

ANTHROPOLOGY OF CHILDHOOD INTEREST GROUP



NEWSLETTER

Volume 1, Issue 2

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WELCOME TO THE 2ND ISSUE OF THE ACIG NEWSLETTER!

Advisory Board Update

by Kristen Cheney

(U Dayton, Dept of Anthropology)

Greetings from the ACIG Advisory Board. We're looking forward to another great annual meeting in Philadelphia, with over 125 papers on childhood being presented this year! Some additional events to make note of . . .

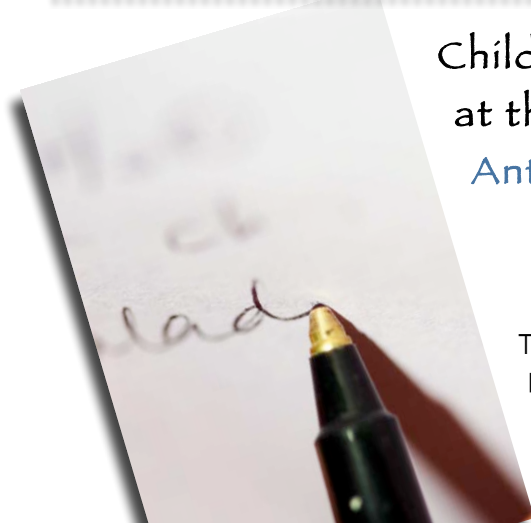
Please mark your calendars for the ACIG business meeting on Saturday, December 5, 2009 at 7:30 pm (room TBA). We'll report on the ACIG's recent activities and discuss with members the future direction for our group. New members are most welcome!

We're also excited to announce the first annual ACIG book fair and social hour at 8:30 pm, which will immediately follow the business meeting in the same room. If you've written a book on a child-related topic, we invite you to share it with the group! Look for an announcement on the listserv very soon for further instructions on how to participate. And if you live in Philadelphia and would like to help organize refreshments for the social hour, please contact Myra Bluebond-Langner at bluebond@camden.rutgers.edu.

We look forward to seeing you at the meetings. In the meantime, enjoy the October issue of the ACIG Newsletter!

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Children- and Childhood-Related Sessions at the 2009 Meetings of the American Anthropological Association: Preview

by Sharyn Routh

(American U, School of International Service)

This year's AAA Annual Meeting includes numerous presentations and activities related to the anthropology of children and childhood, covering a variety of topics. With at least 17 sessions focusing on issues related to children such as Cultural Transmission and the Paradox of Children's Agency; Child Development and Identity in the

Context of Adoption, Orphanages, and Fosterage; and Youth in Europe: Implication in EU Policies, Programs, and Projects; AAA attendees will have many opportunities to engage with new and recent scholarship concerning children and childhood.

“ Don't forget to mark your calendars for the Anthropology of Children and Childhood Interest Group organizing meeting that will be held on Saturday, December 5, at 7:30 pm.

”

Throughout the conference, 130 papers directly related to children and youth will be presented. While many of these papers comprise children and youth-specific sessions, others are integrated into a wide range of other sessions, from a paper on Contextualizing Amazonian Childhood in a session on Seven Decades of Research and Engagement in an Amazon Town, to a paper on The Entangled Politics of 'Street Youth,' Urban Space and Social Suffering in a Global Cairo in a session on Social Suffering and the City.

Two relevant invited sessions will be taking place during the conference. The Council on Anthropology and Education is sponsoring a session focused on immigrant youth experiences in Europe, Israel, and the United States on Thursday, December 3, and The Anthropology of Children and Childhood Interest Group is sponsoring a session focused on the technologies of normalcy and the medicalization of contemporary childhoods on Friday, December 4.

Several films to be screened during the conference touch on issues related to children, youth, and families, including this year's AAA/Society for Visual Anthropology Film Student Award winner, *For Our Street Family*. The 34-minute documentary explores the pain of stereotypes, the importance of peer support, and the ambivalence towards identity experienced by a group of First Nations teens in Prince Rupert, British Columbia.

Finally, don't forget to mark your calendars for the Anthropology of Children and Childhood Interest Group organizing meeting that will be held on Saturday, December 5, at 7:30 pm, and followed by a social hour and book display.

For more details on specific children- and childhood-related activities at this year's AAA Meeting, search the meeting program at <http://www.aaanet.org/mtgs/search/>.

ACIG-Related Sessions at the 2009 AAA Annual Meeting

Date	Title	Type
Wed. 12/2 2:00 PM	Medical Anthropology of Children	Session
Wed. 12/2 2:00 PM	Youth and Childhood Researchers as Cultural Critics	Session
Wed. 12/2 6:00 PM	Schooling Which Child? Contested Constructions of Childhood and Youth in Educational Settings (Sponsored by ACIG)	Session
Wed. 12/2 6:00 PM	Youth in Europe: Implication in EU Policies, Programs, and Projects (Organized by ACIG)	Session
Wed. 12/2 8:00 PM	Child Development and Identity in the Context of Adoption, Orphanages, and Fosterage (Organized by ACIG)	Session
Thu. 12/3 8:00 AM	Shaping Children's Futures: Enabling and Disabling Factors and Environments	Session
Thu. 12/3 8:00 AM	Negotiating "Hyphenated Selves" in Global Contexts: An Ethnographic Look at the Experiences of Immigrant Youth in the Netherlands, Spain, Denmark, Israel and the United States	Invited Session
Thu. 12/3 8:00 AM	Youth Politics in Contested European Spaces	Session
Thu. 12/3 10:15 AM	Youth Participatory Action Research Cultivating Organic Intellectuals among Marginalized Students	Session
Fri. 12/4 10:15 AM	The End(s) of the World: Youth in Global Contexts	Session
Fri. 12/4 1:45 PM	Technologies of Normalcy and the Medicalization of Contemporary Childhoods (Organized by ACIG)	Invited Session
Fri. 12/4 1:45 PM	Africa Remixed: Youth in African and the African Diaspora	Session
Fri. 12/4 4:00 PM	Youth, Labor, and Affect in Post-Recessionary Japan: The End of the Anthropology of Work (As We Knew It)	Session
Sat. 12/5 1:45 PM	Children and Global Development: Embodiment, Intervention, and Figuration	Session
Sat. 12/5 4:00 PM	The Stakes of Childhood and the End(s) of Anthropology (Organized by ACIG)	Session
Sat. 12/5 7:30 PM	Anthropology of Children & Childhood Interest Group Organizing Meeting (To Be Followed by Social Hour and Book Display)	Organizing Meeting
Sun. 12/6 8:00 AM	Social Identities at Institutional Intersections: Children, Language, and Cultural Pathways	Session
Sun. 12/6 10:15 AM	Cultural Transmission and the Paradox of Children's Agency (Organized by ACIG)	Session



Acting Naturally? Some Methodological Implications of the Use of Recording Devices in Child Research

by Shlomy Kattan

(UC Berkeley, Graduate School of Education)

As much as video cameras and audio-recorders capture aspects of interaction and social life not recordable in field notes, they always alter what we see when we observe people going about their daily lives (Goodwin 1994). Recording implements raise questions about what we choose to record and how, what we selectively transcribe from those recordings, and how the people we observe in our studies act in the presence of these devices (Mondada 2009). This observer effect is even more palpable when we carry out research with preadolescent children. Unlike many adults I have observed, who sheepishly look at the camera or noticeably ignore it, children attend to recording devices with boisterous deliberation and scrupulous playfulness. Let us briefly examine some examples of this, taken from visual data I gathered as part of 30 months of participant observation in the homes and schools of transnational families in Israel, New York, and California. My study of language socialization practices among Israeli families during their migration to the United States focused on the cultural and linguistic changes their children faced. As a native speaker of both Hebrew and English, I communicated directly with the children and observed many instances in which not only I, but also my camera, became their objects of scrutiny.

During my early visits to families' homes, children routinely asked me if they could "play with the camera," posing and acting in front of it, looking through its viewfinder, and grabbing for it when it was in my hands. During one observation in New York City, Liron (a pseudonym), then 3 years and 3 months old, after asking what the camera was, asked if he could film with it. I showed him how to hold the camera and look through its viewfinder. Taking it, Liron filmed and narrated his surroundings, focusing on those

people and artifacts he found interesting or salient (at least as expressed through his talk about them): his older sister playing at the computer, a cereal box decorated with a drawing of Dora the Explorer, the family dog, and his mother preparing dinner. While this recording undoubtedly gives insight into Liron's attention to his house and family, it also offers an important view into how he understands his role as a participant in a study of transnational children's cultural and linguistic assimilation. 'Acting naturally' does not consist of pretending that the camera (or the researcher, for that



“ ‘Acting naturally’ does not consist of pretending that the camera (or the researcher...) is not there. Rather, it is an act of unfiltered attention to the camera’s presence, of uninhibited participation in conducting the research. ”

matter) is not there. Rather, it is an act of unfiltered attention to the camera’s presence, of uninhibited participation in conducting the research.

This attention to the camera can manifest in children’s talk as well. During early visits to the household of another family in New York, the five children, aged 6 to 13, would jokingly tell each other not to say certain things in the camera’s presence, an edict I originally countered for fear that this somehow ‘corrupted the data.’ Children’s attendance to the camera, then, both necessitates and comes as a result of the ethnographer’s purposive choices. The decision



whether to hand a child the video camera when he or she asks for it establishes particular types of relationships between the researcher and the child being

observed. Commenting to children that they should act as if the camera is not there belies the ethnographer's fears about observing naturally occurring interactions.

Not only do children talk to and about recording devices, but their interaction with them often prompts parents, teachers, and researchers to issue warnings, instructions, and injunctions. During classroom observations, when there were twenty children present instead of 2 or 3 as in the home, I repeatedly denied children's requests to 'play with' the audio recorder. In the families' homes, where I routinely gave children the camera, parents often warned their

children not to break it, or told me not to feel obligated to let the kids play with it. Such injunctions are not meaningless; they display adults' expectations about

the purposes of the research project and the children's appropriate forms of participation in it. These expectations reflect and reproduce broader cultural norms about the role of the child in the community.

Finally, adults will often point out the presence of the camera to sanction or control children's behavior. In one striking example that I have discussed more extensively elsewhere (Kattan 2008), a father in Northern California told his son, who had just agreed to prepare for bed, that the camera had filmed their agreement and that there was now "no going back."

Examples such as these draw our attention to an obvious and yet underexplored question in the anthropology of childhood: What is the nature of children's participation in the bidirectional process of creating the social persona of the research subject? While anthropologists have often reflected on how we become researchers (Kondo 1986), how our gaze reflects the power dynamics between us

and those we observe (Asad 1973), and even how our methodologies come into question when we do research with children (Christensen and James 2000), we have paid less attention to how we instruct our research participants to behave in our presence and how they, in turn, instruct us to behave. So many of us who conduct research with children will proudly describe the decisions we've made to call young participants "research assistants," a political move that may be designed to divest the researcher of power (or perhaps, to make us feel less guilty about it). Yet, beyond our self-reflection, we offer little by way of analysis of what actually happens when we give a child a camera or digital recorder. This lacuna in our analysis reflects a culturally embedded ideology of childhood. That no anthropologist I know of conducts playback sessions with preadolescents (sharing recordings with children to solicit their interpretations) reflects an underlying belief that young children

lack the intellectual capacity to reflect on their own actions or intended meanings. To better understand how we conduct an anthropology of childhood, it is helpful to examine those instances in which the child's

“ *What is the nature of children's participation in the bidirectional process of creating the social persona of the research subject?* ”

attention to the camera, and hence to the research process, becomes the socialization event, considering how these interactions shape what we see in the field and how we interpret those data. The use of the video camera itself offers us the first step to accomplishing this, for it can allow for a fine-grained analysis of those events.

Asad, T. (Ed.). 1973. *Anthropology and the Colonial Encounter*. London. Ithaca, NY: Ithaca Press.

Christensen, P., and James, A. (Eds.). 2000. *Research with Children: Perspectives and Practices*. New York. Falmer Press.

Goodwin, C. 1994. Professional Vision. *American Anthropologist* 96(3):606-633.

Kattan, S. 2008. Time and Identity: Socializing Schedules and the Implications for Community. *Issues in Applied Linguistics* 16(1):3-33.

Kondo, D. K. 1986. Dissolution and Reconstitution of Self: Implications for Anthropological Epistemology. *Cultural Anthropology* 1(1):74-88.

Mondada, L. 2009. Video Recording Practices and the Reflexive Constitution of the Interactional Order: Some Systematic Uses of the Split-Screen Technique. *Human Studies* 32:67-99.

Childhood and... Attention Deficit Hyperactivity Disorder Some Methodological and Conceptual Considerations

by Marc Goodwin

(UC Berkeley, Dept of Anthropology)

Four years ago, when I embarked on developing a research project on the topic of Attention Deficit Hyperactivity Disorder (ADHD) in the United States, my faculty advisers and fellow graduate students immediately bombarded me with useful questions, ones that friends, informants, and acquaintances interested in my research still ask me today: What does it mean to study ADHD? Do I think ADHD is a valid diagnostic category? Do I focus my efforts specifically on children or adults? These questions raised a number of tricky conceptual and methodological concerns that I had not originally foreseen; although as I have discovered, they are concerns that shoot to the core of many anthropological studies of childhood today.

First, although I intended to study both adults and children, I wasn't yet clear on how I would articulate the differences between the two. My training as a graduate student encouraged me to think carefully about the relationship between categories of observation and categories of analysis, and although my informants used the distinction between

adults and children largely unselfconsciously, my advisors cautioned me not to reinscribe a medicalized vocabulary of 'doctors,' 'parents,' and 'patients' into my conversations with informants. Meanwhile, as my research progressed I found myself, mostly for practical reasons, falling back onto a familiar vocabulary of 'child' and 'childhood.' This stemmed in part from the requirements of sampling methods as dictated by my human subjects protocol: first I met with parents and adults, and then, with their permission and usually in their presence, I interviewed children. I also felt justified in treating children separately because both popular and medical literature tends to distinguish between ADHD, which is seen largely as a problem of childhood, and what is now called "adult ADD," which has its own set of challenges and modes of treatment as children with ADHD reach adulthood. As is the case for both many ethnographies of childhood, as well as studies of ADHD, the need to treat children and childhood as somehow unique seemed a practical necessity.

On the other side of fieldwork though, I have come to appreciate the need to think through the concepts of child and childhood more carefully. In particular, my challenge has been to both represent the world as it appears to myself or my informants using commonplace concepts—'mother,' 'child,' 'hyperactive,' etc.—and also apprehend the singular state of affairs that constitute a 'field' and to reconnect them in new and creative ways with other problems, themes, and modes of inquiry. Studying ADHD therefore presents unique opportunities for engaging a range of topics in the anthropology of childhood precisely because the disorder has been

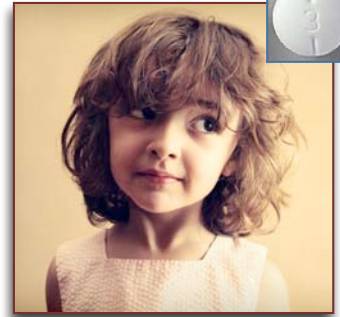


considered, until recently, a problem mainly in children. Much of the sociological and anthropological literature on ADHD, for example, has endeavored to show how ADHD is a social or cultural construct, or a diagnostic category that is part and parcel of a larger process of medicalization in North America in the late twentieth and early twenty-first centuries. Implicit in these accounts is a bifurcation between the child as something real, demanding our ethical attention, and childhood as the set of representations, beliefs, and practices, about children that is somehow “constructed” (Conrad 1992, 2006, Jacobson 2002). Thus, in these critical accounts, the child is oppressed or repressed by a particular conception of childhood in late modernity that seeks to limit its behavior, primarily through stimulant medication, into what is considered normative or acceptable.

Ethnographers of ADHD have also attempted to give voice to parents’, and particularly mothers’, struggles to manage the daily ins and outs of their children’s conditions (Malacrida 2001 2004, Singh 2002). These studies provide us with both the analytical tools and ethnographic richness to show how mothers and children become ‘marginalized’ or ‘vulnerable’ in the process of diagnosis and treatment of ADHD. By sticking closely to the dimension of common sense, this kind of scholarship can engage with both the popular and medical literature on the disorder on its own grounds, but it is less successful in showing how our commonplace notions like child and childhood are themselves the emergent effects of dynamic processes and virtual conditions that largely escape our everyday perception.

In my own work, I have tried to open up new ways of perceiving ADHD by focusing not on everyday things like people, ideas, and practices, but rather on the processes and relationships that link them in novel ways. For example, how did the problem of the ‘everyday’ child emerge from the disarticulation of heredity and deviancy in early twentieth century behaviorism? How can (re)thinking hyperactivity as an active process

that operates through actual material systems help collapse the distinction between real and constructed? Or more broadly, for our purposes here we might ask, with ADHD, how are the figures of mother and child effectuated from a series of acts and investments? In other words, how does something called a ‘mother’ or ‘child’ happen to a person or body? As I see it, one of the main strengths of a so-called ‘anthropology of childhood’ is not that it is an anthropology of children or childhood per se, but that it gives thoughtful and sustained empirical attention to how these terms are vital and at stake in our contemporary world.



“ *In my own work, I have tried to open up new ways of perceiving ADHD by focusing not on everyday things like people, ideas, and practices, but rather on the processes and relationships that link them in novel ways.* ”

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- Jacobson, Ken. 2002. ADHD in Cross-Cultural Perspective: Some Empirical Results. *American Anthropologist* 104(1):283-287.
- Malacrida, Claudia. 2001. Motherhood, Resistance, and Attention Deficit Disorder: Strategies and Limits. *The Canadian Review of Sociology and Anthropology* 38(2):141-65.
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- Singh, Iliana. 2002. Bad Boys, Good Mothers, and the "Miracle" of Ritalin. *Science in Context* 15(4):577-603.

Teaching Culture to Teachers: A Case for Work at the Intersections of Anthropology, Pre-Service Education, and Childhood Studies

by Sally Galman

(U Mass Amherst, School of Education)

Elementary and early childhood teacher education programs in the United States typically include preparation that hinges on new teachers' understanding of "developmentally appropriate" instruction, such as that which might be emphasized in a course on child and human development. However, new teachers are generally not required to explore childhood through any other lens. Most conspicuously missing from teacher education programs are larger cultural perspectives. As Gloria Ladson-Billings (2006) notes, "the preparation of novice teachers is dominated by psychological notions almost to the exclusion of other social science paradigms. The perspective that is least likely to be evident in teacher preparation is that of anthropology" (104). Ladson-Billings also notes that novice teachers tend to use the term 'culture' rather indiscriminately, "as an explanation for student patterns of behavior they cannot explain . . . as both the problem and the answer to their struggles with students different from themselves" (*ibid.*). She thus makes the case for more cultural preparation for pre-service teachers.

In the absence of social scientific paradigms, well-meaning teachers use an amalgam of ethnocentric autobiography and uninterrogated memories of their own culturally specific, but widely generalized, childhood experience to inform interactions with students, families, and communities (Galman 2007; Lortie 1975). Such teachers' own childhood experiences and their subsequent visions of 'normal' children and 'good' parents may contribute to the pathologization of parents who are not familiar with the hidden rhythms of school. For example, schools and classrooms can be sites of parental alienation, especially for parents whose primary language is not



English (Gonzalez et al. 1995; Valenzuela 1999). Teachers' uninterrogated notions of childhood may also contribute to the pathologization of students who do not appear to be having a 'normal' childhood, unnecessarily labeling them to be in need of blame or remediation or both.

While the developmental perspective is essential for teachers to plan and implement appropriate classroom activities, it is nonetheless incomplete without further exploration. So, while the 'to-do' list of teacher preparation is already bursting at the seams (see Hansen 2008; Hammerness and Darling-Hammond 2005), I nevertheless suggest an addition: pre-service teachers need opportunities to learn about childhood and culture to become more competent practitioners in the contemporary classroom.

Why teach culture to teachers? To begin, considering that the overwhelming majority of the cadre of new teachers is becoming increasingly homogenous—white, female, young, and middle-class—and that the population of public school children in the United States is becoming increasingly diverse, teaching culture to teachers may help prevent potential 'mismatches' in conceptions of childhood and children, ones

that can negatively affect teachers' chances of providing effective, reflective instruction (Galman 2006; Zumwalt and Craig 2005). Teaching culture to teachers also makes visible the fact that schools and teachers are not neutral and 'culture-free' (Ladson-Billings, 2006); in fact, they represent a dominant

““ The overwhelming majority of the cadre of new teachers is becoming increasingly homogenous—white, female, young, and middle-class—and ... the population of public school children in the United States is becoming increasingly diverse. ””

culture with precise expectations for children and childhood. As Freire (1997) asserts, teachers' work lies not in the expectations of, but rather in the learning from, their students and an understanding of childhood. In this way teachers might become “cultural workers” (71) capable of understanding “what happens in the world of the children with whom they work . . . the universe of their dreams, the language with which they skillfully defend themselves from the aggressiveness of their world, what they know independently of the school and how they know it” (72).

Second, teachers who have anthropological preparation will not only have a better understanding of childhood and culture, but will ultimately be better able to guide *children's* own explorations of culture. One example is Ann Haas Dyson's (1997) ethnographic work, which examines second and third graders engaged in literacy activities that facilitate exploration of complex ideas of social identity, competing discourses, symbols, notions of what 'counts' as legitimate culture and who/what comprises power. In Dyson's story, a skilled teacher demonstrates many ways in which educators can help children engage productively and democratically with a variety of cultural symbols, as opposed to simply outlawing the unofficial texts of a media-saturated culture. For example, teachers can encourage children to bring the symbols they interpret as meaningful (i.e. television characters, commercials, or superheroes like Spiderman, Superman, or the Teenage Mutant Ninja Turtles) into play in the

classroom. They can also encourage children to interpret these by acting out the relevant narratives, reading and writing stories about them, and comparing them with the sanctioned protagonists of the classroom basal readers and standard curricula. Dyson's work begs the question of how teachers can view childhood through a variety of lenses. At the same time that one acknowledges the ways in which the child is constructed as a romanticized, pathologized, and managed object, one also acknowledges the child as a dynamic subject, one that speaks back to, and transforms, the teacher's gaze.

To conclude, developmentally appropriate practice can be paired with cultural competencies and understandings grounded in cultural relativism rather than rigid ethnocentrism. Schools of Education can work to make spaces and opportunities for integration and collaboration with Childhood Studies. One avenue might be including general foundations of cultural anthropology of childhood in pre-service teachers' child development coursework series to reinforce the much-needed 'global dimensions' of teaching (Ladson Billings 2006). Additionally, teacher education programs could require pre-service teachers to work with children in a variety of contexts beyond the classroom and to talk about and understand themselves as cultural beings through critical framing and reflecting upon these experiences (*ibid.*). The classroom as a site for cultural work is continually shifting; given this, high-quality teacher preparation may lie at the intersections of anthropology, teacher education, and childhood studies.

Dyson, Anne H. 1997. *Writing Superheroes: Contemporary Childhood, Popular Culture, and Classroom Literacy*. New York: Teachers College Press.

Freire, Paolo. 1997. *Teachers as Cultural Workers: Letters to Those Who Dare Teach*. Boulder, CO: Westview Press.

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Lortie, Dan. 1975. *Schoolteacher*. Chicago: University of Chicago Press.

Valenzuela, Angela. 1999. *Subtractive Schooling: U.S. Mexican Youth and the Politics of Caring*. Albany: SUNY Press.

Zumwalt, Karen, and Craig, Elizabeth. 2005. Teachers' Characteristics: Research on the Demographic Profile. In Cochran-Smith, Marilyn, and Zeichner, Kenneth M. (Eds.) *Studying Teacher Education: The Report of the AERA Panel on Research and Teacher Education*. Mahwah, NJ: Erlbaum and Associates. 111-156.

FEATURE

Photo from Fieldwork



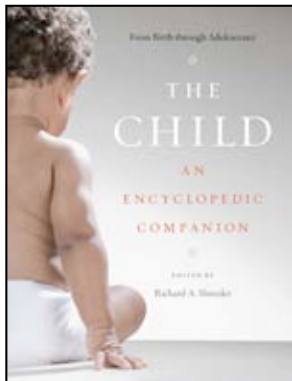
This Photo from Fieldwork was sent to us by anthropologist Tami Blumenfield (U of Washington, Dept. of Anthropology), who writes:

“I shot this photo in September, 2008, when I took my 20-month-old son, Ethan, to Lijiang, China on a short trip to visit old friends from previous field trips. Taking him with me and going through my typical daily mothering routine with him in public and semi-public spaces allowed me greater insight into my research on child rearing in Na families than any research method I had used in the past. Both friends and strangers were quick to voice approval, reassurance, and incredulity at what we did. These opinions were fun to probe as we compared differences and similarities across many layers of cultures. This photo shows our friend Ahwo Jsiba, his son Ahwo Lujin, age 4, and Ethan enjoying one another’s company in a teahouse. I like how the cluster of three on the right balances the embracing wooden pairs on the left side of the photo.”



compiled by Jessaca Leinaweaver
(Brown U, Dept. of Anthropology)

Suggestions for books to be featured may be sent to: Jessaca_Leinaweaver@brown.edu

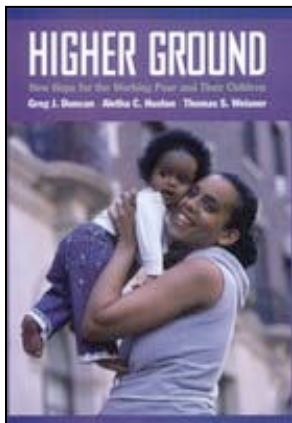


Richard A. Shweder (Ed.)
The Child: An Encyclopedic Companion
(2009, University of Chicago Press)

The Child: An Encyclopedic Companion is a remarkable one-volume reference work for parents and professionals. Bringing together the latest research on children and childhood from pediatrics, child psychology, childhood studies, education, sociology, history, law, anthropology, and other areas, *The Child* has more than 500 articles—written by experts in their fields, including members of ACIG, and overseen by a panel of distinguished editors led by anthropologist Richard A. Shweder.

Alongside the topical entries, *The Child* includes more than forty “Imagining Each Other” essays, which focus on the particular experiences of children in different cultures. In “Work before Play for Yucatec Maya Children,” for example, readers learn of the work responsibilities of some modern-day Mexican children, while in “A Hindu Brahman Boy Is Born Again,” they witness a coming-of-age ritual in contemporary India. Compiled by some of the most distinguished child development researchers in the world, *The Child* will broaden the current scope of knowledge on children and childhood. It is an unparalleled resource for parents, social workers, researchers, educators, and others who work with children.

For more information or to purchase: <http://www.press.uchicago.edu/books/TheChild/>



Greg Duncan, Aletha Huston, and Thomas S. Weisner
Higher Ground: New Hope for the Working Poor and Their Children
(2007, Russell Sage Foundation)

During the 1990s, growing demands to end chronic welfare dependency culminated in the 1996 federal ‘welfare-to-work’ reforms. But regardless of welfare reform, the United States has always been home to a large population of working poor— people who remain poor even when they work and do not receive welfare. In a concentrated effort to address the problems of the working poor, a coalition of community activists and business leaders in Milwaukee, Wisconsin, launched New Hope, an experimental program that boosted employment among the city’s poor while reducing poverty and improving children’s lives. In *Higher Ground*,

Greg Duncan, Aletha Huston, and Thomas Weisner provide a compelling look at how New Hope can serve as a model for national anti-poverty policies. Evidence-based and insightfully written, *Higher Ground* illuminates how policymakers can make work pay for families struggling to escape poverty.

For more information or to purchase:
<http://www.russellsage.org/publications/books/070104.061100>



Debra Curtis

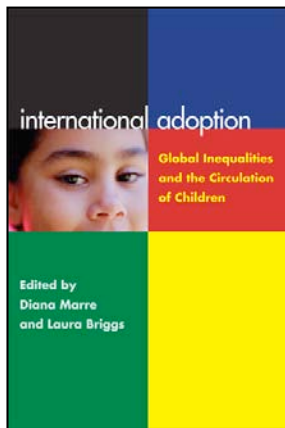
Pleasures and Perils: Girls' Sexuality in a Caribbean Consumer Culture

(2009, Rutgers University)

What is the relationship between intimate acts and private desires and larger cultural and economic factors? If we assume that sexuality is strongly influenced by cultural forces, then how do we account for the ways that individuals craft their own sexual lives? In *Pleasures and Perils*, anthropologist Debra Curtis turns her attention to the much neglected subject of the sexuality of Caribbean girls. Like many girls in the developing world, they occupy an intensely marginalized social position. Drawing on ethnographic fieldwork on Nevis, an increasingly globalized island society, Curtis investigates the conditions of sexual exploitation and the nature of sexual pleasure to emphasize the ways in which religion, public health, and consumer culture shape girls' sexualities. Just as importantly, Curtis explores how girls navigate various social, cultural, and personal tensions in their lives. Ultimately, this ethnography demonstrates that sexuality is a domain of power and powerlessness, self-determination, and cultural control.

For more information or to purchase:

http://rutgerspress.rutgers.edu/acatalog/Pleasures_and_Perils.html



Diana Marre and Laura Briggs (Eds.)

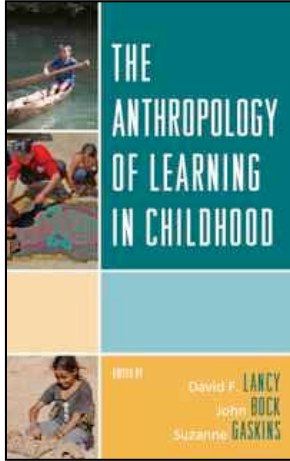
International Adoption: Global Inequalities and the Circulation of Children

(2009, New York University Press)

In the past two decades, transnational adoption has exploded in scope and significance, growing up along increasingly globalized economic relations and the development and improvement of reproductive technologies. A complex and understudied system, transnational adoption opens a window onto the relations between nations, the inequalities of the rich and the poor, and the history of race and racialization. Transnational adoption has been marked by the geographies of unequal power as children move from poorer countries and families to wealthier ones, yet little work has been done to synthesize its complex and sometimes contradictory effects. Rather than focusing only on the United States, as much previous work on the topic does, *International Adoption* considers the perspectives of a number of sending countries as well as other receiving countries, particularly in Europe. The book also reminds us that the United States also sends children into international adoptions—particularly children of color. The book thus complicates the standard scholarly treatment of the subject, which tends to focus on the tensions between those who argue that transnational adoption is an outgrowth of American wealth, power, and military might (as well as a rejection of adoption from domestic foster care) and those who maintain that it is about a desire to help children in need.

For more information or to purchase:

http://www.nyupress.org/books/International_Adoption-products_id-11047.html



David F. Lancy, John Bock, and Suzanne Gaskins (Eds.)
The Anthropology of Learning in Childhood (Hardcover)
(Available December 2009, AltaMira Press)

The Anthropology of Learning in Childhood offers a large, mural-like portrait of childhood across time, culture, species, and environment. Even a casual reading of the literature on childhood will persuade one that learning is a very important topic that commands the attention of tens of thousands of scholars and practitioners. Yet, anthropological research on children has exerted relatively little influence on this community. This book will change that. The book demonstrates that anthropologists studying childhood can offer a description and theoretically sophisticated account of children's learning and its role in their development, socialization, and enculturation. Further, it demonstrates the particular contribution that children's learning makes to the construction of society and culture as well as the role that culture-acquiring children play in human evolution. Chapters have been contributed in archaeology, primatology, biological and cultural anthropology, and cross-cultural psychology.

For more information or to purchase:

<http://www.altamirapress.com/Catalog/SingleBook.shtml?command=Search&db=%5EDB/CATALOG.db&eqSKUdata=075911322X&thepassedurl=%5Bthepassedurl%5D>

FEATURE

MEMBER NEWS

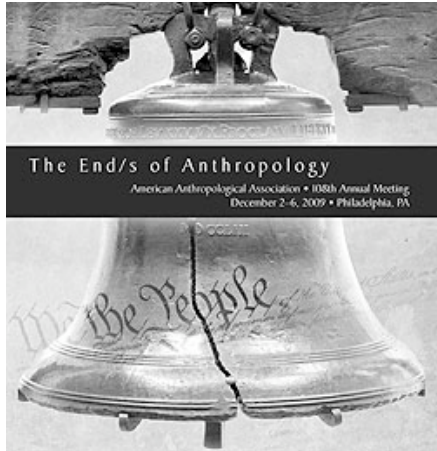
Conferences on Children and Childhood

Third Annual Conference: Society for the Study of Childhood in the Past
University of Miami, Coral Gables
November 13-15, 2009

Themes: Discovering gender in childhood, sacred childhoods, the unwanted child
Keynote address: Alma Gottlieb, professor of Anthropology at University of Illinois-Urbana-Champaign
(Deadline for submission of papers has passed)

Honoring the Child, Honoring Equity 9: Children's Rights in Research, Policy, and Practice
Centre for Equity and Innovation in Early Childhood
University of Melbourne, Australia
November 19, 2009

www.education.unimelb.edu.au/ceiec/conferences/conf09/index.html
(Deadline for submission of papers has passed)



**American Anthropological Association, 108th
Annual Meeting: The End/s of Anthropology**
Marriott Hotel Downtown, Philadelphia, PA
December 2-6, 2009

Note: This year the AAA offers a new searchable program feature, to facilitate you finding relevant sessions: <http://aaanet.org/mtgs/search/>. Use the feature to discover the many childhood-related sessions and papers being offered.

Again, don't forget to attend the Anthropology of Children and Childhood Interest Group Organizing Meeting at 7:30 pm on Saturday, December 5.

Anthropology of Childhood Annual Meeting, with SCCR and SASci
Marriott Hotel, Albuquerque, NM
February 17-20, 2010

This is the Anthropology of Childhood's inaugural Meeting, jointly held with the Society for Cross-Cultural Research and the Society for Anthropological Sciences. For questions or to submit symposium, paper, or poster **proposals**, please email: david.lancy@usu.edu. Deadline for submissions is November 30th, 2009. For more general information, please consult the AAACIG Website: <http://www.aaacig.org/page/Announcements> or SCCR's website: <http://www.sccr.org/sccr2010/index.html>. Additional registration information can be found at: <http://www.sccr.org/sccr2010/registration.html>

Exploring Childhood Studies: A Graduate Student Conference
Department of Childhood Studies
Rutgers University, Camden, NJ
April 9, 2010

Interested graduate students from all relevant disciplines should send a 250-word abstract for paper or poster presentation (specifying which) and cover letter with name, current level of graduate study, affiliated university, and email address to m_modica@vfcc.edu. Include the words "conference abstract" in subject line, and include name on the cover letter only. Deadline for submission is October 31, 2009. For further information about The Exploring Childhood Studies conference, contact: Patrick Cox at ptcox@camden.rutgers.edu or Anandini Dar at anandini@camden.rutgers.edu.

3rd International Conference for the Alliance for the Study of Adoption and Culture
Adoption: Secret Histories, Public Policies
Massachusetts Institute of Technology, Cambridge, MA
April 29 – May 2, 2010

http://web.me.com/shaslang/ASAC_2010_Conference/Welcome.html
(Deadline for submission of papers has passed)



The Centre for the Study of Childhood and Youth "Childhood and Youth in Transition" International Conference
Kenwood Hall, Hotel, Sheffield, UK
July 6-8, 2010

To be considered as a participant, send abstracts of no more than 200 words to Dawn Lessels at: d.j.lessels@sheffield.ac.uk by January 31, 2010. For further information about the conference go to: www.sheffield.ac.uk/cscy



The International Sociological Association's 17th World Congress: The Sociology of Childhood
Gothenburg, Sweden
July 11-17, 2010

For more information, contact Doris Bühler-Niederberger; University of Wuppertal, at: buehler@uni-wuppertal.de
(Deadline for Submissions has passed)

Children and War: Past and Present
Organized by the University of Salzburg and the University of Wolverhampton (UK)
Held at the University of Salzburg, Austria
September 30-October 2, 2010

Please send an abstract of 200-250 words, together with biographical background information of 50-100 words to Johannes-Dieter Steinert at: J.D.Steinert@wlv.ac.uk by December 31, 2009.



Calls for Submissions:

MORE NEWS

CFP for edited volume: *The Militarization of Childhood*

Submission of abstracts: Nov. 1 2009
Notification of acceptance: Dec. 15 2009
Deadline for draft of papers: June 30, 2010
Abstracts and enquiries should be sent via email to
Marshall Beier at mbeier@mcmaster.ca



Photo by David Lancy



CFP for inaugural issue of a new journal: *Red Feather*

Submission of papers: Dec. 15 2009

Red Feather facilitates an international dialogue among scholars and professionals through discussion of the intersections between the child image and the conception of childhood, children's material culture, children and politics, the child body, and any other conceptions of the child within local, national, and global contexts. Contributors please send the paper, an abstract, a current CV, and brief biography as .doc attachments to: debbieo@okstate.edu. For more information: http://redfeatherjournal.org/interior_pages/call.html

CFP for a new online, peer-reviewed publication: *Childhood in Africa: An Interdisciplinary Journal*

Submission deadline for Spring Issue: Jan. 1, 2010
For additional information and submission guidelines, see:
<http://www.afrchild.ohio.edu/Childhood%20In%20Africa/index.html>

Job Announcement:

The Department of Anthropology at the University of South Florida is seeking a **Postdoctoral Fellow**. The successful candidate will have research interests in the broad area of education and learning, encompassing work with youth in informal and non-school settings (including museums), and community development efforts involving youth, whether in the U.S. or abroad. Candidates working in the application of archaeology or cultural heritage in educational settings are also encouraged to apply. The position will start January 2010. Submission of applications by Oct. 1, 2009, to: Dr. Rebecca Zarger, rzarger@cas.usf.edu. See <http://anthropology.usf.edu/> for additional information on the department.

We are soliciting the following from ACIG 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
- * **“My Favorite Ethnography of Childhood,”** in which members discuss their favorite classic or contemporary ethnography of children or childhood and why
- * **“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 to study children

FEATURES**Professional Opportunities & Upcoming Events**

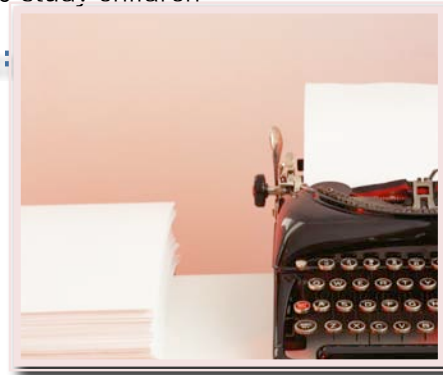
- * Job announcements & Research Opportunities
- * Grants/Prizes Available
- * Calls for Papers & Conference Announcements

Member News/Professional Updates

- * Recent Appointments
- * Grants Received
- * Prizes Awarded
- * Any other achievements you would like to announce

Personals

- * **“A Cry in the Dark,”** in which members solicit research or other forms of assistance from other members
- * Photos from fieldwork (with caption of 30 words or less)



To contribute any of the above items to the Newsletter, please contact editor Rachael Stryker at rstryker@mills.edu. January 15, 2009 is the deadline for all submissions.

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Layout Editor, Bianca Dahl (Brown U, Dept of Anthropology)

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*Special thanks to Tami Blumenfield, Sally Galman, Marc Goodwin, Shlomy Kattan,
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