BRINGING COMMUNITIES AND THE UNIVERSITY TOGETHER: APPLIED ANTHROPOLOGY AT CALIFORNIA STATE UNIVERSITY, LONG BEACH

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California State University, Long Beach Applied Anthropology M.A. program actively engages in synergistic collaborations through applied faculty research, student MA projects, faculty–student collaborations, and classroom-community partnerships. We highlight some of these collaborations and make suggestions for the sustainability of applied work in the academy. [applied anthropology, public interest anthropology]

As many universities across the country struggled with the role of applied work within the academy, in the 1990s, the California State University (CSU) system began to embrace the value of collaborations between universities and their larger communities (i.e., local, regional/state, national, global) for "the mutually beneficial exchange and production of knowledge and resources in a context of partnership and reciprocity" (CSULB Center for Community Engagement). The California State University, Long Beach (CSULB) Department of Anthropology established its M.A. Option in Applied Anthropology in 1990, coincident with the new CSU emphasis. Eight years later, the CSU commitment to bring communities and the university together grew into a Center for Community Engagement (CCE) that embraces applied scholarship. The Center's emphasis is on community service learning (connecting theory and practice); community-based participatory research (action-oriented research involving the community in all aspects of the research process, resulting in measurable community impact); and community engagement initiatives (collaborations between CSULB and local, regional, national, and global communities for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity).

Applied anthropology at CSULB has been actively engaged in numerous synergistic collaborations between the university and community through applied faculty research activities, student MA projects, faculty–student collaborations, and classroom–community partnerships. In this paper, we highlight three examples of collaborations. These include (1) The Cambodian Community History and Archive Project

(CamCHAP), which involved collaboration among faculty members Dr. Karen Quintiliani (from CSULB), Dr. Susan Needham (from CSU Dominguez Hills (CSUDH), the Historical Society of Long Beach, and the Cambodian community; (2) The collaborative project of Dr. Barbara LeMaster, with CSULB students and local Southern California preschools; and (3) The collaborative applied M.A. project of Alison Hunt with the Veteran's Administration and female veterans addressing the recent nationally recognized issue of military sexual trauma.

FACULTY–COMMUNITY COLLABORATION: THE CAMBODIAN COMMUNITY HISTORY AND ARCHIVE PROJECT, A COMMUNITY–UNIVERSITY PARTNERSHIP

The Cambodian Community History and Archive Project (CamCHAP) is an example of how a community–university partnership can form through the efforts of individual faculty members with departmental and institutional support for applied anthropology at the graduate and undergraduate levels. Anthropology professors, Karen Quintiliani (CSULB) and Susan Needham (CSUDH), CamCHAP founders and co-directors, teach at different campuses in the CSU-system. Both professors have worked with the Cambodian community in Long Beach since 1988. In conjunction with Julie Bartolotto, Executive Director of the Historical Society of Long Beach (HSLB), the two CSU campuses created CamCHAP in 2008 to ensure Cambodian history in Long Beach is preserved and accessible to community members, students, and scholars. The Project has two main components: a physical archive housed at HSLB and a bi-lingual, English and Khmer, web-based ethnography of Cambodians in Long Beach (http://www.camchap.org). The creation of CamCHAP and its institutionalization within the structure of a community-based organization illustrate the role of applied anthropology in the development and sustainability of service-learning and community-based research experiences for students in public universities that have limited resources for building local collaborations. Applied anthropology provides the theoretical framework for understanding community social relations and the operation of power relations (McCabe 2004) that contribute to student civic education and social action.

The concept for CamCHAP as an archive- and community-based research center emerged from Quintiliani and Needham's long-term relationships in the Cambodian community. Through ongoing research and service-learning activities conducted with students, local Cambodian-run organizations, the school district, and city officials, they discovered that many Cambodians and Cambodian supporters wanted a research center focused on the Cambodian and Cambodian American experience. The overarching consensus was that a cultural history of Cambodians had to include but not exclusively focus on the tragic period between 1975 and 1979 when over two million Cambodians perished under the tyrannical Khmer Rouge regime (see Kiernan 1996; Chandler 1991). This period in Cambodian history is often referred to as the "killing fields," the title of the 1984 film by the same name, and a potent symbol that expresses the shared community tragedy of genocide and remarkable survival. At the same time, Cambodians

draw upon shared cultural symbols dating back over 2000 years to recreate lives in a new context (Needham and Quintiliani 2007, 2007). These mutually inclusive community events and symbols have been at the heart of this collaboration and serve as the basis of CamCHAP as an archival, narrative, and visual representation of Cambodian experience and culture.

A major challenge was finding an institution that could house the ethnographic materials or host the website. Universities are not easily accessible to community members; at the same time, the cost of hosting a website may be prohibitive for smaller institutions, given the need for periodic server and upgrade requirements. Also, Quintiliani and Needham wanted to ensure that their institutional collaboration and campus contributions were recognized and that their students could easily access the materials for research and service learning projects in the Cambodian community at a common location. The Historical Society's (HSLB) mission to "develop an inclusive community narrative that gives residents a greater understanding of their role in the story of their neighborhood and their City" aligned with Quintiliani and Needham's goal to create a space for representing Cambodian contributions to the city despite the community's struggles. This partnership also fit with the CSU system's stated recognition of community engagement as a "vehicle to meet California's changing educational needs while also imparting vital civic skills and knowledge to students and community members" (Botelho 2012). In 2008, through an institutional Memorandum of Understanding between the three institutions, resources were provided to officially establish CamCHAP. Each institution had varied motivations for entering this collaboration. Those motivations and mutual benefits are important to recognize in successful collaborations.

CSULB has a long and recognized history with Cambodia and the Cambodian community. In the 1960s and 1970s, the university hosted foreign exchange students from Cambodia. Many of these graduates became the nucleus for the Long Beach Cambodian community when the civil war erupted and they could not return to their homeland (Needham and Quintiliani 2007; Chan 2003). Since 1975, with the influx of Cambodian refugees, Long Beach grew into the largest Cambodian community in the United States (see Needham and Quintiliani 2007; Chan 2003). CSULB also has the largest and oldest of the Cambodian student groups in the country—the Cambodian Student Society (Needham and Quintiliani 2007). Through the Office of the Provost, the College of Liberal Arts, and the Department of Anthropology, Quintiliani received assigned time or a course equivalency to develop CamCHAP and a graduate student assistant to work on-site at HSLB. In 2011, the College of Liberal Arts provided funds to create promotional materials (i.e., brochures, video introduction, and poster) to advertise the launch of the archive and the website to schools, students, and community members. CamCHAP offered CSULB a way to institutionalize a relationship with the Cambodian community after years of intermittent projects.

CSU in Dominguez Hills (CSUDH) is a smaller campus; it also serves a similarly diverse student body and has graduated many Cambodians who have undertaken leadership roles contributing to community growth and development. CamCHAP allowed CSUDH to recognize and support Needham's research and community service projects in

the Long Beach Cambodian community and broaden the university's sphere of influence and recognition locally. Even though CSUDH was in financial crisis when CamCHAP first started, the Office of the President provided resources for an undergraduate student assistant and equipment funds. Without these start-up funds from CSUDH coupled with the resources from CSULB, it would not have been possible for HSLB to house the project since the organization did not have the resources needed for equipment or staffing. Within a couple of years, funds became available and Needham received assigned time each semester to work with Quintiliani on cataloguing and developing projects.

For HSLB, CamCHAP provided a way to broaden the scope of their collections and counter the dominant white narrative of Long Beach history that largely ignored the contributions made by other populations. As Long Beach has grown more diverse, particularly with the influx of new immigrants after the passage of the Immigration Act of 1965, there was a need to document and preserve the social, cultural, political, and economic changes occurring in the city. The Society's Executive Director, Julie Bartolotto (a CSULB alumna), and Board members recognized the significance of Cambodians (as well as other populations) to the city and the need for a more diverse historical collection. CamCHAP also gave HSLB greater exposure and access to new membership by introducing university students and community members to their services. HSLB has become an equal and dedicated community partner providing space, training, and access to their expertise in cultural and historical preservation for Quintiliani, Needham, and their students. Cambodian cultural history is now a permanent part of the narrative of Long Beach.

While each institution had varied motivations for entering the collaboration, many mutual benefits have resulted. For example, grant writing has been facilitated by the partnership that has been essential in creating and sustaining programs. When seeking funding from the California Council for the Humanities to build the web-based ethnographic story of Cambodians in Long Beach, we faced a dilemma. Two of the institutional partners either had an existing grant or were going to submit one, which disqualified them from applying, so the application was submitted through CSUDH, resulting in an award of $20,000 to develop the website and produce video stories. Within months of being at HSLB, then-Vice President of The Long Beach Community Foundation (LBCF), Sandy Vandenberg, attended a Cambodian community panel organized by Quintiliani and her CSULB students. Impressed with the student-driven, community–university collaborative event and the compelling stories of the Cambodian panelists, Vandenberg introduced LBCF President, Jim Worsham, to CamCHAP. This resulted in a further award of $40,000 from the LBCF's strategic grant program for HSLB to develop the physical archive and prepare documents and photos for the website. This was HSLB's only new grant in 2009–2010 due to the devastating results of the economic crisis on local nonprofits, but made it possible to launch the archive and website in 2011 and to solidify the reciprocal nature of the partnership between the universities and HSLB. Today, CamCHAP has over 2,000 photographs, many rare, and nearly 1,700 English and Khmer newspapers, documents, unpublished manuscripts and reports from researchers,

community members, and Cambodian-led and Cambodian-serving organizations accessible at HSLB.

Students are a primary beneficiary of the CamCHAP collaboration. Since its inception, over 300 students from both universities have been involved in community-based research and service-learning projects emanating from CamCHAP-inspired partnerships and archival materials. In order to be successful and effective, such service-learning, research-based projects must be initiated several months in advance with other community organizations. This process, in turn, provides a mechanism for introductions between organizations, the universities, and HSLB.

Each semester Quintiliani and Needham conduct class research and service-learning projects that provide students with an understanding of core Cambodian community symbols, history, social relations, and city power relations. By bringing the classroom into the community, students learn about the operation of local social, cultural, political, and economic relations directly. Students can access archival material for their research and applied projects and often contribute their materials to CamCHAP, whose website now includes video documentaries produced by CSULB students and research documents provided by students from both campuses. The CamCHAP archive and website have become integral as a teaching tool and repository for excellent student research.

Both Quintiliani and Needham are on the Board of Directors of Cambodia Town, Inc. Needham developed the Cambodian Arts and Culture Festival in collaboration with Cambodia Town, Inc. This yearly festival was created through her undergraduate ethnographic research methods class and offers students an opportunity to conduct research with local artisans. Through these various classroom activities and experiences, students have also gotten jobs and internships with HSLB and other community organizations. Students from both universities often work together in the community, which furthers student networks outside the classroom.

CamCHAP started off as a small community-based partnership and has continued to grow in scope locally, nationally, and internationally. Since the website was launched in 2011, there have been over 7,400 visitors from 90 different countries. Graduate students from around the world, local researchers, community members, and middle and high school students have come to HSLB to conduct research. Currently, Quintiliani and Needham are planning to expand CamCHAP activities into applied projects in Cambodia. Thus, for a relatively small investment of resources, CSULB and CSUDH have received a great deal of local, national, and international recognition through CamCHAP.

For HSLB, CamCHAP has also meant greater attention and use of resources to house the project and to ensure that the materials are accessible. As more community members, students at all grade levels, and researchers learn about CamCHAP, the need for staff increases to meet the demand. However, for community-based organizations with modest budgets, like HSLB, it is difficult to sustain such growth. University resources for faculty and students are vital to maintain the collaboration. Unfortunately, at a time of shrinking budgets and waves of financial crises like we have seen in California since 2007, it is uncertain how to sustain these relatively small projects. As part of the national

trend toward the commodification of knowledge and the corporate university (Schensul 2010), CSU campuses are expected to seek large grants, especially for STEM (Science, Technology, Engineering, and Mathematics) to compete in the global educational marketplace to garner recognition and large indirect monies. This threatens contributory partnerships like CamCHAP that align with the mission and purpose of the California State University system.

CamCHAP exemplifies how to bring the skills and expertise of university faculty and students in direct conversation with community members. For this, and other reasons, it may be shortsighted for administrators of public universities to divest in these types of collaborations. It is through collaborations such as CamCHAP that the CSU fulfills a vital civic role in connecting students and community members in the production of knowledge toward the advancement of social justice and equality—key concerns of a democratic society.

FACULTY–STUDENT COLLABORATIONS WITH LOCAL COMMUNITY PRESCHOOLS

The CSULB faculty–student collaboration with local community preschools is an example of how undergraduate and graduate students can be meaningfully engaged in community work with potential benefits for everyone involved. This collaboration occurred through the efforts of an individual faculty member reaching out to community partners within a context of departmental and institutional support and external funding.

While the work between CSULB and local preschools took students into the community to practice their anthropology, it went beyond a Community Service Learning (CSL) approach.[1] This work was grounded in language and gender theories, engaged a variety of community partners, used film and on-site ethnographic methods, included multiple perspectives in analyses, and disseminated findings widely across multiple audiences with an interest in effecting change. This work seems more similar to what has been called "public interest Anthropology (PIA)" than CSL. According to Sanday and Janowitz:

> (PIA) is seen in efforts to (1) confront the political as part of the research process in the interest of correcting the disorders of our times (Hyatt and Lyon-Callo, 2003; Rappaport, 1995); (2) develop theory to work for public(s) (Sanday, 2003); and, (3) communicate the public implications of research to multiple audiences in the interest of change (Scheper-Hughes, 1992:172). [Sanday and Janowitz 2004:65]

To be able to "confront the political as part of the research process," to "develop theory to work for public(s)," and to engage CSULB anthropology and linguistic students in this applied work in the local preschool communities, students needed to understand why they were going into a preschool classroom, what they would look for when they were there, and how to engage with the community in their role as university student in this community context.

Scholarly reasons for student engagement in community work can sometimes be lost on students. They go into the field, engage in community interests, become a member

of the group in some particular ways, and then have difficulty understanding how the community work is scholarly. An essential part of this engaged student–faculty research in local preschools was having students understand the theoretical underpinnings of the community-based project.

Prior to going to the field, students needed to understand why we were focusing on the teacher-gated[2] classroom situation and not simply observing children on the playground, as most studies of preschool socialization have done (e.g., Kyratzis et al. 2010a; Kyratzis and Sheldon 1990). Students needed to understand that the context of play is very different from a teacher-gated classroom. In short, teacher-gated preschool classrooms provide opportunities to study children in their first or very early experiences with learning how to be a student. Of particular interest to our research was whether, and the extent to which, gender becomes relevant to the student identity over time in the American preschool classroom, since it is already acknowledged as an important feature of American student identity beyond the preschool level (e.g., Julé 2003; Lee 1996; LeMaster et al. 1998; LeMaster and Hernandez-Katapodis 2002; Mills 1998; Sadker and Sadker 1985; Swann 1989).

Our university students learned to connect relevant literature about larger issues of societal ideas about gendered talk to this more focused work on preschool classroom talk. They learned that for several decades, researchers have investigated the relationship between gender and public and private spaces (Brown 1980; Eakins and Eakins 1978; Swann 1989); these studies demonstrate stronger links between women and private spaces and men and public spaces (Adams 1992; Chan 1992; Gardner 1980; Goffman 1977; Tannen 1990; West and Zimmerman 1983), with classrooms being a type of public space. This becomes important to gender when we learn that there is a preference for the male voice in public discourse (Gal 1991; Lee 1996; Mendoza-Denton 1995). Spender (1985) has argued that there is a "30 percent rule" in public discourse for women. The question is whether this same 30 percent rule applies to students in the classroom. Do boys get to talk more than girls in the classroom? Do their answers get elaborated on? Do boys or girls voices fill the classroom space?

The teacher clearly plays a role in this socialization process. For example, Whyte (1986 in Swann 1989) documented that one teacher remarked that equal participation among girl and boy students made him feel as though he was devoting 90 percent of his attention to the girls (Whyte in Swann 1989:186). As Sadker points out, differential behavior by the teacher toward students has had a dramatic effect on girls' participation in the classroom (in Tannen 1990:308):

> "Girls become "spectators" to the educational process in co-educational classrooms: They are called on far less; when they do contribute to class discussion, their contributions are less likely to be evaluated or engaged at length; and teachers are more inclined to do things for them rather than show them how to do things for themselves."

In short, many studies have shown an imbalance in behavior by gender among students in American classrooms. Often boys speak more than girls, are more likely to call out

answers, and be given the floor while girls will get reprimanded for the same behavior, and boys are much more likely than girls to be praised by the teacher for the same behaviors, and have their answers elaborated (Lee 1996; LeMaster et al. 1998; LeMaster 2010; Sadker and Sadker 1985; Swann 1989).

LeMaster et al.'s work (1998, 2002) show that children do not start out acting in gendered ways when they begin preschool, but acquire these behaviors through various shaping mechanisms employed by teachers. What became clear to us (1998, 2002) was that 3- to 5-year-old preschool girls and boys begin as equally competent (or not) at speaking out in the classroom. While children have their own agency and could reject socialization practices that disadvantage them in the classroom, over time these children were successfully socialized into gendered ways of getting and holding the floor and attending to other speakers in the classroom. Being silent in the classroom was constructed as a more "feminine" than "masculine" behavior. Girls were rewarded for their silence, and punished for breaking it; in contrast, boys were encouraged to speak and be heard in the classroom—even among 3- to 5-year-old children. The research detailed the processes of socialization that shaped children's understandings of when their gender was relevant to their status as a student interacting in the public space of the teacher-gated classroom, and when it was not.

Understanding the theoretical underpinnings of the applied work was essential to students being able to participate in this work. Students with a background in relevant coursework were given opportunities to participate in this research that led to the establishment of a working group of students called the "language and gender research group."

This research was done in two phases. The first phase was a preliminary study of a summer school in a preschool run by a local school district. The school board gave the Director of the preschool approval for the research. Two teachers out of the four classrooms volunteered their classes for this research. The teachers and LeMaster met and talked about the purpose of the study being a focus on communication in the preschool classroom. Videotapes would be made of "mat time" (which is the teacher-gated portion of the preschool day), and CSULB students would help at the preschool for set times during the days that we taped and later take notes on how the children communicated during those times. (The idea was to see whether students behaved communicatively differently during mat time versus playtime.) Parents were asked to sign consent forms. Since not all parents signed the consent forms, students who were not participating in the study were directed to a neighboring classroom for the time we were on site.

Students looking for research experience either approached LeMaster directly (after learning about the research in classes), or became involved in the research through its inclusion in courses offered in the department. Two students volunteered to help LeMaster gather these data. One student assisted with writing ethnographic notes of children's communicative behaviors outside of the teacher-gated activities, and the other assisted with filming the teacher-gated sequences. Four more students joined the team.

As a research group, we talked a lot about when gender is present, and is not, in the data, and the student who found gender through transcription brought back his findings

to the research group and showed how and when he saw gender emerging from the data. These are the kinds of issues the group would discuss. We would use data to discern how to know when gender was or was not relevant. We would compare our data with literature claims of gendering, for example, in hand raising or calling out answers. Tina Werner, one of the student researchers, developed a method for tracking hand-raising in students so that we could be sure we knew when hands went up and how long they were raised before a student was called on. She looked at the videotapes of the students, focused on one student at a time, and mapped their hand rising by seconds. Through this arduous process, we learned from our data that girls were expected to raise their hands seven times longer than boys before being called on by the teacher to contribute to class interaction. We also learned that boys were more likely than girls to be called on the second their hand was raised, and even to be apologized to if the teacher did not call on them instantly.

Participation in this project led to life-changing experiences for the students. For example, LeMaster and two of the students presented a paper about their work at a national conference—the first time for either of the students to attend a professional conference, and the first for the conference, that a professor brought students to co-present. Most importantly, both students were given multiple offers by other professors at the conference to attend graduate school.

While the students expressed a commitment to publish the work, it turned out that taking a lead on writing the article was more work than either of them were prepared to do in light of their other commitments. LeMaster wrote the article, with the students as co-authors (in recognition of their research contributions), on how and when gender becomes relevant in the socialization process in preschool classrooms (LeMaster et al. 1998).

The second phase of the research, supported by the Spencer Foundation, involved a year-long study in a group of local nonprofit preschools. LeMaster was able to hire eight undergraduate and graduate anthropology and linguistic students to assist with the project. The director of the participating preschools took a special interest in the research and invited LeMaster to conduct the research at her nonprofit schools. LeMaster met with her, and then with the teachers, to lay out the idea behind the research, that is, looking at language socialization of preschool children in teacher-gated settings. There was positive buy-in from everyone involved. The research was conducted in the same way as it was in the pilot study—through videotaping "mat time" (teacher-gated portion of the preschool day), and conducting ethnographic participation by students with the children on the same day of taping (so that we would know how they communicate during play). Teachers were also interviewed at various junctures during the study. From the outset, the teachers were enthusiastic about the work, and were able to secure signatures on the consent forms by 100 percent of their parents.

Initially, four students traveled with LeMaster to eight classrooms at four different sites. Students both filmed preschoolers' interactions and did participatory work with them outside of their "mat time" with the teacher (i.e., the teacher-gated portion of their schooling). Students wrote ethnographic notes about their time with the children and the teachers. Our interest was in documenting communication patterns outside of

teacher time so we would know when a child was silenced, or when they were just quiet people, for example. Additional students joined the research team later on, and helped with transcriptions of data, and translations, in some cases, from Spanish to English.

The connection between the scholarly and the on-site work became evident one day when two of the students called LeMaster over excitedly. We had been curiously watching one young girl who did not succumb to any of the socializing silencing strategies that seemed to work so effectively in most other preschool classrooms. We had been working for several months already and she was very outspoken in all situations, including the teacher-gated mat time activities. One day, this girl went up to one of the student researchers and told them that she was now a very good girl. When asked what she meant by that, the girl told us that she is now quiet during the mat time. The students immediately knew that this was pivotal to our interests in this work.

This work was done at a fortunate time during the CSU fiscal history. LeMaster was able to run a seminar in which two students worked directly with her on this project with the goal of giving a presentation at an international conference. LeMaster laid out analyses that needed to be done and the two students assisted in writing the paper, which was presented at an international conference, that all three attended—thanks to full funding that LeMaster was able to secure for both students (LeMaster et al. 2002). This work showed the relationship between the language spoken by the teachers, the aides, the students, and gender socialization in the classroom.

Following this, one of the teachers provided some assistance with the analyses. We discussed moving into a new phase of the research whereas teachers would come to the university to work on analysis of the data and on collaborative presentations and publications, LeMaster met with all the teachers over lunch to present our research findings to-date, and to more fully debrief about the research work we had done. We explained that in order to avoid bias in data sampling, we did not want the teachers initially to know that our focus was on gendered communication. But, once we had collected the data, we had hoped to engage the teachers more directly in the analyses of data. The idea was to do something similar to Gonzalez' (1995) type of collaborations among teachers and the university.

Since this time, consistent with Public Interest Anthropology (Sanday and Janowitz 2004:65), there have been many communications about "the public implications of research to multiple audiences in the interest of change." In-service training on gendered communication in the classroom has been given to teachers in the greater Long Beach area, and others, including university Teaching Assistants in the sciences at CSULB. Everyone was surprised that gender becomes relevant in these situations. The talks always dealt with ways to avoid falling into these patterns that result in requiring students to use their gender in the classroom as part of their student identity.

Talks have been given at various other campuses and to other local community groups on the subject. Professional papers have been published and/or presented at academic conferences locally and nationally. The research, upon request by the classroom teacher, was extended to a kindergarten classroom in a local school district with permission of the principal of the school, where the same gendered socialization practices were

observed. Another paper was written with an undergraduate student further elaborating on how and when gender is, and is not, made relevant in the classroom (LeMaster and Hernandez-Katapodis 2002). The work from these preschool studies on American classroom socialization practices in Long Beach, California is now being extended to a comparative study with Russian preschool socialization practices to focus on the cultural aspect of gender socialization in the classroom (LeMaster and Moore 2012).

It is clear that the initial grounding of students in the scholarly reasons they go into the community helps them to make relevant connections between their positions as university students and as researchers in an applied setting which, in turn, enables them to be effective in both environments, as participants in a community setting, and as members of a university community. For many of these students, it became a stepping-stone to their future careers. Students went on to obtain M.A. and Ph.D. degrees in anthropology and linguistics. One went on to become a lawyer. Another is a K-12 teacher.

STUDENT COLLABORATION WITH A LOCAL COMMUNITY ORGANIZATION

As the faculty examples in the previous section describe, the applied anthropology MA program (as well as in some undergraduate courses) at CSULB provides students with opportunities to work with community organizations and to take advantage of faculty networks that enable students to connect with, develop, and nurture their own relationships with community partners. The CSULB faculty members alert students to opportunities as they come available, including grants for institutional support for applied research, such as the Graduate Research Fellowship. Professors encourage and support students to present at conferences, and even to publish, both with their teachers and on their own.

Coursework is set up to provide applied students with the skills they need once they start their fieldwork. In addition to grounding in cultural anthropological theory, students are provided with training in qualitative, quantitative, and ethnographic research methods, as well as applied anthropology theory and methods. They also get professional guidance. Students receive training in how to perform evaluations of programs with placements in community settings, and there are many elective courses, some that involve community engagement. Students with varied research interests participate in seminars, which enable discussions among peers and contribute to their development and the execution of their ideas. Funding available through the university allows students to attend and present at the annual meetings of the Society for Applied Anthropology (SfAA) and the American Anthropological Association (AAA). These combined experiences let students gain a greater understanding of how anthropologists, both within and outside the academy, work and conduct research. The following example presents the experiences of one CSULB student, Allison Hunt, who as part of her graduate training, is working with the Veteran's Administration Healthcare Systems (VA).

The VA hires both veterans and civilians from an array of professional backgrounds, from doctors and dentists and to psychologists and research scientists. It is an innovative

environment, where these various professionals are able to collaborate in addressing numerous problems. Anthropologists have also found employment with the VA. One notable example is Erin Finely, whose book, *Fields of Combat: Understanding PTSD Among Veterans of Iraq and Afghanistan* won the 2012 Margaret Mead Award (given jointly by the SfAA and the AAA). Another example is Jeffrey Solomon, a cultural anthropologist who has worked for over six years at the VA conducting qualitative research. According to Solomon, VA research priorities are policy-driven and focused on patient needs, patient care, and patient outcomes. In other words, the VA is concerned with applied research. "Although VA research is dominated by quantitative approaches to data analysis, qualitative methods are becoming more widespread, mostly because more people appear to be appreciating what qualitative approaches have to offer" (Solomon 2012).

Clearly, anthropologists can provide rich contextual understanding of patients and problems that arise in VA clinical settings. With their knowledge of institutions, power, social relations, and ethics, anthropologists can contribute to the analysis of issues of concern to the VA, including access to and quality of care, mental health, stigma, the challenges of navigating complex systems like the VA (Government Accountability Office 2011), and gender-related issues. As more women enter the military and take part in combat operations, the VA is having to deal with a unique set of both physical and mental health problems resulting from trauma, including trauma from sexual assaults (Katz et al. 2012; Resnick et al. 2012; Mattocks et al. 2012; Street et al. 2009). A VA national study taken from 1.7 million registered VA patients found prevalence rates of sexual assault occurring to 22 percent of patients screened. These instances are too often underreported due to sexual coercion (e.g., quid pro quo, promises of promotion, or threats of job loss [Kimerling et al. 2007]). In addition, female Veterans may not report or seek help postassault for fear of stigma and the shame associated with an assault, as well as hesitation to discuss military-related assault in a government-funded institution (Katz et al. 2012; Suffoletta-Maierle et al. 2003; Kimerling et al. 2007; Street et al. 2009).

One of the graduate students in the CSULB anthropology program, Allison Hunt, was invited to join the VA as a volunteer Research Assistant. This occurred through professional networking between CSULB faculty, in particular anthropology professor Ronald Loewe, and VA personnel. Dr. Lori Katz, the director of the Women's Mental Health Center and Principal Investigator on VA research studies, also serves on the CSULB Internal Review Board. Allison Hunt was interested in working with veterans, because her father is a veteran of the Vietnam War. Impressed by her academic background and her interview (arranged by Dr. Loewe), Dr. Katz extended Hunt the opportunity to gain experience in a clinical setting, inputting data and analyzing interviews, once she completed VA research training and a background check.

Hunt has worked closely with Dr. Katz to gain an understanding of how care is rendered and perceived among female veterans. Her academic preparation in the CSULB MA applied program gave her the multidisciplinary and theoretical background for being able to make connections between anthropological and psychological theory and practice. Both fields recognize individual agency within nested institutions of health

care for military personnel and being able to recognize these various contributions is an important skill for an applied anthropologist to have.

One of the studies Hunt is involved in, called "Vantage Point," is a pilot study established by Dr. Katz, which involves patient recollections of a traumatic experience from different vantage points. Veterans relate either "immersed" memories (traumatic recollections as though it is happening in real life) or "distanced" memories (as though they are watching their younger aged-self experiencing the trauma). Another part of the research focuses on collecting participants' heart rate, blood pressure, and pulse three separate times. Looking at physiological factors allows researchers to understand which recollection is less stressful to recall.

Hunt's research role is to collect data by sitting in a room with patients and tape recording their recollection of their traumatic experience. The memory is transcribed and rather than just focusing on the words on paper, she attempts to understand it with empathy. The transcription includes their emotions, their sighing, the pregnant pauses, the sobbing. While this kind of transcription is standard for any anthropologist in the field, Hunt was newly introduced to this method from an ethnography course taken during her first semester at CSULB. Much of how she experiences her role at the VA has a direct connection to what she has been taught in courses on medical anthropology, ethnographic research methods, and theory. For example, she has found that critical medical theory can be applied to understanding how the power of an institution, such as the VA, impacts patients and patient care processes. By "doing" anthropology at the VA, she has been introduced to vast cultural landscapes and different modalities of care, all of which require a unique background to understand, a background that anthropology can offer.

SUSTAINABILITY OF APPLIED ANTHROPOLOGICAL SCHOLARSHIP WITHIN THE ACADEMY

While the CSU university system, and our particular university within that system (CSULB) structurally embraces the applied focus of our discipline, sustainability of this kind of work within the academy requires additional foundational and structural change. If this mandate is to endure, issues of faculty retention, tenure, and promotion policies need to explicitly acknowledge the value of applied and collaborative work.

Currently at CSULB, we have three policies governing evaluation of our scholarship for the purposes of retention, promotion, and financial acceleration (sometimes in the form of merit raises). The documents are nested such that the university document is the most general, the college document provides more specificity of college-relevance, and the department document is the most explicit and lays out the relative importance of various types of scholarship. The department document cannot ask for fewer or lower standards than the college document, and the college document cannot specify fewer or lower standards than the university document. How applied scholarship is represented in these policies governs the success of applied scholars in our academy to achieve retention, promotion, and financial acceleration. It is not just the work itself that

matters, but also whether, and how, the institution values jointly authored scholarship since applied work is often achieved collaboratively. As faculty go through the tenure and promotion process, department, college, and university policies need to explicitly state how applied work is valued and, therefore, relevant to promotion and tenure decisions. For example, in our college policy, acceptable research, scholarly, and creative activities include: "Traditional scholarship and emerging scholarly fields, such as the scholarship of engagement and multimedia RSCA…" Furthermore, the Anthropology Department tenure and promotion guidelines explicitly address the issue of co-authorship as an acceptable and expected practice for some types of anthropological research. The policies for our department, the College of Liberal Arts, and the university are available: http://www.csulb.edu/divisions/aa/personnel/evaluations/rtp/policies/index.html#CLA. In order for a scholar to successfully advance from assistant to full professor in a university, the guidelines must provide the explicit validation in order for applied work to be accepted by all levels of university review.

A solid financial foundation for applied faculty tenure track lines and for applied activities is also critical, especially during times of austere budgets. Our department is fortunate to have received an endowment toward this end. Dr. Robert Harman, an emeritus faculty member, has provided an endowment to both infuse the department with financial support for applied anthropology by bringing a distinguished applied scholar to campus every other year, and to sustain the department's interest in applied work through this financial foundation. So far, the department has been able to bring two Robert Harman Distinguished Applied Anthropology Scholars to campus. The first was Dr. Diego Vigil in 2009, and the second was Dr. Susan Hyatt in 2012.[3] These scholars came for one semester and were asked to teach two graduate-level classes; to present two public lectures—one geared to the university community and the other geared toward the community-at-large; and to work with our students and applied anthropology faculty to further engage us in relevant, current issues of applied anthropology (for example, see Hyatt 2012). Another means to secure the future of applied scholarship within a department would be to fund either an endowed professorship or endowed chair specifically in this area.

As universities and departments respond to the nationwide community engagement model and create collaborations between higher education and local communities, it is important for applied anthropology to play an active role in these developments. Applied anthropology as a discipline is particularly good at situating individual agency within institutions and other relevant macrosocial power structures. Ethnographic methods, with emic and etic viewpoints, and a focus on praxis, help anthropologists to situate problems within relevant and meaningful contexts in ways that can engage communities in real and sustainable partnerships.

At CSULB, our applied anthropology students and alumni are our ambassadors; they are the face of the institution and their success lies in the type of meaningful research and community engagement opportunities that we create as faculty. Fundamentally, our faculty teaches our applied students to produce knowledge and resources for the benefit of the community and the university, and to develop and nurture their relationship with their

community partners with an intention toward a reciprocal and sustainable partnership. In this article, we have provided examples of how CSULB anthropology faculty and students use the principles and concepts of applied anthropology to engage communities through different research projects. These projects pivot on the tensions and possibilities of the theories and practices of applied anthropology and thus have the potential to inform pedagogy- and community-based research strategies within the university. The work of Quintiliani and Needham, as well as LeMaster, points to the vitality and significance of applied anthropology for student research training and for building community ties. Hunt's work at the VA illustrates how students utilize their applied anthropology training in new arenas, and how they need to go into their situations with a full understanding of what they bring to it as an anthropologist. As a discipline, we need to continue to be active in promoting the resources and skills that applied anthropology provides to community members and institutions. This is especially important to articulate within our institutions and with our students.

NOTES

1. See also Lassiter and Campbell (2010) for the importance of taking undergraduate students into the field in an engaged way.

2. "Teacher-gated" refers to teacher control of talk in a classroom. This usually occurs by teachers calling on students with raised hands, or allowing students to call out answers, etc.

3. Because of the economic decline in the country and in our state, the endowment did not achieve the level of interest we anticipated, making us unable to keep to the two-year schedule; however, we expect to become a moot issue over time.

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