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HOW TO GET PUBLISHED

In several “From the Editor” prefaces to previous issues of American Anthropologist, particularly two that have appeared in Septembers—“How to Get an Article Accepted at American Anthropologist (or Anywhere),” part 1 (September 2008) and part 2 (September 2010)—I have worked to de-mystify the process of journal production and offered tips about improving one’s writing for scholarly journals. Because of the continuing (and flattering) interest in these writings, in this September issue I discuss selecting venues for your work and navigating submission and peer review. (I thank in particular Oona Schmid, the director of publishing at the American Anthropological Association, for her encouragement.) Because this examination of the publishing process is slightly more extended than my previous writings on these topics, I have separated it out as a standalone short essay that follows my introduction of the contents of this issue, to which I now turn.

IN THIS ISSUE

Following my discussion of the world of publishing, this issue of American Anthropologist features two “Distinguished Lectures” from the annual meetings of the American Anthropological Association, both of which address questions of public engagement. Setha Low’s 2009 Distinguished Lecture, “Claiming Space for an Engaged Anthropology: Spatial Inequality and Social Exclusion,” addresses (among other topics) the differing understandings anthropologists have as to what “engagement” might entail and the role that attention to space and place can play in forms of anthropological engagement. In his 2010 Distinguished Lecture, “Where Have You Gone Margaret Mead? Anthropology and Public Intellectuals,” Jeremy Sabloff discusses disciplinary and institutional barriers to greater public outreach by anthropologists, emphasizing the great benefits of such outreach both to anthropology and to the broader worlds in which anthropologists work and live.

In the first of five research articles that follow these Distinguished Lectures, “Framing Postpartum Hemorrhage as a Consequence of Human Placental Biology: An Evolutionary and Comparative Perspective,” Julienne Rutherford and Elizabeth Abrams develop a compelling argument that vulnerability to postpartum hemorrhage (the leading cause of maternal mortality worldwide) stems from the uniquely invasive nature of human placentation, and they link this to a range of factors including relative fetal somatic and brain size, the ratio of placental to fetal mass, and relative maternal blood volume. In his article “Routes and Roots of Empire: Pots, Power, and Slavery in the 18th-Century British Caribbean,” Mark Hauser provides a detailed analysis of how the movement of ceramic assemblages from the households of enslaved laborers can allow us to track social and economic networks, showing us ways in which colonial imaginings and the everyday experience of colonial subjects shaped each other over time. An attention to the practices and legacies of slavery is also central to Antoinette Jackson’s article, “Shattering Slave Life Portrayals: Uncovering Subjugated Knowledge in U.S. Plantation Sites in South Carolina and Florida.” In it, Jackson investigates how the contemporary transformation of former slave plantations into public heritage sites is understood and contested by descendants of enslaved Africans linked to those sites. In so doing, she brings into conversation debates over history, inequality, and justice in the context of racial domination and resistance.

The attention to imbrications of materiality and cultural practice evinced by Hauser and Jackson appears as well in Ana Croegaert’s article, “Who Has Time for ´Cejf? Postsocialist Migration and Slow Coffee in Neoliberal Chicago,” in which she explores how Bosnian refugee-immigrants in Chicago use the commodity of coffee to “manage and evaluate their displacements.” Like Hauser (and Low), Croegaert here emphasizes the interrelated dynamics of circulation and placemaking to cultural experience. These dynamics, as well as the question of the public sphere emphasized in both Distinguished Lectures, also appear in the final research article in this issue, “Private Moralities in the Public Sphere: Democratization, Islam, and Gender in Indonesia.” Here, Suzanne Brenner explores how debates over Islam and politics shape each other within the new political formations in the wake of the fall of the Soeharto dictatorship in 1998, particularly as they intersect with notions of gender, sexuality, and moral good.
As in previous issues of *American Anthropologist*, this issue contains fascinating reviews examining a wide range of anthropological work. In an extended review essay, “‘Year That Trembled and Reel’d’: Reflections on Public Anthropology a Decade after 9/11,” Melissa Checker presents “a selection of first-person reflections from anthropologists whose work was especially touched by the disaster . . . a sampling of the kinds of public projects launched in the immediate aftermath of 9/11 . . . [reflecting] some of the ways in which that event has had a profound and lasting effect on the public aspects of our discipline.” This is followed by a number of additional reviews of public anthropology, visual anthropology, and museum anthropology as well as a series of book reviews that demonstrate the continuing (if anything, increasing) vitality and breadth of our discipline. This issue ends with an obituary by Kevin A. Yelvington of Jack Sargent Harris, whose extraordinary career recalls many of the issues of public engagement, persecution, and activism raised in the “Year That Trembled and Reel’d” review essay and the Distinguished Lectures by Low and Sabloff. The questions of politics, justice, and intellectual honesty raised by these discussions will surely remain as pressing as ever in the second decade following 9/11, and anthropologists will continue to be shaped by them—at issue is how we can proactively and productively respond.

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