain” supervised by Dr. Madeleine Fairbairn. This research traces the entanglements of trees, bees, waters, soils, farmers and scientists during an agricultural boom paradoxically exacerbated by socioecological precarity. During an historic drought in 2014, public outcry thrust California almond growers into the spotlight for continued expansion of water intensive orchards despite dwindling supplies. These highly profitable orchards also entice nearly every commercial beekeeper in the continental United States to pollinate the flush of blossoms, at a time when honeybee health is in decline. By contrast in Spain, the largest almond producer in the world until the mid-twentieth century, farmers continue to maintain a rainfed almond landscape with

almost no irrigation or honeybee migration. A price spike provoked by California's drought, however, has sparked an almond boom rapidly transforming Spanish production geographies and practices. California and Spain share interwoven histories of hydraulic infrastructure and agricultural intensification, as well as parallel crises of groundwater overexploitation and unstable pollinator health. Yet their cultures of almond cultivation, until now, have remained worlds apart. This project uses provocative contrasts and connectivities to theorize shifting cultures of cultivation at a time of rural transformation.

MUNEEZA RIZVI, then a graduate student at University of California, Davis, California, was awarded funding in October 2017 to aid research on "British Islam after Brexit: The Challenges of Islamic Moral Criticism in London," supervised by Dr. Suad Joseph. Through ethnographic fieldwork in London, England this research investigates Islamic moral criticism within and across lines of intra-Muslim difference. In so doing, it focuses on debates over zanjeer, a contested ritual of piety and mourning in Shiʿi Islam. While the embodied practice—depicted as an alien marker of Muslim otherness in British media—violates liberal values of bodily integrity, practitioners often framed their capacity to engage in zanjeer as a marker of belonging in Britain (re-cast as a nation defined by the doctrine of religious freedom). In contrast, critics articulated disapproval both in progressive terms—of the revision or reform of a "traditional" practice deemed incompatible with a modern Britain—but more frequently in terms of ethical contestation, drawing from rhetorical and legal tools within the Islamic tradition. This research interrogates such intra-Muslim disputation within two frames: The first is a context of proximity, shaped by revived (and emergent) right-wing populisms throughout Europe, and more specifically, nativist discourses of blood and soil in Britain. The second frame centers the Syrian War, far removed from those at the center of this research but perhaps more impactful on the everyday life of intra-Muslim "sectarianism" in London.

WILLIAM J. ROBERTSON, then a graduate student at University of Arizona, Tucson, Arizona, received a grant in April 2018 to aid research on "Screening Sex: Enactments of HPV, Anal Cancer, Gender, and Sexuality," supervised by Dr. Eric Plemons. Through twelve months of ethnographic data collection, including participant observation in the clinic and in-depth interviews with clinic staff and patients, this project investigates the practices of medical providers and their interactions with patients at a clinic specializing in the screening, diagnosis, and treatment of human-papillomavirus-related anal disease (HPVAD) in Chicago, Illinois, USA. How do the everyday practices of anal cancer prevention at the clinic draw on and reproduce broader cultural norms around sex/gender, sexuality, race/ethnicity, socioeconomic status, and age, and how do these processes shape the production of medical knowledge concerning HPVAD? How do patient-provider interactions around and patient experiences of screening, diagnosis, and treatment of HPVAD shape and reflect cultural representations of gender and sexuality, especially for members of sexual and gender minority populations who experience disproportionate rates of HPVAD? What are the intersectional roles of race/ethnicity, class, and age in these processes? The findings of this clinical ethnography will contribute to anthropological understandings of and theorizing about clinical practice, theories of subjectivity and social identity, anthropology of the body, and expertise and expert knowledge production.

EDUARDO ROMERO DIANDERAS, then a graduate student at Columbia University, New York, New York, received a grant in April 2018 to aid research on "Inscribing Rainforests: Engineers, Information and the Epistemic Politics of Forest Bureaucracies in the Peruvian Amazon," supervised by Dr. Paige West. This dissertation research examines rainforest

governance from the perspective of the lives and practices of engineers, topographers and technicians in charge of producing and maintaining technical and bureaucratic information in the Amazonian region of Loreto, Peru's vastest, most isolated and least populated region. The work follows the the political, affective and epistemic dynamics that emerge from rainforest information management around three axis: the supervision of logging activities, the demarcation of indigenous property titles (contemporary) and the rise of rainforest governance during the Amazonian rubber boom, at the turn of the 20th century (historic). By following the activities of state and nonstate technical workers in the rainforest and in the offices where information is processed and made part of administrative judgments, the study seeks to make clear how information becomes, rather than a neutral form of knowledge, a highly complex political, affective and moral form of experience that brings together various kinds of human and nonhuman forces.

ASHER ROSINGER, Pennsylvania State University, University Park, Pennsylvania, was awarded funding to aid engaged activities on "Water and Hydration in the Bolivian Amazon: Reinforcing Traditional Strategies to Reduce Water-Related Morbidities." The search for safe water has been and continues to be a critical problem facing humanity. The overarching aim of this engagement project, building on findings from twelve months of dissertation fieldwork in two Tsimane' communities in Lowland Bolivia, was to return to the research communities to provide hydration and water-related educational and training workshops to reinforce dietary customs which were found to be protective of diarrheal diseases and dehydration. In addition, through meetings with the Tsimane' governing body, the grantee disseminated a radio program which reinforces the findings to all Tsimane' communities so that even the non-research communities receive the messaging. It was hoped these workshops and radio program would increase awareness and training to reduce water-related morbidities, specifically diarrheal diseases and dehydration, suffered by Tsimane' children and adults. In addition, these workshops and radio program discussed how water needs change during different life-stages and highlight particularly vulnerable populations to dehydration like breastfeeding mothers, the elderly, and children. This engagement project provided culturally appropriate water-related education and outreach, which is particularly critical as rapid lifestyle changes in the Amazon are bringing in more market foods and drinks, which may increase water-related morbidities.

ELIZABETH RUBIO, then a graduate student at University of California, Irvine, California, received a grant in April 2018 to aid research on "Undocumented in Multicultural America: Racialization, Solidarity and Place in Korean American Immigrant Rights Organizing," supervised by Dr. Eleana Kim. The 1992 L.A. uprising served, for many Korean Americans (KA), as a rude baptism into U.S. racial hierarchies and motivated progressive KAs to engage more deeply in racial justice work. In 1994, Korean Resource Center (KRC), a longstanding progressive KA voice in Southern California, joined with KA organizers across the country to create the National Korean American Services and Education Consortium (NAKASEC). Rapid growth in undocumented KA migration after the 1997-98 Asian financial crisis, brazen protest strategies, commitment to multiracial movement solidarity, and a conceptualization of immigrant justice that decenters legalization and rights-based equality, have made KRC/NAKASEC increasingly influential, yet controversial figures in immigrant justice worlds. Through two years of ethnographic research with KRC, NAKASEC, their allies and opponents, this research argues that in deliberately mobilizing their construction as "model minorities" and "DREAMers," and challenging assumptions about the desirability of state recognition, NAKASEC/KRC's work reveals how categories and goals of liberal democracy are being contested in contemporary U.S. politics. In examining the projects these organizers

undertake in pursuing justice outside of legalization, this research shows how growing disillusionment with electoral politics has brought immigrants to turn away from the state and towards each other for material survival.

KATHARINA RYNKIEWICH, then a graduate student at Washington University, St. Louis, Missouri, received funding in October 2017 to aid research on "The Perils of Resistance: Antibiotic Stewards and Biosecuritization in North American Hospitals," supervised by Dr. Bradley P. Stoner. Funding was used to conduct ethnographic research on the treatment of infection in two adjacent North American hospitals. The grantee found that generalized fears of antibiotic-resistant "superbugs" among physicians corresponded to increased awareness surrounding antibiotic overuse and misuse in the hospital setting. However, the felt responsibility of appropriately prescribing antibiotics was shelved among existing medical concerns particular to the physician specialty or patient case. In this setting, physicians made choices prioritizing the risk of infection and timely medical management of patient cases. This led to the situational devaluing of antimicrobial stewardship, or policies aimed at making physicians the guardians of antibiotics. The research suggests that attempts to change physicians into responsible prescribers do not carry with them institutional authority or practical legitimacy. Concerns over antibiotic resistance are realized in a broad idealistic sense while the existence of a local moral imperative of everyday patient concerns takes precedence. Thus, North American physicians find themselves on uncertain ground suggesting that the perils of resistance refer both to the challenge of guarding the future viability of antibiotics while caring for the infected patient.

MELINA SALVADOR, then a graduate student at University of California, San Francisco, San Francisco, California, received funding in April 2017 to aid research on "Anticipating Psychosis in the Family: An Ethnographic Study of Kinship and Psychiatric Expertise," supervised by Dr. Ian Whitmarsh. The U.S. has seen a proliferation of early psychosis clinics serving young people who may be experiencing warning signs or early symptoms of psychotic illness, but who may not have ever had a "full" episode of psychosis. Building on two robust fields of scholarship on adolescence and psychosis, this dissertation analyzes the ambiguous space being fashioned between psychosis and adolescence and the effects of this effort on people enmeshed in the early psychosis field. This study is based on twelve-months of ethnographic fieldwork across two university-based early psychosis clinics. It examines how distinctions at the incipient edge of psychotic experience, made by individuals, families and psychiatry, create new demands on everyday life, relationships and medical practice.

ELIF SARI, then a graduate student at Cornell University, Ithaca, New York, received a grant in April 2017 to aid research on "Waiting Amidst Violence and Uncertainty: LGBTI Asylum in Turkey," supervised by Dr. Saida Hodzic. This ethnography studies LGBTI asylum in Turkey, examining how the practices and processes of the transnational asylum system shape Iranian refugees' individual and communal experiences. The transnational asylum system represents LGBTI asylum as a continuous journey from home country to host country, past to future, and oppression to liberation. However, even those people who are granted recognized refugee status spend many years waiting in Turkey before they have a chance to be resettled to a third country that is willing to accept them. As the prospect for resettlement has been severely undermined by the recent asylum policies of the U.S. and Canada, and as Turkey has been failing to qualify as a "safe country," refugees are overwhelmed by unsafety of their present and uncertainty of their future. Yet, they also respond to violence and uncertainty in various ways, through humor, political and communal organizing, alternative support and

solidarity networks, and queer kinship ties. Thus, this ethnography suggests that while waiting serves to govern and demobilize refugees, LGBTI refugees also turn it into an active time-space of emerging queer socialities and solidarities. Data collection involves participant observation and interviews with Iranian LGBTI refugees, lawyers, and national and international asylum agencies and humanitarian organizations.

SHANNON M. SATTERWHITE, then a graduate student at University of California, San Francisco, California, was awarded funding in April 2017 to aid research on “Timing the Social: The Temporalities of Primary Care in the U.S. Safety Net,” supervised by Dr. Vincanne Adams. This ethnographic research project examined the organization of time in primary care practice in three publicly run clinics in the United States. Discourses surrounding the state of primary care invoke narratives of crisis and transformation that are centered around time scarcity, value and efficiency through teamwork and continuous improvement. This research focused on the experiences of each member of the clinical team in everyday practice amidst these policy and organizational shifts. Those who work in safety net primary care are charged with ensuring the health of a socially vulnerable patient population while being attentive to each member of that population, all while also attending to the wellbeing of their colleagues and the financial sustainability of the clinic. This study explores the tensions created by these multiple imperatives. The study examines how clinicians negotiate contradictions in the organization of clinical time in practice by shifting between these many time frames in the name of individual and population health.

ANNIKA SCHMEDING, then a graduate student at Boston University, Boston, Massachusetts, received a grant in October 2017 to aid research on “Islamic Ecumenism? Novel Approaches in Internal and External Public Negotiation of Difference in Afghanistan's Sufi Council,” supervised by Dr. Thomas J. Barfield. The ethnographic dissertation research explores communication and negotiation among Sufis and ulema, and their role in the public sphere and peacebuilding in present-day Afghanistan. This multi-sided research investigates the complex requirements that Sufi associations face in regards to leadership when their internal processes and outside representation are potentially under discursive and physical attack. This community-network-centered perspective takes as one of its lenses the newly formed Sufi-Islamic Council in Herat as a response to the changing religious landscape in Afghanistan. The rise of Salafi-inclined teachers and changes in religious education have galvanized a diverse group in the Sufi spectrum to find common discursive ground for Sufis to stand on through publishing books, conducting outreach to Salafi preachers and building a support network for Sufis. The research therefore interrogates concerns, negotiations and positionality of different Sufi affiliates and enables us to ask questions about Islamic ecumenism and public engagement in intra-faith/Islamic dialogue. These attempts at intra-faith pluralism shine a light on processes at work in the negotiation of difference/sameness of doctrine and practice to find a unified position that can influence the safety of Sufi community members in the Muslim public sphere.

MARY ELIZABETH SCHMID, Western Carolina University, Asheville, North Carolina, was awarded funding in August 2018 to aid engaged activities on "Anthropology in Schools: Diversity and Agricultural Change in Southern Appalachia.” This “Anthropology in Schools” project encompassed the creation and implementation of active learning enrichment materials for sixth graders in southern Appalachia. Aligned with sixth-grade core social studies standards, the enrichment materials both support and enhance their curriculum. The materials highlight intercultural belonging of farming families and the contributions of these families to regional food systems. The lesson plans were built around an ethnographic text that shares

the migration histories of two farming families in western North Carolina, one from Mexico and the other from Ireland. This text weaves together de-identified ethnographic data in a way that offers parity to Latin-American and Euro-American migration histories. It also teaches students about the food system paying particular attention to changes in agricultural techniques, transportation, marketing, and household provisioning strategies. Active learning is built into the text in the form of a cartoon template. Other complementary activities also accompany the text. The anthropologist guided students in these activities which included making kinship charts, working with maps, interviewing family members, reading aloud in Spanish and English, and discussing MX-US relations, translation, and cultural diversity.

DR. CHRISTINA L. SCHWENKEL, University of California, Riverside, California, was awarded funding in October 2016 to aid research on "The Afterlife of Housing: Vietnamese Migrants and the Rehabilitation of Socialist Architecture in Eastern Germany." At the center of Halle-Neustadt, once the celebrated "new town" of East Germany, stands a commercial center that is partially vacant with the exception of household and clothing shops, bistros, a nail salon, and small food markets. The majority of these establishments are run by Vietnamese migrants, some of whom continue to live in the surrounding housing blocks, a few of which stand empty. This research focused on Vietnamese labor migrants who came to East Germany before the fall of the Berlin Wall and stayed after unification. It examined the role of these migrants in transforming postsocialist cities that experienced significant population decline with the closure of major industrial plants after 1990. For the Vietnamese diaspora in eastern Germany, "shrinking" cities offered new social and economic opportunities. Vietnamese migrants were not only involved in the economic transformation of declining neighborhoods through an influx of their businesses, however. They also engaged in affective labor or non-commodified care work as integral to their livelihood strategies. The act of caring for German and other migrant neighbors through social and emotional labor was a means for Vietnamese migrants to claim membership in society, while contesting racialized discourses of non-belonging.

DR. LINDA J. SELIGMANN, George Mason University, Fairfax, Virginia, received a grant in April 2017 to aid research on "Women and Quinoa Foodways: Making Soup and Super-Food in the Peruvian Andean Highlands." This project focused on the impact of the worldwide demand for quinoa on households in Huanoquite, a Quechua-speaking Andean highland district, located southwest of Cusco, Peru, in the province of Paruro. A central question was whether or not women's priorities and values have served as a brake to narrowing the kinds of quinoa landraces or varieties that are cultivated and how quinoa is being prepared, processed, and marketed. Initial analysis based on interviews and participant-observation suggests that women are having an impact on how quinoa production, preparation, processing, and marketing are unfolding, which can also be contrasted with views of quinoa and its consumption in other regions, nationally and internationally; it documented ways villagers (across economic status and generation) are making sense of their aspirations in light of development that has fostered climate change and environmental degradation; it traced how villagers' aspirations diverge from those of state agencies and NGOs, which are involved in encouraging quinoa cultivation; and it found very different patterns in how women in Huanoquite, chefs (mostly male) in Cusco restaurants, and chefs (mostly male) in U.S. restaurants attribute value to their preparation of dishes and beverages with quinoa as a component.

DR. ELENA SESMA, University of Massachusetts, Amherst, Massachusetts was awarded funding in August 2018 to aid engaged activities on "Living Memory and Changing

Landscapes in Eleuthera, Bahamas: Developing a Community-Based Archive." The subject of the Wenner-Gren funded dissertation research was the cultivation and political use of collective memory around a 19th century plantation on a rural Bahamian island. Foreign investment and tourism development on the island of Eleuthera has continued to reshape the island's physical landscape, forcing residents to adapt to new and sometimes precarious employment options. Throughout the course of the community-based dissertation research project, local residents and descendants expressed desire to preserve the data uncovered through oral history and ethnographic interviews, archaeological landscape survey, and archival research. This engagement project focused on disseminating research findings and working with local partners to determine the best options for establishing a locally produced and managed archive of island history and collective memory. The funds from this research enabled the production of an extended community history report, which was printed, bound, and distributed to local libraries, government agencies, non-profits and former research participants. The engagement project culminated in a public presentation to community members of research findings from the dissertation and an overview of the community history report, as well as open dialogue about concerns and wishes for the creation of a local history archive.

OMER SHAH, then a graduate student at Columbia University, New York, New York, received funding in April 2017 to aid research on "Apprehending the Crowd: Think Tanks & Start-ups in Making the Modern Hajj," supervised by Dr. Brian Larkin. Saudi Arabia is in the midst of an ambitious plan to reimagine social and economic life in the kingdom. The Vision 2030 campaign has sought to prepare the kingdom for a post-oil future: this has involved a movement from oil as a "natural resource" to a new idea of "human resources," thus demanding the Saudization of various industries and sectors, encouraging entrepreneurship, "smartness" and the intensification of a knowledge economy. Moreover, by 2030, Saudi Arabia is planning to increase the number of annual pilgrims from eight million to thirty million. Another human resource. Hajj and umrah work, presents us with an alternative grammar and temporality, where if oil has certain limits, hajj and umrah work has often been described to me as lasting "forever." In Mecca, this takes the shape of massive urban development and infrastructural projects, but also the creation of specialized knowledge of the crowd. In addition to these new projects, there are also certain adjustments that are being made to what remains of Mecca's ancient guild of hajj workers known as mutawifs. In this ethnographic engagement with the holy city, the grantee tried to track these subtle transformations by working with various actors and forms that might be immediately recognizable -- such as think tanks, universities, start-ups and consulting firms -- to more unique and particular formations like the guild of pilgrim guides, mosque security guards and Islamic scholars. In all of this, the project follows how "the crowd," the holy city, and its ritual are conceptualized, but also within the technical, intellectual and ethical life-worlds of these "experts" and hajj knowledge-workers themselves.

MAGNUS O. SIGURDSSON, then a graduate student at Rice University, Houston, Texas, was awarded a grant in April 2018 to aid research on "Behind the Scenes of the Paris Agreement: Service-Power, International Civil Servants and the UNFCCC," supervised by Dr. Dominic C. Boyer. A human response to climate change, understood as a globally orchestrated process, relies on the meaning-making and operation of international and multilateral agreements between nation states and also trans/international organizations. These agreements are made procedurally possible by impartially functioning middle-people that service and support an institutional structure which enables the political and techno-political actors to reach agreements and put them into force. Through ethnographic fieldwork

at the secretariat of the United Nations Framework Convention on Climate Change in Bonn, Germany, working alongside its officers and specialists, the daily tasks, internal and external friction, and cultural imaginaries of this group of service and support staff came into view. Their work on a multinational framework for policy and planning of climate action is tangled up in more easily imagined and understood aspirations for on-the-ground climate action while their procedural and bureaucratic tasks are largely withdrawn from such realities. The abstract conditions of their work against a backdrop of unprecedented urgency and broader public demand for action on climate change starkly outlines a largely unnoticed group of professionals black-boxed within political systems and brings to light a political conceptualization of service that is ripe with significance, responsibility, and paradoxes.

JULIA M. SIZEK, then a graduate student at University of California, Berkeley, California, received a grant in October 2017 to aid research on "Conservation at its Limit: Environmental Uncertainty and Native American Land Conservation in the Mojave Desert," supervised by Dr. Donald Moore. Retitled "Checkerboarded Conservation: Property and Environmental Uncertainty in the California Desert," this project examines the contemporary cultural politics of land conservation under the uncertain property regimes of California's Eastern Mojave Desert, an area that has long remained understudied and unknown because it was seen as ecological and social Other to California's coasts and forests. This project examines how Native American and mainstream land conservationists contend with this lack of knowledge—both historical and present-day—as they attempt to articulate the ecological and cultural value of the region through the acquisition of private lands for conservation and activism to promote conservation on federal lands. In articulating the ecological and cultural value of the region, these groups participate in a cultural politics of claims-making and produce facts about the ecology and peopled history of the desert that takes place in land management practices, public policy fora, and environmental events. Claims-making creates both a grounds for understanding the politics of land and property today as they are mediated through the production of knowledge and history. This research contributes to Native American studies, political ecology, and economic anthropology by showing how the cultural politics of environmentalism is made through knowledge and property.

JOSEPH SOSA, Bowdoin College, Brunswick, Maine, received funding in August 2017 to aid engaged activities on "LGBT Statistical Activists in Brazil: Training New Activists for the LGBT Pride Survey." With the Wenner-Gren Engagement grant, the grantee returned to their primary fieldsite, São Paulo, Brazil, and to two additional cities in Brazil (Rio de Janeiro and Belo Horizonte) to share findings from the original fieldwork conducted from 2011-2013. The dissertation research was conducted with São Paulo-based LGBT activists and followed the activities of several social movement organizations and municipal offices. The original research examines how LGBT activists mobilized for anti-discrimination legislation and how they made identitarian and other claims on queer life in order to advocate for anti-discrimination legal protections. For the Engagement grant, I partnered with LGBT VOTES, a non-partisan community organization of activists, researchers, and media producers, who conduct public opinion surveys within São Paulo's LGBT community and also provide orientations for how to access public health and social services. Together with LGBT VOTES, we held four workshops for LGBT community members in São Paulo, Belo Horizonte, and Rio de Janeiro. These workshops provided useful information to attendees about current resources, linking people up to organizations, and discussing current events that effect LGBT citizens. Workshop participants were also invited to brainstorm the municipal and federal issues most impacting their lives. Finally, participants were given an orientation to LGBT

VOTES survey practices, where they were able to discuss future issue-based research that might be done within local organizations.

IVO SYNDICUS, National University of Ireland, Maynooth, Ireland, was awarded a grant in August 2018 to aid engaged activities on "Experiences and Challenges of University Students in Papua New Guinea: Research Results and Ways Forward." This Engaged Anthropology project combined various forms of engagement to share and discuss results of ethnographic research conducted at a Papua New Guinean university. Discussed results included students' experiences of processes of social stratification vis-à-vis kin and sponsors, cultural politics of difference through the reification of culture in the construction and consolidation of provincial identities at universities, and contested forms of leadership in university management and student politics with specific attention to prolonged student strikes. Forms of engagement comprised public lectures, presentations in research seminars and colloquiums at universities, research organizations, and government agencies, a workshop with postgraduate students, briefings about specific research results to relevant academic and administrative university staff, and discussions with former research interlocutors and other actors in Papua New Guinea's higher education and culture sectors. Discussions especially revolved around questions for which my research results are of current relevance both in the university sector and broader contemporary social processes in PNG. These include, for example, the dynamics and motivations in prolonged student strikes at universities, the challenge to design effective forms of student representation, problems with political interference in university governance following legislative changes in 2014, and the continuing consolidation of provincial pseudo-ethnic identities.

DR. SARA LAHTI THIAM, Case Western Reserve University, Cleveland, OH, USA, received a grant in July 2019 to aid research on "Child-Centered Ethnography of 'Taalibe' Qur'anic School Students' Experiences of Begging in Dakar, Senegal." This ethnographic project sought to understand the lived experiences of Qur'anic students in Dakar, Senegal, locally called taalibes, who beg to support themselves and their schools. Transnational activist accounts depict the taalibes as victims of exploitation at the hands of their instructors due to the corporal punishment-enforced begging they endure. Locally, many view this this portrayal of the complex historico-political issue as unjust, as the traditional Islamic institution depends on community support for its survival, collected in the form of alms. Moreover, child begging has been defended by some as formative; not solely economic in nature. In this project, the researcher used child-centered methodologies to understand taalibe boys' experiences from their own perspectives. The findings challenge simplistic views of child begging as inherently degrading and shed light on taalibe boys' agency to shape their own experiences. This project notes myriad challenges that the thousands of begging boys face in a context of regional poverty. It also reveals how in facing such challenges, taalibes create group-based systems of peer support, manifest their social identity as religious students in interactions with community members, and manage their time to pursue organized leisure activities and collect surplus begging money for personal purchases.

BLAIRE K. TOPASH-CALDWELL, then a graduate student at University of New Mexico, Albuquerque, New Mexico, received funding in April 2018 to aid research on "Anishinaabe Akiig: Reclaiming Indigenous Relationships to Place and Revitalizing Ecologies in the Great Lakes Region," supervised by Dr. Les Field. In the wake of global climate change anthropological work in Indigenous contexts has focused on crisis intervention. Well-intentioned scholarship has emphasized how climate change disproportionately affects Indigenous communities but has also erased Native voice and agency—deleting them from

the future all together. “Neshnabé futurisms” or traditional stories and prophecies together with ecological revitalization and political demonstrations guide Native American ecologists, theorists, and activists in the Great Lakes region in mitigating and surviving ecological destruction of their homelands—destruction caused by climate change and controversial developmental undertakings like oil pipelines and hydraulic fracturing. This dissertation defines Neshnabé futurisms as the multiplicity of potential futures imagined and enacted by Neshnabé traditional knowledge and prophesy as observed in Indigenous-made speculative media, eco-politics leveraged by Women’s Water Walks, and finally, ecological revitalization projects on and near tribal lands in the Great Lakes region. These imagined landscapes of possibility depart from the versions of the future posited by mainstream settler society in which Indigenous communities are vulnerable, helpless or completely irrelevant. More than just revitalizing traditional cultural knowledge, resisting controversial environmental issues, or revitalizing ecologies, these actions when taken together, form unique versions of alternative futures which position Indigenous peoples at the center.

ROBIN E. VALENZUELA, then a graduate student at Indiana University, Bloomington, Indiana, was awarded funding in April 2018 to aid research on “Navigating Parental Fitness: Noncitizen Parents and Transnational Family Reunification,” supervised by Dr. Sara Friedman. One of the many consequences of an increasingly aggressive immigration enforcement system is the separation of U.S. citizen children from their unauthorized immigrant parents—particularly those from Mexico. In many cases, parents are separated from their children following allegations of abuse or neglect—allegations that many noncitizen parents encounter due to their usage of parenting practices that do not comport with U.S norms. In other cases, a parent’s detainment or deportation tears them away from their U.S citizen children. Left without a primary caretaker, such children are frequently placed in the foster care system and eventually adopted by U.S citizens. Ultimately, the separation these families raises four important questions: how is parenting legislated through institutions that seek to protect children? How do noncitizen Mexican parents navigate Westernized parenting ideals in order to reunify with their children? What does the state's regulation of parenting reveal about national belonging and ideal citizenship? How do child welfare personnel make transnational placement decisions? To explore such questions, this study engages in transnational ethnographic research in Chicago, Illinois and México (Estado de México, Michoacán, Baja California), examining how noncitizen Mexican parents and child protection personnel navigate the child protection system domestically and transnationally.

DR. MICAH VAN DER RYN, American Samoa Community College, was awarded a Hunt Postdoctoral Fellowship in October 2016 to aid research and writing on Circles to Squares: Houses and the Habitus of Culture and Change in Samoa. Based on four years of PhD fieldwork in villages of both American Samoa and Samoa and longer-range observations starting from 1972 when the author lived for six weeks with a Samoan family in a village of Western Samoa, this book takes the ontological turn in ethnographically investigating key questions about the agentive, mutually constitutive relationship between built forms and space and the sociocultural forms of producing, inhabiting, and valuing those forms and spaces. How changing architecture and changing society inter-relate within a changing Samoa – localized to transnationalized – constitutes a core empirical question. Over the fellowship year the author has worked to revise the original thesis in numerous ways. A new opening chapter provides an overarching perspective, demonstrating the importance of the core questions to both anthropology and to humanity more generally. It also provides a personal narrative from which these questions develop – starting with growing up in Berkeley in the 1960s as the son

of radical, pioneering ecological architect, Sim Van der Ryn, then solo trip at the age of eleven to Samoa to live for several months with a Samoan family in their village. This self-reflective thread becomes a natural integral, non-disruptive thread within the ethnography as marriage, children, employment and bestowal of a Samoan chieftain title draws the author increasingly into the fold of a transnational Samoan society.

KARINA VASILEVSKA-DAS, then a graduate student at University of California, San Francisco, California, received a grant in April 2017 to aid research on "'Children are Our Future': Childhood, Citizenship and the Corporeal Politics of Futurity in Post-Socialist Latvia," supervised by Dr. Ian Whitmarsh. Researching pediatric health in Latvia provides a unique angle on theorizing corporeal politics of futurity of a small nation situated on the EU's border with Russia. This project explores the practices of "managed corporeality" – the involvement by parents and medical professionals in physically managing children's bodies. The practices include physical therapy for babies and athletic children, wearing infants in slings and extended breastfeeding and are aimed at creating healthy adults. This study links the field of medicine with that of social theory through nuanced ethnography of health practices enacted at two research sites: 1) a group of parents involved in novel parenting style that emphasizes close physical proximity to young children that I call "body-intensive" parenting; 2) among the professionals and children involved in a yearly mandatory youth athlete's physical exam. Through attention to parents and professionals who are actively shaping young children's bodies, the dissertation attends to the connections between medicine, parenting and nationhood. The unique geopolitical location and history of Latvia allow to explore particularly Latvian morality and aesthetics that I refer to as "straight-back morality" or the physiological and metaphorical value of the "straight-spine" and contributes to conceptualizing global fascination with moral straightness and normativity.

JULIE VELASQUEZ RUNK, University of Georgia, Athens, Georgia, received funding in February 2018 to aid engaged activities on "Harnessing Technological Innovations to Further Community Engagement for Collaborative Archiving, Use, and Publication of Research." The grantee worked with researchers, Wounaan indigenous villagers, local authorities, and national authorities to engage host communities in the collaborative archiving, use, and publication of research. Over the course of the year, national Wounaan authorities and the grantee met with the main research village, language and cultural experts, and representatives of all villages and their authorities to determine how to co-develop archives and multi-media publications. I used examples of nascent multi-media projects to address the need to co-develop, rather than simply co-review, materials. Our decision to establish a Comite Técnico (Technical Committee) of 6-8 Wounaan experts was approved by all 17 villages authorities and the plenary of the XII Regular National Congress of Wounaan People. That same meeting included a formal resolution requesting the return of photos and videos (which institutional review boards typically restrict). We prioritized the co-development of the Wounaan archive, which Liz Lapovsky Kennedy and I have initiated. Over the next year, we will hold the first Technical Committee meeting, and I will fund it for at least one year. This project has supported improved research publication and strengthened Wounaan sovereignty by taking advantage of techno oration in the oft-overlooked publication stages.

DR. BHARAT J. VENKAT, University of California, Los Angeles, California, received a Hunt Postdoctoral Fellowship in October 2016 to aid research and writing on "India after Antibiotics: Tuberculosis at the Limits of Cure." In both scholarly and popular conversations, cure is frequently taken as an ending—of illness, treatment, and of suffering more generally. What if, instead, we were to approach cure through its limits; through its partiality and

fragility; through the many ways in which it falls apart, unravels or comes undone? Drawing on historical and ethnographic research on tuberculosis in India, At the Limits of Cure tells a story that stretches from the colonial period, a time of sanatoriums, travel cures and gold therapy, into the postcolonial present, in which eugenicist concerns dovetail uneasily with antibiotic miracles. This work examines a range of curative reasons as they come up against their limits: in the contrast between idyllic sanatoriums and crowded prisons, through which freedom became a kind of therapy; in ships filled with coolies and soldiers seeking work and treatment across the British empire; in the networks of scientists who developed and tested antibiotics in India as a means of asking whether geography and poverty really mattered to therapeutic success; in clinics where families wondered about the marriageability of tuberculous children who were cured over and over again; and in the reworking of mid-century eugenicist rationalities in the face of contemporary drug resistance in India's urban centers. As a whole, this work suggests that approaching cure at its limits provides a stronger, less idealized foundation for thinking the ethics and politics of treatment, and medicine more broadly, in India today.

MAXFIELD WATERMAN, then a graduate student at University of California, Berkeley, California, received a grant in April 2017 to aid research on "The Therapeutic Void: Addiction, Substitution, and the Timescapes of Precarity," supervised by Dr. Lawrence Cohen. This project was conceived as a study of the relationship between opioid addiction treatment and social precarity in the UK: how do state-funded substance misuse services attempt to manage clients whose lives are conditioned by intense precarity in regard to health, housing, and work? Over the course of fieldwork, the scope of the project was expanded to also include homeless services. The researcher found that staff in these various state-funded services understand their clients through the epidemiological concept of "complex needs," the psychological concept of "complex trauma," and the clinical figure of the "complex patient." However, staff sometimes used this multivalent concept of complexity as a way to critique what they called the "system" ("It's not the clients who are complex; it's the system," said one interlocutor). Clients, in contrast, understood complexity as a concept that had a material impact on their interactions with services, but declined to make use of the concept when narrating their own experiences. By investigating the emergence of complexity as a heuristic through which service staff understand their jobs, their workplaces, and the people they care for, this research throws light on how the late-liberal welfare state attempts to understand its most precarious subjects.

JASPER J. WAUGH-QUASEBARTH, then a graduate student at University of Kentucky, Lexington, Kentucky, was awarded a grant in April 2017 to aid research on "Musical Instrument Makers, Appalachian Forests, and the Re-enchantment of Livelihood and Material in West Virginia," supervised by Dr. Ann E. Kingsolver. This ethnographic project explores how musical instrument makers' experiences with and knowledge of global forest environments in the Appalachian Mountains of the United States and the Carpathian Mountains of Romania influence attempts to re-enchant labor through crafting musical instruments and musical "tonewood." In conversation with anthropologies of work, environment, and relational material agency, this project employs ethnographic apprenticeship to understand how the embodied knowledge of craft is entangled in a process that makes both instrument and maker. Makers navigate terrains of localized extractive timber practices, reliant on the products of such processes yet contesting extractive temporalities that clash with material requirements of the craft, especially regarding the size and growth rate of trees. Materials act on makers through the complexities and temporality of the craft process, compelling them to continue to pursue craft livelihoods. Situated within global processes of

governance, exchange, and production, makers find meaning in their work through the novel and skilled relationship with wood materials while relying on disenchanted labor and extractive logics in other global forests. With a multi-sited perspective, this project finds makers and tonewood producers in Appalachia and Romania pursuing re-enchanted labor fraught with complexity and contradiction in processes of production, exchange, and consumption.

CLAIRE I. WEBB, then a graduate student at Massachusetts Institute for Technology, Cambridge, Massachusetts, received a grant in April 2017 to aid research on "Technologies of Perception: Searches for Life and Intelligence Elsewhere," supervised by Dr. David Kaiser. This research project asks: How have scientists constructed experimental systems to investigate and relate to unknown objects—the alien and extraterrestrial microbes—through Earthly models of life and intelligence since the late 1950s? Scientists have imagined such potential Others through Earth- and body-bound metaphors of seeing and listening. Exobiologists of the Space Age used visual devices to propose universal standards of life based on chemistry, biology, and culture even as they imagined exotic, non-Earthlike microbes on Mars and Venus. Radio astronomers at Breakthrough Listen and the SETI Institute in the Bay Area searching for extraterrestrial intelligence (SETI), meanwhile, have mobilized listening to map epistemic pathways that configures an alien who would be not just perceptible, but relatable. Ethnographic analysis of technosignatures—a topic that has not been meaningfully theorized through participant observation, despite anthropology of outer space's scholarship on biosignatures—reveals how these research groups construct criteria of intelligence to form particular scientific selves in relation to unknown, even unknowable, lively Others. That is, SETI scientists' invocation of listening as a somatic practice allows them to inhabit a partial perspective and conceive of ET not as a removed Other but an intelligent cosmic cousin.

JOSEPH LEE YOUNG, then an MD-PhD doctoral candidate at the University of Pennsylvania, received funding in April 2017 to aid research on "Peopling the 'Risk Terrain': The Techno-politics of Predictive Policing in Atlantic City, NJ," supervised by Dr. Adriana Petryna. This dissertation research focused on the implementation of a predictive policing technology by the Atlantic City Police Department. It involved eighteen months of ethnographic research, primarily among with police personnel in various settings—ride-alongs with patrol officers; strategic planning and community stake-holder meetings; a state-of-the-art surveillance center; public relations and community outreach events—as well as with representatives from various public agencies and NGOS, business leaders and urban redevelopers, civic organizations, and residents. This research traces the relations between the ongoing production of geographic heterogeneity, racialization, and capital value creation, and seeks to elucidate how the police both mediate and generate these relations. In doing so, this project poses novel questions concerning value creation, racial differentiation and policing under contemporary configurations of "racial capitalism" in the American city.

DR. CHELSIE YOUNT-ANDRE, then a Postdoctoral Fellow in Anthropology at the Université de Montpellier, France, was awarded funding in Feburary 2018 to aid engaged activities on "Sharing Food, Money, and Morals: Celebrating Children's Kinwork in Transnational Senegal." In 2014-2015, as a doctoral student at Northwestern University and the École des Hautes Études en Sciences Sociales (Paris), she received a Dissertation Fieldwork Grant to aid research on "Giving, Taking, and Sharing: Reproducing Economic Moralities and Social Hierarchies in Transnational Senegal," supervised by Drs. Caroline Bledsoe and Claude Fischler. This Engaged Anthropology Grant allowed the grantee to return

to fieldsites in Dakar, Senegal and Paris, France, to share research with the communities she worked with through two child-centered events: a children's theater workshop in Dakar and a community meal in Paris where a film of the youth's performance in Senegal was screened.

REA ZAIMI, then a graduate student at University of Illinois, Urbana, Illinois, received a grant in April 2018 to aid research on "Afterlives of Disinvestment: Revitalization and Infra-Structural Labor in Chicago," supervised by Dr. Jesse Ribot. Since the Great Recession, urban vacancy has become a central focus of emerging bodies of expertise, land banks, consultancy companies, and a host of public and private institutions at multiple scales. These institutions attribute vacancy to disinvestment and invoke capital's historical abandonment of the "inner city" to stimulate development in high-vacancy neighborhoods through investment in land and real estate. Drawing on archival, ethnographic and document research on Chicago's South Side, this study – retitled "Reproducing Racial Regimes of Ownership: Vacancy and the Labor of Revitalization on Chicago's South Side" -- challenges the narratives of capital abandonment and disinvestment that inform current responses to vacancy in urban planning, policy and theory circles. Through three related arguments, it situates vacancy as an outcome of the historical and ongoing co-production of race and property. First, the study foregrounds the constitutive role that the construction of a racialized proper(tied) economic subjectivity has played in the organization of modern housing markets, which instrumentalize racial difference to generate opportunities for the appropriation of surplus by real estate capital. Second, the study reveals that concentrated vacancy on Chicago's South Side archives not capital abandonment so much as the influx of highly extractive forms of investment whose conditions of possibility are intimately entwined with the racial regimes of property engendered by the routine operation of real estate markets. Finally, the study illustrates that these racial regimes of property are being reinstantiated by contemporary vacant-land redevelopment efforts that traffic in liberal discourses of "community" and "empowerment" but position residents in differentiated relations to land and property. This project seeks to expand urban scholars and planning practitioners' capacity to critically address vacancy, and the urban land question more broadly, by training the analytical lens on those historical and ongoing processes that mobilize race as a modality for the differential (de)valuation of life, land and labor at the heart of racial capitalism.

HENGAMEH ZIAI, then a graduate student at Columbia University, New York, New York, was awarded a grant in April 2017 to aid research on "'The Indebted Peasant': An Ethnography of Neoliberalism in Sudan's Gezira Scheme," supervised by Dr. Timothy Mitchell. This project investigates attempts to produce neoliberal subjectivity amongst the peasants in the Gezira Agricultural Scheme in northern Sudan. It historically situates the transformations taking place by considering the longer context of indebtedness and resistance in the region. As such, in terms of methodology, the project includes a combination of archival and ethnographic work. The first six months of fieldwork were based in Turkey, Egypt and Sudan. The archival component was overall very successful. Documents relating to the Mahdiyya were found in the Ottoman Presidential Archives, written from the perspective of Istanbul. In Sudan, both the Mahdist Archives and the Gezira Scheme Archives at the National Records Office provided a rich source on the history of indebtedness in Sudan's Gezira plain. Moreover, coming across a private collection—the Abdallah Bey Hamza collection—of commercial, financial and legal documents, provided a rare and unique source on the history of debt, land and trade. Unfortunately, attempts to access the archives in Egypt were difficult. In terms of the ethnographic component, successful interviews were conducted on the Gezira scheme with farmers, labourers and activists, narrating the changes that have taken place there following the Scheme's "neoliberalisation."

CONFERENCES & WORKSHOPS (Reported in 2019)

"Rethinking Public Anthropology through Epistemic Politics and Practice"
December 1-3, 2015, Havana, Cuba
Organizers: Denise Blum (Oklahoma State U.) and Rodrigo Espina Prieto (Instituto Cubano de Antropologia)

A workshop on "Rethinking Public Anthropology through Epistemic Politics and Practice," was an effort to intellectually nourish the self-made cultural anthropologists of Cuba. The discipline and major of anthropology were eliminated in 1959, at the time of the Revolution, to prevent the transition in political culture from being documented. A master's in applied anthropology, but not cultural, has been restricted to five select cohorts since 1998. Several well-published Cuban scholars in the area of anthropology are self-taught, practicing anthropologists who are philologists, historians and sociologists. The workshop, held in Havana from December 1-3, 2015, supported these scholars in their anthropological pursuits by bringing to the fore recent epistemic debates in the field of public and activist anthropology. Cultural anthropologists were invited from Bolivia, Peru, Colombia, Argentina, Mexico, Brazil, Guatemala, Cuba and the United States. Twenty-two presenters (including 9 Cubans) participated in panels on methodological, epistemological and race relations/conflict; the transformative role of education; anthropologists as activists in academia; and applied practices. The workshop brought together international and Cuban anthropologists to rethink public and activist anthropology in distinct political-economic contexts that provoked new ways of conceptualizing and theorizing activist and public anthropology. Flash drives with over 25 books and articles were distributed to presenters, Cuban audience members, and the library at the Juan Marinello Cuban Institute for Cultural Research. A selection of the papers will be published in a special issue on activism in the Peruvian academic journal, *Antropologica, 36* (41).

"The Biennial Meeting of the Association of Southern African Professional Archaeologist"
July 5-7, 2017, University of Pretoria, Pretoria, South Africa
Organizers: Ndukuakhe Ndlovu (U. Pretoria) and Catherine Namono (U. Pretoria)

These meetingsbring together specialists with an interest in the archaeology of Southern Africa. The conference provides an invaluable platform for these archaeologists, coming from museums, universities, private archaeological practice, and government, to present and discuss their research findings. Having varying voices helps to ensure that there is real dialogue as colleagues share their thoughts on various matters of interest within the discipline. The 2017 ASAPA conference certainly achieved these objectives, with about 160 conference presentations delivered and 40 posters presented. These presentations covered a wide range of topics under general themes such as "Heritage and Economy in Africa," "Material Culture Studies," Proto-Urban Landscape Archaeology," and "Plio-Pleistocene Archaeology and Palaeoanthropology of Southern Africa: Site Context, Hominins, and Tools." In addition to paper and poster presentations, there also was a round-table session on employment within the discipline of archaeology.

"Nineth Meeting of Archaeological Theory in South America (TAAS)"
June 4-8, 2018, Ibarra, Ecuador
Organizers: O. Hugo Benavides (Fordham U.), Daniella Jofre (U. Chile) and Daniela Balanzatequi (Simon Frazer U.)

The week-long meeting included over three hundred papers, roundtables discussions, exhibitions, performances, and keynote talks. Along with the academic exchange there were also an artistic exhibition, photo exhibitions, LGBTI film festival, book launching, concerts and a wonderful Indigenous celebration in the town of San Antonio. Ultimately the meeting challenged the patriarchal, homophobic and racist undertones that have historically permeated archeological research in Latin America. It brought together over 1000 participants from throughout the Americas to discuss how to better critically engage race, sexuality and indigenous issues that are central to the continent's archaeological heritage. The meeting also counted with a group of archaeology and anthropology students, Afro-American (continentally-speaking) and ancestral community members who engaged in these discussions on race and sexuality in Latin American archaeology, changing the current hegemonic discourses of the discipline in the region. Like the previous TAAS meetings over the last twenty years, the conference historically looked to challenge the hegemonic theoretical paradigms of the discipline and provide nuanced perspectives to understand our intricate relationship with the Latin American past.

"Theorizing the Photo-Essay in Cultural Anthropology"
June 8-13, 2018, University of Texas, Austin, Texas
Organizer: Craig Campbell (U. Texas-Austin)

This workshop and exhibition brought together an international group of anthropologists and photographers with ties to Anthropology. The event was organized by the Writing with Light collective (organized as a joint collaboration between the journals *Visual Anthropology Review* and *Cultural Anthropology*), and the core participants were members of the collective, along with five invited participants who specialize in the theory, history, or production of ethnographic photography. The goal of the WWL project has been to explore ethnographically driven photography and writing, and the workshop was organized around the goal of developing a sustained and critical investigation into the use of photography by anthropologists, in particular the form of the photo-essay. An exhibition mounted at a gallery in Lockhart, Texas, featured completed works by invitees and photo-essay prototypes assembled as a workshop activity. The collective is leading the development of a book on the ethnographic photo-essay.

"New Dialogues between Anthropology and Performance Studies"
August 6-11, 2018, Penang, Malaysia
Organizers: Tracy C. Davis (Northwestern U.) and Jonas Tinius (Humboldt U., Berlin)

"Performance" needs no footnote in anthropological writing: the concept is part of standard anthropological vocabulary, as a description of what goes on in the field ("someone performed a ritual"), an analytical conclusion ("it was an act of performance"), or even a theoretical shorthand (Geertz's Theatre State). And yet it is a deeply ambiguous term, for in anthropological writing it can be inadequately refined, both in locus and formalist terminology. This workshop brought together experts from the fields of Anthropology and

Performance Studies to generate key issues and debates that the disciplines can respectively draw upon: the "set-asidedness" of performance, fieldwork, reflexivity in metaperformance, durability, and embodiment. These issues are not merely summaries of mutual interest, or explanations of key terms in current performance scholarship, but are also pivotal in social anthropology, crucial to where and how anthropological thought impacts other professional and disciplinary developments through methods, analyses, and theorising. During the workshop, it became clear that there is no easy equivocation between, for instance, fieldwork in anthropology and field work in Performance Studies, but rather that the tensions and different understandings brought to the fore a set of underlying assumptions about the performativity of anthropological language and rhetoric.

"Adapting to Arid Landscapes: Developing New Narratives of Environmental Change and Human-Environmental Relationships within the Great Deserts of the Southern Hemisphere"

August 7-10, 2018, Karratha, Australia

Organizers: Alistair Paterson (U. Western Australia) and Jo McDonald (U. Western Autralia)

The Southern Deserts Conference is an interdisciplinary meeting that promotes a comparative perspective on the Quaternary evolution of desert landscapes and peoples from the southern Hemisphere (Oceania, Africa and South America). SD5 followed conferences in 2003 (Canberra, Australia), 2005 (Arica, Chile), 2008 (Kalahari, South Africa) and 2012 (Mendoza, Argentina). The 2018 Southern deserts meeting held six sessions on this topic and three plenary speakers. There was also a one-day field trip to the Burrup Peninsula. At the conference the motion to proceed with World Heritage Nomination for the Burrup Peninsula was supported by delegates, the Traditional Owners, and government. We are grateful for support from the City of Karratha, Rio Tinto, Woodside, BHP, Wenner-Gren Foundation, and Murujuga Aboriginal Corporation. The goal of the Wenner-Gren funding was to support international delegates from South America and Africa. Twelve delegates were funded under the scheme, mostly from the Southern Hemisphere, or actively working there.

"EASA2018 Staying, Moving, Settling"

August 14-17, 2018, Stockholm, Sweden

Organizers: Helena Wulff (Stockholm U.) and Lotta Bjorklund Larsen (Stockholm U.)

The 15th biennial conference of the European Association of Social Anthropologists, took place in Stockholm, hosted by the Department of Social Anthropology, Stockholm University with assistance from Linköping University. The conference's topical theme reflects an era where much of humanity but not least in Europe, have been marked by dramatic mobility, that takes many forms. Our anthropological focus on mobility went beyond a narrow spatial movement and reflected the variety of its backgrounds, forms and contexts, and longer-term implications. The panels submitted and the papers presented, respected and developed the initial scientific position far beyond expectations. This was the largest EASA yet: 17 labs, 18 film/AV streams shown in 8 sessions, 164 panels, 1131 papers, 16 publishers, 1589 delegates of whom 1403 attended. The main three themes — staying, moving, settling — were explored with a vast array of specific contents. During the conference, 24 network meetings took place,

many meetings with publishers and workshops on best practices in publication and project drafting, two book launches and a roundtable

"Thrift in Anthropology: Between Thriftiness and Wasting"
October 18-19, 2018, Pilsen, Czech Republic
Organizers: Danial Sosna (U. West Bohemia) and Chris Hann (Max Planck Inst.)

A small group of primarily anthropologists gathered in Pilsen to discuss the concept of thrift and explore its potential for understanding human economy. An incentive for this workshop was to explore inconsistencies and contradictions of thrift as well as its relations. We included both junior and senior scholars from different academic environments to bring their varied perspectives and stimulate the discussion. The format was based on nine longer presentations that left enough space for subsequent comments and questions. The core papers represented primarily ethnographic case studies from Europe, although there were also presentations focusing on a discursive level of thrift and North American and Asian examples. The workshop uncovered several different dimensions of thinking about thrift. It can be traced across different scales, refer to different temporalities, mobilize calculative reason, morality, and emotions. Thrift has a specific relationship to value that can operate in various regimes and their mutual tensions may produce contradictions. It is expected that a substantial selection of the contributions will be published, most likely as an edited volume. The workshop would not be possible without the support from the Wenner-Gren Foundation, Max Planck Institute for Social Anthropology, and University of West Bohemia.

"Assessing the Anthropology of Humanitarianism: Ethnography, Impact, Critique"
October 25-26, 2018, Chr. Michelsen Institute, Bergen, Norway
Organizer: Antonio De Lauri (Chr. Michelsen Institute)

What is the aim of an anthropology of humanitarianism? What do local or vernacular forms of humanitarianism have in common with massive humanitarian interventions? What are the borders of humanitarianism? To what extent does the humanitarian imperative to save lives influence the work of the ethnographer in the field? What is the relationship between moral anthropology and humanitarian ethics? Participants in this workshop addressed these questions from multiple angles linking fieldwork narratives with social and political critique. By combining ethnographic analyses with theoretical and historical approaches, workshop participants discussed what anthropology has been able to produce in the field of humanitarian studies and explored the future developments and articulations of the discipline in a world where humanitarian exceptionalism is becoming the rule in a number of spheres of ordinary governance. Conceptually, participants identified the construction and reproduction of "crisis", the intrinsic difficulty in delimiting humanitarian action and the changing character of aid as key elements in the study of contemporary humanitarianism. They addressed the main opportunities and the main challenges of doing ethnography of/within humanitarianism - in terms of political concerns, methodological questions and ethical issues – and emphasized the need of investigating the different scales and levels of humanitarian aid.

"First International Conference of Africanity Scholars Network (AfriScoN)"
December 9-13, 2018, Nsukka, Nigeria
Organizers: Chidi Ugwu (U. Nigeria) and Damian Opata (U. Nigeria)

Held at the University of Nigeria, meeting sessions were constructed around the themes of loss, bondage, and regrets as they figured in thinking about the tensions between autochthonous and heterochthonous knowledge systems. The discussions bounced around the influences of religion, technology, culture, society, disciplinary formations, academic discourses, etc., in shaping the sites of these tensions. Scholars, practitioners and advocates of indigenous knowledge systems, and graduate students whose research interests relate to these questions, were part of the meeting. A keynote was given by Professor Walter Mignolo of Duke University (USA), and four "lead" papers were presented by scholars from South Africa, Nigeria, the United Kingdom, and the US. More than 40 presentations were made by international participants, and organizers are working with a selection of authors to revise contributions for review. The strongest papers, including the keynote and lead papers, will form the inaugural volume of the AfriScoN's journal, *Nyakwata – African Journal of Indigenous Studies*.

"Measuring Futures: Politics of Expertise in Asia"
December 2018, U. Chicago Center, Delhi, India
Organizers: John D. Kelley (U. Chicago) and Poornima Paidipaty (Cambridge U.)

This workshop helped launch a wide-ranging new project on New Sciences/New States that connects historical and political anthropology with science and technology studies and postcolonial studies of governance. The meeting brought together 22 experts from 15 disciplines to ask new questions about data's roles in 20th and 21st century states and societies in Asia. Historical papers attended to new UN and "Commonwealth" data projects, to the Bandung Conference, and to intra-Asian comparisons, with special attention to new socialist and capitalist ventures in India, Singapore and China. Ethnographic papers tracked contemporary census, oversight, environmental and financial management controversies. Both used STS methods to track deployed social sciences, gaining technical perspective on postcolonial tensions between local and global, expertise and democracy. Postcolonial Asia used new social sciences to engineer connections between socialism and capitalism beyond the West's Cold War imaginary. At this conference, scholars in open interdisciplinary discussion described, compared and assessed new developments. Meeting in Asia, about Asia, enabled vital critical engagement. The School of Global Affairs at Ambedkar University, Delhi, co-sponsored this conference. It was made possible by generous funding from the Wenner-Gren Foundation for Anthropological Research and the Lichtstern Fund of the University of Chicago.

"Inaugural Conference on Asian Linguistic Anthropology"
January 23-25, 2019, Siem Reap, Cambodia
Organizers: Sam-Ang Sam (Pannasastra U.) and Susan Hagadorn (Pannasastra U.)

This inaugural conference brought together 173 scholars, representing 25 countries across the Asia-Pacific region, the Americas, and Europe' The primary goals of the conference were: 1) To contribute to the revitalization of endangered languages in the Asia region using anthropological approaches; 2) To initiate collaborative networks among Asian and non-Asian scholars and with non-academic actors to expand the field of Asian linguistic anthropology; and 3) To provide capacity building support to younger Asian scholars and those residing in lower to middle-income Asian countries in the design and reporting of

research. Keynote addresses were offered by His Excellency Chuch Phoeurn, Secretary of State of the Ministry of Culture and Fine Arts, Royal Government of Cambodia and Dr. Ramon P. Santos, Professor Emeritus, University of the Philippines. One hundred eleven general papers and 12 colloquia were presented over eight concurrent sessions. Themes included cognitive anthropology and language; ethnographical language work; general linguistic anthropology; language, community, and ethnicity; language documentation; language education; language, gender, and sexuality; language ideologies; language minorities and majorities; music and culture; semiotics and semiology; and theoretical and applied linguistics.

"Neanderthal Notions of Death and its Aftermath: The Contribution of New Data from Shanidar Cave"
January 25-28, 2019, McDonald Institute for Archaeological Research, Cambridge, UK
Organizers: Graeme Barker (U. Cambridge) and Emma Pomeroy (U. Cambridge)

Whether Neanderthals buried their dead and performed funeral rituals has featured prominently in debates about their intelligence and behaviour, and how they might have understood their world. Recent evidence that Neanderthals and modern humans had children together, and that Neanderthals had other capabilities previously considered to be uniquely human, has given a renewed relevance to understanding just how similar or different our two species were. Since new Neanderthal remains are found infrequently, debates often rely on re-examining older excavation records. Recent developments in archaeological science offer a host of new methods for understanding Neanderthal behaviour towards their dead, but the techniques can rarely be fully applied retrospectively. Renewed excavations at Shanidar Cave, Iraqi Kurdistan, where the remains of ten Neanderthal men, women and children were discovered in the 1950s, offer a rare and exciting opportunity to apply these new techniques. This workshop drew together specialists in Neanderthal behaviour and in diverse archaeological methods to explore how they can bring us new, firmer evidence for Neanderthal behaviour, how our changing perspectives on Neanderthal capabilities generate new questions about their treatment of the dead, and what this might show about how they interpreted life, death and the landscapes they lived in.

"The 14th Congress of the *International Society for Ethnology and Folklore* (SIEF)"
April 14-17, 2019, Santiago de Compostela, Spain
Organizers: Cristina Sanchez Carretero (CSIC) and Nevena Skribic Alaempijevic (U. Zagreb)

This was the first time that SIEF held its biennial congress in Spain. The local committee decided to bring it to Santiago de Compostela as a way to strengthen anthropology in Galicia. The representatives of the six organizing institutions (Incipit CSIC, Universidade de Santiago de Compostela, Universidade da Coruña, Universidade de Vigo, UNED, and the Universidade de Trás-os-Montes e Alto Douro) were impressed by the quality of the congress and confirmed their interest in supporting anthropology. The congress included 92 panels (826 papers), which were divided thematically into 16 streams: age; archives and museums; body, affects, senses and emotions; digital; disciplinary and methodological discussions; economy and work; environment; everyday life, gender; health and medicine; heritage; migration and borders; narratives, politics and social movements; religion and rituals; rural. In addition, 21 audiovisuals were part of a film program.

"Amagugu Ethu/Our Treasures: Understanding Zulu History and Language with Zulu-Speaking Communities and their Belongings"
April 8-12, 2019, Cape Town, South Africa
Organizers: Hannah Elizabeth Turner (Simon Fraser U.) and Laura Gibson (Simon Fraser U.)

A group of nineteen Zulu community experts, anthropologists, scholars, entrepreneurs and museum professionals convened at the Iziko Museums of South Africa in Cape Town—the oldest museum in Sub-Saharan Africa—to conduct a three-day encounter with Zulu belongings. Comprised of beer-drinking vessels, headdresses, ear plugs, snuff spoons, spears, beadwork, medicine containers and more, the former South African Museum (SAM) classified this collection as "Zulu" during the colonial and apartheid periods. Workshop participants engaged directly with these belongings in the museum storerooms and boardroom, and more conceptually during an afternoon art session and, on the final day, as part of the storytelling session held in the gardens of Rust en Vreugd, a historic house set against the backdrop of Table Mountain. As well as fostering connections between originating community members and their belongings, the various workshop encounters disrupted colonial-style narratives about the collection by challenging museum naming, classifying, cataloguing, conserving and storing practices. With an emphasis on sharing knowledge produced during the encounters with various audiences, we photographed and audio-visually recorded the workshop experience. From this, we are developing an online exhibit and our "Museum in a Box"—a resource that pairs 3D scans and prints of belongings with sound recordings collected during the encounters—that will circulate museums and schools in KwaZulu-Natal, the South African province from where the belongings largely originated.

"Fernando Ortiz: Caribbean and Mediterranean Transculturations"
April 25-28, 2019, Menorca, Spain
Organizers: Stephan Palmie (U. Chicago) and Juan Bestard (U. Chicago)

A workshop centered on the Cuban scholar Fernando Ortiz's (1881-1969) concept of "transculturation," aimed to engineer an unprecedented conversation between Mediterraneanist and Caribbeanist scholars. The goal was to harness Ortiz's mid-20th century theoretical formulations to early 21st century issues pertinent to both regions, and revolving around issues of migration, territorial sovereignty, and cultural diversity. Coined by Ortiz in 1940, the term "transculturación" arguably represents one of the earliest cases of what anthropologists have nowadays come to call "theory from the South" – that is, concepts developed from an explicitly peripheral epistemological vantage point, and launched as a corrective to European and North American conceptual formulations. On the basis of Cuba's historical experience, Ortiz rejected American "acculturation" research as underwritten by assumptions of a gradient between locally dominant (usually white) demographic sectors and those of subaltern populations (often black, Native American, or of recent immigrant origin) exposed to "acculturative pressure" by the former. With the endorsement of Malinowski, Ortiz instead proposed a dialectical vision of complexly entangled processes of "desculturación" and "neoculturación" affecting the entire post-Columbian Atlantic (albeit it in differential ways), and resulting in what we, today, would conceptualize as processes of cultural emergence. It is this perspective that the participants explored in a dialogue between scholars of the contemporary Caribbean and Mediterranean where, in the latter case, Ortiz's theories

(arguably formed in the cosmopolitan environment of late 19th century Menorca) hold the promise of enabling novel comparative analytics.

"Going Back: Toward an Anthropology of Return"
May 13-17, 2019, Tahoe City, California
Organizers: Deborah Boehm (U. Nevada-Reno) and Mikaela Togozen-Soltar (U. Nevada, Reno)

In an era of unprecedented global movement, scholarship has increasingly focused on migrations across borders. Much less theorized, however, are forms of "return" and how return fits within anthropological studies of migration and transnationalism. Returns may be deliberate or forced, celebrated or ambivalent homecomings, movement framed by welcome or marginalization. This workshop theorized return in the current moment, bridging research about return migration, the forced returns of deportation, and other forms of "reverse" movement. Participants considered the following questions: What constitutes "return"? How can studies of migration contribute to understandings of such movement, and in what ways might we need new analytical tools? The workshop provided a global and comparative analysis of return migration, deportation, repatriation, and other forms of "going back" to familiar or forgotten places. Collectively, the scholars problematized return, identifying how and when returns, departures, or new migrations take place and the political and social entanglements that inevitably accompany such movement. A publication of the workshop papers is planned.

"Assisted Reproductive Technology: A Franco American Comparison"
May 16-18, 2019, Paris, France
Organizers: Severine Mathieu (EPHE) and Rayna Rapp (NYU)

The workshop focused on varied historical, cultural, ethical, religious and policy implications in our two countries. Papers and discussion focused on how reproductive technologies (ART) developed with policy, practical, and ethical consequences in our two national contexts; both France and the U.S.A are sites of ongoing public commentary and debate. Both nations share similar conceptions of kinship and gender, and both are undergoing comparable evolutions in the creation of new family configurations. Yet these similarities underwrite significantly different practices: France currently has the most restrictive national regulatory environment in Western Europe. Public payment and access are biomedically controlled, excluding all who do not qualify via strict professional standards articulated through bioethical laws and public health codes. "Social solidarity" is central to public policy. In the U.S., by contrast, there are no federal bioethical laws; most public health policy is set at the state level. "Privacy" of family life and "consumer choice" dominate public discussion and most reproductive technology is both uncovered and regulated only through medical professional associations, not national government standards. Citizens of both countries increasingly travel internationally to seek reproductive health care, the French because of strict and exclusionary national regulations, the Americans due to exclusions of the market. The workshop was organized to: 1) Interrogate globalization as it includes/ excludes national contexts; 2) Query the nation-state as the unit of comparison; 3) Discuss public affect as it structures reprotech; 4) Question disability as the hidden interrogator of reprotech. Using the French-American comparison, we showed that reprotech will continue its rapid evolution, reshaping both

national and inter-national contexts. Thus, our methods, theories, and ethical commitments must also necessarily evolve.

"Human Evolution in Asia and the Pacific"
June 2019, Brisbane, Australia
Organizers: Julien Louys (Griffith U.) and Rainer Grun (Australian National U.)

The Conference on Human Evolution in Asia and the Pacific brought together experts working on all aspects of biological evolution of humans in the broader Asian and Pacific regions. It ran for three days in June 2019, and included participants specialising in palaeoanthropology, biological anthropology, genomics and palaeogenomics, primatology, as well as all disciplines engaged in understanding the environmental and site-specific context of human evolution across Asia and Australasia, including taphonomy, geochronology, palaeoecology, and geoarchaeology. Conference participants from Asia were particularly well represented, and included leading scientists from Indonesia, China, India, Japan, Vietnam, Thailand and the Philippines. Fifty-one oral and thirty-one poster presentations were delivered on topics ranging from the human settlement of the Pacific to food sharing in Nicobar macaques. The conference fostered international collaborations between Quaternary researchers engaged in scientific analyses and exploration in Asia and the Pacific. It highlighted the exciting developments and discoveries that are rewriting our understanding of how and when humans left Africa and expanded into new lands.

'Sixteenth Colloquium of the West African Archaeological Association (WAAA)'
July 9-13, 2019, University of Ghana, Legon, Ghana
Organizers: Wazi Apoh (U. Ghana)

With conference funding from the Wenner-Gren Foundation, the West African Archaeological Association (WAAA) was able to support the participation of several ordinary and student delegates to this biennial colloquium organized at the University of Ghana. The theme of the conference, "Archaeology and World Heritage Sites in West Africa," was chosen in order to bring stake holders in West Africa (heritage researchers, heritage experts, lecturers, museum experts, conservationists, curators, tour guides, students and those from the heritage industry) into dialogue and share knowledge so as to compliment the efforts of their international partners. This colloquium, among other things, offered the platform for the participants to brainstorm and discuss how to facilitate their contributions to the existing curricula related to research, conservation and management of world heritage sites in West Africa. This was based on the need to integrate world heritage curriculum in the academic programs of African educational institutions. The sessions and papers covered, but were not limited to, issues and case studies on the role of archaeology in world heritage research, documentation and inventory of sites, site management and conservation practices, the preparation of tentative lists and nomination files, innovation and job creation with archaeotourism and heritage resources as well as the creation of home-grown academic theories and practices to enhance this discourse. A conference communique was developed and issued by the General Assembly of WAAA. This captured a number of recommendations that have been circulated to heads of heritage and academic institutions for consideration and implementation.

"World Solidarities"

August 27-31, 2019, Poznan, Poland

Organizers: Zofia Boni (Adam Mickiewicz U.), Lukasz Kaczmarek (Adam Mickiewicz U.), Natalia Bloch (Adam Mickiewicz U.), and Michael Buchowski (Adam Mickiewicz U.)

This Inter-Congress of the IUAES studied different forms of solidarity, or lack thereof, in the contemporary world. More than six hundred ethnologists and anthropologists from sixty different countries gathered in Poznan to discuss their research and experiences. The themes included how human and non-human lives, anthropological research, and climate change are intertwined; various forms of social exclusion and ways of dealing with them; and different methods and experiences of practicing and teaching anthropology. During the five days of the conference there were two keynote lectures, more than a hundred panel sessions, three plenary sessions, eight round tables and eight workshops, as well as a Congress dinner, ethnographic films screenings, and many other formal and informal meetings.

"Children and Innovation: Developing Frameworks for Recognising and Understanding the Role of Children in the Deep Past"

August 29-31, 2019, Brisbane, Australia

Organizers: Michelle Langley (Griffith U.), April Nowell (U. Victoria), and Felix Riede (Aarhus U.)

Determining "what makes us human" is arguably the most important question investigated by archaeology. Traditionally examined through the study of human remains and discarded tools, a new avenue of research has emerged: the role of children in technological and cultural innovation. In particular, it is becoming evident that the study of children in the deep past (that is, back to the beginning of the genus Homo some 300,000-years-ago at least) may lead to incredible insights into the development of modern human cognition and behavioural patterns. Similarly, it has recently been suggested that children may, in fact, be one of the primary drivers of technological and cultural innovation — ultimately pushing humankind towards increasingly complex languages and technologies. The growing importance of this new field is reflected in the fact that it is not just archaeologists investigating these questions, but also anthropologists, linguists, primatologists, and psychologists. The meeting brought together leading and emerging researchers (including Early Career Researchers) from Australia, Canada, Switzerland, Denmark, the Russian Federation, Israel, New Zealand, the United Kingdom, and the United States to drive forward our knowledge regarding the role of children in technological and cultural innovation.

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