

# NEOS

A PUBLICATION OF THE ANTHROPOLOGY OF CHILDREN AND YOUTH INTEREST GROUP

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## ADVISORY BOARD UPDATE

Lauren Heidbrink  
(CSU - Long Beach, ACYIG Convener)

This fall brings developments and transitions for ACYIG. In partnership with UCLA's Center for the Study of International Migration and the Council on Anthropology and Education, ACYIG is thrilled to announce its biennial conference "Childhoods in Motion: Children, Youth, Migration, and Education" from March 3-6, 2017 in Los Angeles, CA. We invite scholars and practitioners across the fields of migration, education, and anthropology to investigate the conceptual and physical mobility of children and youth across diverse contexts. The call for papers will be circulated in mid-October. Stay tuned!

ACYIG has compiled a list of child and youth related sessions and events scheduled for the American Anthropological Association's Annual Meeting in Minneapolis, MN. For the most updated information, please visit ACYIG @ the AAA Meeting. We look forward to seeing many of you at the upcoming convening.

We have launched ACYIG's Student Collaborative Research Network for stu-

dents to develop opportunities for collaboration and mentoring with emerging and established scholars in the field. CRN\_Students provides an opportunity to share ideas, works-in-progress, conference panels, and other resources to advance scholarship in childhood and youth studies. We encourage students at different stages of their undergraduate and graduate careers to join in an effort to foster greater participation.

ACYIG is grateful to Bonnie Richard (UCLA) who served as webmaster over the last four years, developing our web presence in content, resources, and accessibility, and creating a thriving hub of online activity and member engagement. We also extend our gratitude to Kate Feinberg Robins (CapoHeads), Editor of *Neos*, a publication of ACYIG. Dr. Robins has provided leadership, thoughtful insights, and incredible diligence in developing *Neos* as a key venue for communicating with ACYIG's membership and showcasing developments in the anthropology of childhood and youth studies.

We warmly welcome Dori Beeler (U of Notre Dame) and Veronique Gilbert (U of Edinburgh) to ACYIG's volunteer team. Dr. Beeler will serve as ACYIG's Website Manager and Blog Editor. Dr. Beeler is a postdoctoral researcher at the Center for Theology, Science and Human Flourishing at the University of Notre Dame. Dr. Beeler focuses on children's health and care, particularly as it con-

cerns research methods, clinical treatment within pediatric oncology, and children's spirituality and health. We also welcome Ms. Gilbert who served as a peer reviewer for *Neos* over the last several years. She will transition to the position of Editor of *Neos* in the coming months. Ms. Gilbert is a doctoral candidate in social anthropology at the University of Edinburgh, and will soon defend her dissertation entitled "Mokk Pooj: Affective Economies, Gender Inequalities and Imaginative Labour in Senegal's (im)Material Culture of Seduction and Sexuality."

ACYIG's vibrancy relies on the volunteer efforts of its members. We encourage you to contribute to ACYIG by volunteering for one of our current openings: 1) Social Media Coordinator; 2) Advisory Board: Conference Co-

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Coordinator; and 3) Advisory Board: Communications Coordinator. For additional information on these roles and the application process, please visit our website or contact Lauren Heidbrink at [lauren.heidbrink@csulb.edu](mailto:lauren.heidbrink@csulb.edu).

As we look forward to the AAA’s Annual Meeting in Minneapolis, we encourage you to attend the ACYIG Business meeting on Saturday, November 19, 2016 from 12:15-1:30pm to learn about the ways you can contribute. We will discuss a broad range of issues and initiatives and, as always, we welcome your input.

**PUBLICATION UPDATE**

Kate Feinberg Robins (*Neos* Editor)

We open our articles section with two thought-provoking reflections on methods and ethics. Samantha L. Grace addresses an ever-present question for anthropologists working with children and youth in the field: “How Old Am I?”. Kristine Alexander and colleagues consider the complex relationships among a team of researchers working with Indigenous children and families.

In our “Childhood and \_\_\_” column, Melis Sulos provides a historical perspective on the role of pets in child rearing. Nazia Hussein concludes this issue’s articles with a call for interdisciplinary action on pediatric injury.

Due to a high number of article submissions, we will be publishing a special Summer 2017 issue this year that will be articles only. Stay tuned!

Finally, in an effort to raise the level of our publication, we have added a Copy Editor to our staff. We welcome Nicole Gallicchio, who, in her words, is “a long-time supporter of ACYIG and an enthu-

siastic consumer of both Neos and the ACYIG blog.”

**SOCIAL MEDIA UPDATE**

Patrick Alexander (Oxford Brookes U; Social Media Coordinator)

The social media reach of ACYIG continues to grow. Over the past two years we have expanded our profile significantly on Facebook, LinkedIn, and Twitter, and now have regular communication with more than one thousand followers, including other major research centers and special interest groups—in our field and beyond—across the world. This year has seen the development of a bespoke ACYIG YouTube channel for sharing relevant audiovisual content, and this has proven popular among our members.

**Call for New Social Media Coordinator**

Patrick Alexander will conclude his participation as Social Media Coordinator at the end of this calendar year, so we are looking for an enthusiastic, social-media savvy volunteer to take his place. The role involves regular liaison with the rest of the communication team and managing/curating the ACYIG social media presence on Facebook, LinkedIn, Twitter, and YouTube. This is an excellent role for an individual looking to get more involved with ACYIG who has an interest in remaining on the cutting edge of developments in the anthropology of childhood and youth. For more information, and to put yourself forward for the position, please email [patrickgalexander@gmail.com](mailto:patrickgalexander@gmail.com).

## MEMBERSHIP UPDATE

### NEW! ACYIG Collaborative Research Network for Students

Amy Paugh (James Madison U,  
ACYIG Membership Coordinator)

ACYIG is excited to announce the launch of **CRN\_Students**, our newest Collaborative Research Network. CRNs encourage scholarly exchange about issues relevant to the ACYIG membership. Participation is free and open to the public, although each CRN must be proposed and managed by an ACYIG member. CRN\_Students joins two existing ACYIG CRNs: CRN\_Mobilities and CRN\_Lifecourse.

CRN\_Students creates a network of un-

dergraduate and graduate students interested in exploring issues surrounding childhood and youth. Rather than focusing on specific topics of interest, the CRN is intended to facilitate discussions about concerns relevant to different career stages, such as challenges of doing research with children, the publishing process, dissertation projects, and job applications. It provides a platform for students to organize conference panels, share academic resources such as references and literature reviews, and promote contributions to ACYIG blogs. It is also a resource for collaboration and developing mentorship opportunities with emerging and established scholars in the field. Interdisciplinary and international participation is encouraged, and students need not be anthropologists to join.

To join, please visit: [https://lists.capalou.com/lists/listinfo/acyig\\_students](https://lists.capalou.com/lists/listinfo/acyig_students).

You must be a listserv member to send and receive emails. To learn more about the other CRNs, or to propose a new CRN, go to: <http://acyig.americananthro.org/crns/>



## METHODS AND ETHICS IN THE ANTHROPOLOGY OF CHILDHOOD COLUMN

### How Old Am I? A Methodological Solution

Samantha L. Grace (U of Arizona)

Like all identity questions, once you start reflecting on your age, it may be difficult to stop.

I am 32 years old. My hair is unremarkably brown with more gray hairs every day, and my once athletic frame has softened from too much time in front of the computer. My high school student informants identify me to their friends and families as a researcher. My mother still thinks I just don't have enough life experience to make reasonable predictions about what I will be when I grow up. I am the mother of a child young enough that we still count in months. I am a young scholar plummeting towards her graduation deadline.

That's how old I am.

Learning how old you are is part of what Geertz (1973) called "finding your feet," and that is particularly true for those of us who work with children and youth. What if we can't get the inside scoop because our informants think we look like their parents or teachers? What must they think of us studying them, and how is it shaping what we are learning? Child-led research is one methodological answer to the barriers of age-based ethnocentrism (Kellett 2010). The more youthful among us may try to pass as an "older friend" (Mendoza-Denton 2008).

Some embrace the social location of the parent-researcher (Fadzillah 2011). I generally use my outsider status as an opportunity to define myself through the unfamiliar identity of "researcher," taking advantage of its helpfully ambiguous implications for age.

Despite the comforting familiarity of starting my research in the modern classrooms of public high schools in urban Ecuador, I still needed to figure out how old I was as a researcher. Leading up to this, I had spent years aging in relation to my graduate school peers. First year, second year, past my Masters, past my comprehensive exams, we hunched together typing away in the grad student lounge, annually progressing through an age grade that was only obliquely related to the number of birthdays we had celebrated. When the time finally came to head to my dissertation fieldsite, though, the measuring sticks changed. There, "how old are you?" was always one of the first questions I got asked, usually followed by a polite insistence that I looked younger. Taller and heavier than most of their teachers of either gender, I towered over my informants like an amiable white giant. It set me apart, allowing me to distinguish myself from other adults but reinforcing my distance from my youthful informants, as well. My age was differentially negotiated by students in daily salutations of high fives, handshakes, and in the invitations for me to bend over to kiss cheeks. I soon came to appreciate that my age-as-researcher entailed what life course researcher Pia Kontos (1999, 684) described as the "dialectical relationship between the body, social and physical contexts, and culture."

My chronological age, my visible familial entanglements, and my educational-professional position also intersected with my informants' life course trajectories in unexpected ways: I was chronologically the age of their parents, but becoming pregnant and then a new mother in the field was more in line with how many of

the girls imagined timing their own life course trajectories. With new opportunities for higher education opening up in Ecuador, girls told me they wanted to get married and have children after they had established their careers in their mid-30s. That we both were students, however distant our grades, shaped our interpretations of each other as well. We each recognized the fragile contingency of graduation, as high schoolers and anthropology PhD candidate, which hinged on some superior's assessment of our subject competence. Without their participation giving substance to my study, I risked stagnation in an age of interminable self-incurred tutelage. They knew they were helping me grow up.

Struggling to identify your own age-based positionality as researcher-in-situ is part of how a culture "bodies forth and enmeshes you" (Geertz 1996). It is how we learn to see the age-based dimensions of our informants' cultural practices, the very goal of an anthropology of youth (Bucholtz 2002). Although there is no a priori age identity we can use to skip past the uncomfortable mistakes of positioning ourselves, there is, at least, a methodological orientation that makes it easier: the life course approach. At its heart, it means simply taking a whole life course as your unit of age analysis (Leidy 1996). That simple commitment represents an analytical approach that embraces contingency, relationships, and a holistic vision of how the future is made (Bledsoe 2002).

As an ethnographer, reflecting on my age as a researcher means attending to the implications of the pasts, presents, and futures we do and do not share. Asking, "How old am I?" is a methodological step toward a deeper commitment to the ethical representation of youth. And, if you're like me, once you start thinking about it, it may be difficult to stop.

But who wants to?

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## Raising Spirit and Decolonizing Methods

Kristine Alexander (U of Lethbridge)

Amy Mack (U of Lethbridge)

Jan Newberry (U of Lethbridge)

Erin Spring (U of Lethbridge)

*The authors are grateful for the opportunity to conduct research in the traditional territory of the Niitsitapi (Blackfoot).*

On a clear prairie day this August, I found myself sitting at the Board of Education of the Piikani Nation listening to two staffers respond to photographs of Blackfoot families engaged in childrearing. The photos had been taken by parents associated with Opokaa'sin Early Intervention Society, a non-profit devoted to Aboriginal children and families in southern Alberta. Tanya Pace-Crosschild—the Executive Director—and I had developed a photo-elicitation project to prompt this articulation of local knowledge and gain a sense of the muted, perhaps unspoken, values of childrearing. As an ethnographer, I had been thinking about such methods for Indonesia, where global early childhood programs had locals struggling to balance imported views of development and care with their own knowledge. Tanya was encountering a similar difficulty as Head Start was introduced in Alberta. In Canada, the case was complicated by settler colonialism and child removal, which disrupted intergenerational relationships and the transmission of childrearing values.

I was joined at the table that day by a post-doctoral fellow, a recent MA, an undergraduate, and two high school students. Three of us are white settlers and three are Indigenous, but the researchers outnumbered the Board of Education staff by more than two to one. This imbalance was a happy thing, because the original project, conceived to be collab-

orative and participatory, has exploded into a transmedia project that includes the collection of photos and stories, the co-construction of a digital library and art exhibit, and research capacity-building with Indigenous youth. We have re-imagined our goals to focus on decolonizing research methods following the release of the final report of the Truth and Reconciliation Commission of Canada (TRC). Here, four of us take turns considering an aspect of our methods and its relationship to decolonization.

As part of our project, Indigenous (primarily Blackfoot) children and youth are hearing stories from Elders and community members, and they are being asked to reciprocate with stories of their own. The photos are often being used as prompts.

I use the perspective of reader-response criticism to envision my role differently. I am present while the stories are being told, but the focus and direction of the stories is coming from the individual, with little direction from me, a non-Indigenous researcher.

Reader-response criticism holds that readers of stories, oral and written, have important things to say about their worlds. Readers do not passively consume stories; rather, they actively create meaning, and fill gaps, through a transactional process. The storyteller, listener, and story are all changed by the event. I am interested in how hearing and telling stories incites young people to reflect on their own lives. What can we discern about their lives, cultures, and identities from the stories they choose to tell?

Importantly, this approach positions the community members as experts in their own cultures, worldviews, and lived experiences. Rather than asking a series of questions, or prompting a particular kind of story, our methods are empha-

sizing and eliciting the child's voice, re-affirming their power, and boldly saying that they have important things to share about their culture.

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Building research capacity among Indigenous youth is another goal of this project. Two Blackfoot high school students, Tesla Heavy Runner and Hudson Eagle Bear, as well as a Blackfoot undergraduate student, Taylor Little Mustache, have led our fieldwork efforts this summer. This included conducting interviews, participating in cultural field trips, observing ceremonies, and taking extensive field notes. The three are now beginning to code the data they helped collect, and we will soon co-construct a digital library to house it. Thus, in addition to listening to their Elders, this project asks Indigenous youth to help articulate the values that arise out of these encounters — a job once solely the responsibility and privilege of the adult settler researcher.

We approached this as para-ethnography, which posits that within the communities we study there are experts in not only the culture, but also how to make sense of it. Here we flip the typical search for elite knowledge to foreground the working knowledge of Indigenous youth by taking seriously that they too are making models of how their cultures function through observation and analysis. By incorporating this para-ethnographic expertise with that of the professional ethnographer, we create an ethical space of shared vulnerability and transformation. The production of such new publics and spaces for enunciation is one way to decolonize methods.

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In settler societies like Canada, decolonization remains more of an ideal than a reality. This is especially true for Indigenous youngsters, who continue to be overrepresented in the child welfare sys-

tem and—according to a recent Canadian Human Rights Tribunal ruling—are discriminated against through chronic underfunding of basic services.

I am a historian by training, and a settler, and my research focuses mainly on young people and colonialism during the twentieth century. My work relies heavily on archives—repositories of primarily written documents, often run by the state, that reflect existing power relationships by privileging adult and western perspectives. Perhaps predictably, the archival records about Indigenous childhoods and Canadian colonialism produced by government and residential school officials are frustratingly incomplete.

The final report of the TRC characterizes museums and archives as part of the “architecture of imperialism.” Yet while the TRC rightly draws attention to the Canadian state's destruction of archival evidence of the abuse and neglect of Indigenous children, it has also raised awareness of the possibility of creating new archives curated by and for Indigenous communities.

“Raising Spirit,” a collaborative, community-engaged project based on the labor of Indigenous and non-Indigenous people, scholars and community members, and adults and children/youth, is creating one such archive—a digital repository of images and stories selected and organized by Indigenous young people that speaks to the importance of decolonizing methods. This is humbling, complicated, necessary work that links storytelling and the recognition of Indigenous resilience in ways that encourage negotiation, discovery, and the sharing of knowledge across a range of boundaries.

*FOR MORE INFORMATION  
PLEASE VISIT:*

**Opokaa'sin Early Intervention Society**

**U of L Institute for Child and Youth Studies**

**“Blackfoot culture and identity explored...” news article**

**“Raising Spirit: the Opokaa'sin Digital Storytelling Project” blog post**

## CHILDHOOD AND \_\_\_\_\_ COLUMN

### Childhood and Infantilized Pets

Melis Sulos (CUNY)

On my way to class one day, I stopped by a coffee shop near a dog run in Washington Square Park. Standing in line, I overheard “dogs’ mums” at the park discussing the neighborhood’s day cares. Apparently one mum was unhappy because the sitter had forgotten to put her dog’s coat on in chilly weather. If I hadn’t known better, I would have thought they were discussing their babies or children.

A few minutes later, an older woman stopped by the park with a stroller. I thought she was watching the dogs with her grandchild, but I was wrong. With care, she opened the cover of the stroller, took out a dog (a poodle, if I’m not mistaken), and put it in the dog park to play with its friends. As I continued on to class, those fifteen minutes of dog park observations kept me thinking about the language and practices of pet-keeping that infantilize dogs.

As a historian of children and a dog owner, I was curious about the emergence of modern practices that infantilize pets. Indeed, infantilization of pets—particularly dogs—is a global trend. In my home country, Turkey, the number of dog spas, coiffeurs, and day care centers increases daily in the upper middle class neighborhoods of Istanbul. I wondered how and when a shared vocabulary of affection, care, discipline, and protection applied to children and pets emerged. How, historically, has the relationship between child-rearing and pet-keeping practices been mutually constructed as

a feature of modern middle class family life? Do pets serve as pedagogical tools in a child’s education inside the home? Or, do pets replace children as objects of emotional investment? Could pets, sharing the same domestic space as children, offer an alternative perspective for the study of childhood, home education, and pedagogy?

I decided to look at my studies of childhood in early 20th century Turkey from another angle. The Turkish Republic was established in 1923, and in its formative years, Western techniques of child-rearing gained popularity among the bourgeoisie. Pet-keeping introduced a new image of an ideal Turkish family where child and pet share domestic space and stand as objects of emotional investment. Beginning in the first half of the 19th century, pet-keeping practices were understood as a way of completing bourgeois life in Western Europe and the United States. It was around this time that the forms of pet-keeping we prac-

tice today started to be defined (Kete 2007, p. 16; Pearson 2011, p. 37). Turkey, building its modernization agenda on French and American models, aimed to shape its own bourgeoisie and middle class families in line with the Western examples. Dogs had a special status as symbols of power, loyalty, and domesticity. “More than any other pet, dogs provided the complete prototype for the kind of intimacy proposed by the modern bourgeois idea of pet-keeping” (Brown 2011, p. 34). Moreover, dogs were perceived to be similar to children in that they were trainable, controllable, and malleable. Infantilization of pets was a common theme in 19th century dog care books. Like children, they needed to be trained gently with consistency, logic, and rationality (Kete 1994, p. 82).

The integration of pets into family life as little creatures to be trained, cared for, and disciplined not only infantilized pets but also changed the experiences of children. Pets, and dogs in particular, acted



as children's loyal companions, spending long playtimes together. One of my major primary sources, a popular children's magazine of the 1930s, *Gürbüz Türk Çocuğu* [Robust Turkish Child], renamed as *Çocuk* [The Child] in 1936, is filled with stories, pictures, and guidelines for children on pet-keeping. A close reading reveals that the magazine's stories on children and pets, and its stories on infant animals and their parents, often function as pedagogical narratives in children's education inside and outside the home.

Within the shared domestic and cultural space of the home, some techniques of training, caring, and punishing applied to both children and pets. Middle class ideals of domesticity in 1930s Turkey built on French and American bourgeois models to create perceptions of children and pets as objects of sentimental investment (see Pearson 2011, 22). Stories and pictures of pets and children sharing the same space, and the same family, were linked with the ideology of pet-keeping that perceived relationships with animals as critical to child development (Pearson 2011, 33).

Stories on pets and animals implicitly served to instill heteronormative gender roles in children's magazines of 1930s Turkey. In these stories, girls are often depicted as caregivers, nurturing puppies and kittens within the interior spaces of the house, and taking responsibility for the pet's moral and physical development. Boys are usually depicted outside the home, scouting and hunting with their pets (mostly with dogs). While girls provide nurturance and affection to their infantilized pets, boys practice physical activities involving military-inspired scouting, running, hunting, fishing, and training the pet. Indeed, the relationship between the infantilized pet and his or her child owner, based on love and obedience, as reflected in children's magazines, not only serves to construct gen-

der roles, but also reflects the idealized relationship that the state expects from its future citizens.

Infantilized pets, standing at the heart of childhood experiences and education in both fictional and non-fictional worlds, implicitly contribute to building a familial vocabulary that situates them between the animal and the human worlds as little members of the family. For animal studies, the infantilization of pets offers an intriguing aspect of modernization and consumerism that blurs the lines between human and animal. Though it transcends the purpose and length of this essay, I believe that further studies on the infantilization of dogs can bring new perspectives on the transformation of modern urban settings with dog parks, dog spas, and dog care centers. For childhood studies, this analysis of pet infantilization offers alternative perspectives for understanding how children's relationships are constructed through fictional and non-fictional exposure to pets as companions, dependents, and four-legged children of the family.

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## MY EXPERIENCES/ INTERSECTIONS WITH INTERDISCIPLINARY RESEARCH ON CHILDREN AND YOUTH

### Positioning Anthropology at the Intersection of Pediatric Injury and Motor Vehicle Collision: A Need for Interdisciplinary Action

Nazia Hussain (Children's Medical Center  
Dallas)

#### BACKGROUND

At Children's HealthSM, the Injury Prevention team sees young children from across North Texas who have sustained some of the most devastating traumatic injuries. These are often incurred by motor vehicle collisions (MVCs), a leading cause of death for children in the United States (Durbin 2011). MVC-related injuries have been studied extensively, but as we come to understand them better, a broader context emerges that has not been well-recognized—socio-structural factors that influence behavior.

As a researcher and certified child passenger safety technician (CPST) at a Level I Trauma Center, I see the importance of preventing pediatric injury through proper use of car seats. As a medical anthropologist, I also understand the need



for ethnographic studies to explore the social context surrounding the (mis)use of car seats.

A conversation I had with a parent in the emergency department spurred a desire to better understand what safety means to caregivers. The parent told me that she secures her child in a forward-facing car seat with the seat's harness and the car's seat belt. She felt that this completely assured his safety when, in fact, it placed him at greater risk.

Narratives like this are missing from pediatric injury literature. Most current research consists of descriptive analyses of injuries, often devoid of context (Schwebel and Gaines 2007). There has been much quantitative research on where injuries occur and who sustains them (e.g. Arbogast and Durbin 2012; Berg et al. 2000), but little to no quali-

tative, narrative-based work to delve further into individual and community perspectives.

Research grounded in social theories and structural frameworks would enable new understandings of caregiver behavior and decision-making. Better understandings of individual and socio-structural forces that influence injury risk would allow for more culturally appropriate prevention efforts. Health belief models—and political economic approaches in particular—may be useful in studying MVC-related injury and the legislation surrounding car seat use.

#### THE CONCERN

Poor installation of child safety seats has led to increased risk of mortality for children under 9 (NHTSA 2005). Children older than 9 are often able to wear a

seat belt alone, which has an 87% usage rate across the US (Chen 2014). However, children who require a safety seat or booster seat are at substantial risk of injury or death if the seat is not properly secured or appropriate to age and weight requirements. Research on traffic-related injuries illustrates widespread lack of complete comprehension of accurate car seat installation among caregivers (NHTSA 2004; Abbe et al. 2016). This suggests a need for more research on caregivers' perceptions of risk and self-efficacy in choosing and installing car seats, in order to identify barriers to accurate installation.

Within the clinical setting, the trauma associated with a collision is assessed and the child is treated accordingly. However, underlying cultural dimensions that may have contributed to the child having been secured improperly are often neglected. These may include beliefs about injury risk or what constitutes a proper restraint, and understandings of car seat laws. A caregiver's ability to purchase a car seat may be limited financially, constrained geographically, or determined by his or her perception of need. Further, access to and attitudes toward information on child car seat safety may be shaped by any number of sociocultural factors. This is where anthropologists are methodologically and theoretically equipped to assess the decision-making process and underlying socio-structural contexts within which individual decisions unfold.

However, a simple key word search in AnthroSource suggests that very few anthropologists have addressed this issue. A search for "childhood injury," "unintentional injury," and "behavior and injury" resulted in only one article when combined with "motor vehicle"—an article that explored the political history of injury and motor vehicle collision (MacLennan 1988). MVCs remain a large epidemiological issue, and are multifac-

eted phenomena with many mechanisms influencing injury outcomes. Anthropologists are uniquely situated as social scientists who have the ability to garner rich narratives that would contribute greatly to current understandings of motor vehicle-related injury.

### FUTURE DIRECTIONS

Pediatric injury is particularly poignant because decisions regarding safety are often solely up to the caregiver. Through my own experiences as a CPST, I have seen situations where parents both over- and under-estimate their child's safety and take measures to secure the child that actually put the child at greater risk. Furthermore, because the population we serve has a high number of immigrants, there is much work to be done to learn differences in passenger laws and perceptions cross-culturally, or even state-to-state variations.

Prevention efforts, on a policy level, have the potential to be more holistic and culturally relevant as anthropologists become more engaged in prevention and injury. There are many ethical challenges to interview-based research with those who have experienced a motor vehicle collision, given the traumatic nature of the event. However, by approaching this from a prevention angle—gathering information regarding child passenger safety before injury occurs—we may be able to capture underlying issues that are not readily seen in the emergency department. Addressing the whys going into how caregivers assess and implement their child's car seat safety may present an entirely new story about MVCs that we do not yet fully recognize.

For details on car seat inspection stations in your area, visit Safe Kids Worldwide at [www.safekids.org](http://www.safekids.org).

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## PHOTOS FROM THE FIELD

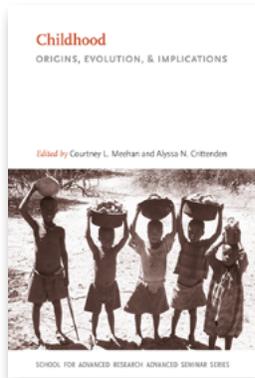
### “Shake your shoulders with us”

Pamela Feldman-Savelsberg  
(Carleton College)



*Cameroonian immigrants dance at a Born House celebration held in honor of a newborn, fostering belonging within a migrant community (Berlin 2010). Credit: Pamela Feldman-Savelsberg.*

## NEW BOOK ANNOUNCEMENTS



### Childhood: Origins, Evolution, and Implications.

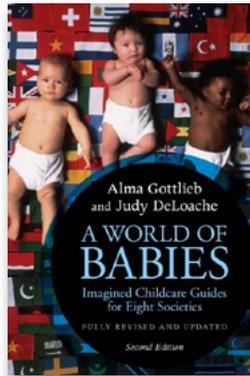
Courtney L. Meehan and  
Alyssa N. Crittenden (eds.)

May, 2016

School for Advanced Research Press  
\$49.95 (paperback)

*Childhood* is the first edited collection to specifically address our current understanding of the evolution of human childhood. This understanding, in turn, significantly affects our interpretations of the evolution of family formation, social organization, cultural transmission, cognition, ontogeny, and the physical and socioemotional needs of children. Moreover, the volume shows that the importance of studying the evolution of childhood extends beyond academic modeling and into real-world applications for maternal and child health and well-being in contemporary populations around the world. Combined, the chapters show that what we call childhood is culturally variable yet biologically based, and has been critical to the evolutionary success of our species. The collection illustrates how the significance of integrating childhood into models of human life history and evolution cannot be overstated. In addition to contributions from the editors, the volume includes chap-

ters by Sarah Blaffer Hrdy, Barry Bogin, David Lancy, Robin Bernstein, Jennifer Thompson, Melvin Konner, and Daniel Sellen.



### A World of Babies: Imagined Childcare Guides for Eight Societies

Alma Gottlieb and Judy S. DeLoache (eds.)

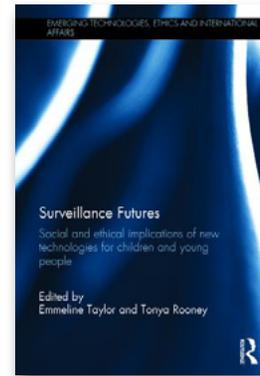
October, 2016

Cambridge University Press  
\$29.99 (paperback) \$85 (cloth)

Should babies sleep alone in cribs, or in bed with their parents? Is talking to babies useful, or a waste of time? *A World of Babies* collects the beliefs of diverse communities to provide different answers to these and countless other childrearing questions. The collection celebrates human cultural diversity while also exploring the challenges that poverty, globalization, and violence pose for parents. Fully updated for the twenty-first century, this edition features a new introduction and eight new or revised case studies that directly address contemporary parenting challenges, from China and Peru to Israel and the West Bank. Written as imagined advice manuals to parents, the creative format of this book brings alive a rich body of knowledge that highlights many models of baby-rearing — each shaped by deeply held values and widely varying cultural contexts. Parenthood may never again seem a matter of “common sense.”

*A World of Babies* addresses the implications of the most urgent challenges of the twenty first century — racism, religious

intolerance, immigration, poverty, educational inequities, and environmental degradation. In all cases, the chapters analyze the economic circumstances of the families, communities, and nations for their implications on childrearing agendas, opportunities, and constraints.



### Surveillance Futures: Social and Ethical Implications of New Technologies for Children and Young People

Emmeline Taylor and Tonya Rooney (eds.)  
2017

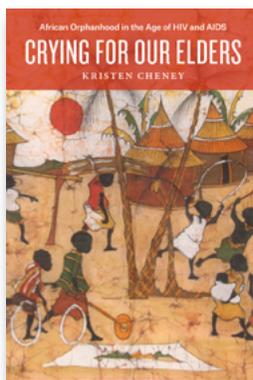
Routledge  
\$119.96 (hardback)

From birth to adulthood, children now find themselves navigating a network of surveillance devices that attempt to identify, quantify, sort, and track their thoughts, movements, and actions. *Surveillance Futures* addresses the growing presence of surveillance technologies in the lives of children and young people. Bringing together scholars from diverse fields — including sociology, education, health, criminology, anthropology, philosophy, media, and information technology — this cross-disciplinary collection highlights the significant socio-political and ethical implications of surveillance in contemporary childhoods.

Organized around three key spheres of children’s day-to-day life: schooling, the self, and social lives, this book chronicles the increasing surveillance of children and young people. A range of surveil-

lance tools are examined, including—but not limited to—mobile phones, surveillance cameras, online monitoring, GPS and RFID tracking, and big data analytics.

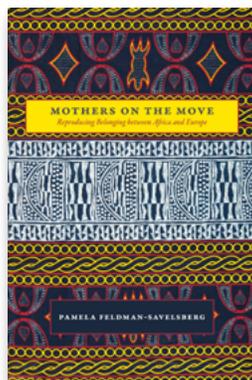
Contemporary issues such as gaming, online marketing, sexting, and self-tracking with health apps are addressed, as are other key themes relevant to childhood studies such as children's play and media discourses on young people in society.



**Crying for Our Elders**  
*Kristen Cheney*  
 February, 2017  
 The University of Chicago Press  
 \$35 (paperback)  
 \$105 (cloth)

The HIV/AIDS epidemic in Africa has defined the childhoods of an entire generation. Over the past twenty years, international NGOs and charities have devoted immense attention to the millions of African children orphaned by the disease. But in *Crying for Our Elders*, anthropologist Kristen Cheney argues that these humanitarian groups have misread the crisis. Moreover, she explains how the global humanitarian focus on orphanhood often elides the social and political circumstances that present the greatest adversity to vulnerable children—in effect, actually deepening the crisis and thereby affecting children's lives as irrevocably as the disease itself.

Cheney traces how the 'best interest' principle that governs development work targeting children often does more harm than good, stigmatizing orphans and leaving children in the post-antiretroviral era even more vulnerable to exploitation. She details the dramatic effects this has on traditional family support and child protection, and stresses child empowerment over pity. By exploring the unique experience of AIDS orphanhood through the eyes of children, caregivers, and policymakers, Cheney shows that despite the extreme challenges of growing up in the era of HIV/AIDS, the post-ARV generation still holds out hope for the future.



**Mothers on the Move: Reproducing Belonging between Africa and Europe**  
*Pamela Feldman-Savelsberg*  
 2017  
 University of Chicago  
 \$30 (paper or e-book)  
 \$90 (cloth)

*Mothers on the Move* tells the story of Cameroonian migrants in Germany, exposing the lives of women who navigate belonging—in Europe and in Africa—by birthing and caring for children. Presenting vivid case studies of encounters among Cameroonian mothers and children, government bureaucrats, and humanitarian service providers, the book explores the strength and tenuousness of these connections. To have and keep their children, Cameroonian mothers

switch on and off emotionally-laden network ties with husbands, kin, co-ethnics, co-nationals, and German state and NGO workers. These networks require careful management, simultaneously facilitating the exchange of support and goods while contributing to women's insecurity through the possibility of gossip and exposure to the "shadow" of state regulations.

Vivid scenes—at a hometown association's year-end festival, a celebration for a new baby, a school-starting party, and many others—enliven our thinking about the lives of migrant mothers and children, including the networks and repertoires that they draw on to find stability and, ultimately, belonging. Placing women's individual voices within international social contexts, this book unveils the dreams, frustrations, uncertainties, and resolve of strong women holding families together across continents, offering an uplifting account of African migrants as mothers.

Go to <http://www.press.uchicago.edu/directmail> and use keycode PRMOTHERS to apply the 20% discount.



## MEMBER NEWS

### CALLS FOR SUBMISSIONS

#### CALLS FOR BOOK MANUSCRIPTS

##### The Rutgers Series in Childhood Studies

We are pleased to announce a call for book proposals for The Rutgers Series in Childhood Studies. The series will now be edited by Jill E. Korbin and Elisa J. Sobo. We are looking for books that will make important contributions to the study of children and childhoods. Feel free to contact us prior to submission if you would like to discuss your work's potential fit with the series. Please include all required materials in your proposal. Authors should clearly articulate, in the cover letter, the novel contributions to the literature that they intend to make through their book's publication. We request that the cover note include, clearly and concisely, the manuscript's unique contributions and to what conversations or debates in the literature the manuscript contributes. Please also include in what way theory or knowledge is advanced through the manuscript, the manuscript's novel findings, the manuscript's innovative features, and any other points that make this an important manuscript for the field of childhood studies. For general information or to submit a proposal, please contact Kimberly Guinta via email: [kimberly.guinta@rutgers.edu](mailto:kimberly.guinta@rutgers.edu), or mail: Executive Editor Rutgers University Press 106 Somerset Street, FL 3 New Brunswick, NJ 08901.

#### JOURNAL CALLS FOR PAPERS

##### Call for Papers: Growing up Outside Families: Cultures, Religions and Politics in Independent Children's Process of Identity

*Antropologia* announces a special issue on independent children's process of identity with guest editors Giuseppe Bolotta and Silvia Vignato. The editors seek articles (5,000-6,000 words excluding footnotes) due **January 30, 2017**. Poverty, wars, disasters, and socio-economical crises have a deep impact on the way social groups care about their youngest members. A growing number of children live in institutions, temporary arrangements, social groups comprised entirely of children, or other constellations that alternatively challenge or comfort whatever dominant ideas of 'family' and 'childhood' their society offers. We call them "independent" children because of this apparent absence of typical dependence bonds (parental and familial-at-large). These children tend to live on the margin of the public sphere and of major economic, political, and cultural processes. This study focuses on the formation of identity in independent children and youths. We would like to call the contributors' attention to cultures of separation, religion as a resource, and the politics of marginal childhood. The articles will be rooted in fieldwork and empirical research. All correspondences should refer to "Antropologia Independent Children" in the subject line. Please send inquires and manuscripts to Giuseppe Bolotta at [arigb@nus.edu.sg](mailto:arigb@nus.edu.sg) and Silvia Vignato at [silvia.vignato@unimib.it](mailto:silvia.vignato@unimib.it).

##### Call For Papers – Political Activism Across the Life-Course Special Issue of *Contemporary Social Science*

Papers are invited that explore how citizens participate in society. What leads them to participate, and what are the

consequences of their participation? These are important questions relevant to policy and practice about political activism, defined as responding to matters of common concern. Central to these explorations is the question of how contemporary politics mark lives and how lives mark contemporary politics. This covers a range of concerns from health to education, environment to poverty, migration to domestic violence, gender identities to political conflict. In particular, we welcome studies that examine political activism across the life-course. A range of research methods are welcomed. Manuscripts should follow the usual instructions for electronic submission of papers to *Contemporary Social Science*. Authors should indicate that they wish the manuscript to be reviewed for inclusion in the special issue. The editors of this issue would be happy to review plans for papers in advance of their receipt. All papers will be peer reviewed. The closing date for submitting papers is **October 31, 2016**. The corresponding guest editor is Sevasti-Melissa Nolas ([S.Nolas@sussex.ac.uk](mailto:S.Nolas@sussex.ac.uk)) with co-editors Christos Varvantakis and Vinnarsan Aruldoss.

#### CONFERENCE CALLS FOR PAPERS

##### Call for Papers: International Research Society for Children's Literature: "Possible & Impossible Children: Intersections of Children's Literature & Childhood Studies"

York University  
Toronto, Canada  
July 29-August 2, 2017

The 23rd Biennial Congress of the International Research Society for Children's Literature will be hosted by the Children's Studies Program, Department of Humanities, Faculty of Liberal Arts and Professional Studies, York University in Toronto, Canada. We are now accepting

submissions for wide-ranging paper and panel proposals in English or French. The deadline is **November 15, 2016**. Please see the complete Call for Papers at the IRSCS Congress 2017 Website at [www.yorku.ca/irscs17/](http://www.yorku.ca/irscs17/). Please contact us via Facebook: [Irscl17](https://www.facebook.com/Irscl17), Twitter: [@irscs17](https://twitter.com/irscs17), or email: [irscs17@yorku.ca](mailto:irscs17@yorku.ca).

**Call for Papers: Day Symposium: Any Signs of Childness? Peter Hollindale's *Signs of Childness in Children's Books* (1997), 20 years on.**

Department of Education  
University of York  
Toronto, Canada  
May 5, 2017

Twenty years ago, Peter Hollindale coined the term 'childness' to qualify, or rather evoke, the particular feel of those discourses which express with unique intensity something of the quality of being a child in a certain place and time. Childness, Hollindale argued, is not a static property; always situated, it occurs through reading events, and signals a successful exchange between text and young reader. In this symposium, we welcome scholarly contributions that reread, update, reevaluate, rethink, or trace the legacy of Hollindale's concept in the light of two decades of children's literature, theory, and criticism. Suggested topics include but are not limited to childness and contemporary children's literature theory; childness and exchange; 'kinship' and 'difference' models; generational gaps and 'cultural time-gaps'; adult-child relationships; childness and 'adulthood'; potential uses of 'childness' in empirical work; childness and sociological, political, and intersectional approaches to children's literature; childness beyond children's literature; childhood studies; education, sociology, and philosophy of childhood; general literary theory; and childness beyond children's books: multimedia, film, cultural and material productions. We welcome abstracts of

300 words before **February 5, 2017**. To submit an abstract or for any questions, please email [clementine.beauvais@york.ac.uk](mailto:clementine.beauvais@york.ac.uk). Peter Hollindale has kindly agreed to be present at the event.

## OTHER CALLS FOR SUBMISSIONS

### Seeking Student Contributions for the ACYIG Blog

Have you been looking for a creative new course assignment to get students excited about the anthropology of children and youth? Have you felt like your anthropology students' written submissions could benefit from a broader audience? The Anthropology of Children and Youth Interest Group (ACYIG) blog can publish your students' work in a special student blog series. Student posts could take a variety of forms depending on each instructor's goals—including ethnographic observations, critical reflections, fieldwork commentaries, and proposed research—and may range from very short contributions of a few hundred words to longer submissions adapted from student papers. I invite instructors to contact me directly to express their interest, and we can work together to shape the parameters of a possible course assignment. I have some ideas to get started, but I hope this can be an iterative process. I welcome any suggestions that you may have. We appreciate your participation in this effort to enhance the variety and relevance of the ACYIG blog to the teaching and research of our professional and student members. For more information contact Sara Thiam, the ACYIG Content Coordinator for Blog & Social Media, via email at [sthiam1@jhu.edu](mailto:sthiam1@jhu.edu).

## CALLS FOR APPLICATIONS

### PROGRAMS OF STUDY

New MRes in Wellbeing launching at the University of Sussex

The MRes in Wellbeing has been designed for those interested in developing their research skills and knowledge in the field of wellbeing. It is taught by a combination of seminars, lectures, tutorials, and individual supervision. The program of study also includes the opportunity to carry out fieldwork as part of the dissertation. The course will give you a strong grounding in theory and methodology, drawing on disciplines such as social work, psychology, economics, anthropology, medicine, and sociology. You will have a unique opportunity to learn from leading scholars working in a range of innovative and interdisciplinary projects on wellbeing, and to apply knowledge gained through the course to projects that are shaping policy and practice. A first- or upper-second class undergraduate honors degree in a social science is normally required. Other academic backgrounds will be considered in addition to applicants who have significant experience in wellbeing-related programs. If English is not your first language, you must have an IELTS score of 6.5, with not less than 6.0 in each section. For further information, please consult the online prospectus: <http://www.sussex.ac.uk/study/pg/2016/taught/1575/33917>.

## EVENTS & NEW RESOURCES

### CONFERENCES

#### Journal of Playwork Practice Research Seminar – Playwork: Law and Lore

University of Buckingham  
November 5, 2016

We are pleased to announce the third *Journal of Playwork Practice* Research Seminar, Playwork: Law and Lore, to be held at the University of Buckingham on **November 5, 2016**. We have a great line-up of speakers and the event will also include Playwork's first SIG, which will explore how researchers and playwork practitioners can work together.

We particularly encourage academics from outside the playwork field studying adventure playgrounds or other aspects of playwork practice to attend for what promises to be some interesting discussions about playwork research. The JPP Research Seminar is a free event and bookings are now open through the following web address: <http://www.eventbrite.co.uk/e/playwork-law-and-lore-tickets-25107771019>. Scholars from outside the playwork field may also be interested in the new JPP website (<http://policypress.co.uk/journals/journal-of-playwork-practice#about-the-journal>), where our recent call for papers sets out areas of research relevant to playwork practice. We welcome submissions from any discipline in a wide range of topics relevant to the practice of playwork. For further queries please contact us via [jpp@commonthreads.org.uk](mailto:jpp@commonthreads.org.uk).

### PUBLICATIONS

#### Report: Experiences of Children Born into LRA Captivity

I am pleased to announce the publication of a field note by the Justice and Reconciliation Project (JRP) titled "We Are All The Same: Experiences of Children Born into LRA Captivity". This note documents the views, experiences, and hopes of 29 children born into the captivity of the Lord's Resistance Army and now living in the urban center of Gulu. As an often overlooked category of survivors, it offers nuanced findings of the children's lived experiences and makes key recommendations to ensure their inclusion and redress in transitional justice. The field note can be downloaded on JRP's website. Also on JRP's website, researcher Beth Stewart reflects on the process of documentation, and the questions raised by the children who participated in the blog. For comments or questions regarding this publication, please email: [onyeko@justiceandreconciliation.com](mailto:onyeko@justiceandreconciliation.com) or [info@justiceandreconciliation.com](mailto:info@justiceandreconciliation.com).



## SOLICITATIONS FOR FEBRUARY 2017

We are soliciting the following articles and features from ACYIG members for the next issue of *Neos*:

### PEER-REVIEWED ARTICLES (1000 WORDS OR LESS, INCLUDING REFERENCES)

**Methods and Ethics in the Anthropology of Children and Youth**, in which members explore the methods and ethics of doing research with children or youth.

**Childhood and \_\_\_\_\_ (you fill in the blank!)**, in which members discuss a topic of interest to their research.

**My Experiences/Intersections with Interdisciplinary Research on Children and Youth**, in which members investigate the value, pitfalls, and lessons associated with combining anthropological research with that of other disciplines to study children and youth.

**An Ethnography of Children or Youth that has Impacted My Work**, in which members discuss their favorite classic or contemporary ethnography of children or youth. Note that this should NOT be written as a book review, but rather as an account of how a particular ethnography has impacted your theoretical or methodological approach, or how it might be used in your teaching.

**Children and Youth in Our Lives and Our Work**, in which members discuss the challenges and triumphs of balancing their own lives with their research, focusing particularly on the fieldwork stage.

## FEATURES

**Letters to the Editor** (250 words or less), in which members comment on *Neos* and/or its contents.

**Obituaries** (250 words or less), in which members share memories of an anthropologist of children and youth. Please notify the Editor of your intent to submit an obituary.

**Photos from the Field**, which should be accompanied by a caption of 30 words or less explaining the context of the photo.

**Unsung Heroes of ACYIG** (1000 words or less), in which members interview an important contributor to ACYIG. Please notify the Editor of your intent to submit an interview. See the February 2016 issue for an example.

**New Book Announcements** (250 words or less), which must include the title, author, publisher (and the book series, if applicable), date of publication, and listing price of the book, in addition to a description of the contents. If possible, please send—as a separate attachment—a digital image of the book cover.

**Member News** (200 words or less), in which members may submit job announcements and research opportunities; grants/prizes available; calls for papers and conference announcements; recent appointments; grants received and/or prizes awarded; publication announcements; and other professional achievements.

**Correction Notices** may be submitted to the editor if *Neos* has printed an error in a previous issue.

Please refer to the General Submission Guidelines and Author Agreement for Publication on our website for more detailed information. All material should be sent to [ACYIG.Editor@gmail.com](mailto:ACYIG.Editor@gmail.com).

## NEOS CONTRIBUTORS

**Editor:** Kate Feinberg Robins (CapoHeads)

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**Copy Editor:** Nicole Gallicchio (U Chicago)

**Assistant Editor for New Book Announcements:** Anne Pfister (U of North Florida)

**Assistant Editor for Member News:** Krista Billingsley (U Tennessee, Knoxville)

**Assistant Editor for Updates:** Matilda Stubbs (Northwestern U)

### ACYIG Newsletter Advisory Board:

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Caroline Compretta (U Mississippi Medical Center)

Rebecca Grunzke (Independent Scholar)

Anne Karabon (U Nebraska Omaha)

Jen Tilton (U of Redlands)

## STAY IN TOUCH

### Website and Blog

<http://acyig.americananthro.org/>

### Facebook

<https://www.facebook.com/ACYIG>

### Twitter

[https://twitter.com/acyig\\_aaa](https://twitter.com/acyig_aaa)

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