



# NEWSLETTER

Volume 2, Issue 1

February/March 2010

## INTEREST GROUP MAKES A BIG IMPACT, DESPITE ITS YOUTH

### Advisory Board Update

by Kristen Cheney  
(U Dayton)

This was a great year for the Anthropology of Children and Childhood Interest Group. Since its inception in 2007, the group has grown to 740 members! Many have credited the creation of the interest group with significantly raising the profile of research about young people in anthropology, so please congratulate yourselves on a job well done.

For the 2009 AAA meeting, we helped organize 17 panels concerning children, childhood, and youth; we had a vibrant business meeting with reports from the advisory board and newsletter editor; and our first annual book fair and social hour was a great success, with a dozen authors and publishers displaying about 40 books on children and childhood and talking with members about their work over drinks and snacks.

In addition, ACCIG held its first joint meeting with the Society for Cross-Cultural Research in Albuquerque, New Mexico, Feb. 17-20, 2010. ACCIG sponsored at least 14 sessions at these meetings as well. Find out more at <http://www.sccr.org/sccr2010/>.

The 2010 AAA meetings will be held Nov. 17-21 in New Orleans, Louisiana. Panel submissions are due April 1st. We encourage our members to continue using the listserv to help organize panels

about children and childhood, as this raises ACCIG's visibility. Please credit the group by adding the phrase "organized by the Anthropology of Children & Childhood Interest Group" to your panel titles.

We also encourage you to think strategically about the sections to which you submit your child-related panels. For an overview of the review process, see Don Brenneis' article:

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<http://aaanet.org/meetings/upload/20090123122232.pdf>. So far, ACCIG members' panels have been widely accepted by the Society for Psychological Anthropology, the Council on Anthropology and Education, and the relevant area studies sections.

If you would like to join the interest group, please go to the AAA website Interest Groups page and fill out an application: <http://aaanet.org/sections/upload/Interactive-Interest-Group-Form-2009.pdf>. It's free to all AAA members! You may also join our active listserv by sending an email to [listserv@listserv.american.edu](mailto:listserv@listserv.american.edu) with the subject header "subscribe ACIG-L (your first and last name)".

We hope to continue to grow and serve our members. There are many opportunities to get involved in ACCIG's projects. Please contact the following activities chairs to express your interest:

- 2010 AAA book fair (New Orleans): Myra Bluebond-Langner ([bluebond@camden.rutgers.edu](mailto:bluebond@camden.rutgers.edu))
- ACCIG conference organizing committee: David Lancy ([david.lancy@usu.edu](mailto:david.lancy@usu.edu))
- Leadership: Tom Weisner ([tweisner@ucla.edu](mailto:tweisner@ucla.edu))
- Newsletter: Rachael Stryker ([rstryker@mills.edu](mailto:rstryker@mills.edu))
- Website: David Lancy ([david.lancy@usu.edu](mailto:david.lancy@usu.edu))

## COLUMN

"CHILDHOOD AND \_\_\_\_\_" COLUMN – YOU FILL IN THE BLANK

# Where Is the Middle Ground? Childhood and Child Inclusion in Medical Treatment

by Renee Hosang-Alleyne  
(Florida International U)

Pediatricians, parents, and children conduct clinical interactions within legal boundaries. These legal boundaries relate to a child's rights and medical treatment. As of 1967, children have been declared 'persons' under the United States Constitution. Those who argue for children's rights fall into two overarching categories: those who view children as "weak and limited in their emotional and cognitive abilities to help and protect themselves," and those who attempt to secure more liberty and legal power for children (Houlgate 1980:15). This article invites the question of whether there is some middle ground to be sought between these perspectives, particularly in the area of pediatric care. As Allison James (2007) has noted: "Giving children voice is not simply or only about letting children speak; it is about exploring the unique contribution to our understanding of and theorizing about the social world that children's perspectives can provide" (262). Here I argue that within pediatric care, child inclusion can encourage a child's power and ownership of the therapeutic process while still maintaining certain protections.



### United States

Federal laws require that physicians cannot give treatment unless patients give informed voluntary consent (Mnookin & Weisberg 1989). In addition, minors generally cannot provide voluntary consent (Garfield 2004:89). A minor can give consent, however, if he or she is a parent, is married, is divorced, has a sexually transmitted disease, lives independently from parents, is "any unemancipated minor of sufficient intelligence to understand and appreciate the consequences of the proposed surgical or medical treatment or procedures for himself [or herself]," or is in a medical



emergency (Mnookin & Weisberg 1989:458; see also Institute of Judicial Administration: Juvenile Justice Standards 1980).

Although U.S. federal laws set the norm that minors are generally incompetent to provide consent, it has been demonstrated that during adolescence, “minors become better able to consider information and opinions from diverse sources, and capable of owning their judgments” (Kuther 2004:348). Some children also have the ability to understand illness concepts and medical treatment and information in developmentally appropriate ways (ibid). Therefore, it is reasonable to consider that a pediatrician can impart medical information directly to the child, shifting the perception of vulnerability to empowerment.

There is a particular deficit of this value within pediatric care in the United States, however. As James and James (2004) notes, in Western cultures, and particularly in the U.S., “children and young people’s rights to access particular kinds of health services and direct involvement in decision-making about their own health care has been neglected” (156). Indeed, current U.S. health care policies do not necessarily encourage children as active participants in their own health care (Tates and Meeuwesen 2001; Coyne 2006). Physicians tend to view children as incompetent and of “subordinate status” or as a “non-person” in the pediatric setting (Gabe, Olumide, and Bury 2004:1076; Tates et al. 2002a; Tates et al. 2002b). They also tend to speak more frequently with the parent than with the child (van Dulmen 2004) and to limit interactions with children to social talk and laughter with little or no exchange of medical information (van Dulman 1998). The neglect of children as reasonable participants in

clinical interaction studies contributes to health care policies that do not consider the value of the child’s involvement in pediatric clinical interactions (Gabe, Olumide, and Bury 2004; Tates and Meeuwesen 2001; Tates et al. 2002 a and b).

There is a scarcity of scholarship demonstrating the impact and value of children’s contributions to clinical interactions and pediatric health services. However, as Austin (2007) argues, just “allowing children to exercise legal rights [to self-determination and personhood] may help them to develop decision-making competencies relating to legal issues and life choices and gradually to assume adult-like responsibilities” (166). For example, for chronic diseases like asthma, which is the number one cause of hospitalization among children in the United States (National Institute of Health 1999), a child’s involvement in his or her own care is crucial to the child’s well being and recovery from asthmatic attacks (Clark 2003). Encouraging child patients to contribute to their own problem statement provides more accurate medical histories and sets a positive tone for future collaborations. It also aids the child in feeling a sense of ownership of their overall care.

“ *...It is reasonable to consider that a pediatrician can impart medical information directly to the child, shifting the perception of vulnerability to empowerment.* ”

Anthropologists have long been interested in the ‘child’, and more recently, in theorizing children’s agency in medical settings. As Myra Bluebond-Langner and Jill Korbin (2007) have noted, there is a need “to find a balance for children’s voices such that their voices are not privileged above all others but, instead, are included in the complexity of social and cultural relations [like clinical interactions]” (245). From these studies, we know that children are actors in the adult world – simultaneously shaped by it and shaping it. A “middle ground” means that the adult structure can be both a protective and facilitative force. Recognizing children as agents means also recognizing that at every developmental juncture there is a framework of

empowerment. Empowered children can become empowered adults. Empowered children can also empower adults. The path of the middle ground is delicate, and rethinking the assumption that children cannot provide medical information or insight into their own illness is just a part of the process.

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- James, Allison, and Adrian James. 2004. *Constructing Childhood: Theory, Policy, and Social Practice*. New York: Palgrave Macmillan.
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- Mnookin, H. R., and Weisberg, K. D. 1989. *Child, Family, and State* (2<sup>nd</sup> Ed). New York: Little, Brown, and Company.
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- . 2002b. 'I've Come for his Throat': Roles and Identities in Doctor-Parent-Child Communication. *Child: Care, Health and Development* 28(1):109-116.
- van Dulman, A. 1998. Children's Contribution to Pediatric Outpatient Consultations. *Pediatrics* 3:563-568.
- van Dulmen, Sandra. 2004. Patient Centeredness. Editorial. *Patient Education and Counseling* 51:195-196.



## COLUMN

## INTERDISCIPLINARY COLUMN

# Crossing Borders: Promoting the Conversation between Anthropologists of Childhood and International Development Research Scholars

by Shanti George  
(Independent Researcher)

As someone who grew up outside Europe and North America but within colonially established systems of education in India, I can—decades later—remember how the planets stopped in their tracks when I flipped through an anthropology textbook after initial university studies in sociology and psychology. Here, finally, was a field of study that not only looked seriously at societies outside North America and Europe but addressed these societies on the societies' own terms. Anthropology also often turned an egalitarian and comparative gaze on Europe and North America, treating them as two among the many continents of the world, rather than as the pinnacle of human historical achievement.

However, in due course I took distance from 'mainstream' anthropology and limited myself to what was then called the 'anthropology of development.' From this periphery, I crossed the fuzzy boundary into international development studies. I had grown up surrounded by shocking poverty

and inequality, and it seemed a betrayal to spend my professional life on any study other than how to address disparity and exclusion in today's world.

As a migrant between two fields of study – anthropology and international development studies, I have proudly carried the passport of my discipline of origin within the multidisciplinary forum of development studies, often making clear that I was trained as an anthropologist. This said, I have frequently wished for greater exchange between the two fields. Now, working on children and childhood across the world, I see urgency and great utility in collaboration between the two. Specifically, I realize that neither anthropology nor development studies alone prepared me to do justice to children's lives either in terms of empirical study or theory (George 2010). The specific focus of the anthropology of childhood is essential to such an endeavor, but the broad, internationally comparative, and practice-based perspectives common to development studies would do much to enrich it.

Both international development studies and anthropology have paid limited attention to children, as is exemplified by the relatively recent emergence of the interest group on children and childhood within the American Anthropological Association. Similarly, one of the oldest post-graduate institutes of international development studies in Europe—the International Institute of Social Studies located in The Hague—established a specialization in 'women and development' almost thirty years ago, but it took another twenty-five years before a master's specialization was offered that specifically focused on children and youth studies, in addition to a diploma course on children, youth, and development. This transpired largely because many students at the Institute who were in mid-career and from backgrounds in development practice demanded such a specialization, pointing out that their work centrally involved children.

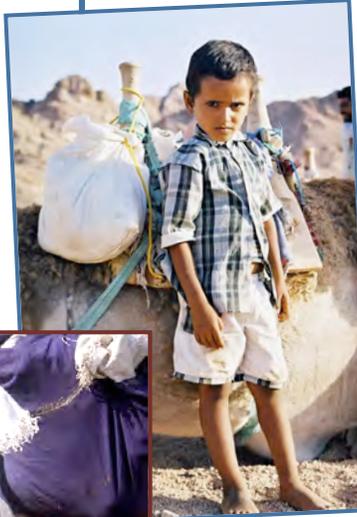
In contrast, international development practitioners have long highlighted children's

issues. UNICEF is half a century old and was predated by the emergence of the organization Save the Children by forty years. And Christian Children's Fund (now ChildFund International) and Plan International have been active for about seven decades. These and other children's

organizations have achieved a great deal for children across the world, contributing to decreased infant mortality rates through inoculation, basic medical care, nutrition, and clean water, as well as improved access to schooling. These organizations' emphasis on action would gain considerably if imbued with the reflective understanding of children's experiences and perceptions that the

anthropology of childhood provides in many different contexts. Absence of such understanding brings dangers that include the following:

- Agencies that fund initiatives for children, usually referred to as 'donors,' often perceive children largely as 'recipients' or 'beneficiaries,' thereby reducing the personhood of a child to a seat on a classroom bench within an educational program or, in the case of a nutrition initiative, to a small hand held out for a glass of milk.
- Their focus on 'action' can lead to depictions of children as no more than 'target groups' for action – that is, *n* number of children to be inoculated or so many classrooms where workshops on 'child rights' are to be held within a given period.
- Such reductionism can pathologize children elsewhere as victims or valorize them as near angels. These portrayals are encouraged by the need to raise funds from the general public. For example, we are all familiar with photos of emaciated children in famine zones or with the smiling face of an orphan safely housed in a children's village. (This example is in no way intended to question the imperatives associated with famine relief or with secure residence – but it does question how adults use and respond to images of children.)
- Many agencies implicitly or explicitly treat the



norms associated with white, middle-class children in Europe and North America as templates against which to assess the lives of children elsewhere—without critical scrutiny of white, middle-class children’s lives.



interdisciplinary exchange with research and teaching in international development studies is thus recommended to anthropologists of childhood as a means towards wider engagement with and influence on international

- Insufficient familiarity with other realities leads to simplistic and ineffective interventions. For example, cultures may have developed their own mechanisms to counter sexual abuse of children. Rather than reinforcing and building on such mechanisms, crusades by international agencies may well undermine them.
- Calls for ‘children’s voices, children’s

“ *International development studies ...is a field that can provide a useful conduit for anthropological findings that were not necessarily generated by the need to address a ‘problem’ or to influence policy, but that can valuably inform such activities.* ”

participation, and children’s rights’ often lead to little more than a sprinkling of quotes from children within consultants’ reports and organizational documents, or managed notions of ‘participation’ that may well overlook children’s actual contributions in their everyday contexts, or notions of rights that are not adapted to contexts outside North America and Europe.

The anthropology of childhood can contribute significantly to enriching simplistic and reductionist approaches to children (and families and communities) in other parts of the world. But direct interaction between anthropologists and practitioners that is engaged at various levels of ‘development management’ will generate only limited influence on particular interventions in the field or within specific organizations. Engagement at the *disciplinary* level between international development studies and the anthropology of childhood is more likely to lead to a broader climate of viewing children as persons, actors, and agents. Close



development agencies’ work with children. Although there are tensions and dissonances between international development studies and development practice, on familiar academician-versus-practitioner lines, there are still some established bridges as well as some shared terrain. For example, scholars engaged in international development studies describe the field as ‘problem-focused’ and ‘policy-oriented’: it is thus a field that can provide a useful conduit for anthropological findings that were not necessarily generated by the need to address a ‘problem’ or to influence policy, but that can valuably inform such activities.

Moving from practice to theory, the anthropology of childhood can stimulate development studies to order and systematize what it knows so far about children around the world, gathering together and integrating material about children that is, at present, scattered through various documents and often somewhat marginal to them. Such integration might in turn cross-fertilize anthropology and allow for richer syntheses. It is worth noting that multi-disciplinarity is one of the strengths of international development studies; it can provide a forum where anthropologists share a table with economists, political scientists, sociologists, environmentalists, and geographers. This multi-disciplinarity is sometimes reduced to multiple monologues by those who represent various disciplines, but there is also some academic culture of sharing and listening among the disciplines that contribute to development studies—and some moments of effective engagement and exchange. Anthropologists of childhood have much to gain as well as much to share within such a forum, as they can contribute insights and findings from various parts of the world as well as new theoretical perspectives.

George, S., 2010, ‘Why Are Children Invisible in Household Ethnographies?’ In *Understanding Indian Society: Past and Present*, B.S. Baviskar and T. Patel. India: Orient Black Swan.



## FAVORITE ETHNOGRAPHIES OF CHILDHOOD

by David Lancy  
(Utah State U)

Spittler, Gerd. 1998. *Hirtenarbeit.: Die Welt der Kamelhirten und Ziegenhirtinnen von Timia [Herding Work: The World of the Camel Herders and Goat Herders (female) of Timia]*. Köln: Rüdiger Köppe.

Whittemore, Robert Dunster. 1989. *Child Caregiving and Socialization to the Mandinka Way: Toward an Ethnography of Childhood*. Unpublished Ph.D dissertation. Los Angeles: University of California, Los Angeles.

While I have found over one thousand distinct ethnographic sources that include some material on childhood, there are fewer than twenty high-quality ethnographies exclusively or primarily concerned with the subject. The two I will highlight here are largely unknown. But they deserve much greater attention, because they provide seldom-reported details on children's lives and adopt an inherently developmental perspective.

Gerd Spittler is a recently retired professor from Bayreuth University in Germany—an institution with a renowned African Studies program. He produced a stunning monograph twelve years ago titled, *Hirtenarbeit: Die Welt der Kamelhirten und Ziegenhirtinnen von Timia [Herding Work: The World of the Camel Herders and Goat Herders (female) of Timia]* (1998). This work provides a broad and liberally illustrated overview of the Touareg nomadic pastoralists in the Southern Sahara. Spittler has a long-term association with the people of the Air region of the Southern Sahara and has published several monographs on their rapidly disappearing way of life. His particular interest, and that of his colleagues, is the nature of subsistence systems and technology, and, in this particular volume, how children master them. The Touareg world is highly gendered, with women maintaining a sedentary base and gardens while men travel. Children play a critical role in the household economy by caring for



toddlers; this frees women to do agricultural work. Children also tend goats and later, camels. I found the ethnography particularly valuable as it provides a detailed picture of how children proceed through what I've referred to elsewhere as the "chore curriculum" (Lancy 2008: 235-242).

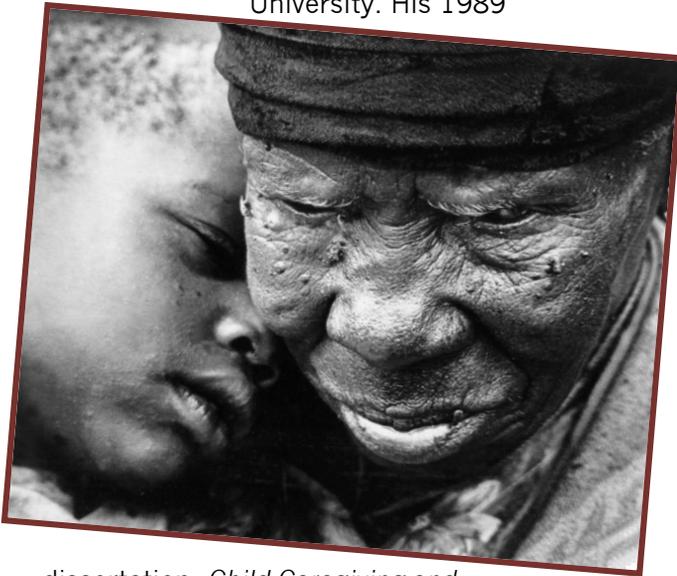
For aspirant camel drivers, training is a long process. At four years of age, boys go to the corrals and pastures each day to socialize with their older peers and to help out where they are able. At approximately five years old, they are awarded the care of a young goat, with whom they play as if it were another playmate. Boys gradually spend more time at the camps where the animals graze and less time with their mothers, and they assume responsibility for a larger and larger flock of goats. Eventually, only as an accomplished goatherd will a boy be given

the care of a young camel. At ten years old, he will go on his first caravan, doing odd jobs suitable to his skill and strength. By thirteen, he is entrusted with the care and pasturing of a small herd. His

herd and autonomy increase as he demonstrates competence in managing recalcitrant animals and in diagnosing and treating sores and illness and protecting the animals. Spittler carefully elucidates how boys learn these skills. They must demonstrate a great deal of initiative and careful observation. Boys will find mentors among somewhat older peers and not among their fathers or other men. Spittler does not neglect the education of girls, but from an emic

perspective, since camel caravaning is the apogee of the Touareg economy, it is the focus of the book. Girls' responsibilities, on the other hand, are more varied. Girls will be responsible for the care of younger siblings, helping their mothers with housekeeping and in the garden, and, significantly, they also bear responsibility for the care of the family's goat herd.

Rob Whittemore is a professor of anthropology at Western Connecticut State University. His 1989



dissertation, *Child Caregiving and Socialization to the Mandinka Way: Toward an Ethnography of Childhood*, which he wrote in 1989 while at the University of California, Los Angeles, would, if published, be considered a classic. The study is set in the same general region of Africa as Hirtenarbeit, but the Mandinka are farmers, rather than pastoralists.

Whittemore's study covers the period from birth to adolescence, but is particularly rich in the treatment of infancy. His command of the language is obviously strong enough to afford him a distinctly emic view of the culture. For example, infant mortality has been quite high in West Africa coupled with much historical evidence for infanticide. "Wastage" of newborns, no matter how defined, is high, so all societies must construct an enduring rationale to account for this. As Whittemore demonstrates, for the Mandinka, it is thought to be the *infant's* decision whether to remain among the living. Whittemore writes:

Mandinka believe that a baby is born with clenched fists because he holds his own matters, his own business . . . in his tiny

grasp (*hajo mutha*) . . . When those hands first move out toward the mother, toward another individual, this is taken as a sign that the child is starting to show signs of a will to stay. (85)

The ethnography is replete with wonderful insights like this one. Another such example is Whittemore's intimate understanding of a quote provided by a Mandinka mother:

'First I gave the breast to 'Fatu', who held it and [then I] gave it to "Séku". . . ' and so on, naming her way through the ordinal sequence of her offspring. This suggests not only that her breasts define her role as mother, but also that they temporarily belong to the nursling whose milk they contain. (97)

The Mandinka perspective—that women don't age so much as they are a finite resource that is used up by successive children until they become depleted like their empty breasts—may be more widespread, but has gone largely unrecorded by anthropologists (Bledsoe 2001; Fajans 1997).

Whittemore's monograph also provides one of the most succinct descriptions of "toddler rejection" in the literature:

...with the arrival of the next sibling, *dénanola* (infancy) is over. Now, play begins . . . and membership in a social group of peers is taken to be critical to *nyinandirangho*, the forgetting of the breast to which the toddler has had free access for nearly two years or more. As one mother put it, 'Now she must turn to play'. (92)

Both these works represent a treasure trove of rich data on childhood in pastoralist and agrarian societies that are relatively free of modern intrusions. They are deserving of larger audiences. In particular, Spittler's work deserves to be translated into English and republished and Whittemore's dissertation to be archived in Human Relations Area Files (HRAF).

Bledsoe, Caroline. 2001. The Bodily Costs of Childrearing: Western Science through a West African Lens. In *Children and Anthropology: Perspectives for the 21<sup>st</sup> Century*, edited by Helen B. Schwartzman. Westport, CT: Bergin & Garvey. 57-81.

Fajans, Jane. 1997. *They Make Themselves: Work and Play among the Baining of Papua New Guinea*. Chicago: University of Chicago Press.

Lancy, David F. 2008. *The Anthropology of Childhood: Cherubs, Chattel, Changelings*. Cambridge: Cambridge University Press.



This Photo from Fieldwork was sent to us by anthropologist Kristen Cheney (U Dayton), who writes:

These are two of the boys from my study of children orphaned by AIDS in Uganda. The photo was taken in spring, 2009. The boys live together with twelve cousins and siblings at their grandmother's house. Their 'jaaja' has lost half of her eight children to AIDS and now cares for their children. Here, we'd met on the road just after school as I was on the way to visit their home.

compiled by Rachael Stryker  
(Mills College)

Suggestions for future books to be featured may be sent to: [rstryker@mills.edu](mailto:rstryker@mills.edu)



**Hava Rachel Gordon**

**We Fight to Win: Inequality and the Politics of Youth Activism**  
(2009, Rutgers University Press; Series in Childhood Studies)

In an adult-dominated society, teenagers are often shut out of participation in politics. *We Fight to Win* offers a compelling account of young people's attempts to get involved in community politics, and documents the battles waged to form youth movements and create social change in schools and neighborhoods.

Hava Rachel Gordon compares the struggles and successes of two very different youth movements: a mostly white, middle-class youth activist network in Portland, Oregon, and a working-class network of minority youth in Oakland, California. She examines how these young activists navigate schools, families, community organizations, and the mainstream media, and employ a variety of strategies to make their voices heard on some of today's most pressing issues—war, school funding, the environmental crisis, the prison industrial complex, standardized testing, corporate accountability, and educational reform. *We Fight to Win* is one of the first books to focus on adolescence and political action and deftly explore the ways that the politics of youth activism are structured by age inequality as well as race, class, and gender.

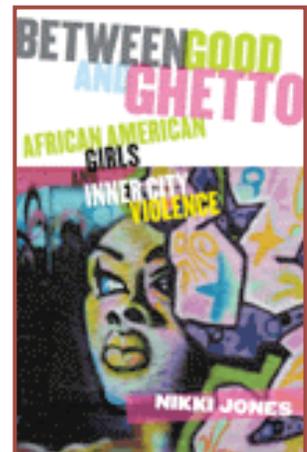
For more information or to purchase: [http://rutgerspress.rutgers.edu/acatalog/We\\_Fight\\_to\\_Win.html](http://rutgerspress.rutgers.edu/acatalog/We_Fight_to_Win.html)

**Nikki Jones**

**Between Good and Ghetto: African American Girls and Inner City Violence**

(2009, Rutgers University Press; Series in Childhood Studies)

With an outward gaze focused on a better future, *Between Good and Ghetto* reflects the social world of inner city African-American girls and how they manage threats of personal violence. Drawing on personal encounters, traditions of urban ethnography, Black feminist thought, gender studies, and feminist criminology, Nikki Jones gives readers a richly descriptive and compassionate account of how African-American girls negotiate schools and neighborhoods governed by the so-called “code of the street”—the form of street justice that governs violence in distressed urban areas. She reveals the multiple strategies they use to navigate interpersonal and gender-specific violence and how they reconcile the gendered dilemmas of their adolescence. Illuminating struggles for survival within this group, *Between Good and Ghetto* encourages others to move African-American girls toward the center of discussions of “the crisis” in poor, urban neighborhoods.



For more information or to purchase: [http://rutgerspress.rutgers.edu/acatalog/Between\\_Good\\_and\\_Ghetto.html](http://rutgerspress.rutgers.edu/acatalog/Between_Good_and_Ghetto.html)



**Marjorie Faulstich Orellana**  
**Translating Childhoods: Immigrant Youth, Language, and Culture**  
(2008, Rutgers University Press; Series in Childhood Studies)

Though the dynamics of immigrant family life has gained attention from scholars, little is known about the younger generation, often considered “invisible.” *Translating Childhoods*, a unique contribution to the study of immigrant youth, brings children to the forefront by exploring the “work” they perform as language and culture brokers, and the impact of this largely unseen contribution.

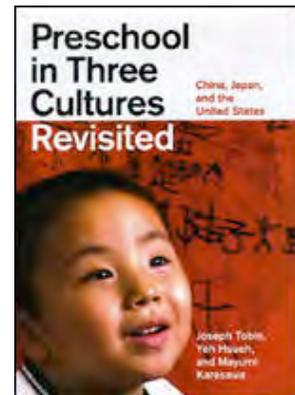
Skilled in two vernaculars, children shoulder basic and more complicated verbal exchanges for non-English speaking adults. Readers hear, through children’s own words, what it means be “in the middle” or the “keys to communication” that adults otherwise would lack. Drawing from ethnographic data and research in three immigrant communities, Marjorie Faulstich Orellana’s study expands the definition of child labor by assessing children’s roles as translators as part of a cost equation in an era of global restructuring and considers how sociocultural learning and development is shaped as a result of children’s contributions as translators.

For more information or to purchase: [http://rutgerspress.rutgers.edu/acatalog/Translating\\_Childhoods.html](http://rutgerspress.rutgers.edu/acatalog/Translating_Childhoods.html)

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**Joseph J. Tobin**  
**The Original Preschool in Three Cultures DVD (\$40)**  
**The New Preschool in Three Cultures Revisited DVD (\$85)**

In both the *Preschool in Three Cultures* (Joseph J. Tobin, David Y. H. Wu, and Dana H. Davidson, 1989) and the *Preschool in Three Cultures Revisited* (Joseph Tobin, Yeh Hsueh, Mayumi Karasawa, 2009) studies, researchers used videotapes of typical days in preschools in Japan, China, and the United States. They used the videotapes as interviewing cues, as a non-verbal way of asking practitioners about their beliefs about what should happen in preschool settings. After completing the research, Tobin et al. re-edited the videotapes, adding narration that provides context and features the teachers’ explanations for the practices seen in the videos. These edited, narrated videos, released as two DVDs, are meant to be companions to *Preschool in Three Cultures* (Yale University Press, 1989) and *Preschool in Three Cultures Revisited* (University of Chicago Press, 2009).



The *Preschool in Three Cultures DVD* is 58 minutes long. There is a brief introduction and then 18-minute videos of typical days at Komatsudani Hoikuen in Kyoto, Japan; Dong Feng (Daguan) Youeryuan in Kunming, China; and St. Timothy’s Child Center in Honolulu, U.S. This DVD was made from the original research videotape shot in the mid-1980s.

The *Preschool in Three Cultures Revisited DVD* is 1 hour and 50 minutes long. There is a 3-minute video introducing the project method and six 18-minute videos shot in 2004. There are three new videos shot at the three preschools from the original study and three videos of a new preschool in each country, chosen to reflect a new direction in each country’s approach to early childhood education. The new preschools are Madoka Yochien in Tokyo, Sinanlu Youeryuan in Shanghai, and Alhambra Preschool in Phoenix.

For more information or to purchase: <http://joetobin.net/videos.html>



**Barbara Yngvesson**  
**Belonging in an Adopted World: Race, Identity, and Transnational Adoption**

(Available June 2010, University of Chicago Press; Chicago Series in Law and Society)

Since the early 1990s, transnational adoptions have increased at an astonishing rate, not only in the United States, but worldwide. In *Belonging in an Adopted World*, Barbara Yngvesson offers a penetrating exploration of the consequences and implications of this unprecedented movement of children, usually from poor nations to the affluent West. Yngvesson illuminates how the politics of adoption policy has profoundly affected the families, nations, and children involved in this new form of social and economic migration.

Starting from the transformation of the abandoned child into an adoptable resource for nations that give and receive children in adoption, this volume examines the ramifications of such gifts, especially for families created through adoption and later, the adopted adults themselves. Bolstered by an account of the author's own experience as an adoptive parent, and fully attuned to the contradictions of race that shape our complex forms of family, *Belonging in an Adopted World* explores the fictions that sustain adoptive kinship, ultimately exposing the vulnerability and contingency behind all human identity.

To learn more or pre-order: <http://www.press.uchicago.edu/presssite/metadata/epl?isbn=9780226964461>

FEATURE

MEMBER NEWS

compiled by Genevieve Okada  
(UC San Diego)

*News updates and items of interest may be sent to: [gokada@gmail.com](mailto:gokada@gmail.com)*

Upcoming Conferences: Announcements

**Critical Disability Studies Conference: Child, Family, and Disability**

**Manchester Metropolitan University; Manchester, UK**

April 28, 2010; 10 am – 4 pm

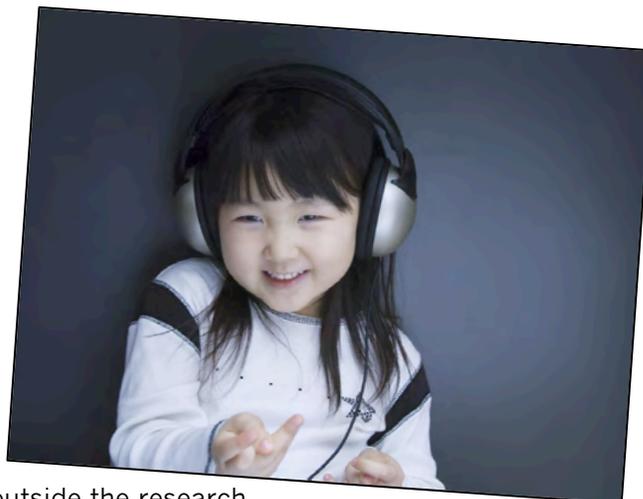
This free conference brings together an international group of disability researchers with a focus on child and family. Presentations will be given on: making sense of and challenging notions of children and childhood, making sense of normal and normalcy, intersections of child, gender, class, ethnicity, ability, challenging policy conceptions of child and disability, and bringing together ideas from the human and social sciences and humanities.



For abstract and attendance questions, email Katherine Runswick-Cole at: [k.runswick-cole@mmu.ac.uk](mailto:k.runswick-cole@mmu.ac.uk). For more info visit: [http://www.rihsc.mmu.ac.uk/event\\_news/news.php?id=75](http://www.rihsc.mmu.ac.uk/event_news/news.php?id=75)

**World Summit on Media for Children and Youth**  
**Karlstad University; Karlstad, Sweden**  
June 14-18, 2010

Multilateral solutions to vital global issues are more essential than ever in the age of rapid digitization. This research forum is a very real opportunity to contribute to the international discussion on the increasingly important issue of young people and media in the world. The conference provides a space for knowledge and dialogue between the different groups of delegates at the Summit and for researchers to reach out to interested parties in and outside the research community—teachers, media professionals, decision makers, and regulators.



The program includes more than 100 paper and poster sessions as well as international experts and researchers who will present keynote speeches, panels, round table discussions, seminars and workshops. All the presentations will be published in the Yearbook 2011 of the International Clearinghouse of Children, Youth and Media at Nordicom.

For further information visit:  
<http://www.wskarlstad2010.se/index.php>

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## Upcoming Conferences: Calls for Papers and Abstracts

**African Health Summit**  
**Ohio University; Athens, Ohio**  
April 9, 2010

The 2010 African Health Summit will focus on understanding health and human rights in Africa. Papers are solicited covering a broad range of topics in African health and human rights, including child

health, family access, local availability (urban versus rural, physical infrastructure for health services, human resources and the health work force), accessibility (gender inequality, discrimination, and vulnerability, economic as well as infrastructural discrepancies), acceptability (communication and other ethical issues), and quality (poor working conditions, quality of medical care, the role of poor nutrition in promoting health challenges) are eligible for presentation at the 2010 African Health Summit.

The summit welcomes all interested or involved in African public health, human rights, and development, including child-centric submissions.

For submission guidelines or for more information about the summit, visit the African Studies website:  
<http://www.african.ohio.edu/Conferences/healthsummit.html>





## National Research Conference on Child and Family Programs and Policy

Bridgewater State College; Bridgewater, Massachusetts

July 21-23, 2010

The conference will focus exclusively on policy issues pertaining to child and family well-being and will draw in researchers from many disciplines, including family studies, psychology, sociology, social work, public policy, political science, economics, criminal justice, and child development; practitioners from social and human services; and policy/decision-makers who are concerned about programming and policy to support child and family well-being.

For more information on attending or submitting an abstract, visit: <http://www.nrcfpp.org/>

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### Call for Submissions: Journals

#### **Mothing: Anthropological Perspectives**

**Editors: Michelle Walks and Naomi McPherson**

This anthology from Demeter Press will explore the topic and experiences of mothering from a cross-cultural perspective. Although it will primarily focus on cultural anthropological work, we welcome submissions from all four fields in anthropology. We encourage writings of recent fieldwork, welcoming the representations of local and global perspectives, and writings that represent all points of the insider-outsider spectrum, including auto-ethnography. Writing styles may vary from field notes to ethnographic fiction to traditional academic writing to poetry to photographic representations. While ethnographic (research-based) submissions will make up the majority of the volume, theoretical submissions are also welcome. The intent is to compile works of geographical and experiential diversity that demonstrate various family forms, as well as styles, contexts and problems of mothering, from an anthropological perspective. We would like to focus on the strengths, empowerment, and agency of mothering. Please note that the editors embrace a broad, inclusive understanding of “mothering.”



Suggested Topics: mothering in immigrant and/or refugee communities; mothering in locales of war and/or terror; rural and urban mothering; mothering after the loss of a child and/or miscarriage and/or abortion; the relationship of mothering to infertility and/or miscarriage; Indigenous mothering; queer mothering; mothering in communes and/or communal mothering; feminist mothering in the West and/or globally; mothering done by nannies, siblings, aunts, grandparents, co-parents, fathers, non-biological parents, step-mothering; surrogate mothering; primate mothering; allomothering; archeological research on/related to mothering; mothering “in the field”; mothering and the internet; mothering and dis/ability; political and/or activist mothering; mothering in multicultural/multi-racial/multi-ethnic families; mothering & post-partum depression and/or dealing with other mental health issues.

Abstract Deadline: June 10, 2010

Full Deadline: June 10, 2010

Guidelines: Submissions should be 4000-5000 words (15-20 pages) (inc. notes + sources). Please also include a 50-word bio. Please use the AAA style. Please send submissions and inquiries directly to both: Dr. Naomi McPherson: [Naomi.mcpherson@ubc.ca](mailto:Naomi.mcpherson@ubc.ca) Michelle Walks: [mwalks@alumni.sfu.ca](mailto:mwalks@alumni.sfu.ca)  
Journal URL: <http://www.yorku.ca/arm>



## Call for Papers: *Childhood in Africa: An Interdisciplinary Journal*

In commemoration of its 10<sup>th</sup> anniversary, the Center for International Studies' Institute for the African Child at Ohio University has launched a new online peer-reviewed journal called *Childhood in Africa*. The new journal builds on the institute's decade of courses, conferences and symposia on childhood in Africa by bringing an Africanist perspective into childhood studies. The semiannual publication is intentionally interdisciplinary; academic researchers as well as non-governmental organizations are encouraged to submit manuscripts. Collaborations between on-the-ground organizations and academic researchers are encouraged.

*Childhood in Africa* is an open-access journal, meaning there is no fee to submit or to subscribe. All content is available online, including searchable PDFs of individual articles. It's accessible from any Internet café in Africa and in many parts of rural Africa, too!

To learn more about the journal, to view the journal online and/or submit a paper, go to: [www.afrchild.ohio.edu/CAJ/browse/current\\_issue.html](http://www.afrchild.ohio.edu/CAJ/browse/current_issue.html)

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## Announcement of New Working Group:

**The Anthropology of Children Working Group at VU University, Amsterdam**  
**Sandra J.T.M. Evers, Erik van Ommering, Marry Kooy, Anne Schouten (VU)**



In June 2009, the Anthropology of Children Working Group at VU University, Amsterdam, was established. Scholars from across and outside Europe attended the inaugural meeting, with many more expressing their interest from a distance. Based at the department of Social and Cultural Anthropology at VU, the Working Group has been organizing monthly seminars that bring together academics and practitioners involved in research and work with children. For those unable to attend seminars, participation is facilitated by a newsletter and website: [www.anthropologyofchildren.net](http://www.anthropologyofchildren.net). The central goals of the Working Group are to advance child-oriented theory, methodology, and research ethics. Moreover, it serves as a platform for interdisciplinary academic research and for dialogue with practitioners, mainly through joint research projects, publications and conferences. Despite having the anthropological discipline as a point of departure, the Working Group cordially invites interested representatives from other disciplines.

In 2009, next to discussion sessions, the Working Group welcomed Dr. David Lancy (Utah State U), author of the recent seminal work *The Anthropology of Childhood*, who gave a lecture on 'Cultural Models of Teaching and Learning.' Dr. Eyal Ben-Ari (Hebrew U, Jerusalem) presented his research on children's agency in socialization processes, by focusing on bedtime rituals. In December, Cilel Smith (U London) gave a workshop in which she discussed the use of board games in the United Kingdom to introduce and assess refugee and migrant children in primary school settings.

The most recent seminar, which was held in January, revolved around methodological quandaries in child-oriented research, with a particular focus on the advantages and setbacks of draw-and-tell exercises. Anyone interested in future seminars is encouraged to contact the organizers at [childrenseminar@hotmail.com](mailto:childrenseminar@hotmail.com). We also welcome proposals for lectures, workshops, and discussions. Keep following the Anthropology of Children Working Group by bookmarking its website: [www.anthropologyofchildren.net](http://www.anthropologyofchildren.net). This portal provides you with information on upcoming seminars, the Group's mission statement, bibliographies, and more. Stay tuned!

## YOUR TURN

## SOLICITATIONS

### For the October 2010 Newsletter

We are soliciting the following from ACCIG members for our next issue:

#### **COLUMNS** (1000 words or less, *including* references)

- \* **“Methods & Ethics in the Anthropology of Childhood,”** in which members explore the methods and ethics associated with doing research on, or with, children
- \* A **“Childhood & \_\_\_\_\_”** column (you fill in the blank!), in which members discuss a topic of interest to their research
- \* **“Favorite Ethnographies of Childhood,”** in which members discuss one or two of their favorite classic or contemporary ethnographies of children or childhood
- \* **“My Experiences/Intersections with Interdisciplinary Research on Children,”** in which members investigate the value, pitfalls, and lessons associated with combining anthropological research with that of other disciplines in the study of children

#### **FEATURES**

**Letter to the Editor** (200 words or less; send to: rstryker@mills.edu)

**New Book Announcements** (send to: rstryker@mills.edu)

**Professional Opportunities & Upcoming Events** (send to: gokada@gmail.com)

- \* Job announcements & research opportunities
- \* Grants/prizes available
- \* Calls for Papers & conference announcements

**Member News/Professional Updates** (send to: gokada@gmail.com)

- \* Recent appointments
- \* Grants received and/or prizes awarded
- \* Any other achievements you would like to announce

**Photos from Fieldwork** (with caption of 30 words or less)



**September 15, 2010 is the deadline for all submissions.**

CONTRIBUTORS

#### **ACCIG Newsletter Coordinators:**

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Janice Newberry (U Lethbridge)

Aviva Sinervo (UC Santa Cruz)

*Check us out on the web at: <http://www.aaacig.org>*

CONTRIBUTORS