

indicates the authors reconsider Wilson's earlier emphasis on kin selection as a mechanism for the evolution of altruism, made famous in his book *Sociobiology*. An online comment to the *Boston Globe* piece best summarizes the issue: "This non-controversy is destined to be misinterpreted by the press and the lay public. George Price reconciled the levels-of-selection problem back in the '70s." I suggest readers consult Dugatkin's book, which includes a discussion of EO Wilson's more recent views on the subject, and also includes a chapter on George Price's contribution—the use of game theory and mathematics of covariance to describe how both altruistic and spiteful behavior evolve under varying conditions.

Since family and kinship are a primary area of interest to anthropology, these arguments could be the source of investigations by anthropologists that could have wide scholarly reach. Anthropologists have much field data that is relevant to these questions and many EAS members are actively engaged in research that is examining the impact of kinship, reciprocity and other mechanisms that promote sociality.

*Contributions to this column are welcome and may be sent to John Ziker (jziker@boisestate.edu). Columns are archived at www.evanshocsoc.org.*

## General Anthropology Division

LUKE ERIC LASSITER, CONTRIBUTING EDITOR

The General Anthropology Division had several exciting events at this year's annual meeting in San Francisco. In addition to several GAD invited sessions with topics ranging from experiential learning to collaborative archaeologies, and a GAD roundtable on the culture of the AAA meeting, this year's GAD Business Meeting drew a record crowd. Claire Smith (Flinders U, Australia), President of the World Archaeological Congress, delivered the distinguished lecture "Archaeologists in Action: Collaboration, Inclusion and Engagement," which prompted an engaging discussion about the growing role of indigenous archaeology and archaeological ethics in contemporary anthropological research.

Also during the business meeting, GAD's Committee for the Anthropology of Science, Technology and Computing (CASTAC) and the Society for the Anthropology of Work (SAW) presented the Forsythe Prize. Christopher A Furlow, chair of CASTAC, offers the following report.

### Diana Forsythe Prize: 2008 Report and 2009 Call for Nominations

*By Christopher A Furlow (CASTAC Chair)*

The Committee for the Anthropology of Science, Technology and Computing (CASTAC) of the General Anthropology Division and the Society for the Anthropology of Work are pleased to announce that João Biehl is the recipient of the 2008 Diana Forsythe Prize for his book *Will to Live: AIDS Therapies and the Politics of Survival*, published



Chris Furlow talks about the Diana Forsythe Prize at the GAD Business Meeting. Photo courtesy Luke Eric Lassiter

by Princeton University Press. The prize was presented at the GAD Business Meeting and Distinguished Lecture on Friday evening at the AAA Annual Meeting in San Francisco.

The Diana Forsythe Prize was created in 1998 to celebrate the best book or series of published articles in the spirit of Diana Forsythe's feminist anthropological research on work, science and technology, including biomedicine. It is awarded annually at the meeting of the AAA by a committee consisting of one representative from the Society for the Anthropology of Work and two from CASTAC. Previous recipients are:

- 2007 Marcia Inhorn, for *Local Babies, Global Science: Gender, Religion and In Vitro Fertilization in Egypt* (2003)
- 2006 Jan English-Lueck, for *Cultures@SiliconValley* (2002)
- 2005 Joe Dumit, for *Picturing Personhood: Brain Scans and Biomedical Identity* (2004)
- 2003 Cori Hayden, for *When Nature Goes Public: The Making and Unmaking of Bioprospecting in Mexico* (2003)
- 2002 Lucy Suchman, for her body of work
- 2001 Stefan Helmreich, for *Silicon Second Nature: Culturing Artificial Life in a Digital World* (1998)
- 2000 David Hess, for his body of work
- 1999 Rayna Rapp, for *Testing Women, Testing the Fetus: The Impact of Amniocentesis in America* (1999)

This year, 2009, marks the ten-year anniversary of the Forsythe Prize. If you would like to nominate a book for the 2009 Forsythe Prize (self nominations are accepted), please email CASTAC Chair Chris Furlow at [furlow@ufl.edu](mailto:furlow@ufl.edu). To be eligible, books must have been published in the last five years (copyright of 2004 or later), and nominations should be submitted by August 1, 2009 (earlier nominations appreciated). Preference will be given to books that have not received other prizes or awards.

*Please submit news, items of interest and ideas for future AN columns to Luke Eric Lassiter (lassiter@marshall.edu).*

## Middle East Section

EMILIO SPADOLA, CONTRIBUTING EDITOR

### Films for Educators: *Santa Claus in Baghdad* and *Just Your Average Arab*

In November 2008, filmmaker Raouf Zaki released *Santa Claus in Baghdad*, a film about "sacrifices, the social order of society, and the power of a

simple gift" in Saddam- and embargo-era Iraq. Adapted from a short story in Elsa Marston's *Figs and Fate: Stories about Growing Up in the Arab World*, it follows a girl's gift for a teacher, and a father's sacrifice for his son, her younger brother. The film reflects Zaki's commitment to forging heartfelt human connections, in particular, between the Arab world and the West. It is stark, sad and thoughtful—much deserving of its critical acclaim. Screenings have been planned at film festivals on the East and West Coasts and the MESA conference in Washington DC.

*Santa Claus in Baghdad* is also an astonishing departure from Zaki's first, well-received 2006 film, *Just your Average Arab*. Where *Santa Claus in Baghdad* is steady, *Average Arab* is offbeat. Produced in the wake of 9/11, and winner of Best Film in the Boston International Comedy & Movie Festival, it is a hilarious and pointed look at facts of post-9/11 life for Arab-Americans: illegal detention, racial profiling and violence, and, in the filmmaker's words, "a culture of fear." It opens with a backroom "survival guide" class for Arab-Americans. The instructor, played by Ahmad Ahmad offers up choice bits of advice:

"Change your name *immediately*. What's your name, Brother? Abdullah? 'Abe'—your name is 'Abe.' .... What's your name, Brother? Osama? ... You've got a problem, Brother. ... Where are you from?"

"Egyp—"

"Wrong answer! ....Here's your answer: 'I'm half Italian, a quarter Polish, a quarter Irish!'"



From *Santa Claus in Baghdad*. Film still courtesy Tom Robotham

Like *Santa Claus in Baghdad*, the film offers much for US audiences, who, Zaki has found, hunger for something counter to dominant narratives and old stereotypes peddled in mainstream media. The film has received a brilliant reception on college campuses; the director relates a common response from students: "I was 12 when 9/11 happened and I had a really black and white view of Arabs. Your film really helped me change that."

Zaki himself attended college in the United States. Born in Egypt, the son of an airlines pilot, he spent summer holidays with his mother's sisters in a small Boston suburb, during which time he watched HBO and went to drive-ins. "What else," he notes, "would an Egyptian teenager do?" At 17 he returned to enroll at Boston University to study creative writing and then film. His films, including an award-winning student piece, Zaki says, were "always full of wild