

Society for Applied Anthropology Newsletter

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SFAA PRESIDENT'S LETTER

By Jean J. Schensul
The Institute for Community Research

Greetings from Sri Lanka where I am involved in prevention research on sexuality and AIDS risk in a low-risk environment. Nowadays, it is an unusual opportunity to be able to conduct research and intervention projects with collaborators in another area of the world that is just beginning to experience the presence of HIV and can fight to prevent AIDS before scarce resources must be allocated to treatment for those who are sick and dying. In Sri Lanka, the behaviors that foster the transmission of HIV - commercial sex trade and sexual tourism, and sex without the use of condoms - are present. But the virus has not yet made serious inroads.

In the United States, we have been confronting the devastating effects of HIV for the past decade. In the current political environment, there are numerous civil and human rights questions which can and should involve anthropologists: the right to immigrate, the right to public school access, the right to new drugs during and after clinical trials, the right to female-controlled methods of protection, the right to managed care plans, and the right to quality long-term care. Anthropologists working on AIDS research and intervention have been committed to improving the quality of life and capacity for self-protection for those at highest risk for AIDS. Will this commitment continue as the country places increasing faith in privately managed care plans, and social scientists find themselves working both for and against managed care?

One day we conducted interviews in a nearby community in an attempt to determine the best strategies for intervening with unmarried men at risk

for STDs and HIV infection. We targeted football players as an important group for peer education and intervention using a peer education model. We discovered that none of the football players (which means every young man in the community) were able to come to our health education orientation because they were all going to a football match in another community three hours away. At first we were frustrated, until we learned that for young men in this community, football is perceived as one of the primary means of obtaining a job, since representatives from businesses are actively involved in supporting community teams. They like to hire football players when they can because they are dedicated, disciplined and reliable. For these young men, AIDS prevention educa-

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tion is not a priority unless they have jobs. Job creation may be able to prevent the spread of AIDS among poor women and young people but funding does not, for the most part, allow for job creation in AIDS prevention programs. Social scientists must continue to play a role in promoting international policies that favor community economic development to reduce poverty under welfare reform in unresponsive political contexts.

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In this country, more than three million young people constitute the focus of over 600 high risk youth substance abuse prevention programs funded by the Center for Substance Abuse Prevention (CSAP). These young people, ages five through 25, would all agree with the Sri Lankan football players that they face an unpredictable job future in which degrees are necessary but not sufficient to ensure adequate employment. CSAP's evaluators have demonstrated ways of keeping over three million young people away from drugs and other risks since 1988. Together with job preparation and economic development, we could keep America's young people involved in constructive learning and could promise them an economic future. In the United States, CSAP is slated for reduction by the House and for elimination by the Senate. Congress has just decimated the summer job program. As anthropologists we have much to do in the domains of research and policy dissemination related to the situation facing increasing numbers of young people in Northern and Southern countries competing for increasingly scarce jobs in a global market.

While we are interviewing young women in Kandy, far to the north, a civil war rages in Sri Lanka. As is true of all wars, the soldiers are very young men. Sri Lanka is one of the over 275 locations in the world marked by armed struggle. These small wars decimate families and futures, undermine civil rights, set groups against one another, and preclude the participatory dialogue that marks a commitment to human rights. The best thinking of social scientists

working with advocates can be helpful in promoting cross ethnic communication in stressed multiethnic national systems.

As more anthropologists in the US and elsewhere find themselves working in settings outside the university, ethical and human rights questions move to the forefront. While the university cannot be thought of as a politically neutral base by any means (witness those faculty members whose advocacy has resulted in threats to their position), nevertheless avoiding choosing sides remains a possibility. Once outside the boundaries of the university campus, we are bombarded with requests to take positions regarding politics, politicians, needs of peoples with whom we conduct our research, threats to human rights, cultural rights, funding sources, environmental rights, etc. Daily we are faced with the need to make judicious decisions that balance our personal needs for survival with the needs of those with whom we work. There are no easy answers - each situation needs separate consideration. But doctoral students are not prepared for this. We must provide more guidance to students who will be working in these environments to assist them to face constant ethical decision-making and to make decisions they can live with.

A number of ethical and policy related issues have come to the attention of the Society for Applied Anthropology in recent months. I received a copy of a letter written by a group of Russian Jewish anthropologists objecting to the overtly racist comments of their sociology colleagues and requesting support from American anthropologists in articulating social science perspectives on race, culture, ethnicity and language. A student advocate reports that fellow students are troubled because they have been asked to participate in an AIDS intervention project with what appears to be a non-treatment control group. They need help deciding for themselves which intervention research designs are ethical and how to question investigators.

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Anthropologists working in a war zone report being harassed by government representatives and want guidance in reporting their circumstances and reclaiming their data. Indigenous people request and have received support from our Executive Committee in the development of a cultural center designed to preserve their language and culture in an unresponsive national system. At the business meeting in Albuquerque, we passed a resolution against Proposition 187, designed to restrict migration into California. Undoubtedly we will be asked to discuss affirmative action at the next annual meeting. Officers would welcome opinions on affirmative action between now and spring.

AIDS is at the forefront among concerns of our membership. Doug Feldman has requested a two year extension of the AIDS Advisory Committee of the SfAA. This subcommittee, which advises the Executive Committee, is coordinating efforts with the AAA AIDS Commission to write and/or disseminate position papers on critical issues on HIV and AIDS which the EC believes should come to the attention of our membership.

Subcommittees which advise the EC are one way to address policy and advocacy which are emerging from our membership. Benita Howell and I are committed to review the status, goals, roles and responsibilities of the over 40 committees which report to the EC. There are at least four committees which address ethical and human rights issues on behalf of the SfAA, including the policy and issues committee, the committee on human rights and the environment, the AIDS advisory committee, and a human rights committee which has not had a clear role or mandate for some time. Several members have suggested that we organize subcommittees concerned with human rights under a coordinating umbrella. As concerns for human rights continues to grow and groups and subcommittees call upon the EC for support, we will need a mechanism for sorting out appropriate Society responses. What are your opinions on this matter?

APPLYING ANTHROPOLOGY THROUGH PUBLIC FORUMS

By Jacqueline Comito
Iowa State University

In the November 1994 *Newsletter*, Susan Allen encourages anthropologists to try something "new" in seeking "beyond academia publicity" for their work. Her idea is that anthropologists should prepare public versions of papers and articles with the ultimate goal of sharing the information and insights of our research with our fellow citizens. Allen's article includes several suggestions toward achieving this goal.

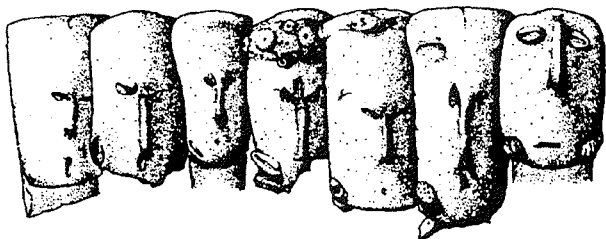
What responsibility do anthropologists have to share their work with the people they study and the public in general?

I agree with Allen that anthropologists need to begin to take some risk in the presentation of our research to the public. What responsibility do anthropologists have to share their work with the people they study and the public in general? At the very least, we have agreed time and time again that scholars have an obligation to send copies of their articles to the people they study. I would say that we have a further obligation - we need to write for the public and those we study and then be there to face their criticism if our representation of their words, thoughts and deeds are deemed inaccurate. The purpose of this article is to illustrate a recent event where I was able to combine anthropological theory and methodology with my background in drama to the education and enjoyment of all those involved.

Inspired by Barbara Myerhoff's work *Number Our Days*, I decided that oral and life history methodologies would be the best means for determining some of the complexities of ethnicity in American society, specifically what it means to be a second generation Italian American in Des Moines, Iowa, during the first half of this century.

Myerhoff's work used the life history approach to understand the culture and complex relationships within a Jewish American elderly community in California. The end result is her book as well as two critically acclaimed documentaries. Myerhoff, from what

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I understand from her many essays, had no problem balancing her scholarly research with a more popular media presentation. For those who have seen or read her work, it is without a question educational, entertaining and insightful, as well as validating for a small, increasingly voiceless, subculture in our society.

I was awarded a grant from the Iowa Humanities Board and the National Endowment of the Humanities with which to complete my research. (It is alarming to think that community projects such as this may go undone when and if the NEH is abolished.) One of the requirements of the grant was to present the material gathered in a public forum. I compiled two hour interviews of twenty individuals and uncovered the deeper structure of societal and familiar relationships that make the fabric of their everyday interactions.

I sorted through the hundreds of pages of transcribed interviews and began to piece together the story of these people from their own words adding only a narrative to give it some cohesion. I decided not to identify the speakers, but left them nameless so as not to present individuals but the larger collective experience of the whole. The final result was a ninety minute play of mostly verbatim monologues and dialogues. With the aid of three readers and myself (all third generation Italian Americans), we presented the play to a packed house in Des Moines at St. Anthony's Church Hall, the center of the Italian American neighborhood.

One hundred and ninety-five people attended the staged reading on October 2, 1994. I was certain that the Italian Americans in Des Moines would be interested in the project but I was uncertain as to the extent of their interest. The large attendance was partially due to the coverage received on the local television, newspaper and radio. (Almost more time consuming than the project itself.)

The response of those older Italian Americans at the performance was a rewarding experience. It was as if the project confirmed these people's lives in a more unique way than they had ever experienced. I detected pleasure on the part of these aging citizens from two perspectives: 1) that younger

people considered their stories important and worth hearing, and 2) that as American Italians their stories were an important part of Des Moines history that is often overlooked. As a third generation Italian American, this presentation and project gave me something that I was not expecting - a heritage and a connection to a past and a group of people.

Fortunately, we were able to videotape the performance with all of the laughter, talking and crying of the audience members. In a collaborative effort on the part of the camera person, we were able to add almost fifty more pictures to the video as well as live footage of the audience. To date, we have sold over sixty of these videos and orders continue to trickle in everyday.

A Mexican American and her daughter were also there because she felt Italians were similar to Mexicans in Des Moines and she wanted her daughter to gain some sense of what it was like to grow-up in a

subculture in Des Moines. A fellow graduate student's mother, a second generation Italian American, continually leaned over to tell her of how the stories compared to her own story growing up in Des Moines. The daughter has since heard more stories of her mother's youth than ever before this time. Another audience member told me that

it is important that school children hear the story the way we told it and that other ethnic groups in Des Moines should conduct similar projects and those, too, should play in area schools.

The presentation of my research was attended by several of the anthropology faculty at Iowa State and not one of them felt that I compromised my scholarship in order to create a more public version of the study. On the contrary, they seemed to enjoy the performance as much as anyone there. In fact, one professor told me that he considered the work, not only good theater but good anthropology.

As anthropologists, our ultimate goal and responsibility is to find mediums in which we can share our work with those people we study and the public in general. This paper illustrates just one of several different ways to achieve this goal. Allen's article suggests others. I appreciate that for many anthropologists, time and money are critical factors involved in this decision. Public presentations of our work also

With all of this in mind, it occurs to me that the real crisis in anthropology and the social sciences is not the deconstruction of our biases or the validation of the scientific worth of our work, but how we present that work to the public.

open the door to collaborations across disciplines which could result in new ways of thinking about our research as well as different means of interpretation.

With all of this in mind, it occurs to me that the real crisis in anthropology and the social sciences is not the deconstruction of our biases or the validation of the scientific worth of our work, but how we present that work to the public. More than likely, they will keep us more honest than we can keep ourselves in our scholarship and representation of their lives. What do we have to lose? Again, I agree with Allen when she says that the effort will have been worthwhile "if all we gain from this exercise is that anthropologists help revitalize the lost art of storytelling and teaching through metaphor." The general public will see a more complex picture of themselves and other cultures; those we study will gain a forum for rebuttal, eliminating some of the power imbalance that has been a part of anthropology since its birth.



NAGPRA ALERT

By J. Anthony Paredes
Florida State University

During May 16-17, 1995, in Tallahassee, Florida, for the Southeast Archaeological Center of the U.S. National Park Service, I moderated a workshop on the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA). The workshop was funded by the National Park Service. It brought together representatives of certain national parks and American Indian tribes of the Southeast (a similar workshop in August 1994 served a different set of parks and tribes). The purpose of the workshop was to obtain some Native American advice and direction in the identification and disposition of certain kinds of items in the archaeological collections held by the National Park Service in the southeastern United States, as

required by the NAGPRA law.

Although the recent workshop was directed toward "in-house" National Park Service compliance with NAGPRA, some tribal representatives raised an issue that should be communicated to a broad audience of archaeological and ethnological collection managers (or merely "keepers") in the United States outside the National Park Service. I pledged to the tribal representatives assembled that I would do what I could as a professional, apart from my specific National Park Service workshop responsibilities, to disseminate their criticism within the anthropological community. Here it comes.

Despite a massive informational effort from the federal government to universities and museums, directly and through such organizations as the American Anthropological Association, some U.S. institutions apparently are not complying with NAGPRA. Under the law, any institution receiving federal funds after November 16, 1990, that holds Native American human remains or cultural items, must comply with NAGPRA. Such institutions were supposed to provide "culturally affiliated" Indian tribes, Alaska Native villages or corporations and Native Hawaiian organizations with summaries of collections that might contain "unassociated funerary objects, sacred objects, or objects of cultural patrimony" by November 16, 1993. According to some tribal representatives at our Tallahassee workshop, some institutions did not send summaries to relevant tribes. They named names.

Failure of institutions to comply with the 1993 deadline does not bode well. At the next stage, by November 16, 1995, these institutions are supposed to provide culturally affiliated tribes, villages, corporations, and Native Hawaiian organizations with detailed inventories of Native American human remains and "associated funerary objects" in their possession or under their control. Members of the Society for Applied Anthropology should do their part to ensure that their institutions comply with NAGPRA in spirit as well as the letter of the law.

Historically, SfAA and its members have had close links to Native American peoples. Indeed, during the 1940s one of the major figures in the founding of both SfAA and the National Congress of American Indians was the late D'Arcy McNickle. In the interest of strengthening our relationships with native peoples everywhere, it would behoove members of SfAA, whether American Indian specialists or not, to make sure that their home institutions and others

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with which they have contact in the United States are complying with the various provisions of NAGPRA.

As a matter of fact, if a museum or university does not hold anything affiliated with a nearby tribe, so advising tribal authorities would be a courteous gesture of good public relations. Such a suggestion, however, should not be taken as supportive of the kind of informational "overkill" practice that some institutions are following by sending all their lists to every tribe in the country without regard to probable cultural affiliation, according to some reports. The result has been overwhelming piles of meaningless paper for some tribes, who are thus forced to do the kind of sorting for relevancy for their tribe that should be done by all the institutions.

Despite a massive informational effort, some U.S. institutions apparently are not complying with the law that holds Native American human remains or cultural items, must comply with NAGPRA.

Responsibility for overseeing national compliance with NAGPRA by federal agencies and institutions receiving federal funds was assigned to the Archaeological Assistance Division of the National Park Service. It is to that office that institutions should send inventories of human remains and associated funerary objects for which cultural affiliation with tribes, villages, corporations, and organizations cannot be determined. Likewise, it is from that office that institutions can obtain copies of the law and address lists of American Indian tribes, Alaska Native villages and corporations, and Native Hawaiian organizations. Contact: C. Timothy McKeown, NAGPRA Program Leader, Archaeological Assistance Division, National Park Service, P.O. Box 37127, Suite 210, Washington, D.C. 20013-7127, or (202) 343-4101.

Please pass the word to your colleagues in archaeology, ethnology, museology, osteology, medicine, art history, historic preservation, forensic anthropology, curation, etc., etc., etc.. Good applied anthropology begins at home.

PRACTICING CONFLICT MANAGEMENT RESOLUTION IN AFRICA

By Noa V. Zanolli Davenport
Iowa State University

Many of Africa's nations, i.e. Nigeria, Ghana, Liberia, Sudan, Ethiopia, Somalia, Uganda, Rwanda, Burundi, have experienced and are experiencing violent civil strife to an inexpressible degree, causing the death of millions, unspeakable suffering, streams of refugees, outrageous devastation, monumental personal and economic loss, and, in many areas, practically wiping out national and international efforts at bettering lives. Can such destruction and upheaval be minimized or, hopefully, be avoided in the future?

Through a program, funded by the United States Information Agency (USIA), and organized through ISU's Center for Indigenous Knowledge for Agriculture and Rural Development (CIKARD) and its two African regional affiliates, the African Resource Center for Indigenous Knowledge (ARCIK) in Nigeria and the Kenya Resource Center for Indigenous Knowledge (KENRIK), we hoped to make a contribution to that goal. We invited nine peacemakers at heart for a one-month training and exchange program in conflict management to the U.S. in May of 1995 with follow-up workshops in Nigeria (July) and in Kenya and Ethiopia (October/November).

The thrust of the program is based on the philosophy that in the African context of today, efforts at the peaceful resolution of conflict can considerably be enhanced if based on traditional, indigenous actors and processes whereby theories, skills and practices from the west can be used as a resource insofar as they are applicable in the African context.

The objective of the program is to contribute to the building of a community of skilled African conflict management practitioners and educators who represent all sectors of the society. Through their motivation, knowledge and skills, they act as multipliers for the peaceful resolution of conflicts in their communities and across ethnic and national boundaries. The program is based on the conviction that an eventual impact on changing relationships between disputing and warring ethnic and clan groups can only be achieved by a long-term educational approach and by a network of skilled African leaders. It is ultimately their responsibility to promote skills for preventing conflicts to escalate into violence and

“re-develop” structures that promote and foster power sharing and reconciliation.

Specifically, the program has two major objectives:

- 1) To integrate African indigenous practices of conflict management/resolution with Western/American practices for the purpose of developing approaches and training materials that are specifically adapted and applicable in the African context.
- 2) To build a community of African leaders skilled in peaceful conflict management and resolution.

The objective of the program is to contribute to the building of a community of skilled African conflict management practitioners and educators who represent all sectors of the society.

The nine participants spent the first 10 days in various community mediation centers in Iowa, Nebraska and Minnesota, and were hosted, in families, by conflict management practitioners. They then were reunited in Ames at ISU for a seven-day intensive seminar. We debriefed their western experience in detail and jointly analyzed, in an elicitive approach, their personal, traditional knowledge and African case studies, and compared both approaches. We began to develop ideas, concepts and training materials that they could apply in their contexts. The group then traveled to New York and Washington DC for visits at the UN, the International Peace Academy and at the United States Institute of Peace and finalized their stay in the US by attending and presenting the result of their US experience at the biannual conference on Peacemaking and Conflict Resolution in Minneapolis at the end of May.

The follow-up workshop with the West Africa-group was held in Ibadan in July. The workshop was facilitated by the West African project participants and Lynette Hanthorn, the US project consultant. The participants were twenty Nigerians, mainly from the University of Ibadan. The East Africa follow-up workshop with a group of up to 30 participants (representing all sectors of the society) will be held in Nairobi at the end of October, facilitated by the East Africa-group, Dan Clark (US consultant) and myself.

The program has already born fruit: The representative of the OAU suggested to the Secretary General of the OAU to recommend to all African

heads of state to make peace education in the schools a requirement; the Nigerian representatives have been invited by Anglican and Muslim leaders to hold further workshops in Nigeria; one of the project participants from Kenya, a woman lawyer, attempts to introduce mediation (combining traditional and western practices) as an alternative to the court; similar efforts are attempted in Ethiopia; and the Ghanaian participants make plans to hold a workshop in Accra, as soon as further funding can be secured. We are, based on USIA's encouragement, submitting another grant for 1996.

NOTES ON THE “COUNCIL OF FELLOWS” MEETING

This summary of the March 31, 1995, meeting of the Council of Fellows is abstracted from the report prepared by the Society's Secretary Benita Howell. The full report may be obtained by writing to the Society's Business Office in Oklahoma City.

As usual, a number of interesting issues were addressed at the business meeting at the Society's recent gathering in Albuquerque, New Mexico. Among the meeting's highlights was Carla Littlefield's “Treasurer's Report”. It should come as good news that the fiscal health of the Society is very good, and that attendance and revenues for the Albuquerque meetings set new records.

Outgoing President Paredes announced that the Executive Committee had reconsidered sites for the 1997 annual meeting, with Chicago, Las Vegas, and San Francisco as possibilities.

Carole Browner represented a resolution, originally drafted by Carlos Vélez-Ibañez and revised by a committee including Van Kemper, Bob Trotter, and Juliene Lipson. The resolution requests that the SfAA take a firm and unequivocal stand in opposition to anti-immigrant discrimination, such as California's “Prop 187” and other similar measures contemplated or in the works by other states. After considerable discussion, the resolution was passed, the full text of which is reprinted below.

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California Proposition 187, titled the "Save our State" initiative, prohibits funded education, health care, and social services for undocumented immigrants and their offspring. The initiative was passed by the voters on the November 1994 ballot.

Whereas, the measure calls for state employees to verify the legal status of all persons seeking public education, health care, and social services, the measure asks state employees to act as agents of the U.S. Immigration and Naturalization Service based on "reasonable suspicion" or determination that a person is not in the country legally, so that the state office providing any of the services indicated would be required to report this to an agent such as the Superintendent of Public Instruction or other pertinent administrative officer, the California Attorney General, and the Immigration and Naturalization Service;

Whereas, as a consequence, California Proposition 187 and similar anti-immigrant measures being proposed by other states become threats to the public well-being, especially for Hispanic and Asian populations, and since both citizens and non-citizens are marked for differential treatment by reference to *their* surname, language, and appearance;

Whereas, this phenomenon already has given rise to differential treatment of children in schools, public facilities, and health centers, and adults are intimidated and discriminated against upon seeking employment and in their workplaces, or may be inappropriately monitored in public;

Whereas, the Governor of California has ignored wide scale protests and has ordered, through executive directives to university and other state administrators, to implement the specifications of the statute, despite the fact that the proposition remains in litigation;

Whereas, the SfAA has been in the vanguard of supporting disadvantaged and displaced populations, and has a long record of advocating for human and civil rights;

Now therefore be it resolved that the Society for Applied Anthropology publicly declares its opposition to Proposition 187 and similar anti-immigrant measures being proposed in other states;

The SfAA asserts its support for members and institutions which pledge to disregard proposition 187 and similar anti-immigrant measures;

Should the SfAA hold its convention in a political entity with an anti-immigrant measure similar to Proposition 187, the topic of anti-immigrant discrimination will be set as a theme for public presentations and discussion in the meeting program.

In addition, President Paredes requested that the Council of Fellows endorse the following resolution passed by the Executive Committee in December:

The Society for Applied Anthropology will not conduct its annual meeting in any state or municipality of the United States of American that maintains laws against sodomy or has laws or public policies discriminating against lesbians, gay men, bisexual and transgender persons, effective no later than January 1997.

After some debate, the resolution passed on a voice vote.

As his last act as President, Paredes reviewed some of activities that took place during his tenure, thanked the Executive Committee for its support, and then introduced incoming President Jean Schensul, whose remarks appeared in the "SfAA President's Letter" in the May issue of the *Newsletter*.

As is customary, the meeting of the Council of Fellows concluded with a series of amusing resolutions for retiring officers, prepared and read by Robert Van Kemper.

REPORT FROM HO EDITOR

By Robert V. Kemper
Southern Methodist University

The summer months may bring a welcome respite from academic and professional work for many of our SfAA members, but it has been a very busy season for those who work on *Human Organization*.

The 1995 summer issue (volume 54, no. 2) was published in June and the 1995 fall issue (volume 54, no. 3) was sent to the printer on 1 August for production and distribution in September. We are hard at work on the winter issue as you read this column.

These three issues represent a new era in the editorial and production system for the journal. Authors are being asked to provide their manuscripts on diskette. They need to follow detailed guidelines in preparing their papers for a smooth flow through our system. The editorial work is done in our office at SMU in Dallas and the production (involving layout in the PageMaker desktop publishing software) is done in Edmond, Oklahoma, at the home of Neil Hann (a member of our business office staff). Subsequently, the finished volume is sent on diskette, with a model hard copy, to Capitol City Printers in Vermont. This system is still in transition as we all work to determine the most cost-efficient and time-sensitive way to publish *Human Organization*. In future columns, we will discuss improvements in the editorial and production system as they are implemented.

Now, a bit about the contents of the summer and fall issues. If you have not yet opened these issues, maybe these comments will whet your appetite.

The summer issue contains 12 articles involving some 22 authors. The lead article (Parker and asso-

ciates) deals with body image and weight concerns among African American and white adolescent females. You may have seen a feature story in a recent issue of *Newsweek* magazine based on the research reported in this article. So far as anyone can remember, this is the first time that research published in *Human Organization* has been featured in a mainstream national news publication. So if you are doing issue-oriented research of interest to a broad public, *Human Organization* can be a venue for helping to launch your work into a larger orbit.

Other articles deal with a wide range of interesting topics: sex and AIDS among poor women in an American city (Sobo); folk medicine in Appalachia (Cavender and S. Beck); union activity among Mississippi fishermen (Thomas, Johnson, and Riordan); dangers faced by fishermen in the Atlantic Ocean (Pollnac, Poggie, and VanDusen); artificial fishing reefs as common property resources in Kerala, India (Kurien); how the poor fight for respect in village India (T. Beck); tree consumption in four Philippine communities (Wallace); deforestation in the Ecuadorian Amazon (Rudel); pest management in Egyptian agriculture (Parrish); a comparison of native peoples who commute to distant mining sites in Australia and Canada (O'Faircheallaigh); and aboriginal and non-aboriginal mortality in rural Australia (Hogg).

The fall issue contains articles and commentaries, involving a total of 30 authors. The lead article focuses on work and bureaucratic cultures in an American nursing home (Foner). This is followed by an article dealing with the paradoxical world of daily domestic workers in Cali, Colombia, (Meleis and Bernal) and another concerned with workplace cultures in a British Columbia coal mine (Rouse and Fleising). These articles on work cultures are followed by three on agricultural issues: sustainable agroecosystem management in Chiapas, Mexico (Bellon); the displacement of peasant settlers in the Bolivian Amazon (Thiele); and communal land management in Portugal (Brouwer). The remaining articles deal with a wide range of issues: ethnicity as a model for global corporations (Reeves-Ellington); travel agents' perceptions of sportfishing in Puerto Rico (Johnson and Griffith); assessment of validity of informant recall in peri-urban Egypt (Ricci and associates) irony among blind Israelis (Deshen); and

anthropology, Congress, and the invasion of Panama (Gill).

The four commentaries deal with: informed consent in applied research (Wax); applied anthropology from the classroom to the community in Tampa, Florida (Baer and associates); interdisciplinary AIDS research in developing countries (Streefland); and a cautionary tale about research, ethics, and litigation related to the Exxon Valdez incident (McNabb). The final contribution to the fall issue of *Human Organization* is entitled "Social Organization and Development Anthropology," by Michael M. Cernea, recipient of the 1995 Malinowski Award presented at the SfAA annual meeting in Albuquerque.

In case it seems to you that more articles (and authors) are represented in these issues than in earlier numbers of *Human Organization*, you are correct. At the urging of the Publications Committee, the Executive Committee has approved an increase in the number of pages from around 100 pages per issue to 128 pages (for the technically inclined, eight sixteen-page signatures) per issue for this year, with the possibility of continuing this larger size into the future if the financial resources can be found to

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sustain the effort.

We are working diligently to get accepted manuscripts published as rapidly as possible, while dealing with the usual flow of revised manuscripts and new submissions. Nevertheless, it appears that recently accepted manuscripts will not be published until late 1996 or even into early 1997. Consequently, we are using rigorous standards for accepting new manuscripts until this backlog can be brought under control. This does not mean that you should no longer consider *Human Organization* as a place to publish your research. It does mean that you should only submit your very best efforts.

We are eager to work with the authors of already accepted manuscripts or of papers in the revision process as well as with potential contributors to ensure that everyone has a good experience in publishing through *Human Organization*. If you have ideas about how we can improve the editorial and production system, please contact us by phone (214) 768-2928 or (214) 768-1556, by Fax (214) 768-2906, or by e-mail at humanorg@smu.edu at your convenience.

SfAA HUMAN RIGHTS AND ENVIRONMENT COMMITTEE WORK

Notes from the Chair

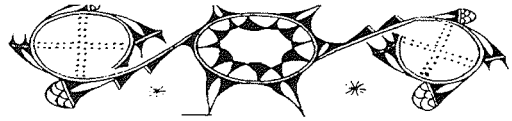
By Barbara Rose Johnston and Susan Stonich

A Draft Declaration on Human Rights and the Environment was adopted by the United Nations Sub-Commission on the Prevention of Discrimination and Protection of Minorities in their August 1994 meeting. In February 1995, a letter in support of the draft declaration was drafted by Barbara Johnston and J. Anthony Parades. This letter was sent to several United States elected and appointed officials (including members of the human rights delegation), to the U.N. Assistant Secretary-General, and hand delivered by Neil Popovic (an attorney with the Sierra Club Legal Defense Fund) to members of the U.N. Human Rights Commission in Geneva. At the March 1995 Geneva meetings, the Human Rights Commission did not adopt the draft declaration, nor did it appoint a special rapporteur. The HRC did approve a resolution directing the U.N. Assistant Secretary-General to study the findings and recommendations included in the draft declaration with attention given to which entities within the United Nations might best address human rights consequences of environmental crisis.

SfAA advocacy, as represented by the human rights and environment studies and dissemination of reports, meant a receptive political ear when specific action was called for, this time in the form of U.S. stance on addressing environmental issues within a human rights arena. The U.S. delegation was much more open to hearing issues and concerns presented by NGOs, and this openness may have been a result of political pressure applied in response to our letters, as well as increased legitimacy of NGO arguments which are now grounded in a "scientific" study and findings.

SfAA Human Rights and Environment committee work is now focused on critically assessing the language of the draft declaration, especially in regards to human environmental rights-related problems experienced by environmental refugees. We are also looking for ways to reassert human environmental rights issues into the U.S. national agenda (the Republican "contract" does not view human rights or environmental issues as issues of concern to the federal government, except as they relate to national

economic and security interests). An international action committee was formed at the April 1995 SfAA/HRE business meeting to continue advocacy and outreach efforts: Barbara Johnston, Jim Phillips, Chuck de Burlo, Isabelle Schulte-Tenkhoff and Lori Thayer. Any ideas, feedback, or offers to contribute would be appreciated. Contact Barbara Johnston (bjohnston@igc.apc.org).



FROM THE STUDENT EDITOR

By Kevin Spice
University of Manitoba

I would like to make a few comments on a discussion that occurred on ANTHAP, the applied anthropology computer network. The discussion centered on the making of professional applied anthropologists through internships and fieldwork experience. There were many issues raised and a wonderful dialogue ensued for several days. Here are a few of the issues raised and my thoughts on them.

One person expressed his concern that some anthropology graduates, entering the job market, lack the professional maturity to conduct full-blown applied projects or ethnographies. I feel we can get around this by structuring in-class fieldwork exercises in these various ways:

1. *Setting up in-class interview exercises.* I've taken a research course where we did kinship mapping and ethnosemantics in which groups of three students interview each other: one asked the questions, one answered questions and one observed the process. Then we presented what we each learned to the class.

2. *Participant observation exercises for students.* In another of my courses, the professor instructed the students to map out the physical characteristics of a business or agency and observe the organizational structure. The students spent a lot of time getting familiar with the interrelationships between employees and the use of space. My professor told each student to approach organizations with a proposition to do something practical in exchange for wandering around their building asking people what they

do. I ended up taking new immigrants around the city on the bus to clinics, banks and employment centers. All the while, I was learning about immigrant settlement from a ground level. It wasn't spectacular applied anthropology but it was much needed help for the organization and very valuable for me (although at the time I did feel that my skills were not used). I spent four hours a week in the field and kept a journal of what I saw and what I thought.

3. *Peer discussion groups for undergraduate and graduate students.* During class, students were given the opportunity to talk about what was going on in their project. It was very informal and we shared our problems and concerns, and discussed the positive and negative aspects of each project. Often students would offer advice or debate. Overall we learned from each other.

I think these are some basic areas that can be covered in a class to overcome some of the problems inherent in the transition from student to professional.

A recent PhD anthropology graduate made me aware of another reality as we become professionals. Gwen Reimer wrote concerning her thoughts on the transition from student to professional. She has started a company called Praxis Research Associates in Ottawa, Ontario. She felt the transition from student to professional is both extremely difficult and discouraging because it is almost impossible to find work. Getting work in Canada, as an applied anthropologist, is a matter, first and foremost, of networking, in which even the contacts you make, may not turn out to be productive. Reimer feels that employers in the service sector do not want PhDs. We learn little (if anything) in our university career about how to identify and translate our skills into other professional settings. Some many argue that this is not the role of the university, but there is a responsibility on the part of anthropology to address the future of itself as a discipline both inside and outside the ivory towers.

As Reimer wrote, "Anthropologists just starting out as professionals are part of a new generation of graduates who must forge a new definition of what we do; we must develop a new way to market our skills, our knowledge and our ways of thinking to fit in with the new economy which is our reality. Unfortunately, we do it in isolated pockets of individuals and often do not know where to turn next."

I think that we need to come to a better understanding of the political and social power in our own

society. Anthropology can provide a unique understanding to social issues and contribute to effective and relevant solutions to a variety of problems. Yet social illumination is irrelevant within the realm of politics. If we want to be effective as anthropologists we need to understand political leverage and lobbying. As a Society, we need to present an integrated front and apply some political leverage.

SfAA has a computer network called ANTHAP. The address is gopher.acs.oakland.edu. If you want to join, send a message to anthap-request@oakland.edu. ANTHAP provides subnetworks for the discussion of topics of interest to anthropologists. These networks are called discussion channels. One does not have to be a member of the SfAA or NAPA to join a discussion channel. If you are not a member of the SfAA or NAPA, you must apply to the leader of the discussion currently in progress on the channel. Please present your credentials and explain your knowledge of the subject and the contribution you expect to make. If you are an ANTHAP subscriber and wish to open a discussion on a channel, please contact anthap-request@oakland.edu.

SfAA-NAPA LIAISON FOR "APPLIED/PRACTICING ANTHROPOLOGY JOB MARKET INITIATIVES"

As liaison between SfAA and NAPA Alvin W. Wolfe reported to the SfAA Executive Committee on Sunday morning, April 2, the results from the activities of the first few months of the joint initiatives started by Elizabeth Briody, President of NAPA. The report is based on various meetings with "initiatives" committees and members during the SfAA meetings; reports presented in a session chaired by Linda Bennett and Neil Tashiina on Friday, March 31, in which most of the marketing initiatives were reported on; and a meeting with Setha Low's Committee on interorganizational Relations Coordination, on Saturday, April 1.

Six committees have been established to accomplish the following ends: (1) develop a list of consultants, (2) develop job descriptions of anthropologists in state and local government, (3) develop publications re private, not-for-profit and public sectors,

(continued on page 12)

(4) market the "Careers" video, (5) develop poster displays for nonanthropological events, and (6) develop internships and employment opportunities. Forty-seven anthropologists are organized in these six committees pursuing the activities of the joint initiatives as laid out originally by Elizabeth Briody, President of NAPA.

For a more detailed summary and report of the Initiatives Committees, contact Alvin W. Wolfe, Department of Anthropology, SOC 107, University of South Florida, Tampa, Florida 33620.

NEWS FROM AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

Leaders of U.S. scientific and engineering societies urge unity to prevent drastic cuts in funding for research and development. Following a meeting convened by the American Association for the Advancement of Science (AAAS) in Washington, the leaders of more than 80 scientific and engineering societies issued a statement of consensus urging the Congress to use extreme caution in approving proposed spending cuts for science and engineering research. The statement has been sent to all members of Congress.

A recent analysis by AAAS indicates that budget proposals now being debated by Congress will reduce funding for non-defense research and development by approximately 33 percent (in constant dollars) between 1995 and 2002. Nearly half of the reduction is slated for 1996. In response to this projection, the meeting participants said in their statement that the cuts will "inadvertently do great harm to the American effort in science, engineering, and education," and urged the scientific community to create a strong constituency for science in Congress.

In other news, a team of forensic anthropologists sponsored by AAAS will travel to Haiti in September to investigate human rights abuses. The AAAS Science and Human Rights Program has been invited by the Haitian Truth and Justice Commission to exhume and analyze victims who were killed during President Jean-Bertrand Aristide's three year ouster. The Association is also assisting the Commission in establishing a database to track the evidence, which will include interviews with witnesses and family members. Since 1981, the AAAS Human Rights program has sponsored and trained forensic anthropology teams for similar missions in Argentina and Guatemala. For more information, contact Ellen

Cooper at (202) 326-6431.

On September 15, panelists will address the effects of human population on water resources, fisheries, and coastal areas around the world. The meeting sponsored by the AAAS Program on Sustainable Development, will be held at the AAAS headquarters in Washington, 1333 H Street, N.W. Panelists include Peter H. Gleick, co-founder and Director of the Pacific Institute for Studies in Development, Environment and Security in Oakland, California; Lisa Speer, Senior Policy Analyst for the Natural Resources Defense Council in New York; and Don Hinrichsen, United Nations Consultant on Coastal Areas in London and New York. For more information, call Robin Perkins at (202) 326-6718.

MALINOWSKI AWARD NOMINATIONS -- DUE SEPTEMBER 25

The Society for Applied Anthropology invites nominations for the 1996 Malinowski Award. It is presented to an outstanding social scientist in recognition of efforts to understand and serve the needs of the world's societies and who has actively pursued the goal of solving human problems using the concepts and tools of their discipline. Each nomination should follow the criteria for selection as set forth by the SfAA. They are:

1. The nominees should be of senior status, widely recognized for their efforts to understand and serve the needs of the world through the use of social science.
2. The nominees should be strongly identified with the social sciences. They may be within the academy or outside of it, but their contributions should have implications beyond the immediate, narrowly administrative, or the political.
3. The Awardee shall be willing and able to deliver an address at the annual meeting of the SfAA.
4. The nominees should include individuals who reside or work outside of the United States.

Each nomination should include: 1) a detailed letter of nomination outlining the accomplishments of the candidates, 2) a curriculum vita of the candidate, and 3) selected publications and other substantiating material.

Send nominations to: Dr. Faye V. Harrison, Chair, Malinowski Award Committee, Department of Anthropology, University of Tennessee, Knoxville, 224 South Stadium Hall, Knoxville TN 36996-0720.

THE SOCIETY FOR DISABILITY STUDIES

The Society for Disability Studies is a nonprofit scientific and educational organization. It is a multidisciplinary and international organization composed of social scientists, scholars in the humanities, and disability rights advocates concerned with the problems of disabled people in society. The purpose of the Society is to bring together people from diverse backgrounds to share ideas and to engage in dialogues that cut across disciplinary backgrounds and substantive concerns. The Society is committed to developing theoretical and practical knowledge about disability and to promoting the full and equal participation of persons with disabilities in society.

The Society for Disability Studies annual meeting is held in June of each year. Likely themes for disability studies papers or panels are topics such as policy, history, sexuality, law, culture, methods, politics, media, literature, pedagogy, gender, self image, cross cultural studies, family, advocacy, activism, and related topics.

Further information on membership can be obtained through e-mail at sds@suffolk.edu, by TDD at (617) 523-3682, or by voice at (617) 523-3429.

CALL FOR CONTRIBUTIONS

Small Scale Community Tourism Directory

A directory of community-based small scale tourism programs and facilities is being compiled by Joe Franke, Director of the First Nations Health Project, Inc (7435 S. 31st Avenue, Portland, Oregon, 97219). The idea behind the guide is to provide small scale, community based projects such as those that exist to raise funds for natural resource conservation, cultural survival and community development, with a no-cost means of advertising. If you have direct knowledge of or have been working on developing such a program, please contact Joe Franke at Fax (503) 226-4307 or e-mail jfranke@igc.apc.org.

Environmental Anthropology: A Curriculum Guide

The SfAA/HRE is soliciting articles describing specific courses, teaching methods, and education programs within and outside of academia, as well as soliciting appendix material: syllabi, course exercises, and related teaching materials. The conceptual framework for this endeavor was established by

the SfAA/HRE environmental education committee (Susan Stonich, Sara Alexander, Faye Cohen, Kate Sullivan, Judith Fitzpatrick). Project coordinators Kate Sullivan and Susan Stonich can be contacted at the Department of Anthropology, University of California, Santa Barbara, 93106.

A New Cross Disciplinary Nature and Culture Journal

Terra Nova: Nature and Culture, a quarterly publication by MIT Press, will begin publication January 1996. Contributions from philosophy, literature, history, anthropology, environmental studies, politics, activism, and the arts are encouraged. *Terra Nova* will be professional and refereed, though it will cross the boundaries between disciplines to show how serious discussions of the problem of nature appears in many fields of inquiry. Submissions should be rigorous but comprehensible, written for the generalist rather than the specialist, in a way that those beyond the academic sphere will be interested. Use as few footnotes as possible. Send a 3.5S computer disk, in MS-DOS Work Perfect 5.1 or Macintosh Microsoft Word 5.0, or any easily translatable format, along with two printed copies of your work. Expect a reply within six weeks. Send essays; reportage on environmental disasters and solutions; fiction, prose or poetry; art; and all forms of cultural reflection on the human relationship to nature to: David Rothenberg, editor, *Terra Nova*, Department of Social Science and Policy Studies, New Jersey Institute of Technology, University Heights, Newark, New Jersey 07102, Telephone (201) 596-3289, Fax (201) 565-0586 or e-mail rothenberg@admin.njit.edu.

CALL FOR PAPERS

American Ethnological Society Annual Meeting

The American Ethnological Society is asking for paper submissions for its 1996 Annual Meeting, entitled *Transnationalism, Nationalism & Cultural Identity*, at San Juan, Puerto Rico, April 18-20. Anthropologists and other interested scholars are encouraged to submit papers concerning a wide variety of issues including: historical explorations of human relocations; movements of capital and labor; cultural identity, nationalism and diaspora; globalization, political economy and popular culture; politics of nationalism at home and abroad; comparative migra-

tion studies; postcolonial discourses in the arts; creolization, race and language; theory and methodology, and rights of representation. Send abstracts for panels and papers to Lynn Bolles, Women's Studies, U Maryland, College Park MD 20742 or e-mail AB64@umail.umd.edu. Deadline: Dec. 20, 1995.

POSITIONS AVAILABLE

Georgia State University

Georgia State University invites applications for an anticipated tenure-track assistant professorship in applied urban anthropology. Applicants should have a Ph.D. in anthropology, a record of research, publications and a potential for extramural funding. Research areas should include one or more of the following: demography, gender, gerontology, economics, ethnicity, health, housing, migration, urban policy. Geographic focus should be on the Southeast US, the Caribbean, Mexico, or Central America. Women and minority candidates are encouraged to apply. Deadline: December 1, 1995. Send letter, vita, and three references to Chair, Anthropology-GSU, Atlanta, Georgia 30303-3083. Georgia State University, a unit of the University System of Georgia, is an equal opportunity and affirmative action employer.

Editor Search For *Practicing Anthropology*

The Society for Applied Anthropology invites interested individuals to apply for the position of Editor of *Practicing Anthropology* (PA) for the term beginning September 1996. PA is a career-oriented quarterly publication of the Society for Applied Anthropology. The PA Editor has overall responsibility for the functioning of the publication, including coordination of production and distribution tasks, and final responsibility for content within the general policies of the SfAA. Editor applications from either academic or practitioner based anthropologists are welcome.

Applicants should state: 1) previous editorial and publication production experience; 2) the extent to which their time can be made available to the Editor's responsibilities; 3) evidence of institutional, employer, or other support (e.g. release time, support staff, access to desktop publishing); 4) a brief account of their experience applying anthropological knowledge in public or private sector; 5) a curriculum vitae or resume.

Applicants desiring further information should call Pat Higgins, current PA Editor, at (516) 564-3003, or Linda M. Whiteford, Chair, Editor Search Committee, at (813) 974-0818. Expressions of interest should be received by October 1, 1995, to ensure consideration. Address all correspondence to: Linda M. Whiteford, PA Search Committee Chair, Anthropology SOC 107, University of South Florida, Tampa, FL 33620.

SSRC-MACARTHUR Foundation Fellowships on Peace and Security in a Changing World

The Social Science Research Council Committee on International Peace and Security announces dissertation and postdoctoral fellowships for training and research on peace and security in a changing world. These Fellowships will support innovative and interdisciplinary research on the relationships among security issues and worldwide cultural, military, social, economic, environmental, and political changes, and the impact of these changes on issues of international peace and security. There are no citizenship, residency, or nationality requirements. The competition is open to researchers in the social and behavioral sciences, the humanities, and the physical and biological sciences. Researchers in non-academic settings are welcome to apply.

Dissertation Fellowships: These fellowships are open to researchers who are finishing course work, examinations, or similar requirements for the Ph.D. or its equivalent. Applicants must complete all requirements for the doctoral degree except dissertation by the Spring of 1996.

Postdoctoral Fellowships: In most cases, successful applicants will hold the Ph.D. or its equivalent. However, possession of that degree is not a requirement for lawyers, public servants, journalists, or others who can demonstrate comparable research experience and an ability to contribute to the research literature. This competition is designed for researchers in the first ten years of their postdoctoral careers. Applicants for the postdoctoral fellowship must have received the Ph.D. by the fall of the year in which they are applying. For further information and application materials, contact: Social Science Research Council, Program on International Peace and Security, 605 Third Avenue, New York, NY 10158, Telephone (212) 661-0280, or Fax (212) 370-7896. Deadline: December 1, 1995.

Student Committee Looking for Officers

The terms of officer for the SfAA's Student Committee will end in April 1996. Any student interested in being considered for a two-year position should contact Kevin Spice. Open positions include: Chair, Program Representative, Editor, Membership/Secretary. Kevin Spice, A-408 Glasgow Avenue, Winnipeg, Manitoba, Canada R3L 0S8. Telephone (204) 284-7471 or e-mail kspice@ccu.umanitoba.ca.

3-D SURFACE ANTHROPOMETRY COURSE OFFERED

The Aerospace Medical Panel of the Advisory Group for Aerospace Research and Development division of NATO is sponsoring a 3-day short course on 3-D Surface Anthropometry to be held on three dates at three different locations: The Netherlands, Italy and Turkey. This course presents up-to-date information and guidance regarding three-dimensional (3-D) surface anthropometry technology and the new potential for medicine, human factors engineering, clothing, work spaces, furniture, and personal care items. The technology provides measuring capabilities which did not previously exist and can be a cheaper, faster, and more reliable way to measure. In addition, this new approach to measurement is more readily transferred to computer-aided design and manufacturing. Leading anthropometric specialists contributing as lecturers at the short course include Dr. Peter Jones, Mr. Hein A.M. Daanen, Dr. Michael Vannier, Mr. Marc Rioux, and Kathleen Robinette. For more information contact Maj. R. Poisson, 7, Rue Ancelle, 9220 Neuilly-sur-Seine, France, Telephone 33 (1) 47385760/62 or Fax 33 (1) 47385799.

Abstracts for the March 27-31, 1996, meetings are due October 15, 1995. Application forms appear at the end of the May issue of the *Newsletter* and were attached to the cover of the most recent number of *Practicing Anthropology*. Still can't find one? The Business Office, whose address appears next to your address label, would be happy to send you one.

FROM THE EDITOR

The emergence of this issue of the *Newsletter* pretty much signals the end of the summer for many of us. Academic anthropologists, fortunate enough to be able to slip away from campuses, are now returning to find several weeks (or months) of mail waiting to be read – and answered. Usually there are one or two items which have been sitting there from an editor or publisher who wanted the materials in question “returned within 48 hours”. Non-academic practitioners similarly will often find their pace of life perceptively altered during the summer period. In any event, with the heat of August, many of us return to some semblance of normalcy. I certainly hope all of you had pleasant and(/or) productive summers.

The summer-time dispersment of our colleagues has resulted in some sleuthing on our part to find individuals who in the spirit of collegiality (and recognition that it was still many months off) promised contributions of one type or another for this issue. Hopefully, we have enough material of interest to keep everyone's attention. Speaking of contributions, at the March meeting of the Council of Fellows in Albuquerque, the names of eight of our deceased colleagues were read and a moment of silence was observed. We have published obituaries for only three of these individuals. Please write something, if you know of an individual whose passing has not been properly acknowledged in the *Newsletter*.

This issue of the *Newsletter* contains a summary of the aforementioned meeting of the Council of Fellows, the Society's annual business meeting. The irrepressible J. Anthony Paredes has sent an important piece on NAGPRA. In addition, readers will find many of our regular columns and sections. Do you have something that you would like to contribute? If so, please get in touch with us. The next deadline for receipt of materials is **November 1, 1995**. Thank you.

-M.B.W.





The *SfAA Newsletter* is published by the Society for Applied Anthropology and is a benefit of membership in the Society. Non-members may purchase subscriptions at a cost of \$10.00 for U.S. residents and \$15.00 for non-U.S. residents. Checks or money orders should be made payable to the Society for Applied Anthropology.

Items to be included in the *Newsletter* should be sent to: Michael B. Whiteford, Department of Anthropology, 319 Curtiss Hall, Iowa State University, Ames, IA 50011-1050, Internet: jefe@iastate.edu. The contributor's telephone number should be included, and the professional affiliations of all persons mentioned in the copy should be given.

Changes of address and subscription requests should be directed to: SfAA Business Office, P.O. Box 24083, Oklahoma City, OK 73124 (405/843-5113).

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