Affective Economies in the Division of Labor
Shifting Design, Sharing Power
How to Reap the Benefits of a Disciplinary Twin
Exploring Careers with Ethnography
Cutting Edge
The Work of Getting Organized
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At the headquarters of Worldwide Teleradiology in southern India, the dimmed light of the office is pierced by dozens of screens glimmering with images of human bodies. A brain scan. An X-ray of a torso dotted with the solid white of bullet pellets. The shades of bones and flesh light up the faces of radiologists in the room. These images of suffering and pain contrast with the serene silence of the office. Sent from emergency departments in the United States, they will need to be interpreted and diagnosed within half an hour by radiologists working for the company. This urgency has led Worldwide Teleradiology to establish an intricate infrastructure, involving workers and technology, to ensure a highly efficient workflow that navigates time zones and jurisdictions.

Affective Economies in the Division of Labor

TELERADIOLOGISTS WORK TO DIAGNOSE TENS OF IMAGES A DAY. BUT THE BY-PRODUCTS OF SUCH PRODUCTIVITY MUST BE BORNE BY OTHERS.

The stats. But the aesthetics of efficiency on the dashboard hide hierarchies in the division of labor sustained through specific economies of affect.

THE GOOSE THAT LAYS THE GOLDEN EGGS

Teleradiology outsourcing from the United States has created a particular figure in the company that is simultaneously overexploited and privileged—the radiologist certified with the American Board of Radiologists (known as ABR in the industry). ABRs ensure ongoing contracts with American hospitals; they are “the most valuable assets of the company” (as the HR department explains to me), and the whole structure of the workflow is oriented towards ensuring their speed and productivity. Each ABR diagnoses between 75 and 200 images a day, which leaves six minutes or less per study—an intensity of labor that is made possible through a series of operations that determine what is

On the screens of the workflow management team, efficiency looks like a tidy table of assigned cases and color-coded notifications that show if radiologists are keeping up with the timeframe. Five team members buzz around their computers and check the stats. But the aesthetics of efficiency on the dashboard hide hierarchies in the division of labor sustained through specific economies of affect.

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valuable and efficient work and what tasks will be absorbed by lower-paid workers. These operations not only streamline efficient workflows but, in the process, also redefine what expert cognitive labor is and how it is enacted in relation to other types of labor in the company.

The majority of ABRs work from their home offices around the world—one in Israel, a couple in Europe, a few in the United States, and several in Indian cities. Leaving a laptop for a remote computer screen linked to specialized information systems means also leaving some of the aspects of radiology labor behind. Lakshmi, an Indian-born ABR who lives in Chicago, shares that she was relieved to be freed from administrative work. Giacomo, an Italian radiologist who works from Sydney, is happy to be away from the “pain and misery” of suffering patients in the corridors of clinical buildings. For both of them, the transition to telemedicine means that their professional work is subjected to a specific division of labor, based on administrative and vicarious affective labor.

COGNITIVE LABOR AND ITS HELPING HANDS

While Lakshmi and Giacomo are relieved to no longer deal with paperwork and suffering, these changes have proven consequences that go beyond their personal preferences. The history of labor efficiency in capitalism is ridden with a long-standing distinction between cognitive and manual labor. Part of the logic of early scientific management and, especially, the experiments of Frank and Lilian Gilbreth, was to separate tasks and dictate reports. Any job that could be outsourced to lower-paid workers. Radiologists also require the continuous affective labor of attuning and responding to somebody else’s rhythm, an affective coregulation of pace, technology, and time.

AFFECTIVE METABOLISMS

The workflow management team oversees how cases are distributed to the radiologists, even taking their personal preferences into account. Its leader, Surash, takes one look at the dashboard and quickly adjusts the case allocation: “Oh, this ABR doesn’t like reading bones. Too many of the images.” The team performs a subtle emotional labor that has become ingrained in the logic of efficiency and eliminating wasteful activity. Some members of the team are sensitive to the minutes, hours, and days of affect for which a radiologist is attuned and accommodating to the ABRs. But ABRs need not concern themselves with such obliging emotional labor. With a team of a dozen or so buddies, when image messages he receives are often tense and abrupt. Such abusive instructions and complaints have been the norm for years. The idea that in health care is construed through a hierarchy of affective involvement, where being affected and performing affective labor are both construed as antithetical to the figure of the professional. The sociologist Talcott Parsons refers to this desired disposition as “affective neutrality,” and his views that affects diminish the authority and expertise of professionals continues to influence the way cognitive labor is understood and practiced. The idea that affects are detrimental to the work of professionals facilitates the way labor hierarchies are enacted through a specific affective economy. Affective labor and negative affects slide down the hierarchy and stick to those whose work is considered less valuable. The hierarchy established through processes of defining cognitive labor becomes entangled with hierarchies in the capitalist division of labor, driven by the imperative for profit. And so ABRs’ money-making medical expertise is assisted by a chorus of supporting characters whose job it is to ensure the definition of what expert cognitive labor is and what it entails.

COMPLIANT HIERARCHIES

The notion of expertise and professionalism in health care is construed through a hierarchy of affective involvement, where being affected and performing affective labor are both construed as antithetical to the figure of the professional. The sociologist Talcott Parsons refers to this desired disposition as “affective neutrality,” and his views that affects diminish the authority and expertise of professionals continues to influence the way cognitive labor is understood and practiced. The idea that affects are detrimental to the work of professionals facilitates the way labor hierarchies are enacted through a specific affective economy. Affective labor and negative affects slide down the hierarchy and stick to those whose work is considered less valuable. The hierarchy established through processes of defining cognitive labor becomes entangled with hierarchies in the capitalist division of labor, driven by the imperative for profit. And so ABRs’ money-making medical expertise is assisted by a chorus of supporting characters whose job it is to ensure the definition of what expert cognitive labor is and what it entails.

Tsvetelina Hristova is a postdoctoral fellow at Western Sydney University, where she works for the project The Geopolitics of Automation. Her work focuses on digital infrastructures, forms of mediation, and critical digital studies.

Charlotte Corden is an illustrator and fine artist whose work often centers around what it is to be human. She has an MA in Anthropology from University College London and has studied at the London Fine Art Studios and the Arts Students League of New York.

The team performs a subtle emotional labor that has become ingrained in the logic of efficiency and eliminating wasteful activity.
IN THE FLOODLIT AISLES OF THIS NIGHT MARKET, LOADERS AND CAFÉ SERVERS PERFORM AN EXHAUSTING, FRUITY LABOR. WHAT CAN THEIR NOCTURNAL TRAVAILS TELL US ABOUT THE CURRENT STATE OF WORK?

Night shifts thrash with movement, machinery, and noise, with workers’ bodies and their biological rhythms. Working as a loader at this wholesale market for nearly a year, I have come to understand why nightworkers suffer from sleep deprivation and the physical aches and pains that come from lifting heavy loads and doing repetitive, monotonous tasks. Their work keeps out 24-hour societies running, yet they remain largely invisible.

I first entered New Spitalfields one freezing night in late November 2014. The frenetic pace of this nighttime market feels exhausting for the onlooker. The dark is floodlit and dims the hustle and bustle of daytime worries beneath humming voices and the rumble of forklift engines.

Nightwork Scenes

STATE OF WORK?

IN FOCUS

 integrals tell us about the current state of work? The dark is floodlit and dims the hustle and hustle of daytime worries beneath humming voices and the rumble of forklift engines.

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Workers learn to respond to the intensity of bodily movements, to walk faster or run, to think of shortcuts to reach the produce.

Flory thrives as a café server because she of this market\]. She is good. That’s what I reckon brings me everything… so when they wanna talk up relationships with people, and they tell me everything… so when they wanna talk to someone, they come to me.

As Flory admits, They, the people I associate with here, are good. That’s what I reckon brings me back. Because obviously, you don’t have much… when you work here you don’t have a social life. The vast majority literally cuts off their social life [outside of this market].

The disconnects and vulnerabilities described in these nightwork scenes ought to be tackled, but it is extremely difficult to reverse these atomization processes and engage atomized workers to change their precarious situation, let alone mainstream society, policymakers, and the public (see MacQuarie 2017 for a detailed discussion). As Flory admits,

Some night shifts are quiet. The silence of the usually clangorous space is heightened by fear and soothing anger. Loaders wait, expecting orders that do not come because of some slowing down in the delivery chain. Business owners suffer losses, and this is enough to amplify worries among workers acutely aware of their expendable existence. As a worker (and participant observer), I was told to stay back for a team meeting at the end of one 11-hour-long shift. "Arkaadaa" (friends in Turkish), the manager addressed us, "If you do not change into faster workers, I will replace you! You are out! I can replace you very easily because every night, men with forklift driving and manual skills alike are coming to ask for work, every evening!"

After one such episode of blaming and shaming, Roman, a Turkish Romanian male, confessed on the way out that over the eight years he had worked at this night market, for various companies and in different capacities, he had never felt so relevant. On these occasions, New Spitalfields resembles pandemonium, with people shouting and swerving in loud voices. Forklift drivers honk their horns, and the screech of brakes punctuates the nightshift soundscape. On these occasions, New Spitalfields resembles pandemonium, with people rushing about and bumping into one another. Loaders and drivers will be sweating and discarding a couple of layers of clothes even before the gates open. At midnight, when the wholesale customers and public rush through the gates, a long trial of forklifts and vans begin to zoom in and out of the market. As customers park their vehicles and walk quickly to their preferred grocery stands, the loaders bend and lift boxes, constantly on the move. Three hundred nights a year, male loaders carry tons of produce on their bodyweights, forklift drivers transport thousands of pallets, and women servers walk thousands of miles on foot between the café and market stands, lorries, or customers’ vans parked throughout the market.

So workers learn to respond to the intensity of bodily movements, to walk faster or run, to think of shortcuts to reach the produce.
Nightrainers are so caught up in the physical demands of work that forms of solidarity have become fragile and secondary to the overwhelming experience of occupational fatigue.

Loaders toil and sweat night in, night out as they carry produce. The nightly exhaustion intrudes into social lives and permeates the daily episodes of private existence. Like a double-edged sword, nighttime work represents, for some workers, the most profitable way to support their family. For loaders like Murad, the price he pays is reflected in time away from family while at work and sleep curtailed while at home during the day. Murad complained of bodily exhaustion caused by the interminable nightshifts and repetitive manual labor coupled with desynchron- ization and sleep deprivation. As he explained, “Sometimes, you’re lucky if you sleep three to five hours. Other times, you sleep eight to ten hours, but it is still not enough because day sleep is not the same as night sleep.”

Most nightworkers are too worn out, physically and mentally, for sociability or solidarity. On Saturday mornings, loaders and drivers drink and play cards with colleagues working for the same company, rarely mixing with others. The only times I observed any sign of sporadic cooperation was when something happened to disrupt the flow of everynight activity, such as the time a one-ton pallet of prunes fell onto the floor and all the workers in a team gathered around to pull it all together. The coworkers who witnessed the pallet falling and heard the loud bang that followers reacted spontaneously, gathering to pick the fallen fruits. In that moment of trivial disruption, the intent of solidarity floated; all men were working together towards the same goal, but each was invested in their individual tasks. In other words, they were doing something together but not with one another. And once all prunes were repacked, the workers took their separate places, apart from one another, looking at the clock and eager to go home.

Loaders are for the most part focused on surviving the night shift, not building bonds. Showing concern for another’s perilous situation is seen as weakness. The migrants next to whom I worked night shifts rarely cooperate or mobilize for social justice.

To create a more engaged workforce, we need to deal with this post-circadian capitalist regime of production, which disrespects the body’s need to rest and sleep, and leaves laboring bodies spent and exhausted before dawn. The predication of the fatigued workers of contemporary societies is a social and political injustice that calls for public attention and bold solutions. My Nightworker Charter offers practical solutions for improving the rights of nightworkers and ways to engage nightworkers and build broad coalitions to demand dignified working conditions for those who work through the night.

You can become a signatory and recommend the charter to unions, labor organizations, employers, local and regional councilors, and health and safety organizations.

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As a night ethnographer and migration scholar, for the past decade Julius-Cezar MacQuarrie has reached out to people working around the clock in London, Bucharest, Budapest, Istanbul, Milan, and Sofia. Later in 2022, he will join the Institute for Social Science for the 21st Century, University College Cork, Ireland, to research women nightworkers in Cork and Dublin. You can get in touch via mail from dmj@gmail.com or tweet away @tweetsfromdmj.
Shifting Design, Sharing Power

GLOBAL HEALTH INITIATIVES CAN DESIGN INTERVENTIONS FOR OUR MOST VULNERABLE POPULATIONS. BUT ONLY IF WE TRANSFORM THE POWER DYNAMICS OF OUR RESEARCH TEAMS AND APPROACHES.

By Tracy Pilar Johnson, Chloé Roubert, and Micki Semler

It was after our Kenyan research colleague Juliet recounted her first interview with Evelyn, who is from Mathare, one of the most densely populated informal settlements in Nairobi, Kenya, that one of our project’s key learnings emerged. Evelyn never left her home for fear of catching COVID-19, and yet Juliet told us she had been extended an invitation to Evelyn’s son’s first birthday party and might attend. When we, two researchers based in the United Kingdom and Canada, asked Juliet if she planned on attending, her answer was “most likely yes” because “I don’t know anyone with Corona.” Amidst the first wave of COVID-19, Kenya introduced a series of measures to limit movement and implement lockdowns, and we had anticipated some reluctance in response to government messaging about the dangers of the virus, but not to the extent internalized by members of our own research team.

Our team had aligned on the project’s goal—to uncover communities’ perceptions of the pandemic’s impact across Kenya—but had missed the reality that individual perceptions and experiences of COVID-19 among our study participants, and even local researchers, varied greatly with our own.

Our conversation with Juliet was the beginning of a shift in how we attended to our positioning and to the data emerging in our research to reframe the largely biomedical and clinical angle taken in global health conversations. Our new way of working became a means of striving towards equity through research outputs as well as through the research process itself.

PATHWAYS AND THE CONTEXT OF GLOBAL HEALTH

COVID Pathways is an offshoot of a larger global health endeavor, called Pathways, which is aimed at identifying the social, cultural, and environmental factors that amplify dimensions of maternal and infant vulnerability among highly marginalized families across low-resource settings in Kenya and India. This larger effort is an interdisciplinary project, funded by the Bill & Melinda Gates Foundation, to develop targeted solutions that have lasting positive impact on reproductive, maternal, neonatal, and child health outcomes. The work was designed from the assumption that to achieve the Sustainable Development Goals and significantly improve the health and well-being of women and their young children, the field of global health and
This process required us to rethink our own positioning and adapt to listening and following our local researchers.
human-centered design methodologies and in the analysis of data collected from those approaches. Some might see this as a diminishment of the rigor that applied anthropological research aims to achieve, but we embraced this opportunity to pursue a more equitable global health process.

We have seen this transformation in the way we work contribute to changing the perspective of a large global health funder. But perhaps the greatest outcome is what we see as an emergent shift in a redistribution of power—a challenge to who gets to speak and for whom.

Tracy Pilar Johnson is a design anthropologist integrating design and the social sciences into the work of the Bill & Melinda Gates Foundation. She leads the DesignforHealth community, is the editor of “Design for Health: Human-Centered Design Looks to the Future” and contributed to the award-winning LEAP Dialogues. She received her PhD in Anthropology from Columbia University.

Chloé Roubert is an anthropologist and design strategist with over a decade of experience spanning multiple continents and sectors. She brings deep curiosity, empathy, and humor to her work and loves when rigorous research merges with the creative elements of design methods, such as HCD, participatory design, and cocreation.

Micki Semler is a social researcher and trained social worker. Her work focuses on analyzing individual and familial experiences and translating them into learnings that inform concepts for change. She enjoys being part of the messy processes where research-informed insights support problem solving, specifically when designing within marginalized and low-resourced environments.

Colleen Pesci is a visual artist, educator, and curator/founder of The Casserole Series.

COLLEGE students are bombarded with articles, news clips, and opinions about the relationship between college and work. As they begin their time at college, many wonder how this can translate into a career, when they are unsure what college even means to them. Many talk about feeling paralyzed with options as they move from high school to college. As one student put it, “The craziest part is people expect you to decide about what you want to do for the rest of your life and get so deep into debt at the same age you still must ask permission to leave the room to go to the bathroom.” Colleges and universities recognize that degrees are important for work and future careers, but it can be difficult to articulate to students that their degree has value beyond their first job. The goal for many colleges has been to build this into coursework, but in the Community College System of New Hampshire (CCSNH), previous efforts had been mixed, as had the results.
The model CCSNH incorporated was based on a series of courses from Gutt-
man Community College, which enmesh anthropological techniques with career
exploration throughout students’ first year at the college. But the original coursework
relies heavily on the culture and commu-
nity Guttman is embedded in, which is
not easily duplicated throughout more rural New Hampshire. We took elements
of the coursework and stripped it back
to the core questions: What is workplace
culture? And how does the study of that
culture help people make informed career
decisions?
The theory, tools, and techniques of
anthropology lead themselves to this sys-
tematic study of the cultures of workplaces
and how people define their space. Every
activity is grounded in anthropological
theory and methodology—students de-
construct and analyze interview narratives;
examine intersectionalities and identities;
and use critical observation, detailed
note-taking, and qualitative analysis to
examine space and how it is used. While
the final product of the course is an eth-
ographic write-up on a career of their
choice, students spend the semester
building the necessary skills to achieve
this goal. As with so many aspects of anthro-
pology, they start by considering their own
teaching experience:
The initial autoethnography asks stu-
dents how they ended up at the particular
college, asking students to examine their
own agency in their education and goals.
For many, it is the first time they consider
how they need (or shouldn’t need) to attend
college for a career. These autoethnog-
raphies provide a snapshot of student
experiences across the last five years,
highlighting student anxieties with what
it means to become an adult in current
society and how to finance their dreams. Many write
regarding the value of higher education,
the incredible cost of college, and the
potential diminished social capital of at-
tending the “wrong” college. Students have
internalized a lot of the messages regarding
the cost of education and question if the
degree is worth the financial burden.
Students connect with the complex
ideas in identity theories, grappling with
their own intersectionality of identities.
The nuanced ideas of social capital and
Cultural capital are reified through their
own experiences, reinforced in
scholarly articles, and grounded in a series
critical observation exercises. We ask
students to go to locations that are familiar
to them, to begin to push their world
beyondd past passively seeing into questioning
how the interactions of the world form and
influence them. One student explains their
experience:
The most profound lesson that I have
learned this past semester is that doing
things that make me uncomfortable,
or that I am afraid to do, will result in
obtaining positive outcomes that will
help me in life. The first assignment
that was given was an observation in
a workplace of our choice. I was, at first,
uncomfortable about the idea of sitting
in a public place and observing people’s
behaviors, I didn’t know what I could get
out of watching people ordering a coffee
or doing work in a coffee shop. Yet by
surpassing those apprehensions, I was
able to draw an interesting analysis of
people’s behavior and the commercial
mechanisms of the workplace. I was also
nervous about presenting in front of the
whole class my research on the inter-
sectionality project because I had never
talked in front of an English-speaker
audience, in another language than my
native language. Yet by surpassing this
fear, I received positive comments from
my classmates, expressing their thoughts
on my communication skills.
There were some bumps in the initial
pilot of the curriculum—messaging college
skill-building activities like note-taking,
schedule building, creating SMART goals,
and personal time management covered
in typical first-year experience course-
work into any course can be a difficult fit.
Community college students are a varied
bunch: For some, it is their first experience
at college. For others, they are the first
in their family to attend college. For others, it
are their third attempt at figuring out how
to navigate college successfully (and typical-
ally, fiscally). Student insights throughout
the course vary based on how they enter
college, and much of the course is spent
unpacking their preconceived notions of
the world and how they see themselves
fitting into it.
Over the semester, students work
through questions of how their social class
influences their decisions, how privilege
can provide opportunities (even if one
does not feel particularly privileged),
how to create experiences at college to lead
towards potential careers, and how dissecting
aspects of work and careers and examin-
ing the pieces can help them envision
a future. The autoethnography assignment
forms the foundation for future opportu-
nation on how to shape the student’s
experience at college with their concepts
of a possible future career. They practice
narrative deconstruction and construction,
critical observation, thick description, and
interview techniques to prepare for their
research and construction of an ethnog-
raphy into a potential future career. It also
sets them up for success in transfer—since
the course transfers as an anthropology
course, it fulfills a need common at many
four-year institutions and gives the stu-
dents exposure to the holistic theoretical
underpinnings of anthropology in their
first semester.
Many students describe their world as
noisy, anxiety-inducing, or overly bright.
There are so many choices, they have
trouble sorting through the pieces or prior-
itzing the information to make a decision.
At the start of the course, many talk about
the analysis paralysis they feel when they
are asked what they want to do for a career
or why they are going to college. By the end
of the course, students express how they
can sort through so many data points and
so much information. Some find a focus in
identifying the ethics and morals of a field,
others focus on the community needs.
One student explained their experience as,
“This course, even though it didn’t help me
figure out what I want to do with my life,
still helped me a lot because it eliminated
one thing off the list and narrowed it down
so that I know where not to look in the
future. The most profound lesson I learned
in this course was how my future might
look by dimming the options down.” These
students have taken the qualitative meth-
ods of anthropology and distilled them to
a series of skills that can be applied in mul-
tiple realms, using their identity and place in
culture as a touchstone for how they would
like to form their future.
But, as so many others have seen, the
world looks very different as we struggle
for finding direction after a global pandem-
ic. The experiences and emotions students
currently describe are not new ones—the
anxiety they feel has been encoded in their
writings since the course began. But we
are all facing new landscapes and notions
of work as we try to answer the question,
“What does work look like now?” It isn’t
a new question, researchers have detailed
the shifting work landscape for decades,
comparing it to previous generations and
commenting on how many students are
looking for careers in fields that didn’t exist
five years ago.
But now, even fields that did exist look
different than they did two years ago.
While previously students were ner-
vous about the fear of failure or of
striking out, now the whole world is as
well. Perhaps the starting point can come
from what the students have taken away
from the class

At the start of the course, many talk about
the analysis paralysis they feel when they are
asked what they want to do for a career or
why they are going to college.

The single most impactful lesson I
learned from this class is that I am no
longer going to be comfortable when looking
and starting a new job. I cannot expect
to know everything about the job, and
I need to be okay with asking questions
and communicating this either with my
employers or coworkers. I struggle with a
lot of social anxiety...I have turned
away job opportunities because, while I
dislike my current job, I know what the
expectations are and what to do. But
after this course, I have learned that I am
going to have to deal with this anxiety
no matter what.

This description resonated with my own
instances of culture shock when doing
research in the field. Navigating the world
of choices has felt daunting before the
pandemic has created a shift in the culture
of work that has moved it into the realm of
“other.” The idea of integrating first-year
experience material into anthropologi-
cal methodology and theory has proved
successful. Administratively, students who
complete a brand new high success rate,
are retained at a higher level than those
who do not, and tend to finish their associ-
date degrees. I, though, am most impressed
with the insights and reflections they
have regarding their identity and how work fits
into their life. The theories and techniques
of anthropology have always been adap-
tive—they provide seasoned practitioners
and new students a simple set of methods to
interact with their world more deeply and
critically. By approaching the world of work
as if it was a brand new culture, students
gain a more holistic view of their current
world, but also how to shape it through
their careers and choices.

Aimee E. Huard is a professor and chair of
the Department of Social Science at Great
Bay Community College in Portsmouth,
New Hampshire. She earned her PhD
in Anthropology from Binghamton
University, SUNY.
How to Reap the Benefits of a Disciplinary Twin

WORKING TIPS ANTHROPOLOGY AND MARKET RESEARCH MAY TEACH ONE ANOTHER.

By Autumn D. McDonald

Slightly over a decade ago, my brother and I both found ourselves living in what has historically been the Black mecca of Harlem in New York City. We lived within walking distance of each other and would often attend church together on Sunday mornings. Worship services in the Black Baptist tradition often include a ritual during which attendees and members pause to greet one another. Our church at Convent Avenue in Harlem was no exception. Each Sunday, my brother and I would stand to hug each other before going on to hug, greet, and shake hands with other congregants. Amid the choir singing “Every Praise,” one would hear greetings such as “God Bless you brothah,” “Ma’am, you sure are looking sharp this morning,” or a simple “Good morning.” Almost without fail, someone would excitedly approach me and my brother during the ritual and exclaim, “Fraternal twins! Y’all are twins!”

While I wasn’t blessed with a biological twin, I later came to realize that my professional life does embody a form of twinning— I am both an anthropologist and a market researcher. I often use the metaphor of fraternal twins to describe the fields of anthropology and market research. While they each have matured utilizing similar methods in many cases, meaningful differences exist between the two disciplines, with the opportunity for each discipline to learn from the other. Like fraternal twins, anthropology and market research are uniquely different from each other while simultaneously closely connected.

Recognize similarities in the disciplines.
Anthropology and market research have a great deal in common that may not be immediately apparent to practitioners of each. Both market researchers and anthropologists seek to understand what people do and why they do it. To acquire this understanding, researchers in both fields utilize a variety of methodological and analytical approaches to explore, dissect, examine, and explain their subjects of inquiry.

Take time to illuminate meaningful results.
Market researchers would be wise to imitate anthropologists in realizing that there is value in slow and steady research, rather than always succumbing to the hurried rush toward finality of a study. Allowing for more time in conducting qualitative research may enable additional quality moments with consumers, engagement with a greater body of longitudinal work, the revisiting of a topic for important iterative phases, or delivery of more in-depth qualitative analysis. Each of these has the benefit of yielding richer observations.

Maintain research responsibility.
Market researchers should take care not to abdicate our research responsibility to consumers. With the greater integration of technology—such as online activity boards and digital prework or homework assignments— in research processes, consumers, shoppers, and constituents are at times conducting their own fieldwork for market researchers. In some ways, they are essentially becoming their own interviewers, as respondents self-select what, when, how, and the extent to share.

Move beyond brand narcissism and industry obsessions.
Many research participants and audiences for research results are accustomed to technology as a means of communication and as a partner in their everyday lives. If the work of anthropologists is to reach its potential to be timely, embraced, and acted on by a diverse audience, it should follow market research’s lead in more fully adopting technology in fieldwork, transcription, analysis, and dissemination of information.

Recognize the value of an “insider” perspective.
While various anthropologists have asserted that “insider” or “native” anthropologists are unable to be objective or that their insight does not result in greater understanding, market researchers realize that neither of these positions are necessarily true or useful. Instead market research readily welcomes the added value of one’s degrees of insider-ness during research processes. In fact, the discipline consistently employs the alignment of degrees of insider-ness as best practice in qualitative research. Great effort is given to ensure synergy in background, gender, or phenotype depending on the area of study. This diligence in market research encourages candor and openness on the part of the research subject in interacting with the lead researcher.

Manage the message for impact.
Anthropologists would gain from emulating the skill exhibited by market researchers to effectively tailor communications for a wide range of diverse audiences. Market researchers develop a well-honed ability to convey the results of their research not only to fellow researchers, but also to stakeholders outside of their discipline and to the general public. They understand the need for focus, simplicity, and dynamism in communicating across audiences to achieve impact and traction for one’s important research.

Of course, I’ve only shared here a few of the ways in which the fraternal twins of anthropology and market research may strengthen one another. I would like to think that if the two disciplines I love so dearly were to experience the Black Baptist ritual of welcoming one another, the two fields would eagerly greet one another, compliment each other, and acknowledge their linkages when fellow congregants exclaim, “Fraternal twins! Y’all are twins!”

With over two decades of experience in research spanning six continents, Autumn D. McDonald is the owner of ADM Insights & Strategy, LLC. The company utilizes mixed methods approaches that integrate market research with an anthropological lens for greater human-centricity and depth of understanding.
Cutting Edge

PAKISTAN’S ARTISANS USE SKILL AND PRECISION TO TRANSFORM ROUGH STONES INTO LUSTROUS GEMS.

By Ping-hsiu Alice Lin
stone rasps against a copper disk, a saw grates as it slices, a chisel chips in with percussive taps. Brows furrowed, heads slightly bent at an angle, three karigar (artisans) gather around spinning laps, gently shaping stones by rhythmically lowering them onto the whirling surfaces. The karigar are preparing an array of murky yet translucent yellowish-green stones of various shapes, in hues reminiscent of spring grass.

As each piece hits the surface of the spinning lap, a hissing sound is emitted from contact between two exceptionally hard surfaces. The karigar gently touches the ustad and his apprentices (shagird) as they expertly shaped each stone into a dazzling combination of flat, reflective surfaces and sharp edges.

The finished product.

Artisans in Peshawar perfect each facet of their work.

I have been visiting gem karkhanas (workshops) since 2017 to learn how rocks are transformed into gems. They are located primarily in two widely separated commercial areas in north and south Pakistan—Peshawar’s Namak Mandi and Karachi’s Saddar Bazaar. Gem production in these places is demanding on a manual, cognitive, and technical level. Although a gemstone is hard, when subjected to enough pressure it will break. Precision is key when manipulating these small objects of high value, especially in the absence of sophisticated technology. Only someone with several years of continuous practice, a network of customers, and the capital to purchase machinery or rent a workshop earns the title of ustal (master in Urdu and Pashto). To sit with an artisan is to see a high-ly transformative, embodied form of value creation. Although gem cutting has definite conventions that vary by region and machinery, my teachers rarely offered verbal instructions on how to facet a stone. Instead, I learned by imitation. I observed the ustal and his apprentices (shagird) as they expertly shaped each stone into a dazzling combination of flat, reflective surfaces and sharp edges.

The rough stone is sliced using a mechanical saw in a way that prevents breakage and produces stones with more or less smooth surfaces. Water is used to keep the saw cool and combines with powdered rock particles to create a distinctive mist that leaves a streak of white residue on the skin. The stone is then clamped between two fingers and, in a step known as preforming, ground to the rough shape of the final gem on a coarse grinding wheel. Preforming a high-value stone is no small feat. This is also where the requisite skills of an artisan come to light: observation, dexterity, and an understanding of the quality of stone. Some might call it simply a stone’s hardness. More than that, it is about the way an object breaks when cut, the knowledge of which is gained through tactile experience. Crystals, unlike ordinary stones, can break along certain lines—this is also known as cleavage. By finding and grinding the “table,” the largest and most visible surface of the gem, a skilled preformer can make an important assessment of how the rest of the gem will be cut, removing cracks and inclusions that would make the final gem less clean. The work is not only a matter of skill; it requires long, sustained concentration.

The preformed stone is then fixed to a dop stick using melted wax. The smell of the kerosene lamp often overpowers all other scents in the production process. The dop stick is fitted into a faceting handpiece called the angoora. Outside South Asia, an angoora usually comes with index gears, angle settings, and other tools that allow the cutter to find the correct angle and place facets accordingly. But in the Indian subcontinent, most cutters I know are capable of preforming, faceting, and polishing without such mechanical aids. It is what makes their artisanship distinctive and intuitive. Finally, the meticulous work of faceting begins.

Keen eyes and steady hands patiently render each stone into a gem. Aesthetics and geometry stand united. Gripping the angoora, the karigar gently touches the stone to the revolving lap, producing a host of facets from the largest to the smallest and most intricate. Steady hands, a fine eye for minute detail, and an understanding of the hardness of the stone enable the artisan to produce the smallest of facets on a stone—sometimes as tiny as one-fifth of a fingertip—without breaking it. From time to time, the cutting lap is turned off, leaving a whiff of overworked motor as artisans dip their finger into a concoction of oil and diamond powder and rub it against their lap to enhance the polishing process.

Unpredictable electricity supplies frequently interrupt proceedings (load-shedding is common), turning lamps off and bringing faceting machines to a standstill. These disruptions add to the already long and labor-intensive process through which nondescript rocks are worked into lustrous gems. Although the creation of luminous beautiful objects such as gems reflects the patience, skill, and labor of timeworn artisans, once on the market the stones are ascribed value according to their physical qualities. Artisans are not paid for producing unique gems of individual brilliance, so work to produce quantity to cater to the contemporary market’s demand for calibrated gemstones. The products of their hard work emerge as a gleaming, liberated commodity, cut for standard-sized jewelry settings, polished up for brilliant adornment.

Yet what of the artisans themselves, laboring to produce these objects of human desire? The skilled manual practitioners who worked at perfecting each angle, facet, and form of a gem, remain invisible in the realm of consumption. What is seen is an emotionally desirable, status-enhancing, and not especially useful commodity.

A Pashoo saying—da ustal laas ki ka-naal da, seri kom siz laa laa waturi hagra zar shi (whatever the master’s hand touches turns to gold)—reminds us that to be an artisan laboring within a modern capitalist economy is a blessing and a curse. Our preoccupation with inanimate things misses the labor and talent of the worker, without whose touch a jewel remains but a rock or stone.

Ping-hsiu Alice Lin is a sociocultural anthropologist with interests in commodi-ty chains, artisanship, and extractive industries in Pakistan and its connections to South, Southeast, and East Asia. She is currently a postdoctoral fellow at the Harvard Academy for International and Area Studies.
Those who watch a lot of home makeover shows are familiar with the “big reveal,” the moment homeowners see their newly redesigned space for the first time. Neatly labelled belongings, clothes hung by rainbow color in immaculate closets, appliance-free kitchen countertops. There are usually gasps of surprise and, more often than not, some joyful crying. I tend to be skeptical of these scenes, knowing as I do that, like pretty much all reality TV programming, they are highly choreographed, even scripted, to produce a certain emotional response in the viewer. In most respects, the world of professional organizing is decidedly different than its televisual counterpart. It came as a surprise, then, when I found myself moved to tears during the real-life reveal at the end of an organizing session.

As part of my research on the professional organizing industry, I worked as an unpaid assistant to professional organizers in Southern California on what I call “workalongs,” helping clients manage their homes, work spaces, and belongings. Founded in the 1970s, professional organizing is a relatively young field, but it’s garnered a lot of attention over the last decade thanks to an array of reality television programs, from *Clean Sweep* and *Tidying Up with Marie Kondo* to *Hoarders* and *Hoarding: Buried Alive*. An anthropologist of work, I was especially interested in documenting what organizers’ labor entails, why they do it, and how they feel about it.

In this instance, I assisted on the second day of a two-day job reorganizing the home of Marcia, a fashion designer and mother of three. Marcia and her family lived in a large, brightly decorated home in a quiet, upscale neighborhood in central Los Angeles. The front yard was crowded with sunflowers and lined by a small, white picket fence. The house looked happily lived in, clean and a bit cluttered, with worn wooden floors and quaint arched doorways. The entryway held a jumble of shoes, jackets, bags, and sports equipment. Piles of paper lay atop the kitchen counter, waiting to be attended to. Bookshelves stacked two rows deep lined a wall of the large living room, more books in piles beside them. A comfy-looking couch was draped with a colorful Afghan and scattered with mismatched throw pillows.

A slender woman in her mid-fifties, Marcia wore chunky black glasses and no makeup. Her mane of black hair, touched with gray, was corralled into two long braids that nearly reached her waist. She smiled often, thanked us constantly, and invited us to help ourselves to anything in the fridge if we were hungry.

Starla, the 40-something organizer I was working for that day, told me in advance that Marcia was good at making decisions and parted with things easily. They had already met during the initial consultation, when Marcia walked Starla through what the job would entail and the two had determined “what hurts most”—the areas Marcia was most keen to get organized. The team had tackled the attic the day before, clearing out boxes of holiday decorations, many of which had to be thrown away due to water damage and the remnants of a rat infestation. From what could be salvaged, Marcia selected items to keep or donate, and the organizers cleaned, packed, and labeled the “keepers” in sturdy storage bins Marcia had on hand. In contrast to most reality shows, where organizers cajole or even force clients to part with belongings, the organizers I spoke with and worked alongside were emphatic that the client always has the final say on whether to keep an item. Many organizers include a clause to that effect in their contracts.

Our job for the day was to organize Marcia’s basement workspace. Marcia had been designing clothing for women’s fashion brands for more than 20 years, mostly from home. She did most of her work in the home’s well-lit basement, which was also used for storage. The 300-square-foot space included a large drafting table and two walls of metal shelving, the kind you buy at a big box store and assemble yourself. On each shelf, Marcia’s work...
supplies—drawing pads, pens, pencil, markers, paint and paint brushes, glue, tape, artificial flowers, needles and thread, ribbons, fabric swatches, a dressmaker’s mannequin, several sewing machines—vied for space with the miscellany of family life, including off-season sports equipment, old CDs, home movies, vinyl records, framed movie posters, the kids’ old art projects, shoes and extension cords.

The first step in organizing the base- ment, deciding what should stay and what should go, went quickly. We organized items by type, tossed away anything broken or unusable, and relocated the sports equipment and a few other items to the garage. One of Marcia’s children, who attended college, stored their artwork in the basement—a large canvases leaned in rows along the wall, unwieldy paper maché sculptures balanced atop the stacks. There was no question of getting rid of these pieces at the moment, so we moved them into the unused space under the steps coming down to the basement. We lined the canvases up from biggest to smallest for easy access, with the sculptures tucked safely under the lower part of the steps.

Meanwhile, Marcia made quick work of the record collection. She set a few favorites aside, packed up the rest, and headed off to Amoeba Music, a nearby used record store. (Once the decision to part with something is made, organizers usually encourage clients to get it out of the house immediately; otherwise, items intended for sale or donation become one more pile of clutter to be dealt with later.) On her way home, Marcia planned to run a few errands while she worked, sat a row of colorful art palettes under the lower part of the steps. (For each type of item, we chose an area to sort it, and labeled it. We organized items by type, tossed away anything broken or unusable, and relocated the sports equipment and a few other items to the garage.

It took about three hours, but by the time Marcia returned home, the base- ment was nearly finished. There’s rarely a dramatic reveal at the end of an organiz- ing job; clients usually participate in, or at least witness, the process from start to finish. Marcia had been actively involved in the sorting process, but when she left on her errands, the basement was still a mess. Everything had been taken out and sorted through, but nothing had yet been packed away or put back. We rearranged the shelving units and other large items so the room looked larger. We vacuumed the floor, dusted the shelves, and wiped down every single item. The drafting table, previously piled high with stacks of paper and office supplies, was cleaned and put away. On the shelf behind it, facing Marcia while she worked, sat a row of colorful art and sewing supplies, arranged in neatly labeled bins.

Other than one 525 wire shelving unit from Target, no new items were purchased for the job. Organizers often explain to me that most clients already have more organizing products—box- es, bins, color-coded file folders—that they could possibly need, so organizers prefer to repurpose items the client already owns. Although organizers are often criticized for their complexity with the contain-industrial complex, a bil- lion-dollar home storage and organization industry comprising everything from Real Simple magazine to The Container Store to the more than 1.5 billion square feet of self-storage space in the United States alone, they are actually among the industry’s most important and persistent critics. They regularly reassure clients that everyone, even organizers, gets disor- ganized sometimes; they remind them that organized spaces don’t have to look Pinterest-perfect; and they discourage unnecessary consumption, especially in the name of getting organized. And while organizing is sometimes perceived as a lux- ury service, many organizers reduce their rates for low-income clients or work pro bono for clients in crisis, such as people moving to escape domestic violence or being abruptly evicted from their homes.

As organizers often say, organizing is not really about “the stuff”; it’s about the feel- ings people have about their stuff and what they think it says about who they are. The goal of getting organized, then, has less to do with dramatic before-and-after photos than with how the client feels—about herself (most clients are women) and about the newly organized space and the items in it. Nothing makes an organizer happier than a satisfied client. As one organizer explained, “Seeing [clients] at the end of a session, it’s a 180 sometimes. Like, I’ll go in and they’ve overwhelmed and stressed out and can’t find anything. They feel like there’s a sense of lack—lack of space and time and energy. I just love to see their relief when they leave.”

This was exactly what happened with Marcia. As I wrote in my fieldnotes that day, when Marcia returned home, “it really was like on TV.” She started down the stairs into the basement and stopped mid-step. She cried out in surprise, lifting her hand to cover her mouth. “I can’t believe it,” she said, and started to cry. She continued into the room, walking from shelf to shelf, touching random boxes, quietly reading labels aloud: “Fake flowers!”

Fancy ribbon!” Then she sat down at her drafting table and let out a small sob.

“She’s been a designer for 20 years,” she told us, “but I never felt like a professional until I saw this organized on the shelves like this. I always grabbed as I went, never organizing, but here it is.” She hugged and kissed each of us, thanking us profusely. “I could never have done this,” she told us, and thanked us again. And then I was crying along with her, as were the others, even Stasla, who prides herself on being a “tough love” sort of organizer. It was a bittersweet moment—despite her long success in a competitive field, Marcia had never seen herself as a professional, something I sus- pect is true of many women who squeeze their work, physically and temporally, into the spaces left around their family responsi- bilities. It felt gratifying to have been a part of something that made her feel differently about herself and her work.

Carrie Lane is a professor of American studies at California State University, Fullerton. Her ethnographic research con- cerns the changing nature of work in the United States. She is finishing a book on the professional organizing industry.

Charlotte Corden is an illustrator and fine artist whose work often centers around what it is to be human. She has an MA in anthropology from University College London and has studied at the London Fine Arts Studio and the Arts Students League of New York.
FROM ED’S DESK

Essential Wastewater Work

Ed Liebow, Executive Director

In early February news story about the work of screening municipal wastewater for COVID-19 variants caught my eye. It featured microbiologists in selected US cities examining wastewater samples and discovering what they termed “cryptic lineages”—variants of the novel coronavirus that have not been previously detected in human specimens. If not from people, how did these variants get into the sewer system? Did they come from asymptomatic people who had not been tested? Were they introduced by rats or other nonhuman animals? The so-called spillover/spillback effect that New York Times journalist Sonia Shah recently reported as threatening to become a source of new variants only underscores the important work on multispecies ethnography over the past decade from scholars Don Kirksey, Stefan Helmreich, and Barbara King, among others.

With its focus on microbiologists, the Times story did not dwell on the work of wastewater sample collection, local government workers or contractors who gather raw sewage-laden water for investigation. This is water flushed down toilets and drained from bathtubs, showers, and industrial facilities—water containing pathogens and toxins that may cause human health problems or disturb natural aquatic ecosystems. Wastewater surveillance can be an immensely powerful tool in informing possible public health interventions, as it helps us keep tabs on how the coronavirus is evolving, and provides critical information about underlying exposure trends and appropriate medical responses.

The quality of the surveillance data directly affects the value to public health officials. This means the people who do the sampling work really need to know what they are doing. Because mistakes are inevitable in every human endeavor, quality checks need to be built into key steps of the wastewater sampling process. Adjacent to the kind of work that anthropologists Robin Nagle, Kathleen Millar, and Rosalind Fredericks (among others) have been doing for some time now in the world of waste management work, I see an opportunity here for fine-grained observation of how workers interpret and engage with prescribed procedures that cover sampling design, techniques, and equipment as well as measures for the storing, transporting, and preparing of samples for analysis without contamination.

This wastewater sampling is a nasty work, and it is vital work. It has made us wonder if, under the conditions of the pandemic-driven “great resignation,” we are seeing public service workers heading for the exits at the same rate as other categories of employees. I think not, mainly because this is work with a purpose. Our colleague Martha Bird, a business anthropologist who is chief of global strategy at the ADP Innovation Lab, notes in an interview with HR Executive that many employees are reassessing the place of work in their lives. “Between the global health crisis and thankfully a growing awareness of historical inequities experienced by racialized communities, people have begun to either nudged or jolted into questioning some of the assumptions that they’ve held” about values and priorities.

At the same time, data from the US Bureau of Labor Statistics indicate that the trend of workers leaving their jobs is not consistent across all sectors. State and local government workers, excluding education, have among the lowest “quit rates” of any sector. Despite the considerable challenges and stresses that come from having to do more with fewer resources, state and local government workers feel the public is more aware of the importance of the work they are doing, which has contributed to a boost in job satisfaction.

The fact that we find it in the public interest to monitor quit rates immediately calls to mind one last reflection, David Graeber’s 2018 book, Bullshit Jobs. This is a book that identifies several kinds of meaningless work, each of which is so pointless and unnecessary that the people engaged in these kinds of work are profusely unfulfilled, with equally profound and serious consequences.

Interestingly enough, Graeber observed that most of these jobs are in the private sector, not the public or NGO sectors. The routine public service provided by people who manage municipal wastewater, for example, falls well outside the “flunkies’” goons,” “dirtier,” “back tickers,” and “taskmasters” that embody the pointlessness of the contemporary world of work.

Our anthropological training prompts us to question everything, and I, for one, am grateful for the chance to ponder and appreciate the public good that is served by the people collecting wastewater samples. Their work contributes meaningfully to the control and prevention of infectious disease, along with the misery and untimely death it has visited disproportionately among vulnerable communities.

#ACCESSIBLEANTHRO

Becoming an Accessible Association

By Ramona Pérez and Nell Koneczny

The response to our 2022 Annual Meeting theme, “Unsettling Landscapes,” has been tremendous, and the many calls for papers demonstrate a profound commitment to deep conversations about our discipline, research, perspectives, and collaborations.

In February, we held a town hall to introduce some changes in procedures for people stepping up to organize sessions, whether in虚拟 or face-to-face format. Our primary goal with these changes is simple—to recognize that among our many other points of reflection and change, accessibility demands our attention. Accessibility is a core element in our quest for inclusion and equity that cannot be achieved until everyone interested in anthropology and our work can meaningfully engage with us.

Our commitment to addressing equity access began in 2019 when AAA hired us, as far as we are aware, the only full-time holistic accessibility expert on staff in any professional association outside of disability-related spaces. We are the first association outside of disability spaces to explicitly incorporate disability culture and its intentional inclusion within AAA as part of this role. As anthropologists, we should be proud of our community for advocating and supporting this intentional centering of disability and accessibility within our professional organization.

In fact, as a field filled with experts on human diversity, we owe it to this wastewater community, disabled and nondisabled alike, to ensure accessible practices are embedded in our cultural fabric, so that as many people as possible who share our affinity for anthropology (and those yet to discover the discipline) can comfortably and confidently engage with our field and our association without hesitation. To do so, we need a holistic and collective approach. We need collective action, a term created to demonstrate an intentional and collective response to assuring that no body or mind is left behind (see the work of writer and educator Mia Mingus and disability justice performance project Sins Invalid for more).

We invite you as AAA members and as anthropologists to support an accessible and inclusive community by personally contributing to developing and ensuring our space and our materials are accessible. Over the years, we have seen the positive effects of more intentional accessibility at our Annual Meeting, whether in-person or virtual. Disabled colleagues and students have shared the positive impacts and their cautious optimism for what these initiatives mean for their ability to be active participants in a field that historically has not only excluded disabled people but treated disabled people as nothing more than objects of study.

Now we ask you as our peers to take personal responsibility in ensuring our spaces grow ever more accessible. We ask you to honor the 2021 AAA Annual Meeting theme of “Truth and Responsibility” spearheaded by Bianca Williams, as we move into this year’s Annual Meeting theme of “Unsettling Landscapes,” led by Bianca Williams, as we move into this year’s Annual Meeting theme of “Unsettling Landscapes,” led by disrupting the way we have traditionally presented our work and creating a new landscape that levels the field of access for our disabled colleagues, collaborators, and guests. Session organizers are now responsible for ongoing communication with and for all participants in their sessions, from the beginning of the submission process to the meeting itself. Part of this responsibility includes ensuring that we support our access team and disabled attendees by providing materials that make our work more accessible to a wider audience, outlined in multiple AAA accessibility guides.

To learn more about these requirements and recommendations, we invite you to view the webinar recording that I hosted, in which I provide additional explanation for why we are taking accessibility so seriously, in what ways it supports our access team and attendees with access needs, and how I will be contributing to this process that is unsettling our Annual Meeting cycle (available on the AAA YouTube channel). Nell and I thank you for partnering with us in this new journey.

Visit americananthro.org/annual-meeting for the latest information and to learn more about accessibility and accommodations in the AAA.

Ramona Pérez is AAA president, 2021–2023. Nell Koneczny is the AAA’s accessibility and meetings manager.
AAA Members in the News

Taylor R. Genovese, PhD candidate in human and social dimensions of science and technology at Arizona State University, appeared in the Rudolf and Wenner Herzog documentary Last Exit: Space, in which he talks about the implications of humans moving into space, and was mentioned in reviews of the film in the New York Times, Wall Street Journal, and Boston Globe.

Hugh Gusterson, professor of anthropology and public policy at the University of British Columbia, wrote “Ukraine and the Post-Cold War World” for the Bulletin of the Atomic Scientists, February 25, 2022.

Shannon Peck-Bartle, Rose Hill Cemetery Place-Based Learning Project and educator with the Hillsborough County School District, and Antoinette Jackson, professor and chair of the Department of Anthropology, University of South Florida, and primary investigator of the African American Burial Ground and Remembering Project, coauthored of South Florida, and primary investigator Department of Anthropology, University of South Florida.


Daromir Rudnyckyj, professor of anthropology at the University of Victoria, spoke about cryptocurrency and its role in the war in Ukraine for A Little More Conversation with Ben O’Hare-Byrne on Global News and Corus radio stations, March 18, 2022.

AAA Executive Board
Candidates for AAA Executive Board Minority Seat (3-year term)
Santiago Guerra
Gillian Richards-Groves
Candidates for AAA Executive Board Practicing/Professional Seat (5-year term)
Matt Arts
Adam Garnwell
Candidates for AAA Section Assembly Executive Committee/Executive Board Small Seat (5-year term)
David Beres
Murray Lead
Candidates for AAA Section Assembly Executive Committee/Executive Board Medium Seat (3-year term)
Adam Van Ansdale

AAA Nominations Committee
Candidates for AAA Nominations Committee Archaeology Seat (5-year term)
John Millhauser
Candidates for AAA Nominations Committee Cultural Seat (5-year term)
Tracey Samsperer
Candidates for AAA Nominations Committee Undesignated Seat (5-year term)
Noel Farley
Amy Morse

AAA Members Programmatic Advisory and Advocacy Committee
Candidate for Members Programmatic Advisory and Advocacy Committee Human Rights Seat (5-year term)
Sonia Chin
Eric Hirsch
Candidates for Members Programmatic Advisory and
Advocacy Committee Public Policy Seat (5-year term)
Robert Hahn
Martin Schonhals

American Ethnological Society
Candidate for Councilor (4-year term)
Daromir Rudnyckyj

Anthropology & Environment Section
Candidates for At-Large Seat (5-year term)
Maryann R. Cairns
Jeremy Whittington
Candidates for At-Large Seat (2-year term)
Victoria C. Ramoncini
Jerry C. Zee

Archaeology Division
Candidates for Secretary (2-year term)
Nedra Lee
Neimaas Russell
Candidates for Treasurer (3-year term)
Katharine W. Fernstorm
John H. Walker
Candidates for Nominations Committee Chair-Elect (3-year term)
Andrew M. Bauer
Uma Ruvi
Candidate for Publication Director (5-year term)
Laurie A. Wilke
Candidates for At-Large Seat (2-year term)
Alicia Soma
Candidates for Student Seat (2-year term)
Gabrielle C. Miller

American Association for Africanist Anthropology
Candidate for Treasurer (2-year term)
Jennie Burnett
Candidate for Secretary (2-year term)
Jasmin L. Blanks Jones
Candidate for Program Editor (2-year term)
Omolade Adanibi

Association for Anthropology of Confrontation
Candidate for President
John Baker
Candidate for At-Large Seat
Eugenia Falla
Candidate for At-Large Seat
Christopher Santiago
Candidate for Communications Chair
Dharon Sherling

Association for Political Anthropology
Candidate for At-Large Seat (5-year term)
Harel Almawi
Candidate for At-Large Seat (3-year term)
Anna Offit

Association of Black Anthropologists
Candidates for At-Large Seat (2-year term)
Tamara Bhatia
Candidate for Treasurer (2-year term)
Grace Santillan
Candidates for Communications Director (2-year term)
Micheal Conyers

Biological Anthropology Section
Candidates for Student Seat (2-year term)
Adam J. Sandifer
Candidates for Student Seat (2-year term)
Adam Notzer Zimmer

Council for Museum Anthropologists
Candidate for President-Elect (2-year term)
Christina J. Hodge
Candidate for Treasurer (2-year term)
Claire Nicholas

Association of Senior Anthropologists
Candidates for President-Elect (2-year term)
Susan "Sue" Schromm
Candidates for Secretary (2-year term)
Laura J. Zimmer-Tamashiki
Candidates for At-Large Seat (2-year term)
Helena Wolf

Association for Mexican American Studies
Candidate for President-Elect (2-year term)
Norris Landau-Baillont
Candidate for Secretary
Samira Elkins

American Anthropological Association Election 2022

New Fellows and Awards

Congratulations to Sean Bruna, associate professor of anthropol- ogy at Western Washington University, on receiving the university’s 2022 Equity and Inclusion Achievement Award. The annual award “recognizes a student, staff, faculty member or office for outstanding contributions to advancing inclusive student, faculty or staff success, enhancing academic excellence, and/or increasing Western’s impact in Washington within the context of equity and inclusion.”

Congratulations to Jeffrey Cohen, professor of anthropology at Ohio State University, on being named a 2022 Outreach and Engagement Scholar by the university’s Office of Outreach and Engagement. Working collaboratively with the Bhtuan community of Central Ohio, Cohen and the research team “are developing new pathways to resolve pressing issues around the pandemic, access to education, and challenges to well-being while promoting a just future.”

If you have received an award or appeared in the media recently, please let us know by emailing Gabrielle Dunkley, AAA’s manager of communications and marketing (gdunkley@americananthro.org).
Candidates for At-Large
(2-year term)
Notta Avineri
Nicole Marsili-Vargas

Candidates for Medical Anthropology
Candidate for President-Elect
(1-year term, followed by a 2-year term as President, 1-year term as Past President)
P. Sean Bridgerton
Daniel S. Simmons

Candidates for Undergraduate Student Seat
(2-year term)
Sarah R. Taylor
Claudia Hauk

Candidates for Treasurer
(3-year terms)
Laura L. Cochrane
Nicholas Bartlett

Candidates for Graduate Student Seat
(2-year term)
Laura Cochrane
Nicholas Bartlett

Candidates for Membership and Public Relations Chair
(2-year term)
Sarah R. Taylor

Candidates for Anthropology of Religion
Candidate for President-Elect
(1-year term followed by a 2-year term as President)
Maryfair Yang

Candidates for At-Large
(2-year term)
Ognjen Kojanac
Dave Wilson

Candidates for Anthropology of Food and Nutrition
Candidate for President-Elect
(1-year term as President-Elect, 2-year term as President, 1-year term as Past President)
Amanda Green

Candidate for Student Seat
(2-year term)
Noah Faivre
Andrew Mitchell
Sophie Reilly

Candidates for At-Large
(3-year terms)
Kaitlin Nicole Robinson
Jada Madrakian
Katarina K. Williams

Candidates for President-Elect
(1-year term, followed by a 2-year term as President, 1-year term as Past President, 2-year term as President-Elect)
Alán Markman

Candidates for Anthropology of Language
Candidate for President-Elect
(1-year term, followed by a 2-year term as President)
Sarah Hyslop

Candidates for Anthropology of Latin America
Candidate for Student Seat
(2-year term)
Sarah R. Taylor

Candidates for Anthropology of Language
Candidate for Student Seat
(2-year term)
Sarah R. Taylor

Candidates for Anthropology of Latin America
Candidate for Student Seat
(2-year term)
Tulasi Srinivas

Candidates for Anthropology of Europe
Candidate for President-Elect
(1-year term, followed by a 2-year term as President)
Noelle Moli Lison

Candidates for Anthropology of East Asia
Candidate for President-Elect
(1-year term, followed by a 2-year term as President, 1-year term as Past President, 2-year term as President-Elect)
Alán Markman

Candidates for Anthropology of Economic Anthropology
Candidate for President-Elect
(1-year term, followed by a 2-year term as President, 1-year term as Past President)
Matthew "Tox" Benovol

Candidates for At-Large
(2-year term)
James Biele
Sophie Bjar-James
Adam Davies
Brigitte Huber
Judith K. Idjifalo
Johnathon Miles-Watson
Evan Prince
Cameron David Warner

Candidates for Anthropology of Work and Science
Candidate for Treasurer
(3-year term)
Marc L’Allard

Candidates for At-Large
(3-year terms)
Nuha Faivre
Andrew Mitchell
Sophie Reilly

Candidates for Student Seat
(2-year term)
Tulasi Srinivas
Maryfair Yang

Candidate for Secretary
(2-year term)
Naomi Haynes

Candidate for Student Seat
(3-year term)
Tulasi Srinivas

New AAA Staff
Caitlyn Kolhoff joined the AAA in August 2021 as the new education program manager. Caitlyn assists with the design, development, and delivery of education and professional development programs and informational resources on careers for anthropologists. She also works with AAA’s institutional research program.

Before joining AAA, Caitlyn worked as a university financial analyst. During her time working in higher education, she designed and implemented university trainings, counseled students on financial literacy, and worked to improve academic persistence. Caitlyn earned her BS in Anthropology and her MA in Cultural Resource Management from Central Michigan University, and she recently completed her doctorate in Educational Technology. When she is not in the office, she enjoys scuba diving and competing in triathlons.

Meagan Shirley joined AAA in August 2021 as the new executive office coordinator. In her new role, Meagan assists the executive director, deputy director/COO, and director of development with administrative duties. Her main responsibilities are managing the Annual Meeting Awards Program, development research, and assisting with the Internship Program.

Meagan comes to the Association with several years of administrative experience in nonprofit organizations. Prior to joining AAA, Meagan was the office coordinator for the American Society for Overseas Research. She worked for several years in commercial archaeology in the Washington, DC, area and collections management at the Smithsonian Institution and George Washington’s Mount Vernon.

Meagan earned her BA in Archaeology and Art History from the College of Wooster and MA in Medieval Archaeology from the University of Sheffield. Her research looked at the invasion of England by the Great Viking Army in the ninth century, particularly the army’s activities in the winter encampment at Yorksea. Outside of work, Meagan enjoys reading, knitting, and travelling.
Douglas A. Feldman

1947–2020

Douglas A. Feldman, professor emeritus and former chair of the Department of Anthropology at SUNY Brockport, passed away from complications of amyotrophic lateral sclerosis (ALS) on August 30, 2020, in Rochester, New York.

Feldman had nearly 40 years of experience in the anthropology of AIDS. He was the first anthropologist to develop as principal investigator a research study on HIV/AIDS in the United States in 1982—among gay men in New York City. He was also the first anthropologist to conduct a research study on AIDS in Africa in 1985—among hospitalized persons with AIDS in Rwanda. In 1988, he significantly influenced AIDS policy in Bangladesh after meeting with government officials and the media. Feldman’s major contribution to the anthropology of AIDS was illuminating the importance of qualitative data and best practices for utilizing it.

Feldman served as the president of the Society for Medical Anthropology (SMA) 2011–2013. At the time, it was the second largest section of the American Anthropological Association (AAA) with 1,100 members. As president, Feldman co-organized the joint SMA/MAN-EASA (Medical Anthropology Network-European Association of Social Anthropologists) conference on “Encounters and Engagements: Creating New Agendas for Medical Anthropology,” in Tarragona, Spain, June 2013. It was a successful conference, attended by scholars from all over the world.

In addition to conducting academic research, Feldman also worked directly with communities to improve the lives of people living with HIV/AIDS (PLWHA). He was the first anthropologist to develop as principal investigator a research study on HIV/AIDS in the United States in 1982—among gay men in New York City. He was also the first anthropologist to conduct a research study on AIDS in Africa in 1985—among hospitalized persons with AIDS in Rwanda. In 1988, he significantly influenced AIDS policy in Bangladesh after meeting with government officials and the media. Feldman’s major contribution to the anthropology of AIDS was illuminating the importance of qualitative data and best practices for utilizing it.

Feldman served as a professor at SUNY Brockport from 2001 to his retirement in 2016, and previous to that to he was a research associate professor at the Department of Epidemiology and Public Health at the University of Miami School of Medicine (1989–1994). He also had extensive experience as a practicing anthropologist (1994–2001). This led him to serve as the treasurer of the National Association for the Practice of Anthropology (NAPA) (2002–2004). He was appointed as a visiting professor at the University of Debrecen in Debrecen, Hungary, in 2009. Feldman received the Mohur Downing Distinguished Service Award (2008) and the Solon T. Kimball Award for Public and Applied Anthropology (1996).

Feldman is survived by his sister, Jacqueline S. F. Ginsberg; his brothers Alan Feldman and Monroe J. Feldman; his sister-in-law Jeanie Feldman; his nephews Steve Miller, Adam Feldman, and Steven “Sonny” Ginsberg; his nieces Janice G. Miller and Lizzie Kaplan-Ginsberg; great-nephews Ben and Gray Ginsberg; great-nieces Sela, Liora, and Sage Ginsberg; and many friends, including anthropologists Anne Buddenhagen, Irene Ketonen-Keating, and Serena Nanda. As a mentor, he always had time to provide clear commentary and good advice on any academic project. His wisdom and caring will be greatly missed. (Irene Ketonen-Keating)
American Anthropological Association

Unsettling Landscapes
2022 Annual Meeting • Nov. 9-13, Seattle, WA

Key Dates
- **Wednesday, April 13** – Special Event submissions open
- **Friday, June 3** – Special Event submission deadline
- **Week of July 5** – General Call accept/decline notifications and Special Event scheduling sent
- **Monday, July 18** – Late-Breaking and Workshops submissions open
- **Friday, August 19** – Late-Breaking and Workshops submissions deadline
- **Friday, September 9** – Registration deadline to appear on the program