



NAPA *Notes*

A Letter from the President

Welcome!

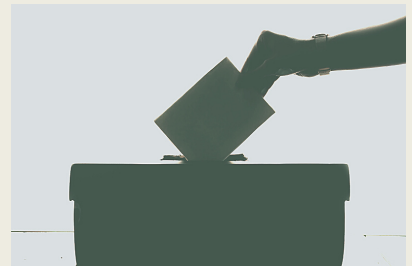
To the spring/summer edition of NAPA Notes! This is a fascinating edition of Notes and features some of the new faces of Professional, Practicing, and Applied (PPA) anthropology.

NAPA Election Results!

I want to open this edition of the letter with the results of the recent NAPA election. Elections are led by NAPA's president-elect, Lauren Penney with able support of a great committee. She and her team research, vet and connect with many PPA anthropologists to develop NAPA's own election slate. Lauren's team is also responsible for recruiting and supporting PPA anthropologists who want to run for AAA governance seats. The NAPA slate was particularly strong for the two open seats: President-Elect and Member-at-Large and the voting response was high. We thank everyone who agreed to stand for office. I'm excited to present the results in this *Notes* and will provide more information about the officers-to-be in coming editions; both will take office at the end of NAPA's November business meeting.



Cathleen Crain, M.A.
NAPA President





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President-Elect: Rachel Hall-Clifford, Ph.D., M.P.H., M.Sc. is a medical anthropologist who applies social science approaches to global health research and implementation. She has conducted fieldwork in the central highlands of Guatemala on the delivery of health services for 15 years and is Director of the NAPA-OT Field School in Guatemala and Co-Founder of safe+natal. Rachel is currently co-chair of NAPA's Research committee and past NAPA Secretary.

Member-at-Large: Suanna Selby Crowley, Ph.D., RPA is an applied social scientist, communications strategist, and fundraiser. Also known as Dr. Dirt, Suanna is the founder and Principal Consultant at HeadFort Consulting working at the confluence of research, fundraising, and strategic communications. Suanna is currently a driving force in the new sNAPAshots series for NAPA's Organizational Relations Committee and working on the Careers Expo.

NAPA Connects

As I mentioned in the last edition of *Notes*, NAPA has been steadily expanding and deepening its connections with other organizations serving PPA anthropologists. I will start this edition with sharing about recent and upcoming endeavors with some of our PPA-serving partners.

SfAA in Salt Lake City

NAPA was a co-sponsor of the 2022 SfAA meeting recently held in Salt Lake City. NAPA submitted eight professionally focused sessions, all of which were highlighted in the program.



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The Face of Anthropology One Decade Later

One of the sessions discussed in the last edition of *Notes* drew a highly engaged audience to discuss the lessons for professional organizations from the UNT/NAPA MA survey.

NAPA sponsored and organized a public briefing on the results which were presented by the two leads: Erica M Hawvermale and Shannon Cronin. A panel of organizational leaders was recruited to discuss the findings and how PPA-serving organizations could respond. Panel participants were: Sherylin Briller, immediate past president of SfAA; Suzanne Heurtin-Roberts, president of the Washington Association for Professional Anthropologists (WAPA); Elizabeth Briody of the Career Readiness Commission; and Cathleen Crain, NAPA president. The final report can be found at:

<https://www.practicinganthropology.org/practice/the-2019-american-anthropology-masters-career-survey/>.

Another exciting session highlighted **The NAPA Toolkit** and invited the participants to help to expand and update it. In a very active and engaged 90 minutes, participants helped to refine and modernize it. Thanks to all!



What is the toolkit? The toolkit was developed by a NAPA group beginning in 1997 as a result of PPA anthropologists determining that the toolkit of professional/practicing anthropologists was poorly defined and understood and needed to be defined.



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They came together and worked over a period of many months to define the toolkit – it is largely focused on cultural anthropology and was expected to be developed for other parts of the discipline in future iterations. The toolkit underwent serial change as it was reviewed by individuals and groups of anthropologists. LTG which hosted the group and the toolkit has been refined over the years.

The toolkit was intended to be a think piece – the goal of which was to assist anthropologists to continue to define and communicate clearly among ourselves and with others about who we are, what we do, how we do it, and the essential philosophical and theoretical ground rules of our discipline as practiced by professional anthropologists.

Why the toolkit conversation is important.

We have a history as a discipline of defining our discipline largely by indirection, a development perhaps based on our roots as an apprentice-type discipline. The direct defining of ourselves is something that has often been left to outside observers who frequently use the crudest of measures of what we do. Therefore, the very discussion appears to be useful in surfacing categories and creating working definitions. Professional anthropologists, and those who would teach aspiring professional anthropologists, are constantly challenged to define skills and tools. Therefore, well thought out, carefully constructed information that will speed their work is essential.



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Why the toolkit is useful.

First, it has sparked animated and sometimes heated discussion among anthropologists. We have been largely defined indirectly or by others over our history – the toolkit is intended to stimulate active discussion and should help to continue the understanding of what we do and what it means. Importantly, the defining of our toolkit is intended to be an exploration, not a destination. The current edition of the toolkit can be found at: <https://practicinganthropology.org/practice/the-toolkit-of-a-good-professional-anthropologist/>. In July, the new edition of the toolkit will come to NAPA's website, and I will highlight it in the next *Notes*.

Representing and Collaborating

NAPA's President and President-Elect attended the SfAA meeting and represented NAPA. Other Governing Council members and committee chairs were at the meeting and led or participated in sessions. One of NAPA's committee chairs, Niel Tashima, (Mentoring chair and Organizational Relations co-chair) took office as a newly elected member of the SfAA board and will represent the views of PPA anthropologists. In addition, NAPA continued the development of its relationship with COPAA, the Consortium of Practicing & Applied Anthropologists at the meeting. NAPA and COPAA representatives met at the COPAA board meeting and determined steps to move the relationship forward. More in future *Notes*!



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GAP

As was noted in the last edition of *Notes*, the Global Anthropology Project (GAP) was developed by a group of PPA-serving organizations beginning in the spring of 2021. The group includes the Applied Anthropology Network (AAN) of the European Association of Social Anthropologists (EASA); the Washington Association of Professional Anthropologists (WAPA); the Career Readiness Commission; Anthro to UX; and NAPA.

The GAP group has organized and hosted an event that featured international projects recognized by the WAPA Praxis awards over a period of ten years. Speakers included: Mark Edberg, Olive Minor, Adam Koons, and Nayanika Mookherjee discussing the projects for which they were honored by the Praxis award. The session was hosted by AAN, I moderated the session, and Matt Artz presided over the question-and-answer period.

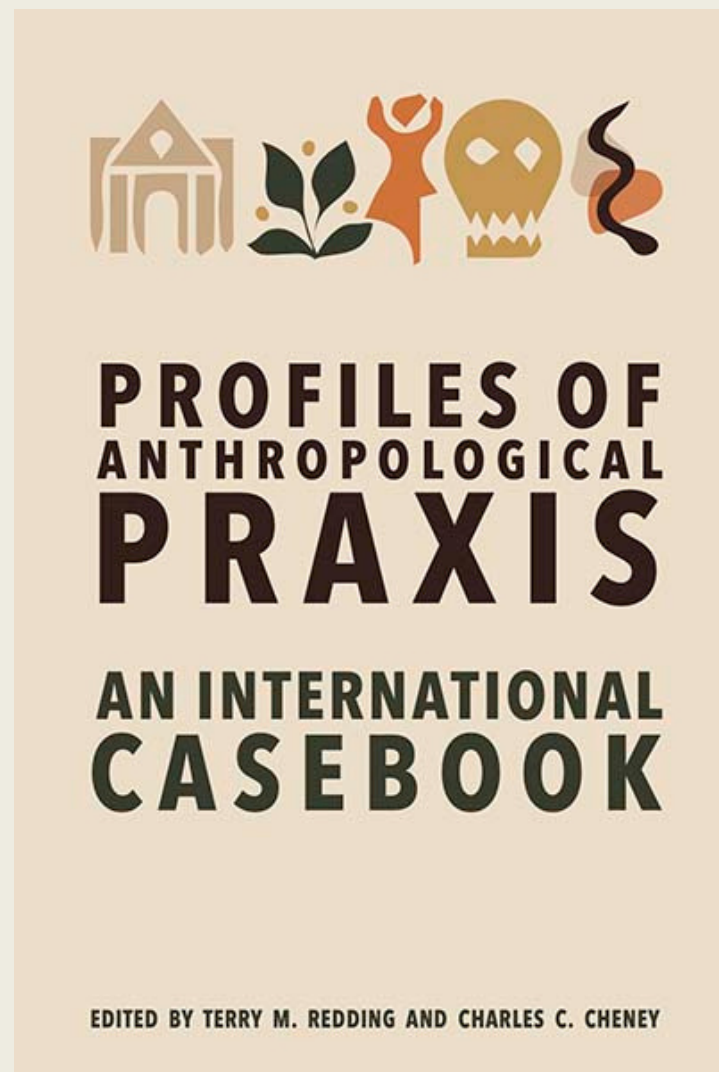


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The session coincided with the publication of a new book featuring Praxis recognized work. The book is **Profiles of Anthropological Praxis: An International Casebook**. The volume is edited by Terry M. Redding and Charles C. Cheney, long-time WAPA and NAPA members, and will be published by Berghahn in May. The book features work that has been recognized by the Praxis Awards (<https://wapadc.org/praxis>) over the past decade – lots of NAPA members!

If you are interested in the book, there is a 50% discount from Berghahn Books if you buy from www.berghahnbooks.com with the code **REDD4661*** Valid until June 30th, 2022. It is also available on Amazon as a Kindle book at a significant discount.

Watch for future free GAP events on NAPA social media!



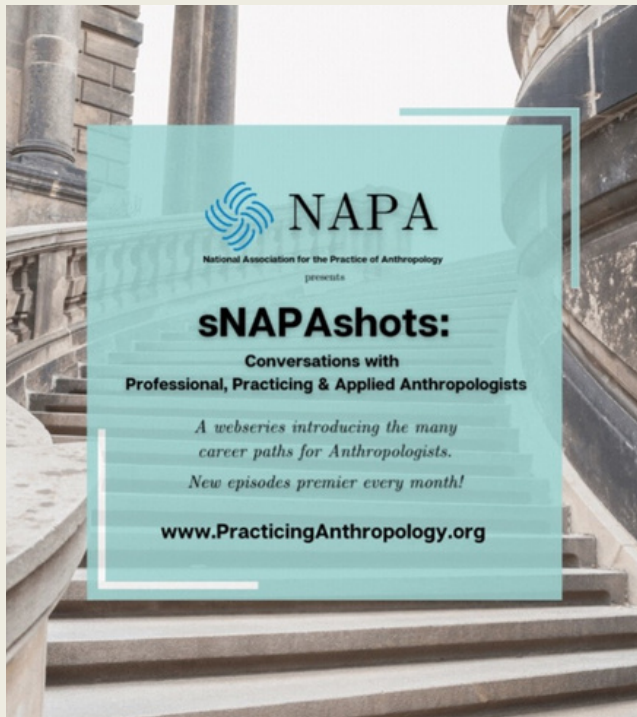
Facebook: @NAPA.Anthro
Twitter: @NapaAnthro

LinkedIn Company Page:
<https://www.linkedin.com/company/practicing-anthropology/>

LinkedIn Group:
<https://www.linkedin.com/groups/1123547/>



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NAPA Goes Hollywood!

NAPA has developed a series of short-form videos called “sNAPAshots” that highlight the careers of PPA anthropologists. The videos will explore the careers, skills, and learned wisdom of PPA anthropologists from across a wide swath of the profession. Six videos have been released as of this writing with many more to come – new episodes premiere each month. The six sNAPAshot videos currently available are:

“...having the onboard ability to observe, and then to translate that into solid, memorable resonate messages through your writing, are the two skill sets that I would say are my strongest, and that I would highly recommend anthropologists of the future, being able to really develop.”

Suanna Selby Crowley, sNAPAshots

<https://practicinganthropology.org/s-napa-shots/snapashots-suanna-selby-crowley-2/>

Robert Wulff

NAPA founder and anthropologist/urban planner

Reshama Damle

Permaculture-focused urban farmer and practicing anthropologist

Joshua Liggett

Applied anthropologist and medical anthropologist



NAPA *Notes*

Suanna Selby Crowley

Practicing anthropologist in the field of archaeology and science communications consultant

Nathaniel Tashima

Professional anthropologist, psychological anthropologist

Cathleen Crain

Professional anthropologist, medical anthropologist

New videos will drop on July 1st!

Go to: <https://practicinganthropology.org/?s=sNAPAshots>

Careers Expo

Each year at the AAA, NAPA organizes and hosts the Careers Expo. The Expo is a marquee event which is jointly sponsored by NAPA and the AAA. The purpose of the Expo is to bring together professional anthropologists from diverse career paths with students, new professionals, academics, and others to talk about the creative and interesting uses of anthropological skills. It is an opportunity to expand the horizon for young and new professionals, and to support academics who are mentoring young professionals. The in-person Expo regularly attracts more than 500 participants to meet the diverse Career Guides. This year in Seattle, the Expo will be held on Friday the 11th of November. The array of Career Guides promises to be exciting – watch for more information in NAPA Notes, on NAPA's website, and on our social media!



NAPA *Notes*

It's a Celebration!

NAPA Turns 40

On April 1, 2023, NAPA will turn 40! A NAPA party committee is currently working to plan celebrations for the birthday. We have kicked off the celebrations by featuring two NAPA founders – Robert Wulff and Marietta Baba – in sNAPashots. Watch for future party plans!

NAPA Parties at the AAA

NAPA has joined COPAA and the National Association of Student Anthropologists (NASA) in planning for a student mixer at the AAA meeting in Seattle. Watch for more details in NAPA Notes, on NAPA's website, and on our social media!

Annals of Anthropological Practice

NAPA's flagship journal, the Annals of Anthropological Practice (AAP) celebrates the work of PPA anthropologists. The journal is a benefit of NAPA membership and articles from the current Issue are available on NAPA's website at: <https://practicinganthropology.org/> Currently available articles in Annals of Anthropological Practice, Volume 45, Issue 2:

- Truth and Responsibility in Expert Witnessing - Whitney L. Duncan, Beatriz Reyes-Foster
- Competing Versions of Reality in Honduras: State Theory as a Tool for the Anthropologist Expert Witness - Jordan Levy
- Participatory Action Research with Immigrant Youth in Tokyo: Possibilities and Challenges of Ibasho Creation Project - Tomoko Tokunaga, Isabel Machado Da Silva, Mengyuan Fu



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- Participatory Action Research in Education: Benefits and Tensions Across Contexts - Jim Sosnowski, Tomoko Tokunaga, Sarah A. Evans
- Anthropology by Data Science - Stephen Paff
- Shifting Subjectivities and Shifting Teaching: Participatory Action Research in Prison - Jim Sosnowski, Bryan Dean, Pablo Mendoza, Orlando Mayorga
- "We Need People to be Woken Up and See This!" Teens Learning Through Critical Analysis - Sarah A. Evans

Committee Changes & Developments

NAPA's committees conduct the vital work required to serve the community of PPA anthropologists. All of NAPA's work is conducted by volunteers. Here are some highlights of changes in committee leadership:

- **Communications:** Keith Kellersohn has joined Joshua Liggett as co-chair of NAPA's largest committee.
- **Ethics:** Kerry Fosher has assumed leadership of NAPA's critical ethics committee as Lauren Penney prepares to become president in November.
- **Program and Workshops:** Erica Havermale and Cathleen Crain are co-chairing this NAPA committee as Ellen Puccia, long-time and dedicated chair, has retired from the job.

Become a NAPA Volunteer!

Join us as a volunteer and help to move the agenda forward – we welcome both NAPA members and others to our committees. On our website: www.practicinganthropology.org you can explore what we are doing. If you go to our committee pages you can identify where there will be opportunities to get involved.



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Find a committee that looks interesting?

Email the chair or email Toni Copeland, Chair of Member Engagement – we will help you find a good fit for your vision and energy!

<https://www.practicinganthropology.org/discover/about/napa-committee-descriptions/>

PPA-Serving Organizations

Featured PPA-Serving Organization

The Washington Association of Professional Anthropologists

<https://wapadc.org/>.

The Washington Association of Professional Anthropologists (WAPA) is one of the oldest and largest of the local practitioner organizations or LPOs. WAPA has played a key role in the promotion of PPA anthropology for nearly four decades. WAPA hosts a monthly, now virtual meeting that highlights the work of professional anthropologists and provides opportunities for skill development. (<https://wapadc.org/>) WAPA is also home to the prestigious Praxis award which honors excellence in professional anthropology.

On NAPA's website are featured PPA-serving and information-sharing organizations.

<https://practicinganthropology.org/practice/related-organizations/>

If you know of an organization that is not listed on our website, please let us know via the website or contact us form!



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Committee Updates

Research Committee

Co-Chairs: Kerry Fosher & Rachel Hall-Clifford

Committee Changes

As Lauren Penney prepares to assume her new role as NAPA President, she will be stepping aside as chair of the Ethics Committee. Kerry Fosher will take over as Ethics Committee chair, leaving her current role as co-chair of the Research Committee. Rachel Hall-Clifford will continue as the Research Committee chair. Both Rachel and Kerry are actively seeking co-chairs. Please reach out at rachelhallclifford@gmail.com or kbfosher@gmail.com if you are interested in co-chairing one of the committees or volunteering in other ways. Look for updates from both the Ethics and Research committees this summer!



Committee Updates

OT Field School

Co-Chairs: Geyla Frank & Rachel Hall-Clifford

NAPA-OT Field School Guatemala Planning for a Summer 2023 Relaunch!

The NAPA-OT Field School Guatemala faculty have been hard at work planning for our relaunch in Summer 2023! We are harnessing our COVID-induced hiatus to consider how to reposition our program and curriculum to meet student needs and interests as well as continue to prioritize the goals of our Guatemalan partner organizations. Our commitment to health and occupation as human rights and a social justice-informed approach continues to be at the center of our work, while we also understand that our global community and global learning has been profoundly shaped by the pandemic. The field school faculty and academic partners have held a series of two workshops to reimagine our program structure and bring together a renewed leadership team. We will continue to strengthen and build new partnerships in Guatemala and beyond as we plan for a safe and productive 2023 session. Stay tuned for more details coming in Fall 2022!



Committee Updates

Strategic Planning & Management

Co-Chairs: Suzette Chang & Jacqueline Cortez

NAPA Continues Towards Organizational Change

In April of 2022, the NAPA Governing Council was presented with findings from the work conducted by Strategic Planning & Management. Among the themes that emerged as part of the interviews with NAPA Committee Chairpersons were the kaleidoscopic needs the committees were requesting from their governing body.

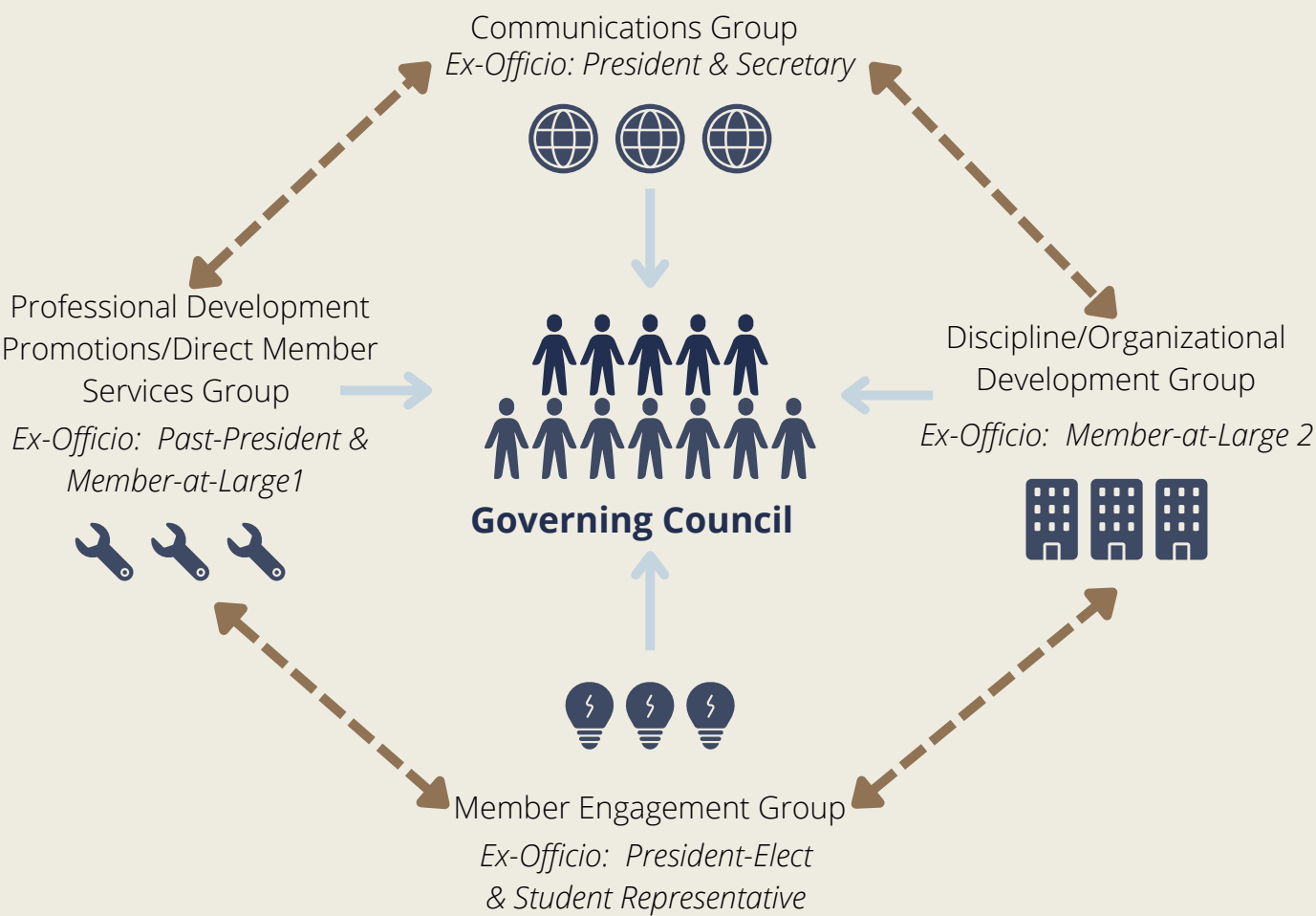
Having brought the Governing Council up to speed with the progress of each NAPA Committee, the next task is to orient each Member-at-Large with their respective pod of Committees (see diagram below). Doing so will have the benefit of creating workflows within NAPA as an ecosystem of interrelated goals and objectives. An added benefit of this new structure is to tether the Governing Council to NAPA volunteers and their active projects.



Committee Updates

Strategic Planning & Management
Co-Chairs: Suzette Chang & Jacqueline Cortez

Proposed New Relationships





Committee Updates

Strategic Planning & Management

Strategic Planning Goals & Sub-Goals

GOALS

1. NAPA should ensure that anthropologists understand and are able to effectively translate academic training to practice

2. NAPA should identify skill needs of practicing, professional and applied (PPA) anthropologists and develop current, accessible materials (written, video, face-to-face, other) to address those needs

3. Our goal is to be a crucial and evolving resource and source of identity for anthropology professionals across employment sectors

4. NAPA's goal is to be the voice for PPA anthropologists within disciplinary professional associations

5. Our goal is to lead other sections and professional associations in network-building and information sharing within the broad scope of our community of practice

SUB-GOALS

- Define the links between training and practice
- Develop appropriate materials for key audiences including:
 - College/university teachers/career counselors
 - College/university students
 - AAA and other professional association members
 - High school teachers/guidance counselors
 - High school students
- Define and address PPA continuing education needs at all career levels and stages
- Define and address PPA information and service needs at all career levels and stages
- Define the elements of PPA identity
- Define the means to promote PPA identity/identities across employment sectors
- Ensure active, sustained focus on the currency of elements and messages
- To develop active, sustained relationships within anthropological organizations
 - Nationally
 - Locally
 - Internationally
- Develop a permanent means to interact with other professional, practicing, and applied anthropology organizations and sections



Committee Updates

Strategic Planning & Management

GOALS

6. NAPA will continuously learn about what professional, practicing, and applied anthropologists want from professional associations in order to meet the changing needs of existing and potential members. Our goal is to collaboratively grow and share practice-based knowledge about how to use and develop anthropological methods and theory to solve practical problems, including "wicked problems."

7. Create and strengthen relationships with academic programs.
Create strengthen communication with and between academics and PPA to facilitate collaboration between NAPA and all anthropologists along with academic-practicing continuum

8. Create and strengthen relationships among individual PPA anthropologists.
Our goal is to provide a network of professional, practicing, and applied anthropologists who are actively engaged --virtually, at conferences, and in local areas. Our goal is to encourage large scale participation in our community of practice, strengthening our collaborations across all manner of division and separation. Our goal is to collaboratively grow and share practice-based knowledge about how to use and develop anthropological methods and theory to solve practical problems, including "wicked problems"

SUB-GOALS

- Develop a continuing dialogue with NAPA members; LPO members; AAA PPA not NAPA-affiliated, and unaffiliated PPAs to gauge needs and desires for a PPA-serving organization
- Incorporate learnings from the dialogues to strengthen NAPA's offerings to the discipline.
- NAPA should ensure the generation and dissemination of practice-based knowledge.
- NAPA should ensure ongoing, focused communication with academic programs for the purpose of strengthening the campus to career to campus learning infusion cycle.
- NAPA should become a central source of disciplinary connection for PPA anthropologists
- NAPA must become and be a vital, vibrant, anticipatory home for PPA anthropologists.
- NAPA should ensure the currency and offerings at the AAA, and with all other gatherings of PPA anthropologists.
- NAPA should expand its membership as a function of its use to and service for the broadest range of PPA anthropologists.



Committee Updates

Student Representative

Abby Vidmar

NAPA Student Achievement Awards

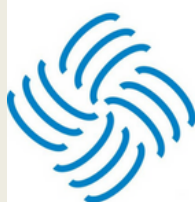
The National Association for the Practice of Anthropology (NAPA) offers the annual Student Achievement Awards to recognize undergraduate and graduate student contributions in the area of practicing and applied anthropology. The Award recognizes students within and outside the United States who have excelled in the field and provides opportunities for those who have conducted original research/projects in any applied context to be recognized during the American Anthropological Association (AAA) annual meetings and have their work considered for publication in the Annals of Anthropological Practice.

Please note that NAPA recognizes the significant impacts and disruptions caused by COVID-19 in terms of social distancing and traveling. There is no expectation for you to attend the AAA annual meetings in person, and all prospective applicants are welcomed and encouraged to submit their work with this in mind.

The [deadline for submission](#) is September 15, 2022.
Winners will be notified in early-to-mid October.



Committee Updates



NAPA

National Association
for the Practice of Anthropology

Apply for the Student Paper Awards!

*Be recognized for your contributions in the area of
practicing and applied anthropology!*

Each year, NAPA holds a competition to recognize excellent undergraduate and graduate papers - apply now for the 2022 awards!

First Prize Graduate

\$500

Guaranteed AAP review for project article
NAPA membership for 2 years
Feature on NAPA webpage
Student registration for AAA, year of award
Membership in student award committee,
next cycle
Recognition at NAPA meeting
Recognition of School/Department

*Honorable Mentions receive prizes as well.

First Prize Undergraduate

\$500

Guaranteed AAP review for project article
NAPA membership for 2 years
Feature on NAPA webpage
Student registration for AAA, year of award
Membership in student award committee,
next cycle
Recognition at NAPA meeting
Recognition of School/Department

Are you interested in applying?

To learn more, visit <https://practicinganthropology.org/discover/napa-awards/student-achievement-award/>



NAPA Student Achievement Awards

2021 Graduate Award Recipient

Melissa Wrapp

*Beyond Legacy Lending:
Strategies for Loan Growth and Inclusion*



Melissa Wrapp
UC Irvine

Credit unions have long sought to expand access to financial services for the communities they serve. During times of uncertainty or economic downturn, credit unions tend to act counter-cyclically, increasing their lending to meet member needs. Today, many credit unions are seeking ways to grow responsibly by serving more diverse memberships more inclusively, including leveraging alternative and trended data in their underwriting and credit decisioning to build a more contextualized picture of members' financial lives and history. At the same time, the COVID-19 pandemic and recession have had powerful impacts on consumers' lives and livelihoods.



Beyond Legacy Lending: Strategies for Loan Growth and Inclusion

Wrapp's paper, "Beyond Legacy Lending: Strategies for Loan Growth and Inclusion," explores how credit unions are adapting to new paradigms for consumer lending while navigating the pandemic economy and striving to advance the credit union "people helping people" cooperative philosophy. It is based on ethnographic interviews with chief lending officers and senior leadership in credit unions across the United States. The paper was written for the Filene Research Institute, an American credit union and consumer finance think tank, as an extension of projects undertaken during my work as a graduate student researcher with economic anthropologist Bill Maurer, which have focused on the socio-legal implications of emergent financial technologies.

Wrapp is a cultural anthropologist of property, design, and racial politics. She earned her Ph.D. in anthropology from UC Irvine in September 2021. As a postdoctoral scholar in anthropology at UC Irvine, she is working as a project manager for a National Science Foundation Convergence Accelerator grant, titled "Community Credit." This interdisciplinary, applied research project seeks to advance racial economic equity through fostering collaborative partnerships between community-based organizations and credit unions to counter deceptive financial products and co-design trustworthy, equitable alternatives. Alongside this work, Wrapp is writing several academic articles and preparing a book manuscript based on her dissertation.



*Beyond Legacy Lending:
Strategies for Loan Growth and Inclusion*

Wrapp's ethnographic research explores the politics of experimentation with public housing design in South Africa and traces broader shifts in racialized property relations and activist practice post-apartheid. Her dissertation fieldwork in Cape Town was supported by the National Science Foundation Doctoral Dissertation Research Improvement Grant (Cultural Anthropology and Law & Social Sciences programs) and the Center for Global Peace and Conflict Studies (UCI). In fall 2022, Wrapp will apply to both academic and nonprofit research positions.


[Click here to read Melissa Wrapp's full paper](#)

Home / Learn Something / All Research Reports /
Beyond Legacy Lending: Strategies for Loan Growth and Inclusion

SAVE TO MY LIBRARY

AUG 31 2021

**Beyond Legacy Lending:
Strategies for Loan
Growth and Inclusion**



Melissa K. Wrapp,
PhD
University of California,
Irvine

REPORT NUMBER 546



NAPA Student Achievement Awards

2021 Graduate Honorable Mention

Anuli Akanegbu

Podcasts as a Form of Scholarship



Anuli Akanegbu
New York University

As a scholar-practitioner, it is vital that my work be grounded in theory and research but can also be conceptualized in relation to broader cultural contexts and shared through mediums that are accessible to people both within and outside of academia. It was this mission that inspired me to write my paper, "Podcasts as a Form of Scholarship" which was published online by the American Anthropologist. The paper is a reflexive essay where I write about my experience independently producing my own podcast, [BLK IRL](#) (pronounced: Black in Real Life).



Podcasts as a Form of Scholarship

I explain how producing a podcast as an anthropologist requires a shift in perception from conducting interviews as a "method" to serve a larger project, which is required for ethnographic research, to conducting interviews as the "product" of the project, which was required for my podcast. The paper highlights the increasing popularity of audio as a medium and makes a case for more anthropologists to consider sharing their knowledge and participating in active exchange with members of different communities of practice through podcasting. When I published the paper I was in the early stages of development for the second season of BLK IRL which was inspired by Atlanta, GA, the fieldsite for my forthcoming dissertation project tentatively titled, "The South Got Something to Share: How Atlanta, GA Became the New Influencer Capital of America."

The season was produced with support from the Society for Visual Anthropology (SVA) which afforded me the opportunity to record interviews on the ground in Atlanta, GA. I will be working on the third season of BLK IRL this year and also facilitate "Podcasting 101" workshops for organizations. As for my dissertation research project, I recently became a Ph.D. Candidate and have earned ABD (all but dissertation) status. I will be moving from New York City to Atlanta to begin my formal fieldwork research this summer. I am excited to begin this chapter of my doctoral journey! My research interests have remained the same since I started my journey – to better understand what the work of "social media influencing" entails and how interlocking identities such as race, gender, and class inform the career paths of content creators.



Podcasts as a Form of Scholarship

That said, I have become increasingly eager to connect the contemporary cultural context of today with aspects of labor history, geography, and rhetorics of race and gender, among other interdisciplinary inspirations. I look forward to having the space and time to follow those connections to develop a project that looks at the issues of "work" as we know it today with an eye toward the past and the future. My career ambitions are rooted in my position as a scholar-practitioner in that I remain open to exploration and experimentation. Given the nature of my research interests as well as my own professional background in the marketing industry, I ultimately wish to share my knowledge across multiple formats and engage with multiple communities of practice whether that be through consulting, media production, or teaching. My individual ambitions echo that of NAPA's in that I too wish to apply human-centered work to practical problems, understanding that anthropology is more than just a set of social theories to be understood, it is a practice that must happen within the context of community.



AnuliWasHere.Com

[Click here to read Anuli Akanegbu's full paper](#)

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Podcasts as a Form of Scholarship

By Anuli Akanegbu (NYU and The BLK IRL Podcast)



NAPA Student Achievement Awards

2021 Undergraduate Honorable Mention

Maria Murad

Florence Shotridge:

A Woman, Tlingit, and Museum Educator Guide



Maria Murad

University of Pennsylvania

My paper aims to tell the life history of a Tlingit woman named Florence Shotridge (1882-1917) through both a written essay and a [short film](#). Florence's husband, Louis Shotridge, is a well-known Tlingit ethnographer and collector, but much of his work in his early career was done in collaboration with Florence - yet she is not often mentioned in these early years of his work. Her life story requires a deep understanding of the social organization, geography, names and naming, and regalia in Tlingit culture and society. These cultural values played a large role in the work she produced as a Chilkat weaver, volunteer Educator Guide at the Penn Museum, and anthropologist on the Shotridge Expedition.



*Florence Shotridge:
A Woman, Tlingit, and Museum Educator Guide*

Florence Shotridge's work has been neglected in comparison to her husband's contributions, but much of his start in the field is thanks to Florence's English speaking and Chilkat weaving skills. In addition to this paper that lays out the social contexts of her time, I created an accompanying short film which aims to breathe new life into Florence's story and to be shared widely in order to ensure her life and legacy extend beyond the periphery of the Penn Museum and the Tlingit community.

Currently, I am pursuing a two-year Master's of Philosophy in Visual, Material, and Museum Anthropology at The University of Oxford. In this course, my research focuses on the horror and science-fiction film genre's ability to expose a society's fears and trauma. Several anthropologists note both genres' ability to make suppressed societal fears and trauma overtly tangible through monsters and dystopian worlds that exaggerate valid political and social concerns a society seeks to work through. I recently wrote a paper discussing the representations of colonialism in the science-fiction films *Black Panther* (2018) and *Dune* (2021). I believe anthropology can benefit from looking at colonialism and racial difference through the lens of Hollywood films because they are ubiquitously consumed on a wide scale and reveal a lot about our symbolic order.



*Florence Shotridge:
A Woman, Tlingit, and Museum Educator Guide*

My paper specifically argued that trauma from the transatlantic slave trade materializes through Afrofuturism in Black Panther and that Dune mirrors a story of colonialism in the Middle East. I have also continued to create films like I did for my NAPA submission. My short fiction film [A Round Trip](#) (2021) won the Jury's Choice Prize at the Oxford University Short Film Festival.

After winning the Student Achievement Award from NAPA, I have become a member of the community and am able to access academics and professional resources that I could not access beforehand. My professional goal is to become a filmmaker and the support from NAPA members has been indispensable when working to achieve this goal.

[Click here to read Maria Murad's full paper](#)



ANTHROPOLOGY SENIOR THESES

Florence Shotridge: A Woman, Tlingit, and Museum Educator Guide

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Nov 9 - 13, 2022

Seattle, Washington

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Ethical Considerations of Study Abroad

Micheal A. Di Giovine
John Bodinger de Uriarte

West Chester University of Pennsylvania

As study abroad programs restart, it's time to think ethically about our programming. Ethics weigh competing in-the-moment moral decisions, guiding future behaviors that are "right, just, and good." Study abroad is itself an ethical practice, one that intends to transform students into "global citizens" who are educated, appreciative of diversity, and knowledgeable about the effects of world events on their local lives. Study abroad also positions itself as "anti-touristic"—itself an ethical discourse—intended to be an antidote to the perceived ills of mass tourism's superficiality, swiftness, and uneven socioeconomic effects on host communities. Indeed, the pandemic has revealed underlying pressures that must be better addressed, especially as we craft "high impact learning experiences" into our programs

To whom is study abroad directed?

Ethical thinking begins by understanding stakeholders; multiple groups are affected by a single decision, yet not all can benefit equally. Designing and leading a study abroad program is a complicated endeavor with many different stakeholders with whom we are obligated to work.



Ethical Considerations of Study Abroad

We must balance the interests of the university administration with those of our programs—and these needs have certainly changed. To recuperate losses, rebuild internationalization, implement sustainability, enhance learning outcomes, and minimize risk, study abroad offices have imposed new constraints. Host countries may also have new entry regulations. How do we balance these new directives while preserving the ethos of the programs we worked so hard to craft?

Helping students achieve significant, positive outcomes is fundamental—but at what cost? Although our programs may generate income for providers, does it trickle down to the local community, who bear many of the pressures of hosting our groups? The pandemic has revealed how reliant many small-scale hosts are on our visits each year: their businesses suffered, employees were laid off, resources reserved for us were wasted, and the promise of companionship unfulfilled.

We must keep in mind those who have come to count on us, even if our priorities or interests have changed. We also have to accept that some providers have changed focus in order to stay solvent, and respect their decisions. How do we work around new constraints, make less demands, or find alternatives that are better suited to host groups? Faculty directors must also consider the long-term stability of their programs, which may entail supporting longstanding local collaborators in conflicts with short-term students.



Ethical Considerations of Study Abroad

Service Learning and Volunteering

Service-learning activities are one way of fostering empathy and deep engagement with host communities. Working on community gardens, building houses, administering medical services, and holding English lessons are common. However, short-term “voluntourism” often perpetuates the very global inequalities it is intended to transcend and may reinforce negative cultural conceptions of largely immobile indigenous communities as poor, dangerous, and backward; and mobile western visitors as “saviors.” Problematically, students may not grasp the full weight of what they are doing, treating these short-term opportunities as performative experiences to post on social media. Furthermore, they can be costly and burdensome for the host community, and we must ensure that the benefits of participating outweigh the costs. Can undergraduates with little teaching experience or medical training really instruct English or administer treatments? Can they build a quality house if they have never held a hammer before?

Formal vs. Informal Learning

Study abroad is billed as educational, but much of the learning is done beyond the classroom, in muddling through the idiosyncrasies of living abroad.



Ethical Considerations of Study Abroad

While we may want to “pack in” many exciting visits, each program should strike a healthy balance between formal, outcome-based education and the informal freedom to experience culture on their own. How do we assess these outcomes?

Ethnography and short-term research

With increasing teaching loads, faculty may use field schools as a means of conducting their own research while delivering “high impact educational practices” that are formative and interactive. Yet our own needs may conflict with students’ needs. We should be clear in our research intentions—both to students and local interlocutors who provide services to us—and think about how we treat the data students collect and how they collect it: Have the students been adequately trained in research ethics? What do we do with the insights students provide (there are often many!)—do we treat this as “free labor,” or do we give them credit in our publications or provide opportunities to help them produce their own professional publications?

Environmental Sustainability

Finally, we have broader obligations to the environment, especially since Study Abroad programs can generate large carbon footprints. Do the benefits of studying abroad outweigh the damage done to the environment?



Ethical Considerations of Study Abroad

Are there ways of working sustainability into our programming, even if it is beyond the scope of the material? Our next NAPA Note will tackle these and other issues.

Conclusion

Ethical questions are many, and often intersect in complicated and potentially competing ways. However, these considerations must be taken into account if we are to continue to improve and build upon both the practices of study abroad and the new challenges made clear by the pandemic.



John Bodinger de Uriarte is Professor of Anthropology and chair of the Sociology and Anthropology Department at Susquehanna University; he also directs its Museum Studies and Diversity Studies Programs.

Michael A. Di Giovine is Associate Professor of Anthropology, Director of its Museum of Anthropology and Archaeology and its Museum Studies Program, and Director of the WCU Ethnographic Field School in Perugia, Italy.

They are the co-editors of Study Abroad and the Quest for an Anti-Tourism Experience (Lexington Books, 2021), recently named one of the “best tourism books of all time” by The Book Authority. This is part two of a four-part series that discusses study abroad during the Covid-19 pandemic. Topics will include 1) Virtual Study Abroad 2) Ethics of Reopening for Study Abroad 3) Managing Risk and 4) Improved Sustainable Ways Forward.



Advancing Anthropology Through Technology

Eric Anderson
Sierra Malis

Mississippi State University

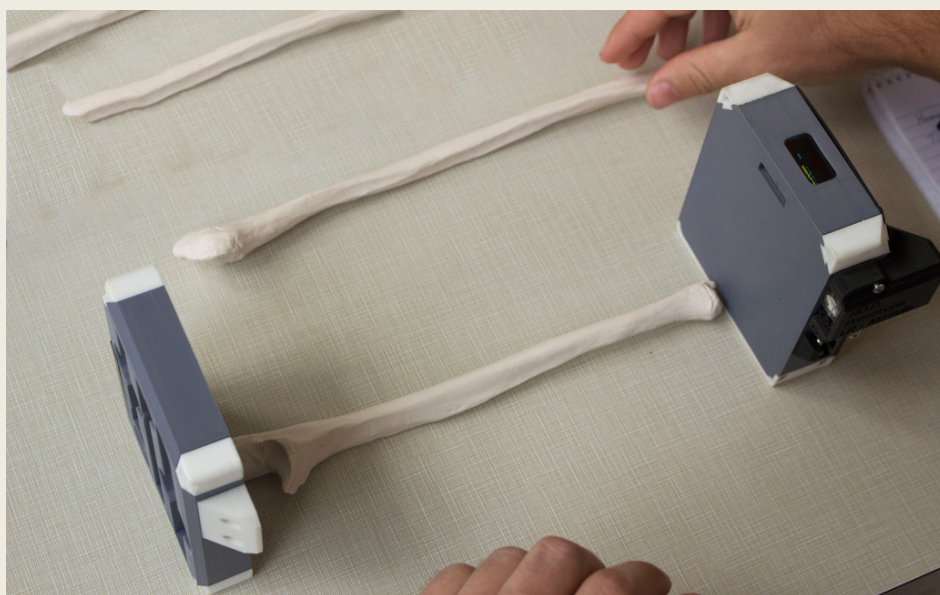
Since the 1880s, measurements of skeletal material have been an essential part of osteological research. Long bone measurements taken using osteometric boards have become synonymous with human skeletal research. These tools are a must-have for any researcher conducting a biological profile or other skeletal analyses and research. Despite this, from the late 19th century onwards, these tools have had very little modification or changes to their design. Although the current measuring board is a staple in every lab across the globe, the current design is bulky, inconvenient to transport, and requires the user to read the measurements manually, leading to increased intra- and inter-observer error. Among these other issues, the osteometric board is expensive relative to other osteological data collection equipment. In an effort to resolve these issues and move the osteometric board into the 21st century, Eric Anderson invented the Portable Osteometric Device version 1 (PODv1), a laser measuring device specialized for human skeletal analysis.

The PODv1 is an osteometric measuring device that uses laser sensors to measure bone length with a time of flight technology (ToF). ToF technology consists of a transmitter that fires a laser pulse that is reflected off an object, which is then captured by the receiver to measure photon travel time.



Advancing Anthropology Through Technology

This ToF laser sensor technology paired with its compact, yet durable design makes the PODv1 a faster, more reliable, and precise data collection method than the current osteometric board provides. With four operating functions – Calibration, Live Mode, Precision Mode, and History – the PODv1 displays a continuous measurement, a precision measurement, and has the capability to record and store previous measurements taken. Unlike the current board design, the PODv1 uses modern technology to take measurements, such as its ability to take an average of 20 measurements in Precision Mode within seconds, a task impossible to complete in a timely manner with the current osteometric board design. This increased precision decreases transcription error and time spent during data collection.



Eric Anderson utilizing the Portable Osteometric Device version 1 (PODv1) to conduct metric assessment.

**All photos in this piece are casts of anatomical materials.*



Advancing Anthropology Through Technology

Additionally, the Bluetooth capabilities of the PODv1 allow each measurement collected to be automatically transferred to an app. The ARC Data App, which is currently under development, will be customizable to allow users to tailor their data collection to meet different research goals in a variety of settings. The app will have storage capabilities both online and offline, allowing researchers to collect and store data anywhere and anytime. In order to operationalize the data collected, the researcher will be able to easily upload all measurements into their database directly from the app. This automatic transfer of data minimizes transcription errors and decreases data entry time, which allows for both increased time to analyze data for research as well as conducting more reliable metric assessments.

Not only did Eric develop the PODv1, his master's thesis at Mississippi State University (MSU) tested the reliability and validity of the device against the Paleo-Tech Lightweight Field Osteometric Board (PaleoTech) – a board that represents the current osteometric board design – by providing measurements of intra-observer and inter-observer error during the collection of osteometric data. For this research, data was collected from twenty-three different volunteers from the MSU community with varying experiences in osteology. Each volunteer measured four different bones using both the PODv1 and the PaleoTech for three different rounds. Having statistically similar results to the PaleoTech, the results of the study support that the PODv1 is a reliable and valid measuring device.



Advancing Anthropology Through Technology

Although both devices are prone to the same issues – such as calibration issues, transcription error, and user error – the PODv1 has space to improve on these issues with more modifications, research, and advancements, unlike the current osteometric board design.

Building on the foundation of his master thesis, Eric has teamed up with two other dedicated and hardworking anthropologists and archaeologists, Sierra Malis and Dale Pate, to form the company Advanced Research Collection Technologies LLC (ARC Tech) in an effort to further improve the POD's capabilities and disseminate it into the anthropological community. ARC Tech's primary goal is to set a new precedent of what the Gold Standard is for portable osteometric measuring devices and to offer new, more advanced tools for researchers, ultimately making metric assessment and data collection easier, faster, and more reliable than ever before.



The Portable Osteometric Device version 2 (PODv2), the most recent advancement.

**All photos in this piece are casts of anatomical materials.*



Reconciling Culture Through Shamanic Healing

Ashley Perez Salazar

California State University, Long Beach

Growing up in a Mexican household in America has always been an experience that juxtaposes two different cultures within my person, but most especially when it comes to health and healing. Apart from Mexican folk medicine and healing being different from Western biomedicine practices, there are also *curanderas* and *sobadores* that stood opposite to Catholic teachings that are integral to Mexican culture. *Curanderas* are shamanic healers, mainly women, who heal various ills and ailments from the Evil Eye (*El Mal de Ojo*) to removing entities that have attached themselves to one's body. In Mexican culture, these shamanic healers are taboo because Catholic teachings go against anything deemed 'witchcraft', however, these practices remain strong and integral in people's lives. I recently underwent a divining and healing ritual that was meant to close my mind chakra to not allow entities or energies to pass through, cleanse the spirit, and cut off three entities that manifested themselves through my mental health. My experiences as both a practitioner and an anthropologist have helped guide me in my rituals where I have faced both internal biases and moments of realization. *Curanderismo* is a big part of my life and culture; shamanic healing did not only bring me relief from mental illnesses but a strong sense of self in my own culture.



Reconciling Culture Through Shamanic Healing

During the ritual, I felt like I was in a liminal period, where I was suspended in time and my sole focus was to devote all my energy and faith to the process to make sure it worked. I went through stages where I did feel a bit weary, like when I realized that a chicken was being sacrificed; Catholicism and American culture would tell you these are demonic things that must never be done or practices of an unstable mind. Internal conflict was something I dealt with when observing or being involved in shamanic rituals. Being a first-generation Latina growing up in the U.S. would have me questioning my family's practices and beliefs because it was not commonplace or acceptable within American society, and even in some Latinx communities. It made me feel ashamed and for a long time, I denied my own roots, my own culture. But, through the many *curanderas* I came to know and the rituals I participated in, I could reconcile these internal cultural conflicts with the fact that *curanderismo* is a part of my family's way of life, our culture, and ultimately, healing. I left feeling whole and so much closer to my culture, to our beliefs, and practices that my family has been doing for generations.

The ritual itself was a process in which I prepared myself beforehand by sleeping on a black cloth for seven nights which would be used during the healing ceremony as a metaphysical version of myself. I would be repeatedly cleansed with rum and herbs, a coconut ran over the length of my body, and my old clothes would be cut off, symbolic of destroying all past and negative energy, including the three entities. This healing ritual pushed me to have faith and trust in the shamanic healing taking place and to rid myself of biased thoughts and feelings.



Reconciling Culture Through Shamanic Healing

I came out of this healing ceremony feeling peace, tranquility, and a sense of self I lacked for so long. It also made me feel reconnected to my culture and my roots, as I reestablished myself with the spirits and ancestors that were called upon to help guide me home.

In the experiences I have come across, *curanderas* are the people who can call on the spirits, commune with them, ask them for guidance on our behalf, and ask them to help during healing rituals which give them their power. Even in the divinations I was given by the *curandera* I worked with illness was not just understood as something physical, but spiritual, where the spirit and one's energy needed to be restored or manipulated if one was vulnerable to entities or our soul leaving our bodies. That is what shamanic healing is, as understood through *curanderismo*, that our consciousness is not just part of the physical world, but the spiritual one as well. The concept of shamanic healing and the transcendence of various levels of consciousness in healing can be understood in the anthropological field of psychoneuroimmunology, which pushes for a focus not just on physical aspects of illness, but on socio-economic and cultural barriers or influences to illness ([Ross, 2012](#)). Similarly, *curanderismo* takes into consideration the vital importance of social, cultural, and physiological influences that can be affecting a person's well-being but using transcendent forms of consciousness to call on community and spirit to heal, both internally and externally. For me, it healed mind, body and spirit while allowing me space to reclaim my heritage and identity.



University of Alaska Anchorage Anthropology Club

Sally Carraher

The University of Alaska Anchorage (UAA) Anthropology Club is leading the way in community-engaged student organizations for the 21st century! Since 2020, the club operates in a fully hybrid model that combines in-person meetings and events with online synchronous and asynchronous participation options. This allows students throughout UAA's five-campus system who live in any location in the world to fully participate as members, or as elected Club Officers.

The club works to uphold the educational mission of the UAA Department of Anthropology and to provide members with opportunities to develop real-world skills in professional development and networking, educational events organizing, and public outreach and education, as well as cultural celebrations of Alaska's diverse communities.

Established in the 1980s, the club continues to be strongly connected to local communities living in Anchorage, which as the largest city in the state, is home to people speaking over 100 different languages. This includes people from different parts of Alaska and numerous different nations around the world, practicing different religions, and with diverse cultural worldviews.



University of Alaska Anchorage

Anthropology Club

Some of the most popular club initiatives include cultural cuisine potlucks, hosting guest speakers from different institutions (including academics and Indigenous Elders and culture bearers), cultural field trips around south-central Alaska, movie nights, grant writing workshops, and public education about anthropology at both International Archaeology Day (October) and World Anthropology Day (February).

The club manages social media accounts since the 2010s with hundreds of followers that include current and former students, anthropology professionals around Alaska, other UAA organizations, and interested community members who are not affiliated with UAA.

In the past two years during the ongoing pandemic, the club has worked diligently to create new ways for people to connect across digital and physical distances. We have launched the Virtual Anthropology Tour Series which facilitates behind the scenes tours of museum facilities and collections over Zoom. In that series, we've been able to showcase the important preservation and community-engagement work being done at the Museum of the North in Fairbanks, Alaska; the Alutiiq Museum on Kodiak Island; the anthropology labs at Kenai Peninsula College; and even 500-year old sites of the Aztec Empire in modern day Mexico City! In addition to our social media, the club now maintains a Discord server to connect members living in different communities.



Communicating Across the Gap: Gaming Consoles & Community

Sally Darling, Jessica Keller & Jingwen Wang

In 2021 and 2022, our team presented research on the communication practices of online gamers at three virtual conferences, including the Society for Applied Anthropology 2022 Annual Meeting, where we won the [video poster presentation](#). We want to share some of the tools that helped us collaboratively synthesize and present our research as a remote team.

Background

A crucial part of our process was finding the correct tools to enable our six-person research team to collaborate. Location, time zones, and schedule conflicts created a challenge for us. We are located in Texas, Illinois, New Jersey, and Colorado and are working designers, office managers, grad students, design researchers, UX researchers, and parents - we are busy people with multiple commitments. Therefore, we needed tools that would allow us to communicate efficiently, brainstorm and ideate, record video and audio, and write and design asynchronously. That way, each of us could contribute our strengths to the project according to our schedules.



[Sally Darling](#) [Jessica Keller](#) [Jingwen Wang](#)



Communicating Across the Gap: Gaming Consoles & Community

For virtual conferences, we wanted to present our research in the best way possible: elegantly, engagingly, and with the most impact. A pre-recorded video gave us a lot more time to polish our presentations, which resulted in something we are very proud of. It saved us from having to present live – which would have been nerve-wracking – and allowed us to enjoy the rest of the conference without worrying whether we "would be ready" for Q&A sessions.

We have participated in enough virtual conferences over the last two years to know that our audience would tune out without a creative and engaging presentation. Choosing a video format - instead of speaking in real-time over a slide show - required the use of tools that are more commonly used to create Youtube or social media videos than academic conference presentations. Video editing software allowed us to increase engagement by quickly transitioning between segments, present more content in 5 minutes because we did not have to account for filler words, and use video clips of our participants sharing their experiences in their own words. Importantly, we could also review our scripted audio for jargon, increasing the accessibility of our work.



Communicating Across the Gap: Gaming Consoles & Community

Tools

The preparation of our video poster was divided into two main parts: ideation and presentation. Because we started with a wealth of materials and participant videos, our ideation phase involved selecting impactful material for a short presentation and creating visual materials to match. Our presentation phase involved video and audio recording and editing. We needed to accomplish multiple tasks during both phases, such as collaborative copy editing, collaborative video editing, production of visual materials, team communication, and document management.

Our team has been working remotely since 2020, so we have become accustomed to using Zoom, Slack, and Google Workspace tools to collaborate on research and report building. However, in collaborating between design and anthropology disciplines, we found new tools to help create virtual conference presentations. The designers introduced the practice of using Miro to think visually and sketch quickly. iPads and pen and paper were used to sketch ideas and share these ideas on Zoom, Slack, and Miro. They used Adobe Illustrator to turn these into high-quality graphics for our Google Slides deck. The anthropologists used Google Docs to collaborate on the script, Google Slides to plan the presentation, and Descript to collaboratively edit audio and video.



Communicating Across the Gap: Gaming Consoles & Community

TOOLS



Zoom



Miro



Google
Drive



Google
Docs



Google
Slides



Descript



Slack



Adobe
Illustrator



Ipad
Sketching



Paper
and Pen

When viewed in combination with the tool and task correspondence, the phases of our process looked like this:

IDEATION

- Team communication
- Document management
- Brainstorming and solutioning
- Collaborative editing
- Sketching
- Journey mapping
- Visual design
- Illustration

PRESENTATION

- Team communication
- Document management
- Video editing
- Slides editing
- Visual presentation



Communicating Across the Gap: Gaming Consoles & Community

A few tips for other presenters:

- *When selecting a presentation style, don't just consider your audience; also consider yourself. In our case, the video presentation format allowed us to preserve our nerves, stamina, and mental capacity during a busy and stressful time.*
- *Don't think only about what the presentation should look like; think about what you'd like to hear as a participant. Virtual conferences make an engaging presentation especially important.*
- *Humans are naturally more inclined to look at pictures, so picking and creating a suitable illustration is essential for engagement. Including visual media gave us an excellent opportunity to display graphics from video games as well as images and videos of our participants.*
- *During preparation, be bold and share a variety of things with your teammates; your friends know a lot of treasures you don't know.*

We hope this tool-specific look at our process is helpful for other virtual presenters. It is the kind of information that does not often make it into presentations and articles, so we are happy to have the opportunity to share it here. Many thanks to our research teammates [Lisa Stocker](#), [Ben Clark](#), [Arooj Qureshi](#), and [Dr. Christina Wasson](#) at the University of North Texas.



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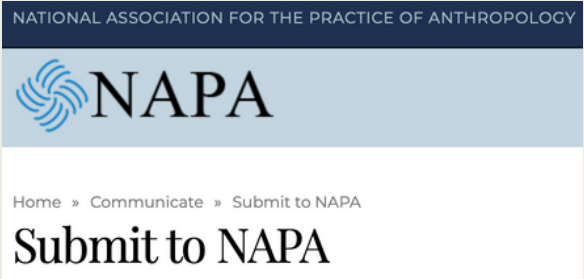


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A Message from the Editors



Senior Editor

VANESSA T.



Senior Editor

JACQUELINE C.

Thank you for supporting NAPA and this newsletter. The editorial team is excited to have completed their first-ever Summer issue. As you have read from the Letter from our President, Cathleen Crain, and the Committee Update on Strategic Planning, there are a great many changes and opportunities coming to NAPA.

For our next issue, there will be continued updates on these changes, as well as the addition of a new series to pique your interests. We are also excited to announce some exciting changes within the NAPA Notes editorial team. Stay tuned!

NAPA Notes June 2022

Sr. Editors: Jacqueline Cortez & Vanessa Terry

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