

misrepresented in the media, as well as the ways in which the public consciousness—and in turn public policy—is shaped by popularization of particular lines of scientific inquiry.

AAA President Alan Goodman is doing his part to chip away at what he considers a fundamental barrier to public understanding of the true complexity of the human story—the fact that biology is, in many ways, “separated out from the corpus of anthropology.”

Goodman recognizes that this practice, in part, has created an environment in which Nicholas Wade declares that many social scientists feel they needn’t bother at all with evolu-

tion or genetics. “They are ignoring the theory that explains all of biology,” says Wade, “of which humans are definitely a part.”

Because anthropologists of various subfields may too often see the foundations of human behavior and diversity through the limited lens of their own discipline, Goodman thinks “we really need a new science in which we look at how all of those things are interrelated...a science of development, a science of intersecting processes.” While encouraged by evidence that “biocultural” approaches are reemerging within anthropology, he advocates taking this integrative approach further, to the public—the classroom, for example, where he has

taught eighth graders, who, he says, are “remarkably good at the obvious, at seeing that humans are their genes and their culture and their environment.”



*Descriptions of the eight public education lectures sponsored by the Leakey Foundation can be found at: [www.leakeyfoundation.org/newsandevents/n2\\_x.jsp](http://www.leakeyfoundation.org/newsandevents/n2_x.jsp).*

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## International Anthropology Congress in Cuba Discusses 21st-Century Challenges

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The First IberoAmerican Anthropology Congress, ANTHROPOS 2007, was held in Havana, Cuba, March 5–9, at the Convention Palace. “Anthropology in the Face of 21st-Century Challenges” was the theme of the international gathering. The congress was held in conjunction with the 10th Luis Montané Physical Anthropology Symposium, the 6th Congress of Primates as National Patrimony, the 3rd Colloquium on Primates Across the Caribbean and the 3rd Manuel Rivero de la Calle Anthropology Colloquium.

In all, there were almost 500 presentations during 60 different sessions representing all major areas of anthropology, although religion, education and rural/urban topics were the most predominant. Twenty two different countries in North, Central and South America, the Caribbean, and Europe were represented. Most of the participants were Cuban, but there were also many Mexican professionals in attendance.

In keeping with the theme of ANTHROPOS 2007, several sessions centered on various aspects of globalization and migration, including the social effects of large-scale development projects in Latin America.

The anthropology of work and tourism, art and linguistics, gender, visual anthropology, the history and development of anthropology and museology, and ecological, legal, political and economic anthropology were represented in different sessions. Some topics were biocultural in orientation, including medical and biomedical anthropology, reproduction, nutrition, aging, the anthropology of sport, the anthropology of dance and “race.”

Sessions devoted to physical anthropology topics included molecular and population genetics, forensic anthropology, osteology and forensic anthropology in Guatemala. There were several sessions on primatology; most of these contributions were applied to health, conservation, reproduction and management in captivity, and the use of non-human primates in biomedically-related research. Along with papers and posters devoted to primatology, those covering human

biology and biomedical anthropology were the most frequent.

Archeologically oriented topics included three sessions devoted to the anthropology of death, focusing on funerary customs and cemeteries. Others were devoted to prehistoric stone inscriptions in Latin America, and archaeology and evolution.

ANTROPOS 2007 began with a formal opening ceremony followed by four plenary lectures and concluded with a formal closing ceremony and dinner. Abstracts and proceedings were issued to participants on a CD-Rom.

The congress celebrated the 120th anniversary of the founding of the Anthropological Society of the Island of Cuba and the 10th anniversary of the founding of the Eopithecus Society of Primate Studies of Mexico.

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### CONFERENCE REPORTS

## Transnational Migration

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At the end of May 2007, a special two-day conference on migration was held at Japan’s National Museum of Ethnology (Minpaku) in Osaka. It was a comprehensive meeting on the dimensions and implications of migration to and from Japan, and a rare opportunity for anthropology to be the core discipline for discussing this subject.

### A Range of Migrants

The number of “foreigners” residing in Japan now exceeds two million and includes laborers, refugees and those migrating for education, business and marriage.

Conference papers provided detailed discussion of “oldcomer” and “newcomer” Chinese; Koreans, including Jeju Islanders and ethnic Koreans from China; refugee Vietnamese and more recent Vietnamese students, workers and international spouses; Nepalis and their complex migration routes throughout East Asia; Brazilian migrants’ experience in Japan and the effects of their migration on sending communities in Brazil; and Filipino/a migrants, ranging from esteemed boxers and musicians to more recent, generally disesteemed entertainers and health care workers.

These papers suggest Japan has a very complex set of migrants, with sharp internal variation among both recent and long-term arrivals. This provides enormous potential for comparative research, an opportunity to consider many of the same migrant populations that have come to North America, but under very different cultural and policy conditions.

### Immigration Policy and Multiculturalism

As in North America and Europe, migration has become a major social issue in contemporary Japan. Attempts to manage low-wage labor migration, in particular, have become frayed, with admitted failings in formal guest-worker programs, numerous cases of illegal workers and concerns about trafficking—especially under

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## Transnational Migration

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the guise of “entertainer” visas.

The result has been concern about effective control of migration but also concern among advocates about the way such immigration controls often hurt migrant labor both economically and socially—for example, increasing the stigma attaching to the many Filipina migrants who are not involved in the sex industry.

But migration in Japan also relates to broader issues of social planning, including multiculturalism. Can Japan become a country in which multiple cultural codes and multiple languages are accepted?

Paper presenters in Osaka highlighted tension in the areas of language, education and religion (specifically international marriages that involve conversion to Islam). The resistance to diversity is often strong, yet the extent to which many contemporary Japanese accept the basic logic of international schools, marriage to foreigners and living amicably at the local level, gives some hope that Japan may develop a kind of hybrid solution whereby multiculturalism is not the overall framework for the society, but nevertheless exists as an accepted alternative to a more traditionally-defined homogeneous Japanese identity.

### Migration in a New Key

Some of the lessons coming from Japanese migration, and from Japanese anthropologists' analysis of this experience, go beyond simply expanding the field of knowledge. They also raise crucial questions about the nature of our understanding of migration.

As one example, it became clear during the conference that migration often involves a series of incremental shifts in migration options that lead to geographical moves of indefinite duration. Those movements, in turn, become the basis for additional decisions about possible future moves—also of indefinite duration.

The implication is that migration is not a rending of the social fabric, but an iterative and cumulative reweaving of that fabric. To move is human, and to move again is perhaps even more so, making the topic inherently anthropological and suggesting the need for anthropology to play a more central role in contemporary discussions of migration.

*Conference proceedings will be published in English by the National Museum of Ethnology (Minpaku). For notification on details and timing, send an email with the heading “Minpaku Proceedings” to AsianMigration@comcast.net or dhaines1@gmu.edu. ☐*

*Shinji Yamashita is professor of anthropology at the University of Tokyo. Makito Minami is associate professor at Japan's National Museum of Ethnology (Minpaku). David W Haines is associate professor of anthropology at George Mason University and president of the Society for Urban, National and Transnational/Global Anthropology (SUNTA).*

# It Takes Two Hands to Clap

## Sudanese Refugee Women Contribute to Conflict Resolution in Sudan

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U COLORADO BOULDER

Since the Comprehensive Peace Agreement (CPA) between the Sudanese government and the Southern People's Liberation Army (SPLA) was signed in 2005, Southern Sudanese refugees living abroad have sought to participate in conflict resolution. To learn how these new refugee populations engaged with this goal, we began research on the growing Sudanese refugee community in Colorado and the nonprofit organizations serving them.

One subset of Sudanese refugees we are following closely is the so-called “Lost Girls of Sudan,” a group which is growing in Colorado in part because of the work of Micklina Dipa Pia Peter, a young Sudanese woman who formed a nonprofit to bring her “sisters” to the US, and to support them upon arriving. Micklina founded the Colorado-based Community of Sudanese and American Women (CSAW), whose philosophy is encapsulated in a Sudanese proverb “it takes two hands to clap,” suggesting the need for collaborative support networks to achieve a goal, including lasting peace in Sudan. According to CSAW founder Micklina, “women don't have borders.” She clarifies adding that “women often share concerns about kids and families” making it “easy to get affected” and to “come up with grassroots solutions” for conflict resolution.

### Who Are the Lost Girls of Sudan?

“Lost Girls” are the female children—now young women—who fled the Sudanese Civil War that was reignited in 1983. The Lost Boys and Girls, mostly orphaned and alone, started arriving in Kenya's Kakuma refugee camp in the early 1990s. Numbering over 20,000 at the start of the horrific journey, fewer than 11,000 arrived in Kakuma. Foreign aid workers borrowed the term “Lost Boys” from Peter Pan to refer to the Sudanese orphans who fled the violence and trekked thousands of miles without food, water or supplies and faced starvation. In Kenya, many of these children languished in Kakuma for nearly a decade.

In 2000, the US State Department allowed nearly 4,000 Lost Boys to resettle in the US, but for various reasons, many affiliated with gender inequity, only 89 Lost Girls were resettled initially. The Lost Girls were less noticeable than the Lost Boys when State Department representatives visited Kakuma. Unlike the Sudanese boys who were placed together making them a more visible group of “unaccompanied minors” in the refugee camp, the girls were immediately integrated into foster families. In an effort to respect “traditional” Sudanese culture, the UN High Commission on Refugees (UNHCR) placed Sudanese girls with foster families. These foster families were often hesitant to part with young

girls who bring the possibility of a large bride payment consisting of cows and cash upon their marriage. Finally, the UNHCR consulted Sudanese leaders in Kakuma Camp to assist in decisions about which youth should be resettled; the male elders they consulted favored boys over girls. According to the elders, the Sudanese boys would be more likely than girls to obtain formal education in the US and return to help build Sudan.

Because of the inequities faced by the Lost Girls, Refugee International has urged the US government and UNHCR to work together to resolve this situation by placing particular emphasis on unaccompanied females. Some Lost Girls were selected for resettlement as early as 2001 in most cases because their male brothers or cousins helped them complete the paperwork. Starting in 2006 a growing number of Lost Girls have been resettled in the Denver metro area. Currently there are more than a dozen Lost Girls and there eventually may be as many as 40 in Colorado, making this the largest concentration of Lost Girls in the US.

### Fleeing Sudan's Civil War

The Lost Girls of Sudan are refugees from a bloody and protracted Sudanese civil war. This war pitted Southern Sudanese groups against the government dominated by Northern Sudanese, and has raged with few significant breaks since Sudanese independence in 1956. Tensions between the Northern and Southern Sudan are rooted in cultural, historical and religious differences as well as tensions over resources, particularly oil.

In the early 19th century, when Sudan was ruled by the Turkish Ottoman empire, many areas of the South were subjected to intense slave raiding from the North. When the British colonized Sudan in the late 19th century, economic development was confined largely to the North with a pattern of economic exploitation of the South. The postcolonial [Sudanese] government exacerbated these tensions when it attempted to make Sudan an Islamic nation, in part by trying to impose Islamic law and make Arabic the official language of the schools. In the early 1980s the most important rebel group, the SPLA (Sudanese People's Liberation Army), made significant gains in taking military control of major portions of Southern Sudan. The war between the North and South has left millions dead and displaced innumerable people as refugees because of direct danger to their lives, general regional insecurity and the destruction of their economic livelihood.

### Peace Prospects

The Comprehensive Peace Agreement, signed in 2005, between the Sudanese People's Liberation Army and the Sudanese government marked the official end of the civil war raging since 1983.