

Sharlotte Neely (Northern Kentucky U) has published a chapter titled "The Anthropology of Dune" in Kevin R Grazier's 2008 book *The Science of Dune*. Coming out in 2009, she also has five entries in the *World History Encyclopedia*: Pacific Ocean Islands and Australia: Environment and Population; Agricultural Life on the Pacific Islands: Environment and Population; Peoples of the Pacific: Environment and Population; Chiefs and Commoners in Oceania: Society/Culture; and Women and Men in Oceania: Society/Culture.

Thomas D Hall (DePauw U) was named to the Edward Myers Dolan Chair in Anthropology for 2007-08 and 2008-09. He has also co-authored numerous articles in 2008, including: "Revitalization and Indigenous Resistance to Globalization and Neo-liberalism" (with James V Fenelon) in *American Behavioral Scientist* 51:12; "Indigenous Movements and Globalization: What is Different? What is the Same?" (with James V Fenelon) in *Globalizations* 5:1; and "The Revolution in Evolution: Evolution for Everyone: A Review Essay" (with Darrell La Lone) in *Evolution and Sociology Newsletter* 5:1. In 2007, Hall co-authored with Nick P Kardulias "A World-Systems View of Human Migration Past and Present: Providing a General Model for Understanding the Movement of People" in *Forum on Public Policy* (www.forumonpublicpolicy.com/archivesum07/kardulias.pdf) and authored a book review of *Violence over the Land: Indians and Empires in the Early American West* by Ned Blackhawk in *Journal of American History* 93:2.

Please send contributions, comments and news to Evelyn Dean-Olmsted at emdean@indiana.edu, Indiana University, Department of Anthropology, or to Angela Glaros at glaros@uiuc.edu, Department of Anthropology, University of Illinois at Urbana-Champaign.

Council on Anthropology and Education

STEVE BIALOSTOK, CONTRIBUTING EDITOR

CAE Community Outreach at the Annual Meeting

The month's column was written by AA Akom, an assistant professor of urban sociology and Africana studies and Co-Director of Educational Equity at the Cesar Chavez Institute at San Francisco State University. He is also co-chair of the CAE committee Blacks in Education.

Toward an Eco-Pedagogy: Urban Youth Use Digital Media to Combat Environmental Racism

By AA Akom (San Francisco State U)

The buzz around eco-sustainability these days seems to have reached a feverish pitch, and a legion of youth eco-activists in the Bay Area has much to do about this. To borrow from an ancient Afro-Latina/o philosophy, raising

awareness is the first critical step in moving any system toward meaningful action. Since 2006, I have been working with a group of youth in the Bay Area around issues of environmental justice, eco-sustainability and educational equity. The name of our group is Youth as Public Intellectuals (YPI). YPI is an urban environmental education and youth empowerment program created specifically to address the unique ecological, educational and social concerns of urban youth living in the "toxic triangle" that runs from Richmond, CA through the city of Berkeley, CA to Oakland, CA and across the bay bridge to Bay View Hunters Point.

Within this triangle, industrialization, decentralization, residential and school segregation are keys to understanding the ways that racism structures educational outcomes even in one of the most liberal regions of the United States. Because race is highly correlated with industrial pollution in the Bay Area and beyond, youth of color are far more likely than whites to live in neighborhoods where industrial pollution is suspected of posing the greatest health danger.

Adding to this toxic stew are ongoing tensions between the police and Black and Latina/o youth. For years, Black and Latina/o youth in the Bay Area have voiced concern about the mistreatment they received from the police. In fact, in 2002 several members of the Oakland Police Department were formally charged with willful misconduct and were removed from their posts. Instances of environmental racism and police harassment are all too familiar among Black and Latina/o youth in the San Francisco Bay Area. These patterns contribute to wide mistrust of the police, the educational system and the health care system on the part of Black and Latina/o youth.

The following interview with a 21-year-old African American Bay View teenager serves to illustrate this point:

Let me tell you what it's like to live in the Bayview. In six square miles, we have hundreds of toxic sites and the highest pollution emissions in the city. Thirty percent of my community is under the age of 21, more than in any other part of the city. We are twice as likely to be hospitalized from asthma as other city residents; there are increased rates of diabetes, as well as breast and cervical cancer.

It seems like there is a liquor store on every corner, housing is rundown, drugs are everywhere, police sirens are constantly racing down the streets, and gang violence is nearly inescapable. Having to be cautious of which streets to walk on and which to avoid isn't a way to live freely. It's a way to live in fear.

YPI often finds itself at the epicenter of contentious battles connecting gentrification, environmental racism, the police and Black and Latina/o youth. As a youth-led organization, YPI actively contests "predatory" images of Black and Latina/o youth through the production of

high impact narratives—short films, Bloc-u-mentaries and radio commentaries—for massive audiences.



Because of the work of YPI and our partner organizations—Conscious Youth Media Crew (CYMC), People Organized to Win Employment Rights (POWER), Grace Tabernacle Church, KPFA radio and the Nation of Islam, to name a few—people in the Bay Area and beyond are beginning to re-imagine a movement for justice with youth and adults of color working together to eliminate environmental racism. Following the lead of Van Jones and the Ella Baker Center, our goal is to demand that "those low-income communities that were locked out of the pollution-based economy must be locked into the clean and green economy." In that vein, we insist that that going green must at the same time guarantee equal opportunity in terms of the political economy, employment and education. "Our communities—and especially our children and youth—deserve 'green-collar jobs, not jails.'" We invite all of you to come and support the work of YPI and our community partners by visiting Grace Tabernacle Church during the 107th AAA Annual Meeting.

Send all correspondence to Steve Bialostok at smb@uwoyo.edu.

Council for Museum Anthropology

JOYCE HEROLD, CONTRIBUTING EDITOR

Cultural Preservation as Humanitarian Aid

By Christina Kreps (U Denver)

On March 25, 2005 the island of Nias off the northwest coast of Sumatra, Indonesia was hit by a disastrous 8.7 earthquake, only a few months after the December 2004 tsunami that devastated coastal communities throughout the region. The tsunami had caused relatively minor damage on Nias, but the quake and its aftershocks killed nearly 1,000 people and destroyed much of the island's infrastructure, including some 50,000 homes.

Museum Pusaka Nias (Nias Heritage Museum in the main town of Genungsitoli), with which I have been working since 2002, remarkably survived the quake. However, some 110 artifacts were seriously damaged or destroyed when glass display cases were shattered and several structures collapsed. Since the earthquake, the museum has been rebuilding with financial assistance from private donors, NGOs, governmental bodies and foundations.

This past summer I returned to Nias to see Museum recovery and the progress made since I last visited in 2003. I was especially interested in the Museum's ongoing efforts to help restore traditional-style wooden houses on the island. The Museum had been involved in such efforts prior to the earthquake as part of its mission to preserve the island's cultural heritage.