

# SAR NOW

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SCHOOL FOR ADVANCED RESEARCH NEWS

## Tradition and Innovation at SAR

The overarching theme for this year's Creative Thought Forum, "Tradition and Innovation," encapsulates an important quality of SAR itself. As the article "SAR and Archaeology: A Precious Legacy" explains, SAR has reinvented itself several times in its 111-year history. With each change it has emerged stronger and more relevant to the social realities of its time while continuing to honor its institutional history.

Today SAR is responding to Santa Fe's desire to recast itself as an incubator of ideas and entrepreneurship, as well as a city that nurtures the arts. We are upgrading and expanding our public programs to make them more appealing to the city's growing population of adult learners. Our Latino Studies initiatives, supported in part by the Andrew W. Mellon Foundation, represent a long-overdue acknowledgment of the important place of Hispanic traditions in northern New Mexico.



MICHAEL F. BROWN, PRESIDENT OF THE SCHOOL FOR ADVANCED RESEARCH

The programs of the Indian Arts Research Center (IARC) have increasingly focused on the value of collaborating with descendant communities, who help us conserve and interpret the collections that we steward so carefully. The IARC's innovative approaches are setting a new best-practice standard for museums across the nation.

The writer W. Somerset Maugham insisted that "tradition is a guide and not a jailer." We at SAR are proud of our traditions and our historic campus, but we are moving with the times and responding to the changing interests of New Mexicans and the worldwide scholarly community of which we are a part.

I look forward to seeing you at El Delirio and at one of our many lectures, discussion salons, field trips, or IARC tours. ■

*Michael F. Brown*

Michael F. Brown, President

## SAR and Archaeology: A Precious Legacy

Archaeology has deep roots at SAR, which was founded in 1907 as the School of American Archaeology. In its early years, the organization trained and employed such important figures as Adolph Bandelier, Charles Fletcher Lummis, A. V. Kidder, and Sylvanus Morley. Within a decade of its founding, however, archaeological training was beginning to shift to the nation's universities, raising questions about the relevance of a stand-alone school of archaeology in a location as remote as Santa Fe was then.



ANNA SOFAER LEADS A SPECIAL TOUR OF THE RUINS OF CHACO CANYON, OCTOBER 2016.

Recognizing this problem, Edgar Lee Hewett, the organization's founding director, changed the institution's name to the School of American Research in 1917. He pursued a broadened mission that embraced linguistics, cultural anthropology, and Native American art, as well as archaeology. "In its southwestern activities," Hewett wrote in SAR's 1918 annual report, "the duty confronts the School to help save from oblivion the native Indian ceremonies and art." Such sentiments strike us as paternalistic today, but in Hewett's time they reflected an earnest desire to move SAR beyond an exclusive focus on archaeology toward collaborative engagement with contemporary Native American communities, a commitment that SAR has sustained and intensified ever since.



TOP: SAR MEMBERS ON A FIELD TRIP TO CHACO CULTURE NATIONAL HISTORICAL PARK, OCTOBER 2016.

BOTTOM: SAR EXCAVATION OF THE GREAT KIVA AT CHETRO KETL, CHACO CANYON, AROUND 1929.

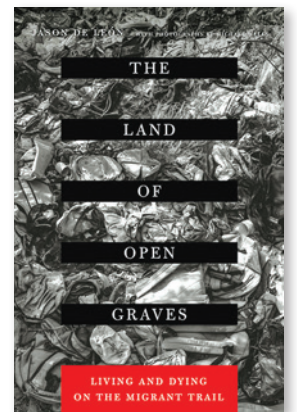
Douglas W. Schwartz, the president who between 1967 and 2001 almost single-handedly made SAR the institution that it is today, expanded SAR's mission still further, advocating a global vision even as he directed an important archaeological excavation at Arroyo Hondo, located five miles southeast of Santa Fe. Under his leadership, SAR published scholarly works that transformed archaeological understandings of Chaco Canyon, Peruvian coastal civilizations, and the ancient Maya.

Although archaeology now plays a less prominent role at SAR than it did a century ago, SAR has sponsored nearly a dozen professional seminars in the Schwartz Seminar House over the past five years that were directly or indirectly related to archaeology. In addition, we've offered ten membership lectures focused on human evolution and prehistory. In 2016 the Indian Arts Research Center organized several public talks on the emergence of indigenous archaeology and issues related to the repatriation of Native American cultural property. Recent archaeology-focused field trips have included a memorable tour of Maya sites in the Yucatán, and a trip to Amazonian archaeological sites is scheduled for January 2019. Archaeologists of the caliber of John Ware and SAR senior scholar David Stuart have offered mini-courses in Southwestern history and culture that were fully enrolled by SAR members. Jeremy Sabloff, a distinguished Mayanist who currently serves on the SAR board of directors, describes himself as "delighted that archaeology remains a key component of SAR's mission, as the field continues to grow and become more relevant than ever to the contemporary world."

SAR's commitment to archaeology will find new expression beginning in 2019 in an annual Cordell Lecture honoring the life and work of former SAR senior scholar Linda S. Cordell (1943–2013). Cordell was one of the most influential archaeologists of

### J. I. STALEY PRIZE 2018 AWARD: ARCHAEOLOGIST JASON DE LEÓN

The 2018 Staley Prize was awarded to archaeologist Jason De León for *The Land of Open Graves: Living and Dying on the Migrant Trail* (University of California Press, 2015). Through an examination of the experience of undocumented migrants moving across the US-Mexican border, *The Land of Open Graves* integrates archaeological and



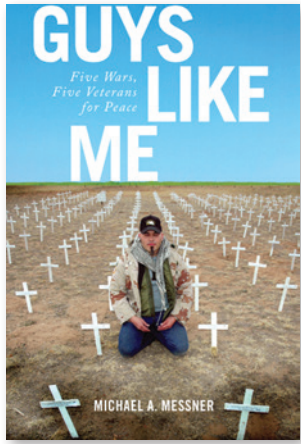
ethnographic techniques to expose the tragedy of border-protection policies that turn the harsh Sonoran desert into a zone of death. His prose draws readers into a politicized landscape and offers the vivid testimony of people who have survived their desert crossing. Using forensic techniques and the photographs of Michael Wells and others, De León also reconstructs the stories of those who perished, in the process inventing an experimental archaeology of the present.

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the Southwest. In addition to being elected to the National Academy of Sciences, in 2001 she was awarded the A. V. Kidder Award for Eminence in the Field of American Archaeology by the American Anthropological Association.

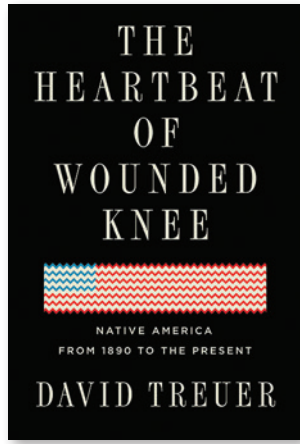
Although SAR has long defined its mission as one that promotes understanding of human creativity and adaptation on a global scale, archaeology—and especially the archaeology of the Southwest—remains one of the pillars of our programming now and into the future. ■

## Recent Books by SAR Scholars



MICHAEL A. MESSNER

*Guys Like Me: Five Wars, Five Veterans for Peace* (Rutgers University Press, 2018). USC sociologist and 2016 Ethel-Jane Westfeldt Bunting Summer Scholar at SAR, Messner offers moving portraits of military veterans, including some interviewed here in Santa Fe, whose traumatic experiences of war have driven them to become peace activists.



DAVID TREUER

*The Heartbeat of Wounded Knee: Native America from 1890 to the Present* (Riverhead Books, 2019). Treuer, a Katrin H. Lamon Resident Scholar in 2016, follows the critical success of his book *Rez Life* (2012) with an ambitious, panoramic appraisal of the current state of Indian America. ■

## The Gnarly Root Project Comes to SAR

*“I found a unique piece of cottonwood root, which is required for my art form by cultural edicts, and stored it in my garage for twelve years while it dried. The three months at SAR will give me dedicated time to focus on sculpting this special piece.”* Gerry Quotskuyva, SAR’s 2018 Rollin and Mary Ella King Native Artist Fellow, has been carving katsina figures for more than two decades. Over his artistic career, he has developed a distinctive style that blends a contemporary perspective with traditional representations. A member of the Bear Strap Clan from the Hopi Second Mesa village of Shungopavi and the grandson of an established katsina carver, Quotskuyva believes that honoring this cultural heritage is a crucial part of his art form.



GERRY QUOTSKUYVA WORKING IN THE DUBIN STUDIO AT SAR.

In Hopi culture *katsinam* are spiritual friends and guides who serve as intermediaries between the physical and metaphysical worlds. Versions of the beings have long been carved by Hopi people to represent the spirit world. While at SAR, Quotskuyva will sculpt a piece that has been years in the making. The Gnarly Root Project represents Quotskuyva’s effort to carve an unusually large four-and-a-half-foot-tall piece of cottonwood root. Quotskuyva’s plan is complex. He intends to develop a series of female *katsinam* in flight on the face of the wood to honor the matriarch within Hopi society. The reverse side of the piece will be carved in a dioramic fashion and depict agricultural practices around a ruin site. “While I may have the initial vision, I always allow myself the freedom to follow

whatever guides me, be it a creative flash, or sometimes a casual comment by a visitor,” he adds.

SAR’s Native Artist Fellowships offer artists the time and space they need to explore projects like Quotskuyva’s. For three months, artists live and work on the SAR campus in the King Residence and Dubin Studio. Each artist has access to the Indian Arts Research Center collections for inspiration, open studio space for creative exploration, and support from IARC staff and other museum professionals. During each fellowship, SAR asks the artists to share their work with the public via a presentation and open studio. Quotskuyva’s artist talk and tour will take place on Thursday, November 15, 2018, at 5:30 p.m. at SAR. ■

## Launching a Second Season: The Creative Thought Forum

Scholars presenting in this year’s Creative Thought Forum explore the spaces where historic and contemporary technologies come together and the resulting impact on humanity’s path forward. Now in its second season, this series welcomes five scholars for lectures and conversational-style salons that continue SAR’s long-standing dedication to creative thinking and intellectual discovery. This year, topics range from the social and cognitive impact of the Internet on individuals to the revival of indigenous farming practices by Native communities across the country.



CHRISTINA AGAPAKIS, CREATIVE DIRECTOR OF GINKGO BIOWORKS, PRESENTS AT THE JAMES A. LITTLE THEATER, SEPTEMBER 2018.

The program has a lot to live up to in its second season. Over thirteen hundred people attended the first year of lectures and salons. Speakers included Pulitzer prize-winning author Elizabeth Kolbert, who addressed humanity’s role in climate change and its impact on the planet. The salons have enabled participants to delve deeper into the topics of the lectures and have proven to be an engaging aspect of the program. SAR president Michael F. Brown notes, “The salons of SAR’s Creative Thought Forum are an effort to promote lively face-to-face discussions with important thinkers. Many of these events address issues of broad public concern, a goal consistent with SAR’s 111-year-old commitment to offering Santa Fe access to the best in contemporary social thought and artistic creativity.”

In July, author and conservationist William deBuys closed out the first year of the program with a summer salon based on his recently expanded *Enchantment and Exploitation: The Life and Hard Times of a New Mexico Mountain Range*. DeBuys guided participants through a conversation about changing habitats, forest fires, and the human

impact on the environment. As deBuys noted in reference to his salon, “With a group of this scale there was a real opportunity for creative energy and the chance to kick around some ideas that helped us get to issues in these underdiscussed elements related to landscape change.”

This year’s Creative Thought Forum follows the theme of “Tradition and Innovation” and takes audiences on a journey exploring the intersection of technology and historic practices. Biologist Christina Agapakis presented in September on the evolution of engineered living cells. She shared her work on creating scents from fabricated DNA inserted into yeast cells. Her talk and corresponding salon asked participants to question their assumptions about the line separating practices in biology that are accepted as commonplace and those that are still deemed controversial. By exploring the topics presented as part of this year’s Creative Thought Forum, SAR continues to offer the Santa Fe community access to new perspectives that illuminate the world around us. ■

The Creative Thought Forum is made possible by the generous support of SAR’s Founders’ Society members, several business sponsors, and the newly established Luke J. and Betty M. Vortman Endowment Fund. The fund was created by Betty Vortman, a former SAR board member who along with her late husband, Luke, has supported SAR for more than thirty years. They have enabled programs aimed at improving the collections of the IARC and inviting audiences into a world of new ideas:

“ LUKE AND I BOTH RECOGNIZED THAT OUR LIVES WERE ENRICHED, INTELLECTUALLY AND SOCIALLY, THROUGH OUR ASSOCIATION WITH SAR. WE WERE GRATEFUL THAT WE COULD, TO SOME EXTENT, REPAY THE SCHOOL FOR THE BENEFITS WE HAD RECEIVED. ”

Their support means that SAR is able to host nationally and internationally recognized speakers who examine diverse aspects of the human condition in provocative ways.

## Supporting Research on Women in the Global South



A GROUP OF WOMEN IN RURAL NORTH KARNATAKA SHOW SOLIDARITY DURING A PROGRAM AIMED AT REDUCING INTIMATE PARTNER VIOLENCE AMONG SEX WORKERS.

For the past eight years, SAR has directed significant resources toward strategies for improving the lives of women and girls in the developing world. Between 2010 and 2017, with the support of former board member Vera Campbell and the Vera R. Campbell Foundation, SAR offered six Resident Scholar Fellowships to women whose work documents the experiences and problems of women in what social scientists increasingly refer to as the “Global South”—those nations now emerging from colonialism and disproportionately located in the southern hemisphere.

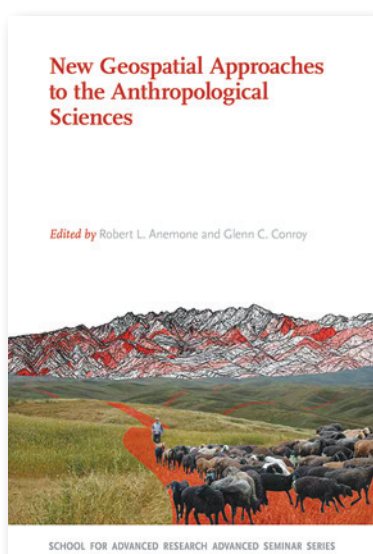
The work of the first Campbell Resident Scholar, Moroccan anthropologist Jamila Bargach, garnered international attention because of her project’s originality. She developed and implemented a simple technology that harvests potable water from fogbanks and delivers it to Berber women and girls, who are traditionally assigned the task of fetching water from distant locations. Other Campbell-funded projects have aspired to enrich girls’ education in Ethiopia, reduce gender violence in Ecuador, and improve medical treatment for women suffering from obstetric injuries in Niger.

This year the program shifted its efforts to an Advanced Seminar. Ten women representing six countries met in SAR’s

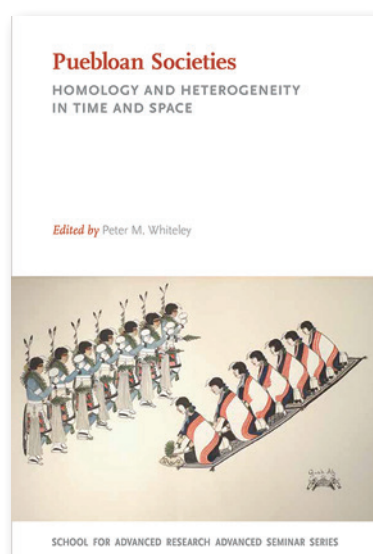
Schwartz Seminar House to address “Marital Rape in a Global Context.” In the words of the seminar’s organizers, “Collaborative international research on rape within marriage demonstrates that women in widely divergent cultural and social contexts experience forced sex in their marital and cohabiting relationships, with significant negative emotional and physical consequences.” The seminarians drew on a range of research methodologies to develop policies that aim to reduce gender violence.

Thanks to donor-funded initiatives like this one, SAR continues to interweave local and global perspectives in ways that maximize the practical impact of the social science research supported by SAR’s Scholar Programs division. ■

## SAR Press



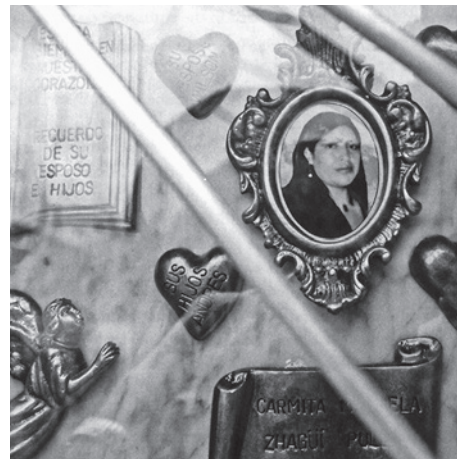
The most recent Advanced Seminar volumes from SAR Press focus on reinvigorating the relationships between the different subfields of anthropology. *New Geospatial Approaches to the Anthropological Sciences* and *Puebloan Societies: Homology and Heterogeneity in Time and Space* both attempt to break through the silos that have come to define—and sometimes limit—anthropological theory and methods.



“Anthropology’s strength,” writes Peter Whiteley, editor of *Puebloan Societies*, “lies in its unitary capacity to explain human social evolution and variation. . . . Accounting for patterns of similarity, difference, transformation, and continuity entails systematic comparison in time and space. . . . That requires the explanatory capabilities of all anthropological subfields, each with its own analytical strengths.” ■

## J. I. Staley Prize // continued from page 1

A powerful work of witnessing, *The Land of Open Graves* has profound relevance in an era of vast social displacement and global migration.



MARICELA'S GRAVE, CUENCA, ECUADOR.

Since 1988 SAR has presented the J. I. Staley Prize to a living author for a book that exemplifies outstanding scholarship and

writing in anthropology. Named for long-time SAR board member James Irven Staley Jr., who was a generous patron of cultural organizations in Santa Fe and in his hometown of Wichita Falls, Texas, the award recognizes innovative works that go beyond traditional frontiers of thought in anthropology and add new dimensions to our understanding of the human species. Any scholar may submit a nomination, and authors in any field are eligible to receive the prize if their work has had a significant impact on scholars and practitioners in the field of anthropology. Books may remain in contention for up to eight years after publication and are chosen each year by a new panel of scholars representing a wide range of expertise. “Soon after Eric Wolf received the first award in 1988 for *Europe and the People Without History*, the J. I. Staley Prize was recognized as one of the field’s most prestigious awards. Some even nicknamed it the ‘Pulitzer Prize’ of anthropology,” write Nancy Owen Lewis and Kay Leigh Hagan in *A Peculiar Alchemy: A Centennial History of SAR, 1907–2007*. ■

## Anthropology and AI: Algorithms Need Humans Beth Semel, 2018–2019 Weatherhead Fellow

When most of us think about artificial intelligence (AI), we generally think (1) that the technologies are completely autonomous and can make connections on their own, with no human intervention, and (2) that using AI to do the work a human would typically do (such as assessing a person’s psychiatric state) paves the way for machines to replace humans in the workforce. Additionally, we struggle with AI’s ethically questionable role in scenarios like breaches of privacy or political corruption. These situations affect almost all of us, but what of the scientists and technicians who create AI? What issues do they face, and how do their biases influence the technology itself?



AN ENGINEER LISTENS TO AN EXCERPT OF A RESEARCH SUBJECT’S CONVERSATIONS WITH A CLINICIAN.

“Many of the choices that researchers make and subsequently build into their technologies happen at the very early stages, even before artificial intelligence comes into the mix; specifically, when researchers gather and categorize the data that they will use to ‘train’ their algorithms,” says Beth Semel, the 2018–2019 SAR Weatherhead Fellow. “Algorithms are never fully autonomous.” She adds, “algorithms need humans.” Understanding the people behind the AI—particularly engineers and mental health researchers and practitioners—and encouraging technology users to think critically about the work that makes AI appear autonomous are the goals of Semel’s work at the Massachusetts Institute of Technology.

“So many of my informants are pursuing their research because they recognize the state of crisis that the US mental health care system is in and how inaccessible mental health care resources are to most people in the US,” Semel says. The difficulty is that they do not always take the best approach to the problems they are trying to alleviate when setting up experiments in sterile laboratories or other research facilities, or must simplify the scope of their research in order to produce findings that make sense to other disciplines. Semel feels that her study is part of the solution: “Anthropology can help budding scientists and technologists think more expansively about their day-to-day work, consider the broader context within which they work, and question how (and demand that) things could be otherwise.” ■

## New Indian Arts Research Center eMuseum Gives Global Collection Access

A visit to the open-shelf storage vaults at SAR's Indian Arts Research Center (IARC), which display nearly twelve thousand works of Native American art dating from the sixth century to the present, has been described as "life-changing" by visitors and artist fellows. Soon, the contents of these vaults, their impacts on scholarship, and links to their communities of origin will be available to anyone with Internet access.

This spring, the IARC will launch eMuseum, which will initially comprise approximately five hundred records, including photographs and catalog data from some of the collection's most significant works from the pueblos of Zuni and Acoma. The number of available records will continue to grow over time. While many institutions have made collections accessible online, the IARC is a leader in a community-based approach. The information for all items included in the launch represents over a decade of collaboration between the IARC and members of Zuni Pueblo and the current work with representatives from Acoma.

Brian Vallo, director of the IARC, explains, "The intent of eMuseum is to offer expanded access to the IARC collections while educating the user about the thoughtful, mutually rewarding, collaborative work we've done to enhance collections documentation. This work will continue to improve research and has strengthened our relationships with tribal communities represented in our collection, as well as other Native Americans."

In 2009 IARC staff and representatives from Zuni initiated what would become a seven-year process of evaluating collections identified as Zuni, as well as all associated



REPRESENTATIVES FROM ZUNI PUEBLO REVIEW COLLECTIONS WITH IARC STAFF.

documentation. Working together to examine the collection, they formalized a way to "correct the record." Their initial work resulted in a process through which staff can recognize and privilege cultural knowledge in the documentation and care of the collection.

Since the inception of these collections reviews, the IARC has included additional tribal groups and initiated the development of guidelines for communities who wish to access collections and for museums seeking partnerships with Native American tribes. The Guidelines for Collaboration ([www.sarweb.org/guidelinesforcollaboration](http://www.sarweb.org/guidelinesforcollaboration)) offer critical considerations, best practices, and case studies for collaborative work. The work is gaining national attention and has already been adopted by universities, museums, tribal communities, and organizations in the private sector. Trainings around the use of the guidelines have led to new partnerships for the IARC, including joint work with the Metropolitan Museum of Art in New York, the UCLA/Getty Program in Archaeological and Ethnographic Conservation in Los Angeles, and the Field Museum of Natural History in Chicago.

A recent session with representatives from Acoma Pueblo illustrates the importance of the reviews and their relationship to online-collection access. A wooden item cataloged since 1961 as a shovel was revealed to be a bread paddle used for baking. While humorous as an example, such a basic misidentification could easily result in an inaccurate record that might appear in publications, leading to the broad dissemination of misinformation. The IARC

is dedicated to accurate data collection and appropriate representation, both of which are crucial in preparing materials for online access and bringing them within reach of a global audience.



A BREAD PADDLE AND OTHER TOOLS DISPLAYED AT THE IARC.

Through eMuseum, the IARC looks forward to providing Native American communities, artists, and other researchers a way to access the institution's collections and associated documentation in support of educational, intergenerational, and community-based projects in the fields of anthropology, art, art history, historic and cultural preservation, and Native American studies. With this new tool, SAR and the IARC will become host to one of the finest online resources for Southwest Native American art collections in the country. ■

**Contributors:** Michael F. Brown, Meredith Davidson, Jennifer Day, Elysia Poon, Lila Romero, Paul Ryer, Sarah Soliz, Maria Spray, Laura Sullivan, Brian Vallo. **Photos courtesy of:** clockwise from top, page 1, Lindsay Archuleta; University of California Press; Photographer unknown, the Palace of the Governors Photo Archives (NMHM/DCA), neg. no. 066982; Lindsay Archuleta; Garret P. Vreeland; page 2, book covers provided by respective publishers; Garret P. Vreeland; Garret P. Vreeland; page 3, Sreeparna Chattopadhyay; Michael Wells; Beth Semel; SAR Press; page 4, Jennifer Day.

## SAR Upcoming Events

For event registration visit [SARweb.org](http://SARweb.org) or contact [archuleta@sarsf.org](mailto:archuleta@sarsf.org)

### Resident Scholar Colloquia

Dates: Wednesdays  
October 3–November 7  
Noon–1:00 p.m.  
Location: Eric S. Dobkin Boardroom  
Cost: Free

### Overnight Field Trip: Artistry of Hopi

Date: October 26–29  
Location: Hopi  
Cost: Double occupancy \$1,470 per person; single \$1,655

### Overnight Field Trip:

**Humanity's Transition into the Atomic Age**  
Date: December 2–3  
Location: Socorro County  
Cost: Double occupancy \$630 per person; single \$680

### Special Event: Voices of the Rainforest Documentary World Premiere

Date: November 13, 6:30–8:30 p.m.  
Location: Violet Crown Cinema,  
1606 Alcala St, Santa Fe  
Cost: \$125 (\$100 tax deductible)

### Artist Talk, Reception, and Open Studio with Gerry Quotskuyva

Date: November 15, 5:30–7:30 p.m.  
Location: Eric S. Dobkin Boardroom  
Cost: Free

### Exclusive Event: SAR Board and President's Circle Members Annual Winter Party

Date: December 5, 5:30–7:30 p.m.  
Location: Eric S. Dobkin Boardroom

### Field Trip: A Journey to the Brazilian Amazon

Date: January 3–11  
Location: Brazil  
Cost: Double occupancy \$7,680 per person; single \$8,240

### Creative Thought Forum Lecture: "Chacoan Astronomy, Cosmography, Roads, and Ritual Power: Insights into the Chaco World Using New Technologies"

Date: January 24, 6:30–7:30 p.m.  
Location: James A. Little Theater  
Cost: Free for SAR members; \$10 for not-yet-members

### Speaker Salon

Date: January 25, 10:00 a.m.–Noon  
Location: Eric S. Dobkin Boardroom  
Cost: Free for SAR members

### Creative Thought Forum Lecture: "From 'Garden Warriors' to 'Good Seeds': Indigenizing the Local Food Movement"

Date: March 21, 6:30–7:30 p.m.  
Location: James A. Little Theater  
Cost: Free for SAR members; \$10 for not-yet-members

### Speaker Salon

Date: March 22, 10:00 a.m.–Noon  
Location: Eric S. Dobkin Boardroom  
Cost: Free for SAR members

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The Foundation's grant honors the late Leonora Paloheimo and her mother, Leonora Curtin, who served on the board of managers of the School from 1933 to 1972.

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