

## Editors' Note

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*Special Issue Editor*

The *Arizona Anthropologist* proudly presents its 28th issue, dedicated to the tenth anniversary of Sandrizona, a linguistic anthropology conference created and organized by graduate students at the University of Arizona and the University of California, San Diego. In honor of Sandrizona, we assembled a wide range of papers from multiple disciplines and perspectives. Each is unique, but we believe that all speak to the goals of both the Sandrizona conference and of *Arizona Anthropologist*: to showcase graduate student work, to highlight process, methods, and developing ideas, and to advance the field of anthropology.

The founders of Sandrizona—Dr. Maisa Taha (Montclair State University), Dr. A. Ashley Stinnett (Western Kentucky University), and Dr. Elizabeth Peacock (University of Wisconsin-La Crosse)—open this issue with a history of the Sandrizona conference. It is a very personal reflection on the difficulties of creating and maintaining this kind of scholarly meeting and the benefits it has provided to graduate students at the U of A, UCSD, and other institutions throughout the years. We enthusiastically thank them for their contribution.

The remainder of the issue addresses the research of six of the University of Arizona's own graduate students. The first article shares a first-person reflection on an incredible fieldwork experience: participating in a whale hunt in Indonesia. The next outlines the different ways that cultures think about members of its society by retelling the author's experience of attending the funeral of Tariq Aziz, a high-ranking of-

ficial within Saddam Hussein's government. The third article analyzes the racial coding of the word "terrorism" and the acts of violence that said term brings to mind for many Americans. Our fourth article focuses on the social memory of fishing practices and, through interviews, shows that certain segments of society may interpret their environment differently than others. The fifth article addresses the way that the language of NAGPRA (Native American Graves Protection and Repatriation Act of 1990) creates ambiguity in the categorization of and repatriation of culturally sensitive material. Our final article is a critique of the hegemony of written records in Western social sciences and offers a call to archaeologists and anthropologists to more seriously consider the role of oral histories in their work.

Finally, we thank the School of Anthropology, the authors, the reviewers, and our supporters within and outside the University of Arizona for their contributions to this journal. This is our first fully online edition, and we hope that it will allow us to reach out to the community in an even more inclusive manner. We offer special thanks to Dr. Drexel Woodson, our faculty advisor, Dr. Diane Austin, the Director of the School of Anthropology, as well as the entire departmental administrative staff for their continuing support and encouragement. We would also like to thank and recognize our staff for their hard work in the production of this issue: Rebecca Mountain, Rachel Rosenbaum, and Alena Wigodner.