ISSN 0882-4894
VOLUME 43 NUMBER 1-2 2023

The Applied Anthropologist

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This volume was underwritten through the generosity of Ted Engelmann.

Mission Statement of *The Applied Anthropologist*

The Applied Anthropologist publishes peer-reviewed articles, commentaries, brief communications, field reports, and book reviews on a wide range of topics. The journal's focus is on cultural change and adaptation in the modern world. It explores how humans approach, analyze, and develop solutions to cultural, ecological, economic, and technological problems. The journal is supported and underwritten by the High Plains Society for Applied Anthropology. Guidelines for authors, electronic access to back issues, and further information about the society is available on the website at www.HPSfAA.org.

The Applied Anthropologist

Vol. 43
No. 1-2
2023

POINT-TO-POINT

PETER VAN ARSDALE

THE BATTLE FOR DEMOCRACY

In July, 2019, Gwyneth Ho, a video journalist for Stand News, rushed to the Yuen Long metro station in Hong Kong. She was reporting on violence that had broken out. As recently reported in The Economist, she was beaten to the ground but kept filming. A pro-democracy activist, she was later charged with endangering "national security." Her trial was to begin in late 2023. Ho's reporting was in response to the estimated one million Hong Kongers who had taken to the streets trying to defend their freedom.

The African continent presents some of the most important challenges to, and prospects for, democracy on the planet. As also reported by The Economist, one reason that coups have become more common is that many Africans have lost faith in democracy. Incumbent regimes, a number of which claim to be democratic, have brought little prosperity or security. Real GDP has fallen. Whereas power changes hands relatively peacefully at the voters' behest in Kenya, where I have worked, it does not do so in Ethiopia, where I also have worked. Sudan and South Sudan are on the precipice, with genocide having returned to the former and tribal divisiveness having cleaved the latter.

The 7th Annual Africa Summit was hosted by Africa Agenda, a Denver-based international organization, on January 13, 2023. More than one hundred people representing numerous African nations and related organizations gathered to discuss the potential – and actual – development of strong, resilient democracies on the continent. While concern over the ongoing exploitation of tribal and economic divisions and the problems of external intervention were featured, so were the promises of robust legal and voting systems. The importance of strengthening cultural knowledge, with all its nuances, was stressed. Keynoter Simon Mungu, having worked as a senior policy official for the United Nations, stated that "the features of modern-day democracy, comprising the ingredients that have been poured over time into the democracy receptacle, do not owe their origins to one civilization, one culture, or one group of sources." Various kinds of democracy have emerged over time, several of which are represented in Africa. Diverse perspectives are essential, as are the two common themes: The need for a secure vote and respect for the rule of law.

Elsewhere, Western hopes for democracy in Myanmar have been challenged repeatedly. As reported in The Economist, its democratic future has – at various times and in various ways – been vested in 1991 Nobel Laureate Aung San Suu Kyi and her National League for Democracy. At times under house arrest and at times seemingly wavering when issues involving the oppressed Rohingya arose, she nonetheless remains a powerful symbol. In late 2023 rebel factions, including the Three Brotherhood Alliance, gained ground against Myanmar's ominous armed forces. Ethnic non-state actors and armies are coalescing. Aung San Suu Kyi likely will be replaced by new, younger leaders. There is promise.

In the United States, Donald Trump is a threat to democracy. Mirroring language used by Nazi propagandists decades ago, he recently referred to his political rivals as "vermin" who needed to be "rooted out." He has noted that immigrants "poison blood" of the U.S. Yet he claims that his biggest battle is ahead. "The threat from outside forces," he said, "is far less sinister, dangerous and grave than the threat from within," as reported by the New York Times. He and his colleagues are devising plans that, as the Times stressed, were he to be again elected president "would upend some of the long-held norms of American democracy and the rule of law." Ruth Ben-Ghiat of New York University notes "echoes of fascist rhetoric" in some of his speeches.

To quote Simon Schama, who wrote in another context, what we need is "[h]ard-earned, exhaustively tested truth." Applied anthropologists are among those who can, and must, push relentlessly in this regard. We must be not only researchers, educators, and community organizers, but bold advocates for democracy.

The Applied Anthropologist

Vol. 43
No. 1-2
2023

Featured Article: The Ethics of Long-Distance Ethnographies: Ruth Benedict's 1943 Report on Romania

Alina Beteringhe and James M. Nyce

Abstract

During World War II many governmental agencies worked with anthropologists to create reports on allied or enemy countries. One of them was the Office of War Information and one of the anthropologists employed was Ruth Benedict. Because the reports were classified and only opened in the 1970s, it is difficult to discover how much these reports influenced policy or military decisions during the war. What this paper discusses is the ethics of long-distance ethnographies, a method used by social scientists during World War II, to write country reports, especially Benedict's study of Romania. Because these reports were made public decades after the war, it is often difficult or impossible to discuss these reports with their authors and collaborators. Further, many of these reports were bibliographical sources for research after the war, especially the report on Romania, which became a definitive reference on the country and its people. This paper argues, if the present researchers are unaware of the conditions in which these reports were written, it is difficult for them to assess many of the ethical, intellectual, and pragmatic issues these studies represent. Yet such exploration is essential.

Key Words: long-distance ethnography, research ethics, World War II, psychological warfare, Ruth Benedict

Introduction

Only two decades after the end of World War I another world-wide conflagration started, with serious consequences brought by the wreath of war and falling economies, but also by the cultural beliefs and nationalistic feelings propagated by different countries participating in this conflict. Spread over six years, from 1939 to 1945, this of course came to be known as World War II.

The United States had a more active role in this war, much earlier determined by the direct attack of the country, by the Japanese army, in December 1941 at Pearl Harbor. At that time the U.S. was monitoring the international situation provoked by Nazi Germany with the invasion of Poland and other European countries and with the racial policies applied to different ethnic groups like Jews and Gypsies. Prior to joining World War II and especially during it, multiple governmental offices and agencies were founded in the U.S. to obtain information about enemy and allied states, and with the determined purpose of keeping the international situation under control both during the war and in the event of a peace.

More than only armed force, psychological warfare was used during the war to understand and manipulate one's enemies and allies. Psychological warfare can be defined as "the military application of psychology, especially to propaganda and attempts to influence the morale of enemy and friendly groups in time of war" (Thefreedictionary.com 2024). These measures were considered necessary during World War II because of the American policy makers' belief in an increased nationalistic feeling inside the enemy states and in the need to help American and allied troops to understand each other and work together towards an early peace. However, the presumed faith of the enemy states after the war was also one of the determining factors for psychological warfare since little information was available about how to control or even annihilate an enemy's "different culture." As such, scientists from different fields of research were hired by the governmental agencies and organizations to help the research and create suggestions for meaningful psychological warfare.

By 1938, the American Anthropological Association (AAA) had already declared its position regarding the racial science developed by Nazi Germany (Price 2000). The previous work of American anthropologists connected with different cultures in the colonial world was already on the radar of the governmental agencies at the dawn of World War II. At the same time the position of most of these anthropologists was in favor of supporting the war effort. Hence the AAA placed "itself and its resources and the specialized skills of its members at the disposal of the country for the successful prosecution of the war" (American Anthropologist 1942:289). A hard estimate of how many anthropologists were related to different governmental agencies' war work, shows that more than half of them were directly concerned with the war effort while many of the others made at least part time contributions to "war work" (Cooper 1947, Price 2008). "By mid-1943, virtually every wartime agency had an anthropologist or two on staff" (Price 2008:37). Most of the time anthropologists joined the war effort for just and honorable causes but nevertheless the war affected their work and changed the roles they were playing. If second thoughts existed about the ethics of such work, those were usually pushed aside. Different articles published in *Applied Anthropology* (AA) during the war were propagating and supporting the idea of future anthropologists' work in the manipulation and research of different populations (Price 2008). "It was during the Second World War that anthropologists first considered nation-states as objects of anthropological analysis" (Neiburg 1998:56). It is easy to argue that the war was the "key catalyst sparking the formation of American applied anthropology" (Price 2008:51).

Questions about the ethics of the anthropologists' work during World War II were raised even from the beginning of their involvement, even if the majority of the Society for Applied Anthropology (SfAA) members decided in favor of working and helping with various war efforts and analyses. "The war shifted American anthropologists' attention to specific cultures and problems as it taught them to focus on questions presented to them by others. More significantly, the war birthed a new form of applied anthropology that sought not only to understand culture, but to manipulate it" (Price 2008:50). As

such the role of applied anthropology during the war in manipulation of individuals and groups, both internally and internationally, can be understood. From a present point of view it can be argued that this was a form of oppression of personal freedoms or even a mild form of totalitarianism. Many scientists argue that war exposes science to more economical and political pressure which transforms both the theoretical and applied part of that science. During the war, American anthropologists worked with different agencies to create reports and to provide ethnographical research for a kind of psychological warfare, trying "regularly to influence the views of the powerful Washington elites throughout the war" (Price 2008:83).

To what extent anthropologists reached the policy makers in Washington with their reports and research, is very difficult to determine since there is no clear data about the use of the information in political decisions regarding the war. Yet there are a small number of anthropologists who are known to have exerted a crucial influence on the political elite in Washington during this period, and that is mainly because of the similarity of their views of the world to those of the policy makers. Thompson argued in 1944 that the war transformed anthropologists into "technicians for hire to the highest bidder" (Thompson 1944:12). It is easy to understand where this view is coming from when looking at examples like Ales Hrdlicka, a renowned physical anthropologist, whose "racial views of the Japanese were aligned with President Roosevelt's and these anti-Japanese views influenced American military policy once America entered, and later contemplating ending, the war" (Price 2008:119). Other anthropologists, like Philleo Nash, exerted a powerful influence through their power of resolving time pressured problems like the racial tensions in the military and on the home front (Nash 1966).

All together ethnographic work – conducted in war conditions, with improvised interviews with those native to different countries – as well as the collection of data from sources found on U.S. territory, was used to interpret various "cultural conditions." In some cases this was not just to understand such conditions but to manipulate situations. As such two main questions arise: 1) Is this kind of anthropological work acceptable during war time or does this past approach provide a cautionary tale to be learned and avoided as future conflicts arise? 2) Is it ethical to define cultures/nations without proper research and on-site ethnographic field work?

Office of War Information and Ruth Benedict

On June 13, 1942, an Executive Order established a new office that was to inherit the duties of several other previous agencies including the Office of Facts and Figures, the Division of Information of the Office of Emergency Management, the Office of Government Reports, and the Foreign Information Service (Helton 1953, Price 2008). The new office was formed "in recognition of the right of the American people and of all other people opposing the Axis oppressors to be truthfully informed about the common war effort" (Helton 1953:1). Initially the Office of War Information was only making the connection between the government and the American public by organizing and transmitting verified information through the help of press, radio, movies, and other media (Helton 1953, Price 2008). It was OWI's information monitoring that helped Presidential Adviser Philleo Nash in 1943 to observe and control possible racial conflicts developing on the home front (Price 2008).

Starting in March 1943, the Office of War Information got a new assignment through another Executive Order, more specifically the task of coordinating all the foreign propaganda, except in Latin America, besides the already designated task of coordinating the domestic propaganda. Elmer Davis was elected director of the office, Alexander Leighton became the director of OWI's Foreign Morale Analysis Division (FMAD) based in Washington, D.C., and George Taylor became director of the OWI's Far East Division. As a main pawn in developing the background and suggestions for psychological warfare, OWI was required to research and write reports about a series of allied and enemy locations/circumstances around the globe. Since the main body of information needed from OWI required more cultural anthropological research than psychological research, the directors of OWI hired anthropologists and other social scientists. More than 30 started to work, Ruth Benedict being one of them. The anthropologists working on these ethnographies/background studies had a limited time for each researched country and their work had to be supported mainly by materials and informants found on United States territory. Most of the time their research featured newspaper articles, books, films, sayings and anecdotes derived from the researched country, and interviews with refugees or war prisoners scattered around the U.S. As such, a new method started to be developed, specifically, the Study of a Culture at a Distance (Heyer-Young 2005, Price 2008).[i]

Although the information coming from the research the anthropologists were doing on different countries was supposed to be used for the creation of a background for psychological warfare, it is unknown how much it really impacted the decision making of the operations originating in OWI. As scientists, the anthropologists were undoubtedly interested and hopeful that their reports were used and recognized in operations or policy development, but their position did not allow them to get this type of feedback. As such, their only way to "verify" the use of their research were the weekly directives that could hint that a particular report was used or not (Dobb 1947). Many times, policy makers tended to overlook the reports coming from the anthropologists working in OWI, either for not understanding the scientific language used in the reports, or simply because the suggestions and research did not comply with their own propaganda ideas (Dobb 1947, Price 2008). Indeed, if a report was confirming their own ideas or was accepted further by the office, the source of the report became more trustworthy in the eyes of the policy makers. Because of a lack of information about how much of the anthropologists' research was actually used in the drawing of the psychological warfare activity, it is difficult to argue the ethics of the anthropologists' work. Was it used for manipulation or information? What can be argued, though, is the ethics of defining cultures/nations without proper on-site ethnographic research. This conundrum was the case for the majority of anthropologists working in governmental agencies, compounded by the short amount of time allocated for each report's completion. These issues have not gone away: To give but two examples, the U.S. military's CORDS program in Vietnam and the more recent Human Terrain efforts in the Middle East.

Ruth Benedict at OWI

An accomplished anthropologist, teaching at the prestigious Columbia University, Ruth Benedict was recruited in 1943 to work alongside other social scientists for the Office of War Information. With a strong background in pattern analysis, Benedict was, like many other scholars, involved, more or less indirectly, with the war effort before she started to work for OWI. Through her work and research, she was hoping to contribute to an early peace that also would bring more field research possibilities in the future liberated countries. She started working for OWI as a follower of Geoffrey Gorer and her position was "Head, Basic Analysis Section." Like any other scientist working for a governmental institution, Benedict was investigated by the FBI before she was given the rating, an office and a title in the office (Modell 1983, Price 2008). Although she was never cleared for confidential projects, Benedict was cleared for overseas intelligence, and she start-

ed to do research for basic plans for psychological warfare involving different allies and enemy states in Europe and Asia. Her direct superior at OWI was Leonard Dobb, a social psychologist from Yale University (Modell 1983). As a researcher working on these plans, she understood that the information she was providing was used to make decisions regarding allies or enemy states that had to do more with influence and manipulation than cultural understanding and basic information, although she never knew to what extent. At the same time she recognized the importance of national studies for the coming peace and for the support of reconstruction, and she was hoping that her research would raise awareness on the importance of understanding different "national characters" around the world and of the situational peace agreements that must be signed.

Her work for OWI consisted mainly in drafting reports and basic plans involving impacts for allies and enemy states by using her expertise in pattern analysis. She was asked to report on the different patterns of culture, history, customs, traditions, religion, and politics of several states in Europe and Asia. These descriptive ethnographies were used later to create the basic plans for psychological warfare towards enemy countries and to create lists of "dos" and "don't" for the allied soldiers going into these countries. Her first assignment was to continue Gorer's report on Burma and write a report about Thailand by August 1943. Three months later she was finishing a report on Romania and by January 1944 she was also completing a report on the Netherlands. During the next few months she wrote reports on Germany, Italy, Finland, Norway, and France (Heyer-Young 2005, Kent 1994, Modell 1983, Price 2008). In June 1944, as the focus of the war was shifting from Europe to Pacific, Benedict started to work under Leighton in the Foreign Morale Analysis Division on a report about Japan. This last assignment for OWI was extended later, after the end of the war, into a book *The Chrysanthemum and The Sword* (Benedict 1946). It became the most famous product of an anthropologist's work at OWI (Kent 1994, 1995, 1996). Although this book was based only in small measure on the report she wrote for OWI about Japan and was not destined for any military or governmental use, part of the public, as well as several of her fellow anthropologists, took "*Chrysanthemum*" as a prime example of the kind of work that anthropologists did during the war for OWI. What the book had in common with the reports Benedict was asked to write for OWI, though, was that all were done using the methodology of ethnography at a distance, developed (as noted earlier) during the war when anthropologists had to develop ethnographies quickly, without the field trips and exposure to the researched culture that a traditional ethnography would normally require.

It is still unknown how much of the research was actually used in developing the psychological warfare plans during the war, but these ethnographies and reports nonetheless remained classified for a long time post-1945 and were only opened to the public years later after Ruth Benedict's death in 1948. Considering the circumstances surrounding these reports' development, there is not much coverage of the anthropologists' work within the OWI offices, or immediately thereafter. However, there is some information coming directly from Ruth Benedict as well as about her post-war work with Margaret Mead for the Office of Naval Research, where they also used long distance ethnography techniques. Benedict described her work with OWI as "familiarizing … with the literature and statistical studies available on these countries," interviewing "first and second generation immigrants and refugees ... in America," following "current cable, press news intercepts and intelligence from those countries" and preparing "a basic manuscript describing the institutions and aspects of adult life in the nation" (cited in Modell 1984: 269). In order to prepare full reports, Benedict read historical and political accounts, novels, folklore, social analyses, news coming from the studied countries, drew "national personality" characteristics and how they were formed during childhood, and made suggestions for the psychological warfare (Heyer-Young 2005, Modell 1984). "The richness of the data is an asset, and, when lacunae were discovered, it was usually possible to obtain necessary facts from informants" (Benedict 1946a:276).

Since the anthropologists working for OWI were uninformed about what happened with their reports once they were given to the policymakers, it is difficult to determine the extent Benedict participated (if at all) in manipulation of foreign nations during and after World War II through the psychological warfare. She died three years after the war ended and so the longer-term impact of these reports remained unknown to her. Considering the notes she left behind and the correspondence with different colleagues and informants, during her time at OWI she did her best to compile full reports with the information available. Still, the short amount of time for each report's development and types of information (sometimes overwhelming) utilized, raise questions even today about the quality of the methods used and if they were sufficient for reports with such high stakes.

"Rumanian Culture and Behavior"

The report on Romania, written by Ruth Benedict (using the spelling "Rumania") in the fall of 1943 after a short period of research of only three months, with an impact post-war, is one of the best examples of the anthropological work done for OWI. Of smaller scope and scale than the work on Japan (which gained a lot of international positive and negative attention), the report on Romania – one in a series of studies of countries in Europe and Asia – indicates more objectively the steps that were followed in the OWI's ethnographic research. As a resourceful ally of Germany in Europe, Romania, rich in oil and wheat, was a very strategic target in the liberation movement. To work towards the future liberation of the country and to help allied troops understand its culture and traditions, with implications for psychological warfare, Benedict tackled the task.

This ethnographic work came immediately after Benedict finished her reports on Burma and Thailand, in September 1943. These two reports were the first she researched and wrote for the Office of War Information. Of bigger importance, the Romania report was completed by December 1943. With 65 pages of ethnographic information and suggestions for psychological warfare, the report on Romania proved to be much more complex than its predecessors. This was mainly because of the wealthier body of information used regarding the country and because of the experience Benedict had developed in her previous work with ethnographies of a culture at a distance (Heyer-Young 2005, Kent 1994, Benedict1974 [1946]). As with other reports, there is not much information about how this document was researched and written, with inferences gained from various sources. As with the others, this report on Romania also remained classified during the war and in the period immediately after. In 1972, Margaret Mead, who inherited Ruth Benedict's main body of papers after her early death in 1948, allowed this report to be published for the first time after its declassification, by the anthropology club and anthropology faculty at Colorado State University, with the condition that any future use of this report or reprinting of it to be done only with her agreement. As such, the first publication of the report on Romania happened 24 years after Benedict's death, leaving questions regarding her research and work for OWI unanswered. Even Benedict's biographies, written at different points in time, touch very little on her work for OWI and the Romania report's policy impacts. Most available information comes from Margaret Mead who both knew Benedict personally and inherited most of her papers, from Benedict's papers and notes still available at Vassar

College, her alma matter, and from her correspondence with colleagues and informants.

Benedict herself wrote about some of the steps she followed to complete the report on Romania in the introductory section. The published report has five chapters about how their history is perceived by Romanians themselves, about the land and its people, about adult life in the country, about child rearing, and about some general characteristics. A sixth chapter includes suggestions for psychological warfare, separated from the main report and found today in Benedict's papers at Vassar College. Benedict's introductory section explains the chosen chapters given her belief that for this type of research, history is only important as long as it explains certain present characteristics and patterns of behavior. She claims that the methodology used for this report corresponds to the one of cultural anthropology, mentioning that her written resources were so vast that it was necessary for them to be carefully selected (Benedict 1943). Her notes from the introduction and from her papers at Vassar College show that the research for the Romania paper included readings in history, economy, politics, folklore, and novels, besides information gained from 25 interviews with Romanians who emigrated in the U.S. and who were recommended to her, mainly by Professor Philip E. Mosely and a Reverend Hateganu from the Romanian Orthodox Church (Benedict 1943, Benedict 1972 [1946], notes from Vassar). In a letter to a Dr. Ackerknecht dated December 1943, Benedict requests psychiatric information about Romanians, mentioning that this is the first European country to be researched by her for OWI and that she does not feel confident to make such a psychiatric report herself, given its importance for psychological warfare (Vassar papers). Benedict's papers at Vassar College on Romania include scattered interview transcripts and notes on words, phrases and sayings along with newspaper articles and magazine articles on Romanian traditional costume, labor conditions, provinces of the country, children's stories, and lists of Romanian authors. In a memo addressed to a Mr. Katz, she explains what type of information she is looking for in order to create suggestions for psychological warfare: "the loyalties, habits, fears, hopes, likes and dislikes of the target people; ... investigation of how attitudes are set up by the interplay of personal relations, sometimes in the family, sometimes in politics, sometimes in economic relations; ... finding out the occasions people fall into defeatism; published travel material; folktale materials; ceremonies; novels and plays written in the country; info direct from people; impressions of Western travelers and residents" (Vassar papers).

To what measure her report on Romania was used by OWI is difficult to infer, as previously noted, but various mistakes also were noted immediately after its completion. The major one was the fact that the area Benedict researched and referred to in the report comprised only about two thirds of the country in 1943, known as the Old Kingdom, i.e., the old Romania territory before the peace treaty of Versailles (Benedict 1943, Benedict 1974 [1946], Vassar papers). As such she skipped a large part of the territory and population, in certain ways very different in character and history from the rest of the country. Nevertheless, regardless of how it was used by OWI, the report did attract post-war attention from other scholars and collaborators, contributing to her decision to propose an "Interim Research in European Culture and Personality" to colleagues in Washington, D.C., and a "Seminar in Contemporary European Cultures" at Columbia University. These led to what became Benedict and Mead's, Columbia's and ONR's, "Research in Contemporary Cultures" project.

Reception of Benedict's Report on Romania and the Ethics of Long-Distance Ethnography

As a report written for a governmental organization during the war, the paper on Romania, along with the other reports written for the Office of War Information, remained classified until the 1970s. As such, excepting the various interests expressed by different individuals or organizations connected with OWI in classified correspondence among members of the different agencies, it is difficult to analyze the report's reception prior to declassification. The early death of Ruth Benedict in 1948 left a lot of questions about her work for OWI and the methods she used unanswered. Due to the classified nature of Benedict's work at OWI, after the war most of the interpretations and exposure of Benedict's work came from Margaret Mead. Indeed, the other three biographies written about Ruth Benedict's life and work, Caffrey's, Heyer-Young's and Modell's, touch very slightly on her years spent in the employment of the Office of War Information and cite as a main source Margaret Mead.

The first publication of the Romanian report at Colorado State University in 1972, without the sixth chapter, with Mead's permission (as executor of Benedict's estate), was accompanied by a short, explanatory introduction. In Romania, the report was first mentioned in journals by Elizabeta Stanciulescu (1996) and only much later published integrally (Olaru 2002). The report also was referenced in all of Benedict's biographies, first as a source of information and second to explain Benedict's work in researching child rearing and its effects on adult life and related decisions cross-culturally. In Romania the report was used as a resolute source of information regarding the culture of Romania during the war period and this mainly due to the fame of the anthropologist herself, but also because of – and despite – the lack of information about how this report was written.

From the present anthropological point of view, it is very easy to argue today about the ethics of research at long distance. The use of the report years after it was written, as a seemingly unshakable source of information about Romanian culture, engages the argument of how accurate/ethical the anthropologist's work must be, contrasting that done in war or peace time. In the U.S. as in Romania the report was used as a bibliographical source, as part of the anthropological research about the country covered in various articles and books. Today's anthropological point of view argues that a closer look into Benedict's work on this report should at least raise questions as to the quality of her work and the extent to which this report should be used as an unquestioned source. When this and other OWI reports became open to the public, various polemics arose regarding the accuracy and ethics of anthropologists' work during the war. Some claimed that anthropologists worked as spies during the war for different governmental agencies. Others claimed that long distance ethnographies should be unacceptable because of their lack of on-site contact with the researched culture and the short time during which they were written. And there were a few who argued that personal and professional benefice and recognition were enhanced or persuaded by writing these reports through governmental agencies.

While many of these points of view can be criticized as suffering from presentism (Neiburg 1998), looking at the previous research from today's scholarship or "war point of view," one main point cannot be left aside, at least for the purpose of future research. The report on Romania, after it was received by the general public, started to be regarded as a significant part of the research done about the country and became a sort of anthropological classic study on the country. Nevertheless, the conditions in which the research for this report was done and the methods and type of information used, remain unknown to the general public and even to the majority of the scientists who have quoted this report in their research. Given the restrictions and limiting parameters that have been discussed in this article, her report should serve as a case study for the issues of accuracy and ethics of long-distance ethnography and not a classic anthropological study of a country. The 65 page report can still be analyzed to see what kind of information an anthropologist can accurately get from a long-distance ethnography and what kind of infor-

mation needs more in-depth research. It should not be forgotten the conditions and circumstances of Benedict's work for the Office of War Information. This was war anthropology, time pressured, constrained, and high staked. Critically analyzing the accuracy of such a report and its methods for use in wartime or for the sake of future research reference can benefit both governmental agencies and field researchers engaging "strange cultures."

[i] *For those of us who think the Study of a Culture at a Distance remains nothing more than a footnote in the history of anthropology, Mead's and Métraux's book was reprinted in 2000.*

Acknowledgements
We wish to thank the archivists and librarians who helped us and the Department of Anthropology, Ball State University, for providing travel funds. We also wish to thank Brian Beasley and Jessica Pollock for their help with this project.

Alina Beteringhe is an anthropologist and documentary film maker who founded and runs the Tales of Communism Museum, an oral history museum in Brasov, Romania. This institution provides a non-formal education platform for people of all ages and nationalities, and was founded as a social enterprise. She also works with children from vulnerable groups in this context. An Emmy-awarded documentary filmmaker, Alina works on researching social and cultural issues. She received the Cultural Project of the Year award in 2023 and the Break Fellowship, also in 2023.

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The Applied Anthropologist

Vol. 43
No. 1-2
2023

Featured Graphic: A Real Look at Critical Race Theory

Peter Van Arsdale, Fernando Branch, and Samira Rajabi

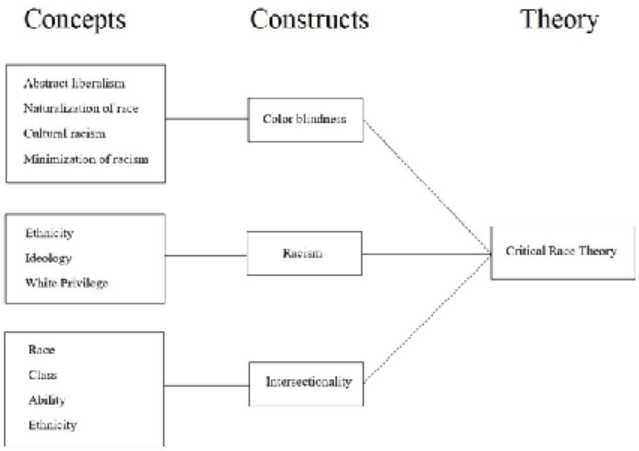
INTRODUCTIONS

Peter Van Arsdale, Ph.D., is recently retired from the University of Denver's Josef Korbel School of International Studies, where he remains a Global Fellow (*pro bono*). Specialties include human rights, water resources, and community development, including projects through Rotary.

Fernando Branch, EdD received his bachelor's of Arts in History from the University of Arkansas at Pine Bluff, and later pursued his M.A.Ed. from Union University. Fernando completed his doctorate at the University of Denver concentrating on Education Leadership, and Policy studies to close the achievement gap for communities.

Samira Rajabi, Ph.D. is an assistant professor of media studies at the University of Colorado where she also serves as Associate Chair of Undergraduate Studies. She focuses on race, gender, trauma and digital technology.

DEFINING CRT



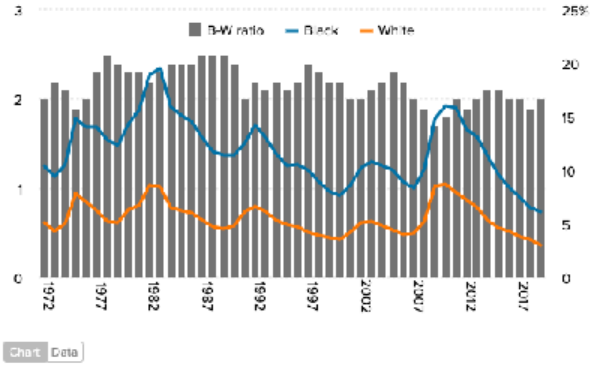
- Critical Race Theory (CRT) is a subset of Critical Theory. It is a legal framework that offers researchers, practitioners, and policy-makers a race-conscious approach to understanding inequality and structural racism, to find solutions that lead to greater justice. Its scholars interrogate policies and practices that are taken for granted to uncover the overt and covert ways that racist ideologies, structures, and institutions create and maintain racial inequality. It is an analytic tool, that takes history carefully into account.
- Note: Race is a social, not biological, construct.
- CRT is a THEORY not an IDEOLOGY
- Prominent authors who developed CRT include Kimberle Crenshaw, Derrick Bell and Richard Delgado

CRT & LABOR

In 1972, BLS began disaggregating the nonwhite unemployment rate and reporting an unemployment rate for blacks alone. According to this measure, black job seekers are about half as likely to secure employment during a consecutive four-week search period as are white job seekers. Figure A illustrates this pattern, showing that the ratio between the black and white unemployment rates has consistently been about 2-to-1 since 1972. The pattern has persisted across multiple periods of economic growth and contraction, including in 2019 when, after 10 years of job growth, the black unemployment rate fell to a historic low of 6.1% but was still twice as high as the white unemployment rate of 3.0%

FIGURE A

Unemployment rate by race, 1972–2019



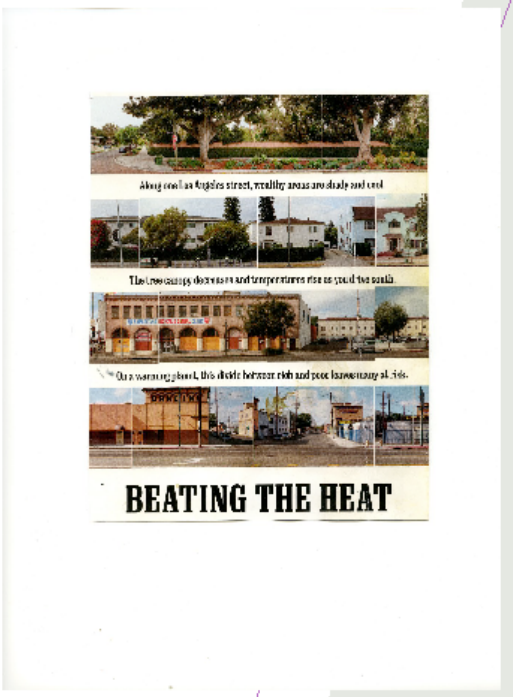
Note: Black and white are both non-Hispanic.

Source: 1972–2019 series by race & ethnicity, EPI analysis of monthly CPS microdata, downloaded from EPI SWA Data Library.

Economic Policy Institute

CRT & HIGHER EDUCATION

- Discrimination in admission and retention of students of color has persisted in the post civil-rights era.
- "Enrollment trends of students of color, in general, and African-American students in particular, are cause for concern because they point to perpetuation of a permanent racial underclass despite the fact that 38.4% of African Americans were defined as middle class by income (compared to 43.7% of all households in the United States." (Marback)
  - The anxiety of CRT was "invented"
  - "…the movement to block CRT is much broader than just trying to ban a theory — it targets the very underpinnings of anti-racist education. " (Densho)
  - Since January 2021, "42 states have introduced bills or taken other steps that would restrict teaching critical race theory or limit how teachers can discuss racism and sexism. Seventeen states have imposed these bans and restrictions either through legislation or other avenues," (Education Weekly)



CRT & HOUSING

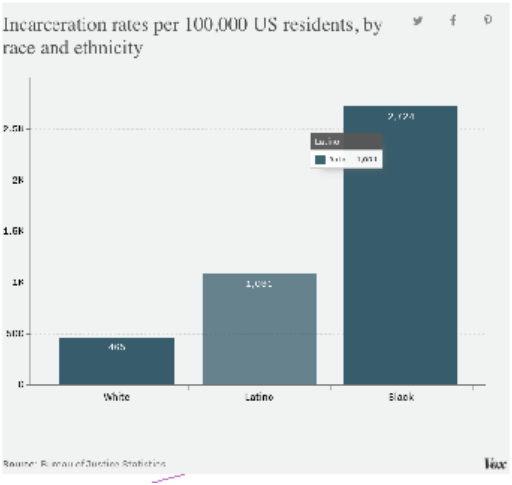
- Discriminatory policies enacted at local levels over the past century contributed to differential access to housing availability, home purchases, and neighborhood environmental quality. Key points:
  - Redlining and differential neighborhood development
  - "Imported from Detroit" to "the Streets of L.A."
  - Indigenous voices and grassroots leadership
  - Sharing ideas cross-nationally, e.g., tree planting campaigns from East Africa
  - Viable actors, institutions, and systems, leading to environmental justice

CRT & PRISONS

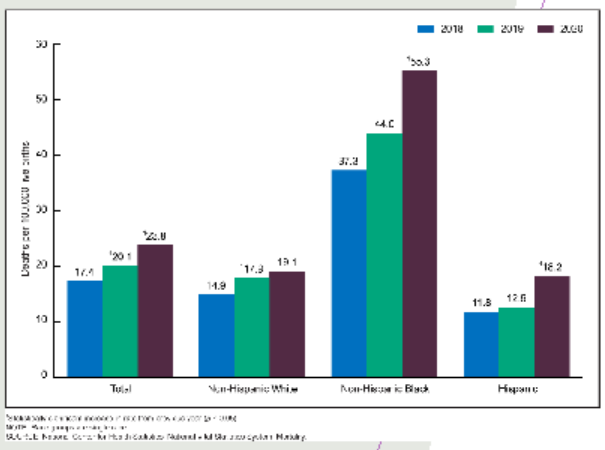
Starting in the 1970s, America's incarcerated population began to rise rapidly. In response to a tide of higher crime over the preceding decade, state and federal lawmakers passed measures that increased the length of prison sentences for all sorts of crimes, from drugs to murder.But around the mid-1990s, the crime rate began to drop as the number of incarcerated Americans continued to climb.

Mass incarceration is, predominantly, black incarceration. Black people are nearly six times as likely to be incarcerated as white people, and nearly three times as likely to be incarcerated as their Latino counterparts.

Why? A review of the research by the Sentencing Project concluded that higher crime rates in black communities explained about 61 to 80 percent of black overrepresentation in prisons. This means that other factors, such as racial bias or past criminal records influencing prison sentences, were behind as much as 39 percent of the disparate rates of imprisonment for black people.



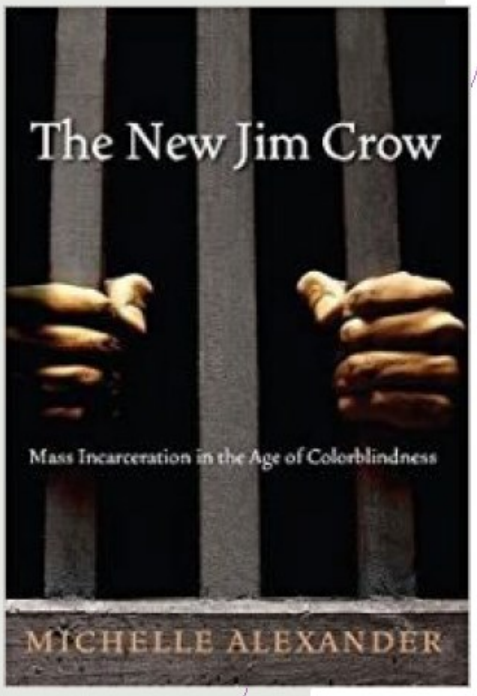
CRT & HEALTH



- "Racial scholars argue that racism produces rates of morbidity, mortality, and overall well-being that vary depending on socially assigned race. Eliminating racism is therefore central to achieving health equity, but this requires new paradigms that are responsive to structural racism's contemporary influence on health, health inequities, and research" (Ford et al, National Library of Medicine)
- "*Health inequality* is the "generic term used to designate differences, variation, and disparities in the health achievements of individual groups," whereas *health inequity* "refers to those inequalities in health that are deemed to be unfair or stemming from some form of injustice" (5)." (Tsai et al, Frontiers in Public Health)
- "A medical CRT (MedCRT) framework requires scholars and learners to: "(1) Analyze race and racism as fundamental social structures within science, medicine, and society, (2) Challenge scientific theories of race that obscure the institutional mechanisms that generate racial health inequity, and (3) Produce analyses that mobilize and support antiracist praxis" "(Tsai et al)
- Half of white medical trainees believe such myths as black people have thicker skin or less sensitive nerve endings than white people…false ideas about black peoples' experience of pain can lead to worrisome treatment disparities. In the 2016 study, for example, trainees who believed that black people are not as sensitive to pain as white people were less likely to treat black people's pain appropriately.." (Association of American Medical Colleges)

CRT & IMMIGRATION

- Racial and ethnic considerations have guided immigration policies for the past 150 years. Labor impacts have been key considerations, as exemplified by early Chinese immigrant issues. These include:
  - Chinese immigrants as "essential workers" in the early mining and railroad industries
  - "Dreams of Gold," "Driving the Spike," and the "yellow peril"
  - Quotas, burdens, and anti-immigrant exclusion laws
  - Racialization of "the Other"
  - Collaborative communities as mechanisms of change



CRT THROUGH A SYSTEMS LENS

- **Black men are 3x more likely to be killed by law enforcement**
- **Black offenders are sentenced to 19% longer terms than white offenders with similar backgrounds**
- **Black women are 4% more likely to die in childbirth than white women**
- **22% of Black Americans live in poverty compared to 9% of white Americans**
- **Black Americans are 2.5x more likely to live in an Environmental Justice community than white Americans, regardless of income**

PUTTING CRT INTO CONTEXT

- CRT explains how systems through history, like education or labor, can have racist/discriminatory outcomes even when racism is seemingly not intended. CRT enables understanding of how racism manifests in social institutions, helping explain why some groups are disadvantaged and others hold institutional power. With thanks to Ivory Toldson, Ph.D., CRT teaches that:
  - No race or ethnic group is *inherently* superior
    - CRT explains how this myth of superiority is made through systems
  - Privilege is socially ascribed
  - Systems of meritocracy have been constructed that differentially advantage certain groups (but CRT is not about "discrediting or demeaning whites," nor about "a person's morals")
  - Fairness (i.e., equity) is key, to be considered alongside the rule of law

LAST WORDS + WHAT YOU CAN DO + QUESTIONS

Ultimately, we cannot employ colorblind ideology in a society that is far from colorblind. Everyone sees it, whether they acknowledge it consciously or not. If we love America, we should want it to be the best it can be. Rather than run from the issue of racism in America, we should confront it head on. Our future and country will be better for it.

-Rayshawn Ray

- Understanding CRT enables you to identify and navigate unjust systems without personalizing racism(s).

Primary references are available from the lead author upon request: petervanarsdale1@gmail.com.

The Applied Anthropologist

Vol. 43
No. 1-2
2023

COMMENTARY: WHY DON'T PEOPLE THINK TO ASK AN ANTHROPOLOGIST?

ELIZABETH BRIODY

KEY WORDS: anthropological expertise, public presence, video modules

WEBSITES:
Original Article: https://anthrocareerready.net/why-dont-people-think-to-ask-an-anthropologist/
Program Trailer: https://youtu.be/UrmE8MLaXAU?si=TdVQuRXYiNNNOdr7
Program Access: https://www.anthrocurious.com

A longstanding issue for anthropology has been its low public visibility. The effects in the US, UK, and elsewhere range from erroneous assumptions about the discipline, to still-too-few "seats at the table" in contributing to public conversations and debates, policy, and governance. Economists, psychologists, and political scientists are first among the social and behavioral scientists to be interviewed by journalists when local and national events take place, human actions are questioned, politics are debated, and new movies and books are reviewed. Many anthropologists have been asking: "Where are the anthropologists? Why aren't members of the media talking to us?"

The truth is that many anthropologists possess neither the knowledge nor the experience to be effective in the public arena. My colleagues—Adam Gamwell, Phil Surles, Dawn Lehman, and Jo Aiken—and I hoped to rectify this issue.

Fortunately, there has been a growing trend in anthropology toward a greater public presence, accelerated by COVID-19. With a small Global Initiatives Grant from the Wenner-Gren Foundation, we developed a web-based, modular training program to motivate and coach many more anthropologists and anthropology students to enter the public sphere. The result was the production of Anthropologists on the Public Stage; you can see the trailer here:

https://youtu.be/UrmE8MLaXAU?si=TdVQuRXYiNNNOdr7

The six trainings include short video modules accompanied by specific exercises where trainees can practice the lessons they have been learning.

1. Develop an Idea Worth Sharing (09:25) introduces an effective strategy for sharing interesting anthropological insights with members of the general public. The exercise uses a step-by-step approach with questions and templates to bring out the best from the anthropologist's work.

2. Connect with the Media (12:52) encourages trainees to learn about and build relationships with their local media. The exercise involves writing a pitch to an editor or journalist.

3. Tell a Great Story (13:52) helps trainees move back and forth between their data and insights to the art and practice of storytelling. The exercise involves identifying story details, developing an outline, telling the story to family and friends to generate feedback, revising the story, and finally practicing the delivery of the story.

4. Influence Policy Development (14:12) focuses on the various phases of policy work including developing, implementing, and evaluating policy. The exercise involves identifying a policy-relevant issue from one's own research or experience, contacting others involved (e.g., policymakers, think tank officials), and addressing specific questions related to the issue.

5. Increase Public Awareness (22:36) highlights examples of anthropologists sharing their anthropological insights publicly whether face-to-face, staging an event, or using the media to advantage. The exercise involves identifying and planning a project or activity to help members of the general public learn about anthropology and its value.

6. Promote Yourself and Anthropology (24:03) has a dual focus: a) what anthropologists can learn from other disciplines to improve their ability to share what they know, b) how can the principles and techniques found outside anthropology can help shape the stature of individual anthropologists. The exercise involves writing an engaging set of tweets or TikToks about some anthropological insight and its relevance for a particular audience.

We kept several elements in mind as we worked on this project. First, our most important goal was to help educate students, instructors, and practitioners about the skills necessary for engaging with the general public. Second, we organized each module to deliver specialized knowledge along with general advice and tips reinforced by the narrator.

Third, we selected our interviewees because they possessed significant experience in high-visibility occupational roles or in specialized public-facing activities. Finally, our interviewees reflected a broad range of diversity including gender, race/ethnicity, age/experience, nationality, subfield, and work sector so that they would appeal to and reflect the broadest possible diversity of prospective trainees.

Of course, the "proof is in the pudding." We encourage you to log in to take advantage of Anthropologists on the Public Stage as

you identify the insights you want to share, the audience you hope to influence, and the way in which you will reach that audience. All six trainings were posted on https://www.anthrocurious.com with the release dates as follows:

- November 8, 2022: Develop an Idea Worth Sharing
- December 8, 2022: Connect with the Media
- January 8, 2023: Tell a Great Story
- January 22, 2023: Influence Policy Development
- February 5, 2023: Increase Public Awareness
- February 19, 2023: Promote Yourself and Anthropology

We know that anthropologists have the stories, examples, and analysis. By shifting some of our time toward educating the general public, we not only help the world understand what anthropology is and offers, but we also have a far greater chance of enhancing our impact by changing perspectives, policies, programs, and practices.

Epilogue

The original blogpost above, "Why Don't People Think to Ask an Anthropologist," was published on January 5, 2023. Its intent was to encourage anthropologists and anthropology students to share their ideas and research broadly beyond the academic community; it described a free, video-based training program called Anthropologists on the Public Stage. For example, one might pen an op-ed article, curate a museum exhibit, interview with a radio or podcast host, write a novel interwoven with ethnographic insights, or give a TED Talk, among many other possibilities. Few anthropologists have followed in the footsteps of the iconic Margaret Mead who for years had a column in Redbook magazine and had tremendous name identification.

The World of Work Blog, run by the Anthropology Career Readiness Network, is one outlet for sharing anthropological perspectives—especially those related to careers and career preparation. My blogpost was an attempt to alert anthropologists to some basic practices in interfacing with the general public—training not offered in anthropology programs. By encouraging more anthropologists to "get out there in the public eye," I hoped to play a small role in improving anthropology's impact in the media, public policy, and in enhanced understanding of our discipline.

Imagine my surprise when I read an email by Gregory Warner close to 10 months later (November 13, 2023). Warner is host of National Public Radio's (NPR) highly acclaimed Rough Translation podcast where he asks: "How are the things we're talking about being talked about somewhere else in the world?" In his email, he indicated that as a storyteller, he has "always been focused on how to bring anthropological curiosity to the public ear." Indeed, when I met Warner in Toronto at the American Anthropological Association Meetings a few days later, I discovered he was passionate about the importance of comparison and the value of learning directly from people, especially through observation and conversation. Since then, Warner and I have had a couple of discussions about how we might partner together to promote anthropology through podcast-based storytelling.

A key implication from this experience is that you never know who might read what you write and/or what effect you might have on others. My suggestion to you: Communicate publicly and communicate often! Our discipline depends on it.

Elizabeth K. Briody has been involved in cultural-change efforts for more than 35 years, first at General Motors Research and later through her consulting practice, Cultural Keys LLC. She leads the Anthropology Career Readiness Network with Riall W. Nolan to improve student preparation for careers. In 2020, Briody was honored by the Society for Applied Anthropology's Bronislaw Malinowski award for lifetime achievement. She can be reached at elizabeth.briody@gmail.com.

The Applied Anthropologist

Vol. 43
No. 1-2
2023

COMMENTARY: THREE YEAR OLD ALBINO — A LIKELY VICTIM OF SACRIFICE

PIUS KAMAU

KEY WORDS: albino children, sacrifice, Tanzania, human rights

Will the African albino boy's body be chopped up and parts removed one by one while he screams in pain? This possibility haunts me. I see his small limpid body as he is carried by three aggressive looking African men at the airport in Nairobi on their way to Burkina Faso. I hear the men's loud, offensive language as the airline attendant asks for the missing passport -- they had three passports but none for the child. And I continue to wonder if I too might have joined in the inquiry of whether the boy was their child. And whether he was destined to a fate much worse than death. I was one of many at the airline counter, except I had the chance to look into the three-year-old's face and eyes. They were innocent, placid and cherubic. As he looked at me with his angelic eyes I thought of the hard life ahead of him: an albino in a continent of Black people, if he survived. But then I was in a hurry to catch another plane. And that rests as my excuse for not having done more -- or so I have tried to convince myself.

After I was airborne the tragedy that has manifested itself in the killings of large numbers of albinos in Tanzania and elsewhere in Africa began to dawn on my mind. I know that in Tanzania and some other African countries albinos and their albino body parts are regarded as possessing magic powers -- their use supposedly can help in magical cures. I had read stories about mutilations of albinos; the hunting down of albinos; and the trafficking of albinos across borders. Albinos are an expensive commodity -- in a perverse topsy-turvy turning of the capitalist system. For me and many others I am sure all that had been news that existed at that strange level where I the reader reads, I the TV viewer views a story. I quickly get mad and just as quickly go on to other stories -- pleasant, sweet candy to take the bitterness out of the bitter ones, which I forget just as quickly. You see, I'm a news consumer, but one who pretends to have a deeper well of rage since I have some of my own complaints.

The image of the innocent looking little albino boy in the company of the three African Tarzans has played itself in my mind so often since, that he is to me no longer a baby headed to a loving family, but a sacrifice at some altar of a cruel ceremony. It is personal in that I saw the albino boy who was within my reach, and I could have saved him. I say this because I am now convinced that the three men's intentions were not noble and that my inaction was probably a result of my cowardice. Rejecting to think of the worst about the boy's situation, which would have in turn forced me to act and end up in some major trouble. Ours are such stark possibilities: trouble for me, and certain death for the child. Mine is a coward's usual retort: what could I have done? It is to my shame and eternal regret that I could but didn't save a young boy from only God knows what agony and suffering.

In Africa, we have watched the decimation of rhinos and other animals whose horns and other body parts are supposed to enhance men's -- especially men in Asian countries -- sexual potency. This seems particularly true of Chinese and Korean men. And we in the West have, rightfully, been incensed and outraged by this practice which many governments and international organizations are trying to curb and ban.

The cruelty to and murder of African albinos has not been as widely publicized in our popular media. It should be. There's nothing more abhorrent, nothing more evil than the use of a human soul to expiate some evil spirit; nothing worse than to inflict repeated, continuous pain to a child whose only sin is having been born with a minor genetic variation. Those who engage in such behavior should be outcasts from the human family; those who turn a blind eye to such practices should be made to pay a steep price, and those like me who because of my cowardice allow the murder of a child to take place should never rest easy all our lives. There's nothing more heinous than the betrayal of the trust a child places in the adult world. It is this that I regret so much. With these thoughts in mind I have written this essay in addition to calling and talking to everyone who will listen to me about this child. I feel amazingly impotent, so afraid that another human life was wasted for no good reason.

What is so true about this tragedy is that so few people know about the plight of Tanzanian and other African albinos. And those who know only pay lip service to it. The torture and murder of albinos is such a low priority item in the grand scheme of pain and suffering in the world. I believe we are wrong not to be more forceful about rooting out the practice of torture and mutilation of albinos. They're not a commodity like copper and gold. They are human beings with human rights and the same rights and feelings as all of us. We must place ourselves and our families in the place of every one of these people. To think for a moment that our neighbors would come after us and cut off an arm or a leg or remove a heart for ominous magical purposes should make all of us stop in amazement, fear and shame -- and pay attention. It unfortunately could happen to one of us as it most likely happened to the three-year-old angelic boy I saw at the Nairobi airport as he was being transported to Ouagadougou, in Burkina Faso.

With Permission of The Huffington Post.

The Applied Anthropologist

Vol. 43
No. 1-2
2023

COMMENTARY: IMMORTAL GOOD DEEDS OF MY DEPARTED FRIENDS

PIUS KAMAU

KEY WORDS: departed colleagues, medical care, social justice

The first African doctor I met was a learned man who read many, large books. I thought his knowledge of and treatment of diseases protected him; he would never die. I was very young. Now much older, I know better. Like all mortals, doctors die, too.

I have only written a few obituaries, but here is another about two medical colleagues, friends, whose "passing" occurred within a month's span of each other. It's not a lament, but a celebration; they graced my life. I write to recall our conversations and to express my gratitude for what they taught me. Friendship allows each to learn, all to be included in the learning process. Alan was a surgeon, and Howie, a family physician, philosopher.

Maybe our actions today are shaped by what we fear might be said of us after we die. My friends never discussed the hereafter. The pain they relieved was indescribable, the lives they saved were numberless. Indeed, many physicians don't count lives saved; only lawyers' letters and lawsuits won and lost.

In surgical knowledge Alan was a master. He was not given to expansive discussions or conjectures about complex social problems. He was agnostic about much popular science and whether humans cause climate changes. While he worked to maintain surgical standards, Howie labored tirelessly on universal healthcare.

In 1903, WEB DuBois said, "The problem of the 20th century is the problem of the color-line." Reality is, in 2023 America, friendship in Black and White is uncommon. It's the reason I sing this dirge to my departed White friends, who saw our skin color, not as something that divided us but rather, something that strengthened our friendship. I also know that, no matter how liberal, many Americans are uncomfortable accepting others into their hearts and hearths.

Our friendships were separate. Yet, often, they seemed continuous in that, an idea was discussed with one person, and then, like an endless string, it was pursued with others, creating a web. It's perhaps in this that those who eschew friendships across the broad borders of society and humanity miss out — the ability to weave webs of thought, ideas and imagination of a more fulfilling life. Friends with ideas that diverge from ours force us to consider other opinions more carefully. We agree that we must all live in a world of divergent thoughts.

With Alan we walked along the shores, skirting the depths, never diving deep into the seas of politics, philosophy and religious belief. Our friendship grew because we had a common battlefield — medicine and surgical disease. It is quite surprising how much there is in the history of surgery, the complexity of discovery and invention of new techniques and materiel. This century has seen a revolution in treatments and procedures; a revolution of thought where yesterday's impossibility has now become mundane and ordinary. We talked about these and other matters, in such a way that we looked forward to more. It saddens me to say, that will not happen again.

Howie, one of our five-member-gang that has met regularly for more than a dozen years, was a gregarious man of no secrets. He invited everyone to examine his life and on inspection, we found difficult and happy moments that formed his life. We, in turn, examined and talked about our own lives.

I remember he and Marc, our other Wise White man, discussing Tikkun Olam, the Jewish concept of fixing or repairing the broken world. I thought then and still think it a great, attractive concept. Albeit years before I had discussed it at Iliff School of Theology with Professor Stewart Zisman from UNC, it was great to hear it again from my friends' lips. The world was broken and human beings must repair it, by committing to social justice, political activism and ethical behavior. The concept is more than just repairing the broken world; it is a concept that buoyed my own ideas about human ethical behavior, man's duty to humanity and the environment. Our group supported African students.

Our time on this planet is measured in TS Eliot's coffee spoons. No matter the textbooks we read, death awaits us all. But before then, let's tarry for a moment to repair humanity's and the earth's brokenness. To give, to heal, I believe, are joyful, fulfilling acts — "the twice blest quality of mercy, blessing the giver and receiver." I came today to praise my departed friends; their good deeds live on.

With Permission of The Denver Gazette.

Pius Kamau, M.D., a retired general surgeon, is president of the Aurora -based Africa America Higher Education Partnerships (AAHEP), co-founder of the Africa Enterprise Group, and an activist for minority students' STEM education. He is a National Public Radio commentator, Huffington Post blogger, and past columnist for Denver dailies. He can be reached at kamaupk@gmail.com.

The Applied Anthropologist

Vol. 43
No. 1-2
2023

BOOK REVIEW:
PROFILES OF ANTHROPOLOGICAL PRAXIS: AN INTERNATIONAL CASEBOOK
EDITED BY TERRY M. REDDING AND CHARLES C. CHENEY

EDITH W. KING

Vast forces are occurring in the world today generating growing anxiety over conditions in the economy of the US and of other nations, as well. It seems everywhere these pressures are soaring. Here is a listing of some of the worst of these concerning situations:

- Rising prices for almost everything has caused the highest inflation in decades.
- Continuation of violence and outright criminal activity add stress to everyday living.
- Lack of rainfall in many locations across the globe have added drought and loss of much needed crops that feed communities and families.
- The search for the ability to safely generate enough power for manufacturing, agriculture and heating homes and businesses.

How the economic conditions in the nations of the world hold up to support the inhabitants are crucial. Worldwide inflation with its impacts can be as devasting as all out-world war. To help us in grasping the immense efforts involved in taking on such endeavors, every source of trusted advice becomes especially significant. So, we call upon editors, T. M. Redding and C.C. Cheney and their timely published offering, *Profiles of Anthropological Praxis: An International Casebook*, as such a resource.

The importance of anthropological theory and practice is demonstrated in every chapter of this book. Originating with the specialized social science group, Washington Association of Professional Anthropologists (WAPA), the international casebook applies the discipline of anthropology to real world events and experiences. The volume is organized in "parts" that are labeled as follows:

- Economic development
- Community and environment
- Cultural preservation
- Health promotion and management
- Sociocultural change and adaptation
- Policy change.

Each "part" has chapters from international author-practitioners describing their contributions. A singularly valuable component of this casebook is a listing labeled Illustrations containing useful and clearly documented photos, figures, charts, and drawings. Material in this book is appropriate for instructors, students, and the general reader, as well. An example is a chart with five major phases of video ethnographic studies (p.174). Other illustrations that enhance the casebook's contents and point of view are photographs, such as the one labeled "Not all anthropology is exotic fieldwork." It shows a meeting of the members of the task force, Undercount of Young Children's, UYC. (p.270).

In the Afterword of the casebook, Riall Nolan, emeritus professor of anthropology writes:

> *One of the most important things occurring now is the documentation of application work through a growing literature of practice—accounts written by anthropologists working in the field about what it is actually like to solve problems... These accounts of anthropological practice are every bit as valuable for us as were the early ethnographies brought back by our disciplinary ancestors from faraway places.* (p.304)

The editors of *Profiles of Anthropological Praxis*, Redding and Cheney, advise us that their book seeks to provide firsthand descriptions of applied anthropologists at work. Authors represented in this internationally oriented book-offering drew their material from countries such as Afghanistan, Vietnam, India, as well as from many U.S. states. It is apparent that the discipline of anthropology was foremost in shaping their findings, as well as their publication. The case studies in the volume demonstrate the role anthropology plays in supporting humanity. So, who is this book for? *Profiles of Anthropological Praxis* is fascinating reading for those who like to travel or those planning to do so. Also, this book has several descriptions about how anthropologist functions in the field. This may awaken interest (followed by commitment) for an individual to study and take up practicing anthropology. This casebook represents the discipline of anthropology in its many dimensions.

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