

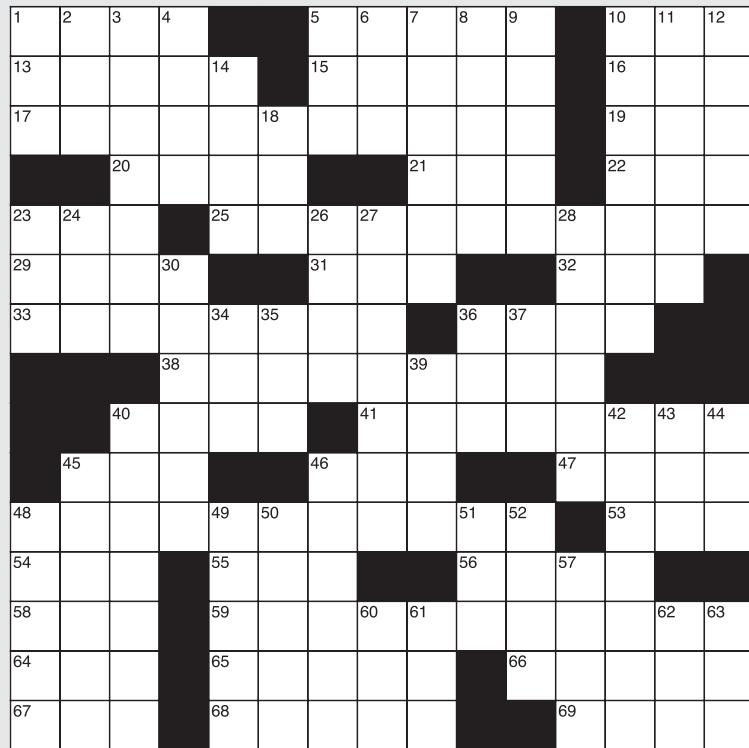
AQ

ANTHROPOLOGICAL QUARTERLY

is pleased to present an anthropology-themed crossword puzzle by acclaimed *New York Times* puzzle-maker Brendan Quigley. Answers available in the Summer issue of AQ. www.aq.gwu.edu

ANIMAL FACILITIES

BY BRENDAN QUIGLEY
EDITED BY ROY GRINKER



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ACROSS

1. Life force in anthropology
5. Pisa priest
10. General Tso's implement
13. Sharp-tasting
15. Close to making the cut?
16. Kyushu volcano
17. Anthropologist James a bit sad?
19. Prep, e.g.: Abbr.
20. Whistle blast
21. Lough ___ (Shannon River lake)
22. Literally "spirit of the gift"
23. Contents of a stannary mine
25. Anthropologist Emily in need of a few bucks?
29. It may have all the answers
31. "Now I see!"
32. Bronislaw's state or the state that interned him
33. Toy dog type
36. Some religious icons have done it, supposedly
38. Anthropologist Lionel just exhausted?
40. It's been human roughly 2.5M years
41. Mixed-ancestry Latin Americans
45. Flagman?
46. Comic Stewart

DOWN

1. Atlas picture
2. Crack pilot
3. Unlikely hoarder
4. Big oil company
5. Walther ___ (Bond gun)
6. Wall St. fig.
7. Laughlin A. F. B. site
8. Where Joan of Arc was tried
9. Fencing school supplies
10. Absolute flop
11. Anthropologist Lewis and others
12. "Experience-distant" coiner
14. More than an uptick
18. "EI" regulators
23. ___/IP (Internet protocol)
24. Limerick loc.
26. Flower with hips
27. It keeps hot things hot
28. Relating to the sense of touch
30. Attempted, in a phrase
34. Chimpanzee Chimpsky
35. From whom kinship is referenced
36. Jazzman Montgomery
37. Not fast
39. Disposition
40. Ancient Greek
42. Dowie or Herzl philosophy
43. Word in some breakfast cereal names
44. Saucy fellow?
45. Band aid?
46. Some spellings?
48. Sapir's peer
49. Floats on the air
50. "Rubbish!"
51. Wall St. strategy
52. Jazz vocalist Jones
57. "To be" to Henri
60. Something to level with
61. Feed letters in the blogosphere
62. "___ will not!"
63. Retailer that sells MET-Rx products

If Not Us, Then Who?

A Case for Paying It Forward in Anthropology

MICHAEL F BROWN
SCHOOL FOR ADVANCED RESEARCH

A few months before starting a new job as president of a residential research institute that primarily supports anthropology and Native American Studies, I ran into an old friend, an accomplished scholar whose career had been advanced by a fellowship at the very institution I was about to lead. "You'll be hearing from me when we launch our annual fund drive," I said. With a hearty laugh, he replied that he never gave money to organizations like mine. "Not my style," he said.

Until recently, I shared his attitude. Yes, I made modest annual donations to my undergraduate college, the Red Cross, my local public radio station, and a human-rights organization or two. But the thought of giving money to research centers that support anthropology rarely crossed my mind. They exist to give money to scholars like *me* don't they? I had been fortunate enough to receive the occasional fellowship—but I had *competed* for those fellowships, hadn't I?

Such views were understandable, perhaps even forgivable, for much of the post-World War II period. But the funding landscape began a tectonic shift toward century's end. Federal support for the humanities and social sciences became controversial during the Reagan presidency and has become ever more politicized in the years since. Conservatives in Congress rarely miss an opportunity to call for an end to funding for research deemed "inessential" or a threat to American values and business interests. (Think: Global climate change and studies of the dangers of firearms ownership.) The astonishing concentration of wealth in the past two decades has shifted private philanthropy into fewer hands. Individual philanthropists are more likely now than in the past to hedge donations with restrictive requirements and performance metrics that make it hard to fund controversial or speculative social research.

In short, we're moving relentlessly toward an era when scholars cannot count on governments or even foundations for research support if they work outside of a STEM discipline. If we want the anthropologists of the future to enjoy the support that funded our projects in the past, we have to think about funding ourselves.

At this point, some readers will reply, "You're joking, right? Academic salaries are flat. Tenure-track positions are as elusive as Bigfoot. Many anthropologists find themselves obliged to work as adjunct faculty for derisory wages. Who can afford to donate money for someone else's sabbatical project?"

Here's who: the more than 4,100 members of the AAA who report annual incomes of \$75,000 or more. If these members gifted a tax-deductible \$500 to the research institute of their choice, they would support the equivalent of 35 annual fellowships at \$50,000 apiece, even allowing for institutional overhead. If such donations were pooled, they could endow in perpetuity at least one research fellowship per year—a fellowship substantially shielded from the political currents of the day. This impact would be magnified if the growing number of anthropologists working in corporate settings took advantage of the donation-matching programs offered by their employers.

We can debate whether a call for greater philanthropic self-help by anthropologists represents surrender to the forces of neoliberalism, just as we may bemoan the inexplicable desire of some of our leaders to dismantle the American system of higher education, long regarded as the world's best. But while those debates and lamentations continue, it is time for us as a professional community to think seriously about funding the discipline that made our careers possible. And that includes supporting the many excellent not-for-profit institutions that together help to make American anthropology what it is today. These include organizations such as the Amerind Foundation, the Crow Canyon Archaeological Center, the Santa Fe Institute, the Institute for Advanced Study, the School for Advanced Research, the scores of small research institutes affiliated with colleges and universities, and the American Anthropological Association.

Reciprocity is a primordial human impulse that anthropologists have admired and documented since our profession's earliest days. Perhaps it's time to practice what we preach by giving back to the organizations that have enriched our careers.

Michael F Brown is president of the School for Advanced Research in Santa Fe, NM. His most recent book is Upriver: The Turbulent Life and Times of an Amazonian People (Harvard University Press, 2014). ■