

KROEBER ANTHROPOLOGICAL
SOCIETY, 102(1): 1-2

Editorial

In March of 2012, the Department of Anthropology at UC Berkeley celebrated the fiftieth anniversary of Laura Nader's distinguished career at this university. A three-day conference, entitled *Anthropology in the World: A Symposium Celebrating Laura Nader's 50 Years of Teaching at UC Berkeley*, assembled a broad range of scholars to speak at the International House from March 8-10, 2012. At Professor Nader's request, the assembled lectures focused not simply on her own work or accomplishments, but rather on the topics she has dedicated her career to studying: controlling processes, energy, harmony ideologies, civil liberty, the rule of law, and the unique and critical insights gained from a comparative perspective. The diversity of topics addressed across those three days—from the mythologies of US counterterrorism to reflections on the global financial crisis—emphasized the broad range of political and social questions that can be interrogated in an anthropological way, and the urgent need for such a method in domains of policy, governance, economy, and journalism.

As the symposium progressed, one thing became clear—it has become nearly impossible to approach these topics that have consumed Professor Nader's career without admitting deference to either her scholarship or to her pedagogical influence. Joseba Zulaika's reflections on mythology and fantasy in the War on Terror describe the illogic of US counterterrorism "requiring terror in the name of ending terror" (Nader 2012:113). He reflects on the possibility for a "moralist anthropology to record the many moral outrages committed in the name of morality" (this volume:16). Ralph Nader's response to Zulaika describes the military-industrial complex as "a controlling process... so brilliantly internalized and accepted, passively, by the masses of people" (21)—one made visible only through anthropological methods as a "technique to lift the suppression of self-censorship" (24).

Gillian Tett's analysis of the global financial crisis underlines how structure reproduces itself even in times of change—creating opportunities for what Mattei and Nader have called "plunder" (2008)—and ways in which anthropological insights can shed light on the peoples and practices of international finance. Similarly, the reflections of Ashraf Ghani on the state, citizenship, and the 2008 financial crisis bring Professor Nader's contributions to bear on the social constitution of our organizations, institutions, and governments: "Design is made by people; people are not made by design" (33). Finally, Chris Hebdon offers a retrospective look at Professor Nader's career as an educator, showing the profound impact of her unique pedagogical approach—one that has simultaneously enlightened and empowered generations of students during her five decades teaching at UC Berkeley.

KAS Volume 103 captures the diversity of anthropological inquiry. Wolins (62-75) relays an ethnography of Iraqi refugees responding to the War in Iraq and the difficulties of adjustment to life in the US. Otten (76-92) describes the post-socialist privatization of the wine industry in Macedonia, and the negotiations of grape growers to integrate into the governmental structures of the European Union. Finally, within

biological anthropology, Baillie (93-107) argues for a common species designation for Neanderthals with *Homo sapiens*, drawing on morphological, genetic, and archaeological evidence. The topical range of these studies reflect a comprehensive vision of anthropology consistent with our organization's principles—the study of human life in its origins, its connection to developing sociocultural processes, and its relation to life as lived.

Our organization, the Kroeber Anthropological Society, owes a special thanks to Laura Nader for her many years of mentorship to the generations of student volunteers who publish this journal. Laura has long provided thoughtful guidance to the KAS staff, while simultaneously insisting on our editorial independence and trusting in our potential. This is the most that any graduate student can hope from a mentor. We are deeply grateful for this careful support, and undoubtedly speak for earlier generations of KAS members in extending our thanks for her time and her leadership. We congratulate Laura on fifty years of teaching at UC Berkeley, and we hope for many more.

KAS Editorial Board

University of California, Berkeley

REFERENCES

Mattei, Ugo and Laura Nader

2008 Plunder: When the Rule of Law is Illegal. New York: Wiley-Blackwell.

Nader, Laura

2012 Rethinking Salvation Mentality & Counterterrorism. *Transnational Law & Contemporary Problems* 21:99