



NAPA Notes

Letter from the President

Spring brings the promise of renewed opportunities. This spring allows us to witness the potential of beginning to emerge from COVID19 based on amazing advances in science to design vaccines. We also have the opportunity and challenge to focus on moving the world toward greater health, not just a world where the privileged can avoid disease and access the best of the science. We are, I believe, at an inflection point where we can choose to acknowledge and address the myriad inequities that plague us and hold us from true physical and cultural wellness. Anthropologists must be at the center of that reckoning to support those who will do the heavy lifting of planning and changing cultures and battling the comfort of the *status quo*. We as professional, practicing, and applied (PPA) anthropologists have essential roles to play in helping to shape that future as we learn and turn that knowledge into action.

In order for us to be most ready to play that role, we need professionals and the organizations that support them to optimize professional preparation, development, and action. NAPA, as the professional arm of the American Anthropological Association (AAA), is growing its vision and sharpening its focus and consequent actions to serve and support PPA anthropologists. We are also working to develop ties to PPA anthropologists across this country as well as in other countries and regions. In this column, I want to begin by highlighting the planning and organizing work that NAPA has been conducting for the last year.

NAPA Goals

In an article found later in this newsletter, a summary of NAPA's new goals is presented. The full goals and subgoals will be highlighted in the next edition of NAPA Notes. Please read the summary goals carefully because they foreshadow both new and strengthened initiatives from NAPA. As you consider the goals, note that they begin with service to PPA anthropologists. The vision emphasizes NAPA as a learning, responsive organization which is actively representing the needs of PPA anthropologists within the discipline. Finally, the role of NAPA as a connector, convenor, collaborator is strongly emphasized – facing out to the discipline and the larger world

(Continued on next page...)



Cathleen Crain, M.A.
NAPA President

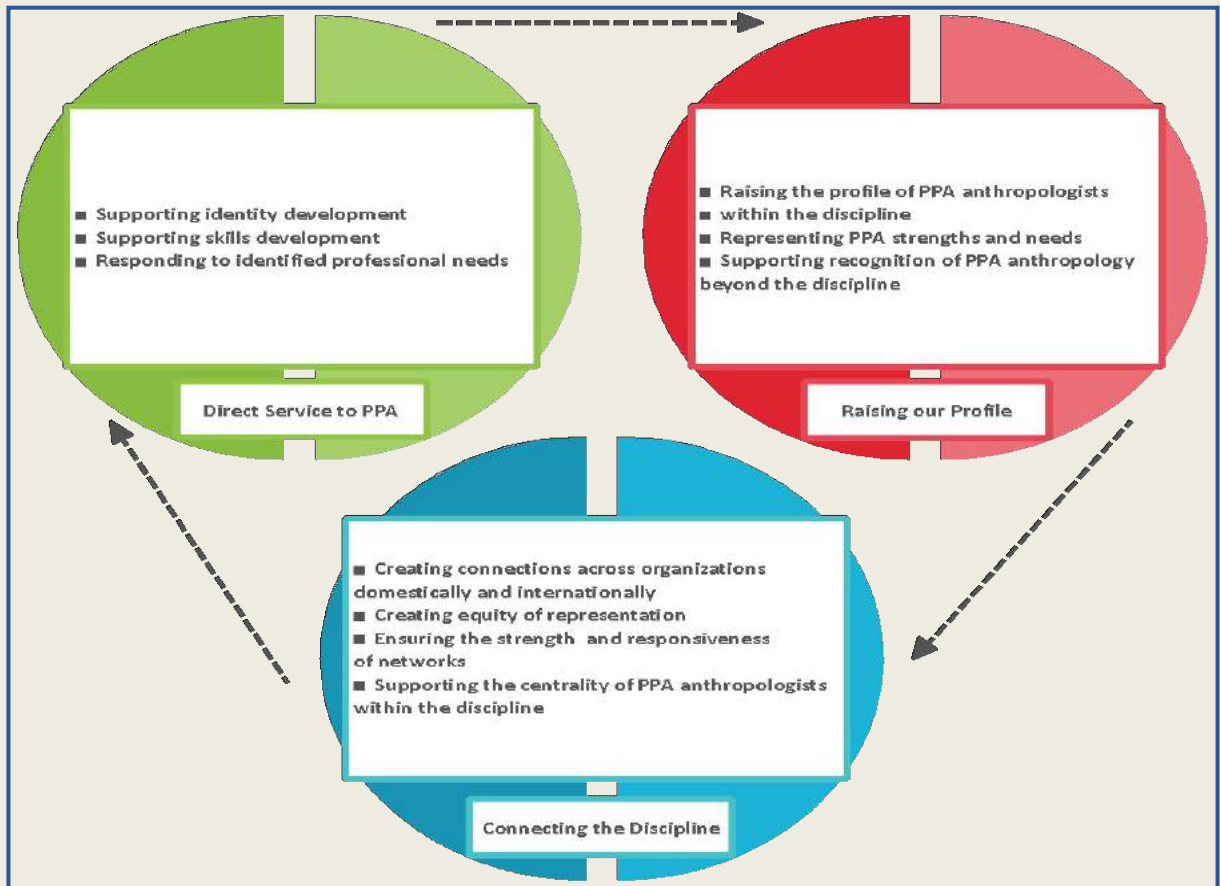
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NAPA Notes

This is the vision of a vibrant, connected, and interconnected professional arm of the discipline – the rising majority of the discipline.



NAPA Strategic Planning

As a part of being prepared to take on and realize these goals, NAPA undertook a rapid strategic planning process that has resulted in a reshaping of NAPA as an organization. NAPA's committees have been joined into thematic groups with complementary purpose. The groups are now joined by members of the Governing Council (GC) helping to ensure the speed of reporting and the support for important ideas and initiatives. A new management group will be tasked with helping to ensure smooth organizational functioning and careful attention to achieving our goals. A second new committee will be responsible for conducting research that carries the work into the future and further into the world.



NAPA Notes

Black Lives Matter (BLM)

The past year has brought a sharpened focus on issues of structural racism and inequalities. NAPA, like many organizations, reacted to the events that the world witnessed with a renewed vision of combatting the permitting conditions and culture. NAPA rapidly developed an [organizational statement](#).

An *ad hoc* committee then set to work to develop the actions that will support this change. The committee reported out to the GC which voted to adopt the proposed plan. The actions are now being incorporated into NAPA's new strategic plan and will be interwoven into all of our work; the preamble to the action statement is presented in this edition.

As PPA anthropologists, we understand and then do. We are focused on action and NAPA's action plan will be presented in the next edition of NAPA Notes.

NAPA Communications

NAPA's communications team is rapidly expanding the kinds of information being shared on our website and across our social media as is discussed in their item later in this newsletter. NAPA's website has new weekly job ads. Featured articles are new. Upcoming webinars and meetings are being promoted. Live and archived events are available on the website. Check out the website at: www.practicinganthropology.org. Follow NAPA on [Facebook](#), [LinkedIn](#) and [Twitter](#).

Opportunities

NAPA is a volunteer organization, and we thrive on the energy, enthusiasm, and professional dedication of our volunteers. Join us – be a part of the future we are building for PPA anthropology and the critical work that anthropologists do! Contact us at: <https://www.practicinganthropology.org/communicate/contact-us/>

“Knowing is not enough; we must apply.

Willing is not enough; we must do.”

—Goethe



Committee Updates

Communications Committee

Hello readers! The NAPA Comms team is making some changes and we wanted to share those and some hot spots to check out on our website! First, a belated shout out to our own Zelda Harrison for being elected to serve as Member-at-Large on our Governing Council! Second, on behalf of the Comms team I extend a hearty "Thank you" to Kristin Keller for her many years of service managing our LinkedIn presence!

Regarding the website, many visitors are finding our list of Anthro books in business and design (<https://bit.ly/3q21k6s>) useful in bolstering their reading lists, and our field school page (<https://bit.ly/2ObBIWu>) informative. Be sure to check our "AnthroJob of the Week" posts (<https://bit.ly/3tIRuJ0>) that arrive each Wednesday! We are also rolling out a centralized submission and information portal for NAPA (<https://bit.ly/3vCqBr1>). If you have an idea for a blog series, visual anthropology piece, or other content you'd **like to share**, please visit our page and connect with us!

If **anyone** is interested in joining our team or publishing something with NAPA, **please check** out our submission page: <https://bit.ly/3vCqBr1>. Like and Follow us on Facebook (@NAPA.Anthro) and Twitter (@NapaAnthro)! Join our LinkedIn Group (<https://lnkd.in/eeePugd>)!

-Joshua Liggett, NAPA Communications Chair



*10 Must-Read Books on Anthropology
in Business & Design*
NAPA Guest Blog



Field Schools
NAPA Mentoring/Career



Committee Updates

National Association for the Practice of Anthropology Black Lives Matter *ad hoc* Committee Statement of Action

The NAPA Black Lives Matter Ad Hoc Committee continues to advance work put forth last summer. The committee outlined its progress and presented a list of action items for the Governing Council to review this past November during the AAA annual meeting. Progress continues in partnership with the Governing Council and the BLM Ad Hoc Committee expects to infuse the proposed action items through the strategic planning being undertaken by NAPA. Please read the action items below.

Preamble

The role of professional, practicing, and applied (PPA) anthropologists is to understand and then do. This document follows the statement that NAPA, the professional arm of the American Anthropological Association, developed and published in the summer of 2020 focused on Black Lives Matter (BLM). As PPA anthropologists, this document outlines what we will do to be a part of the change.

We intend to model the kinds of change that will support equity of inclusion, priority, and recognition across the discipline. The envisioned changes are those that NAPA can directly affect first. In parallel, NAPA will work to promote change in the discipline as a whole. The actions prescribed by this plan are a starting point, not an end; we will continue to be conscious of the work yet to be done and engage it directly.

Actions for NAPA

NAPA as an organization and section of the American Anthropological Association will execute short, mid, and long-term strategies to support and ally with #BLM. Sustainability of these efforts will be reflected in the strategic planning of NAPA and so will survive the changing of individuals in leadership. Creating organizational change is reflected in the following directions:

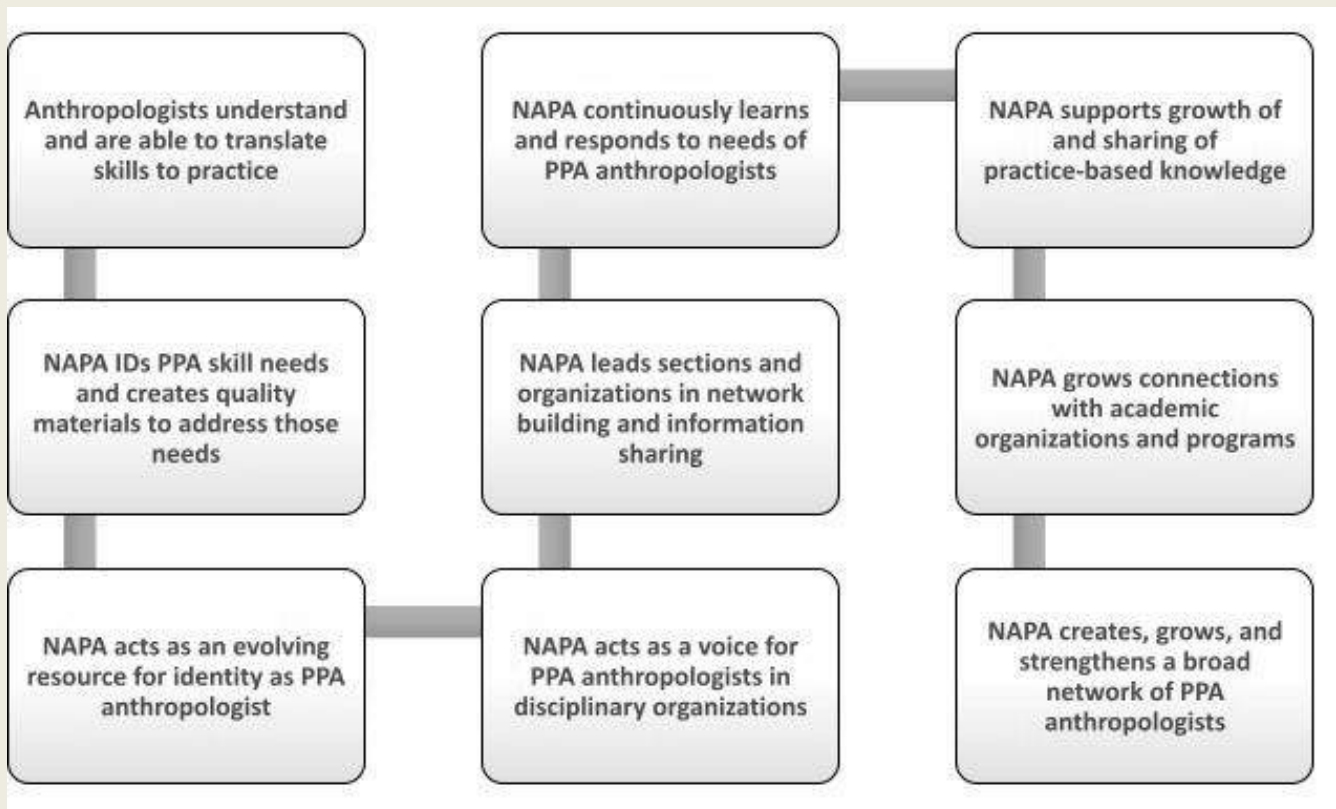


Committee Updates

Being Strategic About our Future

Beginning with a Governing Council (GC) visioning and goal setting discussion last spring, NAPA has undertaken rapid cycle strategic planning. The work has resulted in a detailed plan to guide NAPA in the coming years. It also resulted in a fresh view of NAPA's committee structure and internal communications. In this edition of NAPA Notes, the new goals developed by the GC and committee chairs will be featured.

The following are a high-level summary of the new NAPA goals:





Committee Updates

Being Strategic About our Future

An important core of the new goals is that NAPA will direct significant effort and resources towards growing service and professional development offerings to professional, practicing, and applied (PPA) anthropologists. NAPA is also focused on creating linkages and communications within the PPA community as well as across disciplinary actors.

These are important and ambitious goals and NAPA is now retooling itself to rapidly launch its efforts and then grow the depth and reach of our work in realizing each of them. In the next edition, the new structure and progress on its implementation will be discussed.

2021 SfAA Conference Guide

See you online for the 2021 SfAA Conference
“Linking Social, Cultural, and Physical Ecologies”



Virtual Conference Dates

March 18th - 19th

March 22nd - 27th

[Click here for more information including a Preliminary Program and Attendee Instructions](#)



Historic Preservation in the FSM during Covid-19

By: Ashley Meredith,
Contributing Editor and FSM Cultural Anthropologist

It's been more than a year since multiple island nations closed their borders to anyone entering them; some did so prior to March 2020 when the World Health Organization declared Covid-19 a pandemic. The border closures created hardship in a number of ways including the continuation of projects calling on the collaboration of domestic and international expertise. The Federated States of Micronesia (FSM) was among the first to close its borders (late January 2020). In this short reflection, I highlight the impact on the FSM Office of National Archives, Culture and Historic Preservation, which is responsible for integrating programmatic elements through each of the four high island states and their respective historic preservation offices—which, in turn, are responsible for programming throughout the boundaries of their state (a massive task considering outer islands number to over 600). For the FSM's Historic Preservation Offices, remote working occurs regularly due to the vast ocean which connects the islands together; however, face-to-face meetings align with local cultural practices. While it is not possible for anyone to enter the FSM per the country's current travel restrictions, international experts who have adhered to the FSM's Cultural Policy (CP) have found it possible to keep projects going.

FSM's CP emphasizes proposed projects to contribute to the communities in which projects take place. Some projects have been paused while others can depend on local expertise such as the case for the five historic preservation offices across the country. Projects engaging in local and international collaboration embraced technology to overcome geographical boundaries and move forward on projects. The programmatic emphasis on integrated capacity building not only creates the space for learning, but also community development as the projects invest in local talent and methodologies. The FSM's de-emphasis of "parachute science," or the colonial practice of dropping in, collecting the data, and leaving without a trace, has sustained its historic preservation program and allowed for the space for training to be utilized.



Historic Preservation in the FSM during Covid-19

The FSM CP challenges previously acceptable modes of researcher participation and engagement with communities by requiring researchers to build in time and resources to effectively collaborate with communities and on their own terms while at the same time advancing knowledge exchange in a culturally-appropriate manner. This aligns well with historic exchange relationships in FSM by ensuring the development of relationships based on cooperation and trust.

The views expressed in this essay are those of the author and do not necessarily reflect the position or policy of the Government of the Federated States of Micronesia.

Ethics in the Field

Dr. Kerry Foshier

NAPA member Kerry Foshier, Director of Research at Marine Corps University, recently posted in the AAA Ethics Forum. Her post, "Ethical Questions about Who Counts as an Anthropologist in Military Organizations," examines a seldom-addressed ethical issue in military anthropology, the appropriation of anthropological identity. Foshier writes about how shaping the perceptions of the 3 million people of the U.S. Department of Defense can have important implications for the discipline. She describes her experiences of seeing anthropological identity claimed by others, the ways she handled these situations, and reflects on how some of her approaches created challenges for transparency with anthropological colleagues. She also provides references for reading about the broader range of ethical challenges for anthropologists working in a military context. The post can be accessed at <http://ethics.americananthro.org/ethical-questions-about-who-counts-as-an-anthropologist-in-military-organizations/>.



Interview Data Available: U.S. Marine Corps

Transcripts from interviews and focus groups, along with related materials are available in the Qualitative Data Repository (<https://qdr.syr.edu/>) for the following projects. No paid or institutional repository membership is required, but users must create a free account to access materials.

These materials are from four of the projects conducted by the Translational Research Group, a multidisciplinary team of researchers at Marine Corps University, led by anthropologist, Kerry Fosher from 2010 to 2020. More detailed information about each project is available at the links below.

Marine Corps Organizational Culture Project (<https://doi.org/10.5064/F6K4IVEP>): Transcripts of interviews and focus groups, as well as applied reports from a project focused on Marine experiences of gender bias, leadership, and cohesion. Reports and project materials are publicly available. Access to data requires an IRB approved protocol. See also related article by the research team, “Translational Research in a Military Organization: The Marine Corps Organizational Culture Research Project” in *Annals of Anthropological Practice*, May 2020 (<https://doi.org/10.1111/napa.12130>).

Marine Corps Resilience Project (<https://doi.org/10.5064/F6NON328>): Transcripts of interviews, applied reports, and annotated bibliographies from a project focused on Marine experiences of stress and resilience. All data and other materials are publicly available. See also related article by lead researchers Frank Tortorello and William Marcellino, “I Don’t Think I Would Have Recovered: A Personal and Sociocultural Study of Resilience among US Marines” in *Armed Forces and Society*, July 2015 (<https://doi.org/10.1177%2F0095327X14536709>).

Ebola 100 Project (<https://doi.org/10.5064/F68PQFS8>): Transcripts of interviews with U.S. military personnel about their experiences with the response to the 2014-2015 outbreak of ebola in West Africa as well as other project materials. Interviews were conducted to contribute to the larger Ebola 100 Project (<https://ebola100project.net/>). Access to data requires an IRB approved protocol. Other materials are publicly available. See also related article by lead researcher Kristin Post, “The Ebola 100 Project: A Flexible Approach to Collaborative Research” in *Practicing Anthropology*, Winter 2019 (<https://doi.org/10.17730/0888-4552.41.1.12>).

Marine Corps Enlisted Education Project (<https://doi.org/10.5064/F6AHDRFQ>). Transcripts of interviews and an applied report from a project focused on the Marine Corps experiment in supporting enlisted Marines to obtain advanced degrees. Data and other materials are publicly available.

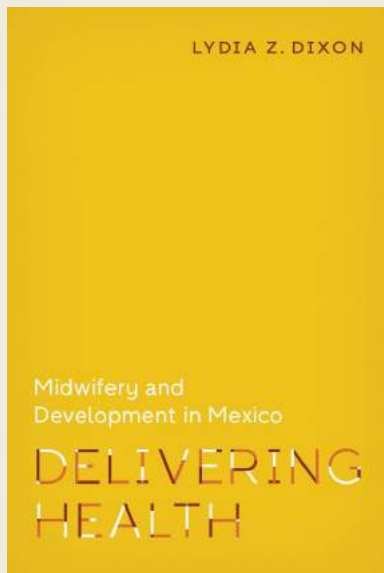


Midwifery in Mexico: Reflections on the Intersections of Life and Anthropology

Dr. Lydia Z. Dixon



For more information about Dr.
Lydia Z. Dixon, please visit
Lydiadixon.cikeys.com



[Buy the book](#)

The journey that culminated in my recently published book, *Delivering Health: Midwifery and Development in Mexico* (Vanderbilt University Press 2020) began nearly twenty years ago. The book describes how reproductive healthcare is being reimagined by Mexican midwives who are both working with and pushing back against biomedical structures. In it, I argue that the seemingly disparate causes midwives are fighting for – from accessible education to gynecological health to the preservation of ancestral knowledge – all reflect underlying inequalities that have long shaped women’s health care and determined health outcomes. The challenge for midwives continues to be how to address the acute manifestations of these inequalities (through improved methods of care and training) while also bringing about broader structural change (through activism aimed at improving the underlying conditions impacting access to quality care).

My interest in these topics began in 2002 when I received a grant from the Pozen Family Center for Human Rights at the University of Chicago, where I had just graduated with a bachelor’s degree in Gender Studies. The grant funded my internship at CASA, a professional Mexican midwifery school in San Miguel de Allende, Guanajuato.



Midwifery in Mexico

I planned to spend a few months at CASA learning about midwives and reproductive healthcare in Mexico, then return to the US to apply to medical school. A few months turned into five years, during which time I worked with and learned from midwifery and women's health groups all across Mexico. I taught sexual health classes in the countryside of Guanajuato and conducted interviews for an NGO studying cervical cancer prevention in rural Oaxaca. I spent a year in the US training as a doula and working at Planned Parenthood, then returned to Mexico and delivered my own daughter with the midwives at CASA. When I began my PhD program in Anthropology at the University of California, Irvine in 2008, I knew that I wanted to continue to explore the complex and changing world of reproductive health in Mexico.

As a doctoral student, I returned to Mexico and conducted 17 months of ethnographic fieldwork studying the different approaches to midwifery education and professionalization that I had seen emerging over the past few years. I was able to build on the relationships I had made and deepen my understanding of the role midwives were playing in contemporary discussions around maternal health, birth outcomes, and obstetric care. The fact that I had spent so many years working in the field previously, and that my daughter had been born with a well-known CASA midwife there, also afforded me a level of access that I may not have otherwise had.

I completed my dissertation in 2015 and spent the next few years rewriting it for the book project while balancing a non-academic job, working as a lecturer, and growing my family. The book pulls together the threads from all of my years of engagement with Mexican midwives and women's health more generally. Indeed, it opens with my own daughter's birth and then goes into a vignette about my time spent tracking down and learning from midwives between college and graduate school, before delving into the detailed ethnographic data collected for my dissertation.



Maya Midwife Sobada

A traditional Maya midwife demonstrates how to do a prenatal sobada to turn a baby head down during a midwifery conference in Chiapas in 2010.

PHOTO BY AUTHOR



Midwifery in Mexico

All of those experiences gave me a particular perspective on the topic, and I wanted the book to reflect my own positionality as well as the threads that I tried to pull together from the schools I studied, the local, national and global conversations on maternal health.

I am now in my third year as an assistant professor of Health Science at California State University, Channel Islands. I love being able to bring my anthropological perspective to bear in classes geared towards preparing the next generation of health care providers and public health experts. I also like to share with them my own scholarly trajectory, to emphasize how the connections made early on can end up informing your career and research far into the future – sometimes in unexpected ways.

More recently I have begun two new projects. The first is an examination of birth in Mexican public hospitals, primarily focused on cesareans. The second is a local project working with students and looking at reproductive health concerns in my local Ventura County, California. The pandemic has made me and my research partners think



Oaxaca Classroom

Students of the Nueve Lunas traditional midwifery program gather for class. The author's daughter joins the group, tagging along for many fieldwork outings.

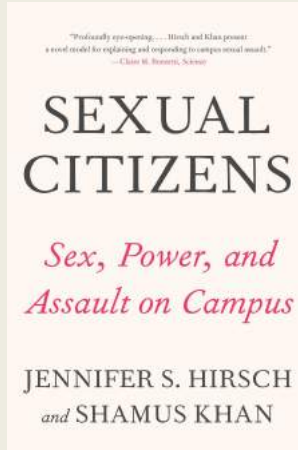
PHOTO BY AUTHOR

creatively about how to proceed at a time when travel, hospital-based ethnography and in-person interviews are impossible. We are exploring options like Zoom interviews and participant generated data, as we continue to gather literature and do background research and preliminary data analysis.

I have hope that the creative methods we learn to employ during these difficult times prove successful and imagine that they may become a part of our ethnographic toolbox into the future. I see the role of medical anthropology as becoming even more vital in the years ahead, as we confront the discrepancies in healthcare and health outcomes laid bare by this pandemic.



Sexual Citizens: A Landmark Study of Sex, Power, and Assault on Campus



Interview by: Jacqueline Cortez

*Published in January 2020, **Sexual Citizens** presents findings from years of research by Professors Jennifer S. Hirsch and Shamus Khan. The college student experience of creating new friends, navigating university bureaucracy, and discovering oneself is layered beneath a primarily unacknowledged skill: Sexual Citizenship. Delving into the, “...social drivers of assault...” investigators at Columbia University discovered three conceptual ecologies to comprehend the sexual relationships entered into by university students: Sexual Projects, Sexual Geographies, and Sexual Citizenship. This is required reading for students, parents, advocates, and universities.*

Q: Can you comment on the response *Sexual Citizens* has received thus far? What has been most inspiring/surprising/eye-opening?

The response has been wonderful. We were thrilled to get a rave review in *Science*, to be featured by NPR as a best book of 2020, and to have the book embraced by campuses across the country. We’ve been touched by how many people have written to us, saying that they feel like we ‘told their story’. What’s even more heartening is to see how many campuses are using the ideas in the book as a framework for reimagining their sexual assault prevention work – including doing more to integrate it with their work on diversity, equity and inclusion.



Sexual Citizens

Q: Can you describe the genesis of the three concepts the book is built upon: Sexual Projects, Geographies, and Citizenship?

The idea of sexual projects actually goes back to my (Jennifer's) dissertation research, in which I situated contraceptive use and fertility regulation in relation to gender and sexuality. In my first book (Courtship (UC Berkeley Press, 2003), I wrote about women's preference for particular methods, and the kinds of sexual relationships they sought to build with their husbands, in relation to sexual projects, encompassing both the kinds of sexual experiences they desired and the ways in which they used sex strategically to achieve other goals. Sexual Geographies emerged in a later project, in collaboration with a team of anthropologists, looking at the social organization of extramarital sex. And sexual citizenship? That was a concept that gelled when we were looking at the data, trying to make sense of how students practice consent and of what it meant that so many women talked about giving men "a blow job just to get out of there".

Q: According to the SHIFT (Sexual Health Initiative to Foster Transformation) survey and other qualitative methods, investigators reveal that many students are arriving on campus with varying levels of "sexual illiteracy". What are the ramifications of this illiteracy and are there opportunities for society to rectify this for future generations?

Illiteracy is a policy choice – grounded, we'd argue, in the widespread social denial of young people's sexual citizenship. Imagine if everyone learned to drive by just grabbing the keys and going, and if half of them were drunk when they first tried it. The silence and shame around young people's sexuality leaves them underprepared to have sex without hurting other people. But we are optimistic that the slow state by state progress on legislation that requires comprehensive sex ed will pick up as people start to see that comprehensive sexuality education can prevent campus sexual assault.



Sexual Citizens

Q: Findings from your research would suggest changes to the university landscape (geography) would assist in reducing sexual assault on campus. Do you expect the knowledge *Sexual Citizens* has produced will yield new university, state, and/or federal-level policy changes?

Yes! In addition to our push for comprehensive sex ed, we have been excited to share our work with state and federal legislators and their staff. Stay tuned for more on that. And at the school-level, many of the schools at which we have spoken, as well as others that we've reached through speaking at national organizations, are using ideas in the book to reimagine what sexual assault prevention can look like on their campus. In particular, we're excited about the attention to sexual geographies, since – as we explain in the book – remaking sexual geographies is perhaps the most powerful way that campuses can shift structural power inequalities.

Q: Assault can affect anyone with intersecting identities, what do programs/service providers need to do now to help those who have experienced assault? What can a person do at the individual level to assist in preventing assault?

Our focus in the book is more on prevention than on response – and the goal in that public health approach is to focus on how we can reshape the environment, which is a cornerstone of high-impact public health work, rather than working one person at a time. But if we had to make one recommendation, grounded in our research, for how people can keep themselves from assaulting others, it's to remember that the person that they are having sex with... is a person, with an equivalent right to sexual self-determination, not an object.

Sexual Citizens: A Landmark Study of Sex, Power, and Assault on Campus can be purchased here:

[Buy the book](#)

Dr. Jennifer S. Hirsch is a professor of sociomedical sciences at the Mailman School of Public Health and Columbia University. Dr. Shamus Kahn is a professor of Sociology and American Studies at Princeton University. For more information about the study, investigators, resources, and more visit

<https://www.sexualcitizens.com>





Meetings with COVID-19:

A Reflection on the Association for Social Anthropology in Oceania (ASAO) Annual Meeting

Dr. David Fazzino

The life-altering context of the COVID-19 pandemic has created the space to reevaluate our personal and professional rights and responsibilities. There are, nonetheless, some silver linings in all of this. One of these is arguably the proliferation of migrated conferences, symposia, and other events that have remained, albeit transformed, and seemingly more accessible, allowing for the possibility of broader participation with decreased ecological footprint. My experiences in attending and participating in the 59th Annual Meeting of the Association for Social Anthropology in Oceania (ASAO) highlight a number of potential advantages, not just in the context of the current state of the world, but as a potential roadmap for moving forward in creating more inclusive spaces for the professional practice of Anthropology in all of its manifestations.

While many readers are all too familiar with the disadvantages of virtual conferences, including the fatigue that comes with never being able to connect in quite the same way, there are at least three advantages:

1. Dramatically decreasing the carbon footprint: According to a couple of online carbon footprint calculators, my flight from Scranton-Wilke Barre to Honolulu, where the ASAO Annual Meeting is often held, would produce 2 tons of carbon dioxide. This number represents a large portion of the total ecological footprint of my attendance at the meeting that would also include ground transport, eating at restaurants, and an increase in the amount of trash I would produce.



Meetings with COVID-19

2. An increase in field-based participation: Virtual conferences can act to level the playing field in allowing for participation from a wider variety of individuals and organizations including Indigenous Peoples and small NGOs as they remove many of the costs associated with conference attendance and participation. At the ASAO Annual Meeting I was able to co-present on issues surrounding the repatriation of Kosraean artifacts with Standon Andrew, long-time Kosrae Historic Preservation Officer, who has led a years-long effort to develop a museum for historic preservation on Kosrae, Federated States of Micronesia. Standon was on Kosrae and was able to meet his many work and family responsibilities and commitments on the same day he was able to share his perspectives on what we were discussing at an academic conference about his work. This experience aligned well with ASAO's approach to meetings as "small, intimate, informal, and cooperative." (ASAO 2021)
3. An increase in scholarly participation: In much the same the same way that the virtual conference created the space for Standon to attend, it also did so for me by allowing me to attend university meetings in the morning and early afternoon and still attend the two ASAO sessions from the late afternoon through the early evening. In the same manner, practicing Anthropologists could remain engaged in fieldwork while still participating in a meaningful manner.

We can transform the discipline and practice of Anthropology if we imagine the COVID-19 disruption not as a pause in the way meetings are done, but an opportunity to firmly address the privilege inherent in speaking of and for places and peoples through our special brand of ventriloquism (Appadurai 1988). We can democratize meetings by challenging the inherent elitism present to allow for the same level of meaningful participation by a hybrid approach.



Meetings with COVID-19

Brass tacks, what might this look like? Perhaps more like the Olympics, sans nationalism and competition, than the annual meetings of yesteryear; professional conferences could be held in-person every three or four years. This would lower the individual financial and collective ecological cost of conference attendance dramatically. Funds could be diverted to support those otherwise unable to attend during in-person years, or to grapple with logistic and economic barriers to participation at a distance. There are alternatives, we have all lived them, and at this point it is up to us to harness the transformative practical application of Anthropology.

References with Links

Appadurai, A. 1988. Introduction: Place and Voice in Anthropological Theory. *Cultural Anthropology* 3(1): 16-20 <https://www.jstor.org/stable/656305>

Association for Social Anthropology in Oceania (ASAO) Annual Meeting, February 4-7, 2021, <https://asaoannualmeeting.heysummit.com/>

David Fazzino is Chair and Associate Professor at Bloomsburg University of Pennsylvania. His research interests include environmental anthropology and human potential.

Correction/Update: Originally published in the September 2020 issue of NAPA Notes, author Tessa Gehrke has requested an edit to the original article, "When the Stars Align":

...Apply for the job, no matter how qualified you are or you aren't. Give your heart and soul the opportunity it deserves to find the thing that you're good at. The stars aligned and I created the [Dark Shiny Unicorn](#) blog that incorporates my two interests. Cybersecurity professionals have found my insights invaluable.



A Message from the Editor

Thank you for reading (and hopefully sharing) this edition of NAPA Notes. I am continually humbled by the ingenuity of the editors who work diligently to bring you content as we grow this newsletter. Please visit the new spaces the Communications team has created for you on the NAPA website. I highly encourage you as an anthropologist (student through advanced-career) to contribute your own thoughts and reflections about the world we live in. Your insights are truly what makes studying --and applying anthropology reinvigorating.

I hope you have enjoyed the articles in this edition; a testament to how beautiful the discipline we share is. The diversity of storytelling and truth-seeking uncovered in the narratives of these articles should be celebrated.

Finally, I wish you peace as the sun warms our bodies and souls this season.



Senior Editor
JACQUELINE C.

Check Out Other NAPA Outlets

Submit your works to the [Annals of Anthropological Practice](#)

Search for and post job announcements at [AnthroJobs](#) or learn through [Mentoring](#)

ICYMI: NAPA Notes [December 2020](#) Issue

NAPA Notes is eagerly awaiting your submissions. Contact Jackie Cortez at jacqueline.n.cortez@gmail.com

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