

# Society for Applied Anthropology Newsletter

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## SfAA PRESIDENT'S LETTER

J. Anthony Paredes  
Florida State University

Here it is, the one about why I still use a manual typewriter. It partly has to do with fish -- shellfish, to be specific.

Now, having tantalized you with that teaser, I digress to why this is *not* entitled "Why I Don't Use a Computer." In fact, of course, I can't avoid using computers every day. Every time I make a bank transaction, make an appointment with my dentist, or go through the checkout line at the grocery store, I am, perforce, using computers indirectly. It is these mundane uses of computers that are driving the veritable panic to get more computers into public classrooms. We're not looking so much to create a generation of rocket scientists but to keep up with the supply of docile checkout clerks, receptionists, word processors, bank (or horse-track betting) window tellers, "systems analysts," and all the other kinds of low-level workers in electronicized sweatshops. A sort of glorified version of what we used to call "business education" has been dressed up with bytes and PCs of technological semi-science. (Somehow I can't shake the image of Rosalind Russell as *Auntie Mame*, struggling with a swirl of multiple carbons and tissues from her old-fashioned receipt book when she tries her hand at retail sales in a precomputer department store.)

Lately I've been forced to use computers directly because my university library switched to an electronic catalogue. I sure do miss the warm, familiar sight and feel and even smell of that old card catalogue. Before you rush to judge me a hopelessly retrograde malcontent, read "Discards" by Nicholson Baker (himself a devout computerist) in the 4 April 1994 issue of *The New Yorker*. His account of massive information loss, mis-spent funds, and librarians bent on modernizing their image in the transition to electronic catalogues is chilling. (Perhaps I should mention that back in the 1960s, I

paid my dues in front of a keypunch machine and a card sorter, even though now my students of the CD-ROM generation find such stories embarrassingly quaint.)

I do rely on secretaries to put "important" letters on diskettes and print them out in crisp, laser-clean, machine-anonymous print. And, yes, I do have manuscripts put on disks for word processing. But I relied on typists to do these things when they themselves did final drafts on genuine typewriters. That's their job, not mine. I don't do my own auto repair, I don't do my own surgery, I don't do my own photo developing, and I won't do my own computer work. That's for technicians, not scholars and scientists. In the manner of the old B-grade science fiction movies, I like to say that the computer is the "Machine that Changed Professors into Secretaries." A few years ago, I was stunned to hear a colleague brag about how many secretarial positions his department was able to eliminate when all the faculty got computers -- and he's a labor historian, no less.

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## PETER KONG-MING NEW "STUDENT RESEARCH PRIZE" AWARDED

*This article was written using remarks from the presentation of the award and excerpts from the prize winner's abstract. -- Editor*

The Peter Kong-Ming New "Student Research Prize" was awarded at the SfAA Annual Meeting in Cancun last April to Arona Ragins, Sociology Department, University of California at Berkeley. Ragins won the prize for her paper "Why Self-Care Fails: Implementing Policy at a Low-Income Sickle Cell Clinic."

In his introductory remarks at the award ceremony, Alvin Wolfe of the University of South Florida characterized Peter New as typifying the best of social science. New was interdisciplinary in his work, drawing on both sociology and anthropology and working hard at both. He was a mentor to a generation of medical sociologists and medical anthropologists, actively involving students in his research.

New's career spanned three decades of development of the field of disability studies. He was interested in

**Ragins's prize-winning paper deals with issues of health care implementation -- its practice and its meanings -- in a low-income African-American population.**

people on the margin. He was socially concerned about the fate and condition of the subjects of his study and involved them in his research.

After his death in 1985, the award was established with a generous gift from his widow and includes a \$1,000 prize and a Steuben crystal. It is given to the student whose paper demonstrates excellence in research and typifies the work to which Peter New dedicated his life. The first award was given in 1990.

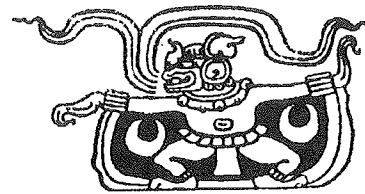
Ragins's prize-winning paper deals with issues of health care implementation -- its practice and its meanings -- in a low-income African-American population. Drawing on fieldwork and interviews at a sickle cell clinic, she explains why assumptions in the literature on self-care do not apply to populations historically excluded from access to health services.

Self-care, a practice in which the individual assumes primary responsibility for health care, is typically seen as empowering patients and reducing the use of profes-

sional health services. While these predictions may apply to white, middle-class populations, they were not borne out in the low-income African-American population she studied.

Self-care did not increase client control, nor was it associated with low use of health services. In her paper she argues that conditions of poverty and the meanings clients attach to self-care impinge upon the implementation of policy, producing results directly contrary to those that are predicted.

Honorable mentions were awarded to three students: Mary E. Virnoche, Department of Sociology, University of Colorado at Boulder for "Embodiment and Integration: Midwife-Assisted Home Birth"; Zach Lewton for his paper "Patients' Perceptions of Physicians and Intentional Nonadherence to Prescription Regimens Among the Elderly"; and Zibin Guo, Department of Anthropology, University of Connecticut, for "Health, Medicine, and Beliefs -- Chinese American Elderly in a Developing Multicultural Urban Community."



## A NEW MAYAN CULTURAL RESOURCE

Tom Greaves and Victor Montejo  
Bucknell University

SfAA members and other readers with interest in Guatemalan Maya will be interested to learn of a project in "ethnographic repatriation" that is under development. In late May and early June, Victor Montejo (an anthropologist and Jacalteco Maya), Tom Greaves (an anthropologist and former president of the SfAA), and John Peeler (a political scientist at Bucknell University) traveled to Jacaltenango, Guatemala, to gauge interest among Jacalteco Maya for establishing a library facility in the town. The library would bring together print, photographic, and video material on Guatemalan Maya, principally for the use of Mayans of all cultural varieties, in a center for the study of their own culture. Additionally, the library would serve non-Mayan scholars through use of its materials, as a site of periodic conferences, and eventually, perhaps as a translation center and publisher of teaching materials in various Mayan languages.

The response to our inquiry was immediate and enthusiastically positive. Within a few days of our arrival, a formal commission had been organized consisting of representatives of more than a dozen local organizations and professional groups. The mayor of Jacaltenango gave formal municipal recognition to the commission, offered a parcel of land next to the plaza on which the library

**Our profession can also understand the frustration that arises among Mayan and other indigenous communities who wonder what all the ethnographic, historical, and archaeological research they hosted over the past several generations has yielded them.**

could be built, and assigned the use of a vacant municipal office until construction was complete. The commission will next be raising funds for construction and for paying a staff person. Also as a result of our Guatemalan trip, the *Academia de las Lenguas Mayas*, a national, autonomous, government-funded organization promoting the documentation and conservation of the nearly two dozen Mayan languages, has endorsed the project.

The plan is for the library's basic operating expenses to be locally supplied, with assistance for major initiatives coming from external sources. The library's holdings will be accumulated mainly by requesting that authors of such materials send a complementary copy of their work to the library. When arrangements at Jacaltenango are ready to receive and manage the materials, the request letters will be sent to a list of Mayanist authors.

Those who have been alert to the recent history of Guatemalan Maya will be familiar with the special urgency to which this initiative responds. From 1982 to 1993, the Maya were subjected to this hemisphere's worst twentieth century case of ethnocide. Over 100,000 Mayans were murdered. Another 40,000 are living in refugee camps in Mexico. Now it appears that calm and safety are slowly returning to the Mayan homelands, but, as a result of a dozen years of violence, destruction, and relocation, Mayan cultural knowledge is fragmented and destabilized. At the same time, pan-Mayan ethnic pride and political voice have been greatly strengthened through the crucible of violence. Within this context, our library proposal has been strongly embraced.

Quite apart from the special urgency that this recent history imposes, our profession can also understand the frustration that arises among Mayan and other indigenous

communities who wonder what all the ethnographic, historical, and archaeological research they hosted over the past several generations has yielded them. How their lives have been improved as a result of all those visits by outside scholars is far from obvious

If the library project continues to come together, the authors of Mayan anthropology and archaeology will have an opportunity to supply Mayans, at a time of special urgency, with much of the knowledge gained from work in their communities. And, if the project develops as planned, the first example of Mayans taking on management of their own cultural research priorities may be in the offing. By the end of the year, we hope to reach the point where the requests to authors can be mailed.

The SfAA Executive Committee and Presidents Hill and Paredes have warmly supported this initiative since discussions began some two years ago and have allocated funds to support postage costs for the request letters when they are mailed.

## **ANTHAP (THE APPLIED ANTHROPOLOGY COMPUTER NETWORK)**

James Dow, ANTHAP Administrator  
Oakland University

The ANTHAP computer network is a communication system for applied anthropologists who are members either of SfAA or NAPA (National Association for the Practice of Anthropology). It provides electronic fora over electronic mail systems. A member sends a message to a central address, and from there, it is distributed to all the other members. To participate in

**The goal is to provide a network for people with professional commitments and professional time constraints.**

ANTHAP, one needs an account on a computer that has external electronic mail. The primary networks utilized by ANTHAP are Internet, Bitnet, and the UNIX UUCP mail network. However, other networks are integrated through gateway computers. Members of SfAA or NAPA can join by sending a request mail message to: *anthap-request@oakland.edu* on Internet or *anthap-r@oakland* on Bitnet. ANTHAP is not an ordinary listserver. Subscription is not automatic.

*(continued on page 4)*

ANTHAP also has several Internet archives that are accessible by the programs "Gopher" and "FTP." In contrast to the discussions, the archives are open to anyone on Internet and can be found in Gopher menus by looking for Oakland University in Michigan. The facilities for ANTHAP are being provided by the Department of Sociology and Anthropology of Oakland University.

ANTHAP was started in April 1991. James Dow, Professor of Anthropology at Oakland University, was the primary organizer and has been the administrator of

**The discussion channels are open to anyone with a professional interest in the topic and with something to contribute. They may put anthropologists in touch with people outside their discipline.**

the system since then. The goal is to provide a network for people with professional commitments and professional time constraints. In order to accomplish this, separate discussion channels were set up to function like the main channel but to concentrate on specialized topics. Each discussion channel is led by a separate leader who organizes the discussion and determines who will participate.

#### *The Main Channel*

The main channel, called just ANTHAP, had 142 members on 1 April 1994. Members leave and come, but there has been a general upward growth of net membership from the time the network was first started. The main network specializes in announcements of conferences, grants, and jobs. It also carries discussions of general issues. For example, an interesting discussion of the impact of TV violence on American culture took place in December of 1993. An archive of the discussion appears in the archives. This particular discussion may result in a resolution for the AAA general meeting in the fall.

#### *Discussion Channels*

The discussion channels are open to anyone with a professional interest in the topic and with something to contribute. They are managed by leaders, who are SfAA or NAPA regular ANTHAP members. The leaders are free to admit anyone into the discussion who may have something to contribute. Thus, the discussion channels may put anthropologists in touch with people outside their discipline. A person who has something to contribute to

a discussion and wants to join the discussion on Channel X may request permission to join by sending a message to ANTHAPX-request@oakland.edu.

*ANTHAP1--The Mexican Rural Development (MRD) Conference.* Theodore Downing is a development anthropologist who studies the native cultures in Mexico. Downing perceived a need for a specialized discussion over a worldwide network that would investigate the problems caused by the changes in Article 27 of the Mexican constitution. Thus the MRD discussion became the first ANTHAP discussion channel. It has experienced a slow and steady growth since 1992. It has linked applied anthropologists in many countries, and it also involves people whose backgrounds are in rural sociology and development economics. It has become a valuable means of sharing information about rural development in Mexico. The MRD discussion maintains a special ANTHAP archive that is not open to the public but is available to members via a password. There were ninety-two scholars connected to ANTHAP1 in April 1994.

*ANTHAP2 through ANTHAP6.* Pursuing the same quality rather than the quantity approach, other channels were established. To lead a discussion of a separate ANTHAP channel, one should contact ANTHAP-request@oakland.edu. Any number of channels can be made available. Some of the channels have been active; others have been less so. ANTHAP2, Great Lakes Anthropology Professional Association, is led by James McDonald at the University of Michigan at Flint. ANTHAP3, the Arctic Development Forum, is led by

**To meet the needs of students on other computer networks who were asking for information on graduate programs in applied anthropology and to reach out to the general public, a subdirectory in the AGF area was created to contain information on graduate programs because precocious undergraduates start probing Internet resources as they acquire their basic academic skills.**

Steve McNabb at the University of Alaska. ANTHAP4, American Anthropological Association Task Force on Involuntary Resettlement, is led by Art Hansen at the University of Florida. ANTHAP5, discussing conservation, land use, and land management, is led by Mindy O. Block. ANTHAP6, discussing education in applied anthropology, is led by Constance de Roche at the College of Cape Breton.

*The ANTHAP Gopher and FTP Area (AGF).* The Gopher/FTP file archiving area is open to all persons with access to the Internet, not just to ANTHAP members. Data relevant to discussions on the different channels are held there. An index to the files is maintained, and there is a directory of ANTHAP members prepared by Steve Maack. More than one person can access this area at once. It is being advertised as a "featured data base" by America-On-Line, which planned to make Gopher Internet services available to its over 500,000 subscribers on 1 April 1994. The AGF area is now pointed to by other Gophers, including the Anthropology Gopher of the ANTHRO-L network and LANIC of the Latin American Studies Association. The AGF area is a point of contact between the general public and applied anthropology.

The area is run somewhat differently than the typical Gopher information server. Unlike the typical Gopher, the files in the AGF can be accessed by FTP, a simpler Internet file transfer system available to many people who do not have Gopher. The files also have simple DOS names for easy up- and down-loading.

*Information on Graduate Programs in Applied Anthropology.* To meet the needs of students on other computer networks who were asking, perhaps clamoring, for information on graduate programs in applied anthropology and to reach out to the general public, a subdirectory in the AGF area was created to contain information on graduate programs in applied anthropology. This is just the right place to list information on graduate programs because precocious undergraduates start probing Internet resources as they acquire their basic academic skills. Each graduate school can have its own subdirectory where it can store any information it deems appropriate. So far, extensive information has been provided by the University of Georgia and the University of Northern Arizona. However, some other graduate schools are not aware that this service exists. Unfortunately, ANTHAP does not have enough staff resources to solicit every graduate school for their data. Through this report, I would like to let other graduate schools with programs in applied anthropology know that this service exists and to encourage them to make use of it. Please send me edited electronic text data that is ready for loading into a directory under your graduate school name.

*The Chiapas-Zapatista News.* The ANTHAP1 channel serving the MRD group was overwhelmed with electronic information on peasant problems and unrest in Mexico when the Zapatista Liberation Army took to the field in January 1994. It was decided to archive the news in another directory of the AGF area called Chiapas News.

By 1 April 1994, this area of the AGF area contained 4.6 megabytes of data relevant to the peasant movement in Mexico. Like the others, this area can be accessed by anyone on the Internet. Special pointers in the LASA Gopher at the University of Texas now point to this archive, which has become a major international source of information on Mexican peasant problems. ANTHAP is indebted to Molly Molloy, at the New Mexico State University Library, for her work in preparing the news and to Martha Laclave, an anthropology student assistant at Oakland University, for her work in maintaining the archive. The raw news also goes out on the ANTHAP7 discussion channel.



## INTELLECTUAL PROPERTY RIGHTS: A DATA BASE AND HANDBOOK

Tom Greaves  
Bucknell University

A data base is being compiled of those actively working in the broad area of indigenous rights to, and protection of, indigenous cultural knowledge and of products originating in indigenous zones. The project, which has worldwide coverage, reportedly has already attracted some eight hundred names. The data base is intended to be helpful in mailings on the subject and as a directory on individuals who may be called upon by indigenous groups and others for advice and assistance.

A handbook for the use of indigenous societies seeking to establish their IPR rights also is being prepared that lists legal tools, cases, bibliography, and other helpful information. Both the handbook and the data base are being compiled by the Working Group on Traditional and Intellectual, Cultural and Scientific Resources, with the assistance of the World Wildlife Fund for Nature - International. Darrell A. Posey is the coordinator of the working group.

The group has distributed an informational form for those wishing to be listed. I will be happy to transmit by the Internet e-mail a copy of that form on request. Otherwise, one can be requested from Dr. Darrell A. Posey, Working Group on Traditional Intellectual, Cultural and Scientific Resources, Gardeners Cottage, Youlbury, Boars Hill, Oxford OX1 5HH, United Kingdom. Phone/FAX: (44) 865-327-358.

## LPO NEWS

R. Claude Hendon  
Florida Office of the Auditor General

The purpose of this column is to present some observations on why applied anthropologists gather. This gathering I speak of is Local Practitioner Organizations (LPOs). My observations on LPOs are based on interviews with nine anthropologists from six LPOs. This proved to be an absolute delight -- they were helpful, interesting, and fun to interview. I have also drawn from my personal experience with two LPOs. In addition, I reviewed a variety of documents from LPOs (see, someone does read those things you sent), including materials from those LPOs I missed speaking with this time. The LPOs interviewed included:

- Association of Professional Anthropologists (San Francisco Bay area) (APA)
- Great Lakes Association of Professional Anthropologists (GLAPA)
- High Plains Society for Applied Anthropology (HPSAA)
- North Florida Network of Practicing Anthropologists (NFNPA)
- Philadelphia Association of Practicing Anthropologists (PAPA)
- Sun Coast Organization of Practicing Anthropologists (SCOPA)

### *LPO Functions*

The most interesting question about LPOs is why they exist. The role of the LPO in applied anthropology has been addressed more fully by others. See the NAPA bulletin on LPOs (#6 by Linda Bennett) and more recently in *Human Organization* by Marietta Baba (53:174-186). Based on the interviews and my experience, I have found that LPOs primarily have social, employment, and educational functions.

*Social.* The social function may be the most important. LPOs allow members to interact with people of "like minds" at social gatherings. Many LPOs meet as often as once a month and are important to those with few formats for such interaction. This is more than just feeling good about being around other anthropologists; LPOs permit academic and applied discussions. The LPO also helps anthropologists new to a community. The North Florida Network of Practicing Anthropologists (NFNPA) made it easier for me upon relocating to Tallahassee, Florida.

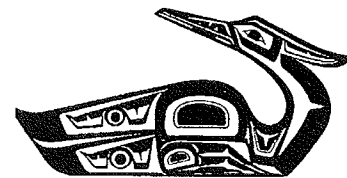
*Employment.* Another function of LPOs is employment networking. This is usually an informal activity carried on among members. But for those looking for work, it can be a vital role. Some LPOs are created because anthropologists find themselves working in the same field. This was the case with the Philadelphia Association of Practicing Anthropologists (PAPA), where members were involved in care of the elderly.

*Education.* LPOs can have an educational function. Some LPOs, such as the High Plains Society for Applied Anthropology (HPSAA), have members who are geographically dispersed and only meet twice a year. These

**LPOs primarily have social, employment, and educational functions. They also provide training on current issues.**

meetings are in effect conferences where members discuss their research work and socialize. HPSAA started as regional association of SfAA, and this could explain their geographic distribution and mission. The educational role can be informal and dovetail with the social function. Some of the best meetings I have attended have been where members discussed their work and got feedback from the members. LPOs also provide training on current issues. See the Suncoast Organization of Practicing Anthropologists' (SCOPA) recent program on Multi-Culturalism.

LPOs exist to meet a need among practitioners. The first need may be a professional community for applied anthropologists. Regular meetings with lively intellectual discussions can provide interaction rarely encountered by members. Applied anthropologists also gather in LPOs for employment and education. I hope to talk to members of other LPOs, and for my next column (November) I will discuss the problems LPOs encounter, membership, and the role of universities and colleges in LPOs.



## SfAA ELECTION RESULTS

Results of the Society's most recent elections were announced by Ed Liebow at the Cancun meetings. The winners are:

- President-Elect: Jean Schensul
- Secretary: Benita Howell
- Executive Committee: Carlos Vélez-Ibañez and Carole Browner
- Nominations and Elections Committee: Carl Kendall and Amy Wolfe.

Congratulations are extended to these individuals, and the Society's appreciation for service rendered goes to outgoing officers and E.C. members: Joe Harding, John Young, María Luisa Urdaneta, and Tony Whitehead.

## SUMMARY OF SfAA EXECUTIVE COMMITTEE MEETINGS

The SfAA Executive Committee (E.C.) met twice in Cancun to discuss issues and take action on matters related to the life of the Society. This article, from the minutes taken by out-going Secretary John Young and current Secretary Benita Howell, encapsulates items that should be of particular interest to members.

### *Awards*

The 1995 winner of the Malinowski Award will be Michael Cernea, longtime cultural anthropologist at the World Bank. Cernea has been instrumental in changing the Bank's resettlement policy.

The E.C. will establish a committee for a distinguished service award. It will differ from the Malinowski Award, which has tended to recognize an individual's lifetime achievements.

Beginning next year, the winner of the Peter New Award will have to be present at the meeting where the award is given.

The Margaret Mead Award Committee is soliciting nominations for next year. An announcement on the particulars will appear in a later issue of the *Newsletter*.

### *Committee Reports*

Madelyn Iris gave a report for the Committee on Ethics, which sponsored two sessions at Cancun. The committee is currently developing a position statement on intellectual property rights.

The 1994 Annual Meeting Report was presented by Alan Burns. Among his recommendations were: (1) *site*

*selection* should be made with specific individuals in mind as program chairs, and international meetings should be in a place where a local university or research center can help with program development; (2) the *program chair* needs to be a "phonaholic" and not a "phonophobic"; (3) the *registration fee* for the conference should be raised; and the (4) *deadlines* for receipt of abstracts should be earlier. Burns was commended for his herculean efforts with noisy applause.

David Rymph supplied some graphs and tables as part of the Membership Report. While the number of degrees (at all levels) in anthropology is up, as is the percentage of Ph.D.s taking jobs outside of academia, membership in the SfAA continues to drop. Rymph pointed out, however, that the rate of decline is decreasing. As we know little about our membership, it was suggested that some efforts be made to find out why lapsed members did not renew, a concerted effort be made to find out why the SfAA appeals to some and not to others, and an open forum on membership issues should be held at next year's Annual Meeting.

Setha Low reported for the Inter-Organization Liaison Committee and suggested several possibilities for cooperative efforts with closely related societies.

Activities of the Committee on Human Rights and the Environment were presented by Barbara Johnson. A volume based on the committee report should be published soon.

### *Annual Meeting Site*

The 1995 Annual Meeting will be in Albuquerque, with Deward Walker serving as Program Chair. Currently discussion on the 1996 meetings site is taking place. Among the cities being considered are Baltimore, Charlotte, Tampa, and Savanna.

### *Chiapas*

Gabriella Vargas-Cetina and Ted Downing reported on issues pertaining to anthropological research in Chiapas. The focus of the discussion was on the theft of research data and the concern over misuse of research materials to incriminate individuals, implications for researchers' guarantees of confidentiality and anonymity, and the personal safety of researchers. Extended discussion ensued on how to take appropriate and effective action.

The *Guide to Training Programs* is in production. It will have detailed departmental information, a list of LPOs, an introduction about SfAA written by Carole Hill, and a piece by Carol Glover on questions students should ask when choosing a program. Projected publication for the *Guide* is August of this year.

## WORKING GROUP ON "ANTHROPOLOGY AND MARKETING" LOOKING FOR MEMBERS

Nadine A. Bendycki  
Cleveland Clinic Foundation

I have uncovered a nucleus of persons who are interested in the interrelationship between marketing and anthropology. I would like to determine if there is enough interest to form a working group on this topic. If there are enough interested people, we can meet next year in Albuquerque to discuss this further. In the meantime, we can consult with one another about issues that arise when applying anthropological theories and methods to a marketing problem or when applying marketing principles in a more traditional anthropological framework.

Interested persons should contact me at (216) 444-8838 or write to me at: Marketing Department KK20, The Cleveland Clinic Foundation, 9500 Euclid Avenue, Cleveland, Ohio 44195-5123.



## ON THE LIGHTER SIDE

Roberta D. Baer  
University of South Florida

**B**lood Sacrifice by Gary Alexander, Doubleday, NY 1993. SfAA members who attended the recent meetings in Cancun may find this book of interest. Many anthropologists are mystery fans, and we especially enjoy "anthropological" mysteries of the Tony Hillerman type.

In his novel *Blood Sacrifice*, Gary Alexander seems to have taken this type of novel as his model. The book describes a series of murders being investigated by Mayan private investigator Luis Balam. The murders all occurred in the Cancun hotel zone, and the action itself takes place there, in Cancun City, and in Coba, Tulum, Cozumel, and the Mayan village where Luis lives.

The cast of characters includes, among others, a North American missionary couple and a flying saucer cultist

who frequents Mayan ruins waiting for the saucer folk to make their return.

I found this book in my local public library, along with several others by Alexander. This is the first set in Yucatan; his other books take place in a mythical Southeast Asian country, involve a local police chief, and are also quite good. My favorite is *Kiet goes West*, in which the detective has to pursue a suspect to Seattle. There, in his spare time, he seeks out folk dances and cathedrals. Unfortunately, he mistakenly drinks the water and develops *turista!*



## NEW REPRESENTATIVES OF THE SfAA STUDENT COMMITTEE

Karen Schifferdecker  
University of Connecticut

At the SfAA Annual Meeting in Cancun, a group of students agreed to become active participants in SfAA by taking on leadership positions on the Student Committee. During the past month, the former representatives have been passing on information to these students, and they have already begun to develop ideas and goals for the committee. The new students and their positions are:

- Eric Karl Chambers, Chair
- Yvette Fletcher, Co-Program Representative
- Jill Legg, Co-Program Representative
- David Simmons, Co-Editor
- Kevin Spice, Co-Editor
- Alison Stratton, Membership/Secretary

I have no doubt that these students will make significant contributions to SfAA. I encourage each of you to contact these students with ideas that you have for the Student Committee, as they are beginning to formulate goals and actions for the future.

On behalf of the former student representatives, I would like to thank each of you for your support of the Student Committee. We were encouraged to take an active role in the SfAA, and I plan to continue being involved for a long time to come.



## UPDATE ON *CAM*

H. Russell Bernard  
University of Florida

This is an update on *CAM*, the *Cultural Anthropology Methods Journal*. The editors of *CAM* are H. Russell Bernard, Stephen Borgatti, Pertti Pelto, and Oswald Werner. Now in its sixth year, *CAM* publishes articles on the real "how to" of qualitative and quantitative research methods -- articles on how to:

- manage texts using specialized software
- automate the coding of open-ended interviews
- draw random samples under field conditions
- do pile sorts by telephone
- interpret the output of multidimensional scaling programs
- choose ethnographic informants
- build dictionaries and genealogies by computer in the field
- run inexpensive stat programs for analysis in the field
- use electronic mail
- do on-line bibliographic searches
- submit grant proposals
- write an effective book prospectus

*CAM* costs \$15.00 U.S. per year, including postage in the U.S., for three issues. The price is the same for individuals and libraries. In Canada and Mexico, add \$1.50 postage. Elsewhere, add \$4.50 for surface mail,

***CAM* publishes articles on the real "how to" of qualitative and quantitative research methods.**

\$7.50 for air mail. Purchase orders are accepted. Florida residents please add 6 percent (90 cents) sales tax. The full set of thirteen back issues (1989-1993) costs \$47.00, including postage in the U.S. (\$49.00 including postage in Canada and Mexico). A list of the contents of back issues is available on request.

*CAM* is available at a reduced price for classes or for distributing to colleagues in developing nations. The classroom rate for *CAM* is \$60.00 for ten copies of three issues, delivered to one address in the U.S., Canada, or Mexico, including postage. Outside North America, please add \$9.00 for surface mail or \$18.00 for air mail.

To receive *CAM*, send your check to: ECS-CAM, 2815 NW 38th Drive, Gainesville, FL 32605. For a list of the back issue contents or to discuss contributing an article, contact Russ Bernard at the same address or on e-mail at [ufruss@nervm.nerdc.ufl.edu](mailto:ufruss@nervm.nerdc.ufl.edu).



## CONFERENCE ON MULTICULTURAL HEALTHCARE EDUCATION

Noel Chrisman  
University of Washington

To celebrate the twentieth anniversary of the Graduate Program in Cross Cultural Nursing at the University of Washington School of Nursing, there will be a three-day conference titled "Shape the Future of Your Multicultural Healthcare Education Program" held 20-22 April 1995 in Seattle, Washington. The event is aimed at college and university educators and to educational directors in hospitals and managed care centers. The conference will bring top nurse anthropologists in the U.S. together to outline the topics for advanced culturally competent health care. Amidst an incredible time for change in the healthcare system in the state of Washington and in the United States, there are few themes agreed upon by the major players in health care.

Practitioners, agency leadership, and lawmakers concur that costs must be contained, that access must be expanded, and that all citizens must receive high quality care. A significant meaning of this last imperative is that members of all ethnic, immigrant, and other subcultural groups deserve to have their healthcare needs met — including the need to be treated with knowledge and dignity. If the emerging delivery system is to achieve a satisfied clientele, culturally competent care is crucial. "Shape the Future" is designed to significantly advance the knowledge and skill of the educators who most strongly affect the capability of practitioners to deliver culturally competent care: college and university educators and healthcare institution human resources directors.

Most institutions in the Puget Sound area have provided one- or two-day meetings in which the basic elements of multicultural health care have been presented to

(continued on page 10)

# GUIDELINES FOR TRAINING PRACTICING ANTHROPOLOGISTS

1994

## INTRODUCTION

This document provides guidelines for the design and administration of degree-granting graduate training programs for practicing anthropologists of various specializations.<sup>1</sup> These guidelines refer to post-graduate education in an institution of higher education accredited by a body recognized by the Council On Post-secondary Accreditation (COPA).<sup>2</sup> While we recognize that there are various effective ways to prepare practicing anthropologists, there are guidelines that can provide appropriate guidance in program design, administration, and evaluation.

This statement includes three sections: guidelines, use of guidelines, and selected bibliography. The guidelines section is divided into seven subsections: 1) institutional guidelines, 2) curriculum and instruction guidelines, 3) internship and practicum guidelines, 4) student evaluation guidelines, 5) faculty guidelines, 6) facility guidelines, and 7) program description guidelines.

## GUIDELINES

### Institutional Guidelines

These guidelines refer to how the program is organized and structured within its institutional setting.

A. The program should be named and identified as a professional anthropology program. Examples of designations include applied anthropology and practicing anthropology among others.

B. From the array of possible roles and domains of application within which practicing anthropologists work, programs will often select areas of specialization. For example a program may choose to prepare students to work as applied or policy researchers in international agriculture. The areas of specialization will relate to faculty interests and extra-departmental resources.

C. A recognized, coherent organizational entity should be responsible for the program. Typically this entity would be an academic department, consortium of departments, or other academic division. The program

should be recognized officially by the larger institution and confer a recognized degree or certificate.

D. The primary program administrator should have a Ph.D. in anthropology. The program should be staffed primarily by those holding graduate degrees in anthropology. These individuals should have clear authority for all instructional, training, and research aspects of the program.

E. The program should include an integrated, organized plan of study that is consistent with the curriculum guidelines described in this document. This plan of study should ensure sufficient exposure to the field of anthropology and a clear indication of the areas of substantive specialization that can be addressed through the program and the wider institution's resources.

F. The program should have an identifiable body of students who are matriculated in that program for a degree.

G. The program should be adequately funded.

### Curriculum and Instruction Guidelines

Curricular diversity from program to program and student to student is expected and encouraged. Currently operating programs show that a number of effective training models exist.

A. Training is accomplished through course work, mentoring, practical experience such as an internship, and thesis.<sup>3</sup> Practice needs to be integrated into the educational experience from the beginning. Student identification with the discipline needs to be fostered through graduate program activities that encourage participation in discipline-based organizations, programs and events.

B. Instructional work content. Programs should incorporate instruction in the following areas. Instruction can take various forms. These include course work, guided independent study, internships, and apprenticeships.

1. *Research Methods.* The instruction should cover research design, data collection, and data analysis dealing with both qualitative and quantitative data. The content should include descriptive statistics, sampling, probabilistic statistics and multivariate analysis as

well as qualitative analysis. There should be hands-on experience with statistical and textual data analysis software.

2. *Anthropological Theory.* This may include the history of anthropological theory and various substantive areas such as cultural ecology, organizational behavior, economic anthropology, social organization, and gender studies.

3. *Cognate Area.* Cognate courses are those offered outside the program and would be used to increase student understanding of the domain of application, such as education, business, organizations, medicine, environment, gerontology, or agriculture.<sup>4</sup> Programs are encouraged to develop relationships with other departments that would allow feedback, faculty collaboration, and sharing of goals across unit boundaries. Programs may also permit student-defined cognate area study plans. Student-defined study plans need to be approved by the person or committee supervising the student's work. Actual course work in other departments is preferred in order to increase student experiences in working in multidisciplinary settings.

4. *Professional Practices.* While it is important that content related to program goals appear in most courses, it is also important to have instruction on professional issues in anthropological practice. This instruction should include: 1) guidelines of ethical practice, 2) the nature of the work setting of practicing anthropologists, 3) knowledge utilization theory, 4) communication to clients and sponsors, 5) alternate modes of research and action, 6) history of application and practice in anthropology, 7) practitioners as disciplinary participants and knowledge producers, and 8) the legal context of anthropological practice. It is preferred that this instruction appear early in the student's course of study.

5. *Practicum, Internship and/or Thesis<sup>5</sup> Project.* Each student's program should include a substantial practical experience in which he/she puts to use the knowledge learned in other instructional activities. Guidelines relating to this experience are discussed below.

## Internship and Practicum Guidelines

Opportunities for practical experience should pervade the students' program from beginning to end. All enrolled students should keep a log of practical activities that is monitored by their advisors.

All students should have substantial practical experience during the course of their training. Therefore a formal internship or practicum is necessary to meet some of the range of problems the professional anthropologist may confront.

The internship should provide the trainee with the opportunity to take substantial responsibility for carrying out major professional functions in the context of appropriate supervisory support, professional role modeling, and awareness of administrative structures.

The internship is undertaken after completion of some of the course work and precedes the granting of the degree.<sup>6</sup> It should be an intensive and extensive experience related to the program's training objectives and should further the development of the knowledge, skills, and sensitivities of professional anthropologists. It involves using anthropological knowledge and skills to help solve problems. Students should be given the opportunity of using prior work experience in lieu of the internship.

The nature of the internship, its locus, the populations served, the experiences provided, the qualifications and skills of the faculty and staff, cooperating members at the internship site, and other relevant considerations should be appropriate to the graduate program's goals. The internship placements should be fair in their use of intern labor.

Close liaison should be maintained between the graduate anthropology program and the internship organization or agency for evaluating the student's preparation for field experience, his/her progress in the field, practicum, or internship program, and his/her evaluation of the field experience.

A. The duration of the required internship should be appropriate to its instructional role.

B. Administrative support for the internship program should be adequate and stable. There should be specific budgeting for training operations.

C. The program should work to secure funding for interns.

D. There should be communication with the intern and cooperating intern personnel before, during, and after the internship to plan, monitor, and evaluate the activity. Interns need to receive oral and written evaluations of their work during and following their internships.

E. The program should maintain a list of potential internship opportunities for students.

F. Placement of interns in situations in which they are ethically compromised should be avoided. Internship sites should be selected carefully.

G. Collaborative work with community members, organizational/agency personnel and persons from other disciplines should be part of the experience so that students have experiences with the kinds of people with whom they will ultimately work.

H. Students should submit a written document such as a thesis or practicum report. These reports can be archived in a suitable library. Students are also encouraged to make an oral presentation to their client organization.

I. Programs should provide a means for student evaluation of the internship experience referenced to the quality of both the placement and the supervision they receive. These evaluations would be used by the administration of the training program to assess program functioning.

J. Interns should be kept informed of their progress by means of clearly identified evaluative sessions, with

timing and content designed to facilitate change and growth.

K. The program should maintain records of internships including examples of student work and evaluation data such as evaluation forms submitted by students.

L. Linkages between internship content and career/job content should be facilitated and discussed.

## Student Evaluation Guidelines

To assess a student's competence in practice, programs should develop an explicit, comprehensive system for evaluation. Competence may be demonstrated in a number of ways: by passing suitable comprehensive examinations, successful completion of graduate course work, evaluation of internship experiences, or oral presentation.

The evaluation of practice competence should be the responsibility of the faculty and the internship/practicum supervisor. Where possible, evaluation processes should be augmented by practitioners from the community. A practice-oriented student evaluation procedure should be included in the program statement. It is recommended that each student's committee have a minimum of one external (i.e., community) advisor.

## Faculty Guidelines

An experienced and committed faculty is essential to the development and maintenance of a professional anthropology program.

In addition to having sound education in theory and in the methods and content of anthropology, professional anthropologists need exposure to the knowledge and skills appropriate to the settings in which they are employed and to the issues they face. Further, at least some faculty members should have acquired professional competencies and experiences that enable them to train students for practice in particular settings and problems. In their research, teaching, and practice, faculty members should give evidence of being committed to the application of anthropology. Professional experience beyond teaching, research, and student supervision should be demonstrated in those faculty by their continuing activities as practicing anthropologists. It is important for faculty to serve as effective role models for anthropological practice.

A. The faculty responsible for the general program and each area of specialization should be clearly identified and designated in the program statement. Faculty responsible for the general program and its specializations are to participate in decisions affecting the program, including the formulation of basic policies and goals, operational procedures, student supervision and program planning and evaluation. Since professional train-

ing programs often cut across departments and other administrative units, it is important that appropriate levels of administrative autonomy be granted.

B. Anthropologists administratively responsible for the program should be tenured.

C. Members of the faculty should have a sound background in training and experience, and should demonstrate evidence of staying abreast of new developments in the field through continued practice, research, and publication.

D. The anthropology faculty should be large enough to ensure availability to students for advising, and supervision of research and practice. It should also be sufficient to ensure the accomplishment of administrative duties, service on university and department committees, class offerings of appropriate size and diversity.

E. At least one faculty member should be designated as having primary responsibility for monitoring and evaluation of internship/practicum progress for students in the program.

F. Programs should incorporate practitioners from the area from which they draw students in their program as student mentors, guest speakers, and faculty to the extent that is possible.

## Facility Guidelines

Training in professional anthropology requires adequate facilities. Specific facility needs vary depending upon the program's goals. Primary considerations include the following:

- A. teaching facilities, including classrooms and seminar rooms;
- B. library facilities, including books, journals, reprints, microforms;
- C. office space, telephones, copiers, and fax machines;
- D. adequate administrative support personnel for faculty;
- E. work space, individual and shared, for students;
- F. research space for faculty and students;
- G. availability of relevant materials and supplies;
- H. internship opportunities;
- I. computer facilities including consultants;
- J. field research equipment such as cameras, video equipment, and tape recorders;
- K. facilities for handicapped students.

## Program Description Guidelines

Each program has the responsibility to inform both current and prospective students of its specific goals, resources, program requirements, and productivity. This responsibility forms the basis of the program statement. Program statements need to be current, accurate, and based on actualities rather than plans. It is

appropriate that the program statement be reviewed on an annual basis.

Program statements should include the following information: 1) program name, 2) program goals [referenced to professional functions and areas of specialization] 3) program faculty [including designations as to training, specialization, and administrative responsibility, including persons within and outside the department and university and collaborating practitioners], 4) program curriculum and requirements, 5) student evaluation procedures, 6) usual size of the applicant pool, acceptance rate, time for degree completion, attrition rate, and size of graduate classes, 7) percentages of males/females, ethnic categories, opportunities for handicapped students, 8) availability of financial, academic, health care, counseling, and other support, and 9) information about local living conditions.

## THE USE OF THESE GUIDELINES

Programs interested in using these guidelines for program development are encouraged to carry out a self-assessment process focused on the elements of the guidelines. This can be used to prepare a statement for internal use that describes the program in terms of these guidelines and identifies areas of adherence and limitation. This may be used to give direction to curriculum and faculty development and serve as the basis for program descriptions.

The above guidelines summarize the most recent thinking within the discipline regarding formal training and graduate education. Prominent scholars in the field, who are also active members of the Society for Applied Anthropology, have assumed an important leadership role in the analysis and articulation of this statement. However, the Society, its officers and its membership assume no responsibility for any future use or application of these statements for any purpose.

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## FOONOTES

<sup>1</sup> These guidelines were developed by a joint committee of the Society for Applied Anthropology and the National Association for the Practice of Anthropology. The committee consisted of Elizabeth Briody, Margaret Clark, Ken C. Erickson, Robert T. Trotter, II, Peter Van Arsdale, John van Willigen [Convenor], and John A. Young. The guidelines were approved by votes of the Governing Council of the National Association for the Practice of Anthropology [San Antonio, 1993] and the Executive Committee of the Society for Applied Anthropology [Cancun, 1994].

<sup>2</sup> The guidelines are appropriate to both MA and PhD levels. The differences between these two degrees are not addressed.

<sup>3</sup> The term thesis refers to an MA thesis, PhD dissertation, or a MA/PhD practicum report.

<sup>4</sup> The domain of application consists of knowledge and experience of the work setting of practicing anthropologists specialized in a given area. For example, anthropologists working in fisheries management would need to know about the organizations, laws, interest groups, and key players in this content area in order to function effectively.

<sup>5</sup> Normally the practical experience that is required of students is referred to as either a practicum or internship. There is no reason why the practical experience can not be expressed in the form of a thesis project with some applied focus.

<sup>6</sup> The internship is not necessarily at the end of the process of training.



clinicians. In addition, many hospitals have developed diversity or cultural care committees to further these goals. Further, a few schools and departments of nursing in the state are similarly educating their faculties to prepare tomorrow's nurses for culturally competent care. "Shape the Future" will bring together a small group of internationally known speakers to expose their perspectives on cutting edge research, practice, and education to the directors and educators.

Basic educational offerings, such as hospital-based workshops and courses or lectures in nursing education, will continue to be important because of the necessity of bringing these skills to practitioners. However, the next steps must be planned now. Clinicians who have attended one workshop have begun to ask for the next level. Educators need this information in a usable form to provide such knowledge and skill to those who request it. The "Shape the Future" conference will accomplish this goal for busy educators who do not usually have the time or other resources to read a diverse literature or attend multiple conferences or meetings to gain such knowledge.

Objectives of the conference are to provide new knowledge in usable form to a broad range of educators representing institutions that serve diverse rural and ur-

**"Shape the Future" will bring together a small group of internationally known speakers to expose their perspectives on cutting edge research, practice, and education to the directors and educators.**

ban areas. In particular, the conference will furnish: (1) new research and practice information about racism, violence as a health problem, novel cross cultural interventions, community partnership across cultural boundaries, cultural diversity, international nursing, transcultural nursing in the community, and cross cultural research; (2) written materials enabling participants to design advanced educational programs to further educate health practitioner students and qualified clinicians; (3) the opportunity to observe the introductory level workshop annually presented by the Department of Community Health Care Systems and the University of Washington Medical Center for those who have not previously developed such a workshop; and (4) multiple occasions for networking among these key participants (both invited speakers and those attending the conference) so that new ideas may be transmitted independently of the "Shape the Future" conference.

The invited nurse anthropologists are Evelyn Barbee (Boston College), JoAnn Glittenberg (Arizona), Beverly Horn (Washington), Kathryn Kavanagh (Maryland), Madeleine Leininger (Wayne State), Juliene Lipson (University of California, San Francisco), Marjorie Muecke (Ford Foundation), and Toni Tripp-Reimer (Iowa). The conference will be chaired by Noel Chrisman (Washington). Workshops on the various topics for attending educators will be held on Thursday and Saturday (20 and 22 April). In addition, a panel of typical speakers at basic workshops will present their views on how best to work with community representatives.

On Friday (21 April), conference participants will attend an annual basic workshop presented for practicing clinicians by the University of Washington Medical Center and the University of Washington School of Nursing. This basic workshop can be seen as an example of what can be presented in the home areas of conference participants.

Further information about the "Shape the Future" conference (particularly dates since these are somewhat uncertain) should be requested from Noel Chrisman, School of Nursing, SM-24, University of Washington, Seattle, WA 98195 206/685-0804.

## EMPLOYMENT OPPORTUNITIES

### University of Illinois: Assistant Professor, Extension Specialist-Adult Life and Aging

The Division of Human Development and Family Studies, University of Illinois, has a tenure-track, nine-month, full-time faculty position available August 1995. Ph.D. in gerontology, aging studies, family studies or related fields is desired. Areas of specialization sought include: ethnic and cultural issues; intergenerational relations; care-giver/care-receiver relationships; aging in place (rural and urban contexts); older adults as a societal resource. Qualifications entail the ability to develop community-based programs, provide statewide leadership for educational programs within Cooperative Extension Service, and establish an independent program of scholarship. To receive full consideration, send letter, vita, transcripts, and three letters of reference to: Donald K. Layman, Director, School of Family Resources and Family Studies, 905 S. Goodwin, Urbana, IL 61801, by **6 January 1995**. For additional information, contact Dr. Aaron Ebata (217-333-2912). UIUC is an AA/EOE.



SOCIETY FOR APPLIED ANTHROPOLOGY  
1995 Annual Meeting  
March 29 - April 2, 1995

Albuquerque Hilton Hotel, Albuquerque, New Mexico



**“Environment, Development, and Health”**

The Society for Applied Anthropology, in cooperation with the High Plains Society for Applied Anthropology, are pleased to invite you to participate in the 1995 annual meeting of the Society for Applied Anthropology in Albuquerque, New Mexico. The annual meeting theme is “Environment, Development, and Health.” Sessions and papers are encouraged that focus on theory, method, and case studies. Local, regional, and international perspectives on these issues are invited from various individuals and groups, including indigenous, professional, student, and other contributors. To facilitate dialogue at the meetings, the Program Committee invites symposia and papers from a wide range of applied disciplines and geographical areas, especially the Southwest. We especially encourage the participation of applied social scientists working in non-academic settings. We request symposium organizers to communicate with the Program Committee as soon as possible so that we may publish titles and organizers of symposia in the SfAA Newsletter, and encourage individuals to offer papers either for inclusion in a symposium or as volunteered papers. ABSTRACTS DUE OCTOBER 1, 1994.

**Program Committee:** Deward Walker, *Chair*, (Colorado) 303/492-6719: J. Thomas May, *Business and Hotel Arrangements*, (Oklahoma) 405/843-5113: Robert A. Hackenberg, *Health*, (Colorado) 303/492-8022: Thomas Weaver, *Development*, (Arizona) 602/621-6310: Richard W. Stoffle, *Environment*, (Arizona) 602/621-6282: James C. Hill, *Local Arrangements*, (Colorado) 505/890-1121: J. Terrence M<sup>c</sup>Cabe, *Program Planning*, (Colorado) 303/492-0443: Jeanne M. Simonelli, *Program Planning*, (SUNY-Oneonta) 607/436-3226: Edward B. Liebow, *Program Planning*, (Battelle) 206/528-3311: Barbara R. Johnston, *Program Planning*, (San Jose) 408/723-8073, Carla Littlefield, *Program Planning*, (Littlefield Associates) 303/399-7946: Karen Leeson, *Publicity and Communications*, (Colorado) 303/492-6431: Stephanie A. Farquhar, *Student Coordinator*, (Colorado) 303/492-8984: Josh S. Levin, *Student Coordinator*, (Colorado) 303/492-8984.

### Instructions

1. Advance registration is required for acceptance on the program. To register, complete the ADVANCE REGISTRATION FORM on the preceding page and enclose a check for the appropriate amount.
2. To propose a paper of session please complete the ABSTRACT FORM.
3. An Abstract must be completed for each session or paper. Paper abstracts must include title.
4. Session organizer(s) must
  - A. List the names of all session participants on the form
  - B. Ensure that all participants register in advance
  - C. Assemble two copies of the session and paper abstracts
  - D. SUBMIT ABSTRACT FORMS and REGISTRATION FEES AS A PACKAGE BY OCTOBER 1, 1994.
5. The Program Committee will evaluate proposals and contact principal authors/organizers regarding acceptance on the program.
6. No person may present (as author or coauthor) more than one paper. An individual may participate in more than one session as an organizer or a discussant.
7. Only slide projectors, overheads, and screens can be provided without charge.

**Mail original & one (1) copy of each abstract with advance registration form and check by October 1, 1994 to:  
Program Chair, Society for Applied Anthropology, P.O. Box 24083, Oklahoma City, OK 73124**

**PRE-REGISTRATION AND ABSTRACT FORM**  
**ADVANCE REGISTRATION FORM**  
*One Name Per Form*

Name	Affiliation	
Address		
City	State/County	Zip/Postal Code
Office Phone	Home Phone	E-Mail

Registration rates (Please Circle): SfAA member/non-member \$60. Student member/non-member \$20. Nonmembers can register and join for \$75 regular or \$35 student.  
 Memberships include subscriptions to Human Organization, Practicing Anthropology and SfAA Newsletter. Make check payable to: SfAA, P.O. Box 24083, Oklahoma City, OK 73124.

MASTERCARD/VISA: SfAA will also accept VISA and Mastercard payments. Please complete the following information.  
 Name as it appears on card \_\_\_\_\_  
 Card Number: \_\_\_\_\_ Expiration Date \_\_\_\_\_  
 Signature: \_\_\_\_\_

Refund Policy: Full refund less \$10 processing can be made up to 12/31/94. No refund requests can be honored after 1/1/95. All payments via check must be made in U.S. dollars drawn on U.S. banks, properly encoded for the Federal Reserve System.

**ABSTRACT - Due October 1, 1994**

Questions about papers and sessions should be submitted to: Deward E. Walker, Jr., 1995 SfAA Program Chair, Department of Anthropology, Campus Box 233, University of Colorado, Boulder, CO 80309. (303) 492-6719 or 492-8984, Fax: (303) 492-7970, E-Mail: walkerde@spot.colorado.edu.

Submit Abstract to: Program Chair, Society for Applied Anthropology, P.O. Box 24083, Oklahoma City, OK 73124.  
 Abstract Type: Session \_\_\_\_\_ Session paper \_\_\_\_\_ Individual Paper \_\_\_\_\_ Other \_\_\_\_\_  
 Session Title (where applicable) \_\_\_\_\_  
 Abstract: 75-100 words, typed. Surname, First Name, Affiliation, Paper/Session Title to precede narrative:

**Organizer(s)/Author(s)**

Principal Name, Affiliation \_\_\_\_\_

Session Participants (in order of presentation)/Co-Authors [use additional page if necessary]

Name 1 _____	2 _____	3 _____
Affiliation _____		
Name 1 _____	2 _____	3 _____
Affiliation _____		

Audio/Visual :    Slide Proj: \_\_\_\_\_    Overhead \_\_\_\_\_    Screen \_\_\_\_\_    VCR \_\_\_\_\_    Other \_\_\_\_\_



## CALLS FOR PAPERS

### Latin American Studies Association

The Latin American Studies Association (LASA) has issued a call for papers for the XIX International Congress, to be held 28-30 September 1995 in Washington, DC.

Proposals for panels, workshops, and papers should be submitted by mail, in two copies, to: LASA95 Program, 190 Uris Hall, Cornell University, Ithaca, NY 14853-7601. Submissions from Latin America or the Caribbean may be FAXed to (607)255-8919; e-mail: LASA95@cornell.edu. The deadline for proposals is 1 November 1994. All U.S.-based program participants must preregister for the congress by 15 May 1995.

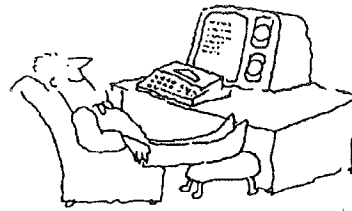
### Society For Economic Anthropology

The annual meetings of the Society for Economic Anthropology will be held in April 1995 in Santa Fe, NM. Conference organizers are seeking one-page abstracts on the theme of "Rethinking Commodities" from potential participants. They wish to solicit papers on a range of empirical issues, theoretical approaches, and commodities. Objects could range from luxury goods to everyday "things," from new markets for new crops (the high-value "designer" vegetables grown for Northern markets), to new markets for old goods (Indian relics at tourist shops), to goods that circulate between black markets and legal markets (currencies, drugs), from the World Bank and its focus on "non-traditional" export commodities, to the commodification of bridewealth and ritual goods in local communities, to early trade goods and the meanings they assumed in precolonial social formations.

Possible cross-cutting themes include the contested nature of certain commodities and the tensions that these can create between nation-states and within communities and households (e.g., between males and females, elders and juniors), the multiple dimensions (symbolic, economic, and political) of particular commodities, the globalization of certain commodity groups and the hegemonic influence of international capital in determining what are "valued commodities," and the histories of commodity groups.

Authors are encouraged to consider the role of exchange and consumption in the life of their particular commodity or commodity complex but not constrain submissions to this position.

Interested authors should submit a one-page abstract to Dr. Priscilla Stone, Social Science Research Council, 605 Third Avenue, New York, NY 10150. Deadline for submissions is 1 October 1994.



### PRESIDENT'S LETTER (continued)

So, what's all this got to do with fish? One of the things Marcus Hepburn discovered in his study of "Medicine Springs" crab fishermen (see Paredes, *Practicing Anthropology*, Fall 1991) was that when crab traps were introduced in the 1950s, offering an alternative to more time-consuming but less productive nocturnal work with trot-lines, crab fishermen switched to larger, more powerful boats in order to take advantage of the new technology. Initially, however, many went to boats that were much larger and more powerful than appropriate for the most efficient and economical use of traps. Similarly, one of the things economists used to talk about during my association with them in fisheries work was the "overcapitalization" of the U.S. Gulf of Mexico "shrimp industry," referring to the purported fact that there were more vessels in the fleet than needed for the most efficient harvesting of shrimp. Though I believe my economists friends were wrong in the case of shrimp fishing, I learned from them this useful concept of loss to the larger economy of scarce resources unproductively locked up in expensive, underutilized equipment, resources that could be better spent in some other sector of the economy. Thus, my use of the manual typewriter is a symbolic gesture of resistance to overcapitalization in the "social science industry."

In many ways, I am convinced, we are crippling ourselves by willy-nilly conversion to ever fancier computer operations without adequate cost-benefit analyses. Our corporate and governmental decision makers seem to proceed from the quasi-religious assumption that if it's a new computer system, it must be better. A few years ago, one of our Florida social service agencies (one of the largest in the nation) proudly announced the acquisition of a multimillion dollar new computer system that would make possible simultaneous application for several different assistance programs. I knew it was a bad idea but didn't

(continued on page 14)

take the time to write the letter-to-the-editor that I could later refer to and say "I told you so." Within just a couple of years, the agency's new computer system proved to be a disaster, producing a major political scandal, the loss of millions of dollars in consultant fees to try to get it running on a regular basis, improper issuance of benefit

**In many ways, I am convinced, we are crippling ourselves by willy-nilly conversion to ever fancier computer operations without adequate cost-benefit analyses.**

checks, and criminal indictments for some agency personnel. Commenting on all of this, to my surprise and delight, one of the computer honchos on my campus agreed with me that this was a stupid use of computers, and, he added, all that money spent on the new system would have been better spent by hiring on more caseworkers from the legions of social science graduates we worry about finding jobs for!

I stick to my old manuals (I have three) as a sincere (but perhaps for some, vainglorious) gesture of opposition to automation and the final assault of the Industrial Revolution. It's sort of a last ditch attempt to stave off the capitulation of yet another human institution to the forces of rapacious commercialism. There is just something so reassuring and friendly about those keys flying up and down (making instant "hard copy"), seeming to carry along my thoughts in their clatter while I drive them with the energy of my own muscles rather than the unseen energy of an electric power plant somewhere. It seems like the computer nuts have caught onto this one: A friend tells me that there are now environmentally-sensitive "green computers" that use less energy.

Perhaps I am just being perverse in sticking to my old manual typewriter, but I've always prided myself on not being sucked in by fads. As a young teenager, I never had the slightest interest in having one of those nearly identical motor-scooters that other boys lined up in front of school each morning. One of the things that turned me off about the computer advocates among my friends in the 1970s and 1980s was their near-evangelical testimonials on the wonders of computers. I couldn't help but notice the similarity between their glistening-eyed sermonettes and those of acquaintances who used to try to convince me to join them in the latest stylish drug of choice.

Ironically, some of those who seem to have the strongest computer addictions grew out of the 1960s counter-

culture. Nonetheless, Steven Spielberg was recently quoted (*Parade*, 27 March 1994) as saying, "My father assimilated into the gentile world of computers, and that's a very WASP world." Spielberg's words, like his movies sometimes do, had a captivating clarity of vision for me. Much of what I dislike about computers is their lock-step linearity, their slavish adherence to rules, their artificial segmentation of complex phenomena into isolated fields, their "authoritarianism," their *control*.

Lately, I've been truly frightened by the apparent dissipation of any meaningful resistance to the uninhibited computerization of what seems to be every aspect of human life -- even the arts. No one seems to be arguing with the largely undocumented assertions about efficiency and productivity made by "technology" advocates at the highest levels of government, who call upon citizens to divert ever more resources into the juggernaut of "information technology" controlled by a small number of huge corporations. Meanwhile, the problems of the poor and dispossessed grow worse and worse, and we the privileged drift deeper into the comforting unreality of cyberspace. In the background, Ike's warning about the dangers of the military-industrial complex, uttered at the very beginning of the Computer Age, grow fainter and fainter.

Recently, visiting the cathedral in Uppsala, Sweden, I was dazzled by its grandeur and other-worldly beauty seemingly beyond human capacity to produce. I was reminded of the hyperbole of writers praising "virtual reality" and all the other miracles of the coming brave new world of computers. It occurred to me that just as we humans lavished extraordinary effort and resources on medieval churches in the name of piety (but for the good

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of cardinals and princes), we now do the same for computers in the name of efficiency (for the good of CEOs and stockholders). But the will-o'-the-wisp priests of computer legerdemain will leave no lasting legacy like the cathedrals of Europe.

As we march lemming-like to the siren songs emitted by the latest electro-junk, I hope that some of us in higher

education will resist to the bitter end becoming mere check-out clerks of the mind. I have yet to hear about any fundamental scientific discovery made because of computers. Science is done between your ears, not at your fingertips, I tell my students who become too enamored of electronic gadgets. Somehow, it gave me heart to read in Jan Howard's biography (Simon & Schuster, 1984) that Margaret Mead, that quintessential modernist anthropologist of the twentieth century, never learned to drive an automobile.

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Of course, clinging to my manual typewriter is a quixotic gesture that will do nothing to slow the *tsunami* of modern information technology. (Indeed, the scarcity of typewriter ribbons these days might eventually force me to come along for the ride -- or, even more perversely, to resort to pen and pencil in all my writing.) Like the leaders of nativistic movements who call upon their followers to destroy all their trade goods, I fear my defense of old technology is similarly doomed, but my magical gesture springs from the same fear of dependency and resistance to being at the mercy of exogenous economic forces that has driven nativistic movements around the globe. My apprehensions aside, the Computer Revolution should command the attention of anthropologists of all kinds.

Whatever I might feel personally, the Computer Revolution is proving to be as important in the transformation of human society and culture as were the Agricultural, Urban, and Industrial Revolutions. Anthropologists were not around to document the first two and barely arrived on the scene during the last, but here we are, right in the midst of the Computer Revolution. Yet, so far as I can tell, we anthropologists have done practically nothing to monitor -- much less understand -- the effects of this new technology on human life. We have devoted (what seems to me) inordinate amounts of time and effort to proselytizing for the potential of the new technology in anthropological research but have done virtually nothing in the way of empirical research on the effects of computerization on the lives of ordinary people.

I remember how surprised I was just a few short years ago to walk into a small county courthouse in Alabama where I had done archival research in the early 1970s and find that computers were crowding nearly every desktop. Somewhat later, I found myself increasingly vexed by the slow service I received when my pets' veterinarian switched from a huge, clumsy-looking but highly efficient Rolodex and bulging files to a computer system that meant even a simple cat food purchase now had to be

laboriously "in-putted" and printed out. (Can anyone remember when the big supermarket chains made the conversion?) Unfortunately, we have done practically nothing in the way of ethnographic studies of thousands of business and office conversions such as these (but I do have my eye on the highly efficient and inexpensive cobbler shop that I patronize -- they still use a hand-cranked adding machine).

Occasionally, anthropologists are beginning to write about the wider issues in the transformations of human culture accompanying the spread and elaboration of computer technology. A recent example is Arturo Escobar's rarefied essay in the April 1994 issue of *Current Anthropology*, which seems more preoccupied with faddish, elitist theorizing than the kind of old-fashioned natural history, down-to-earth scientific research I have in mind. Even so, here and there in the essay and accompanying *CA* comments are some tips in the right directions. The most sensible are from our own Will Sibley who, for reasons of his own, endorses Escobar's ideas and gives examples from his own earlier works on dam construction and sewer systems of just the kind of thing I have in mind.

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This has been a roundabout way of challenging the members of SfAA to begin a concerted effort, before it is way too late, (1) to accumulate, collate, and consolidate existing ethnographic and other information on the effects of computerization on human life (including the physical anthropology) and (2) to create an organizational framework for encouraging and fostering ethnographic research on the computerization of work, communication, recreation, medical treatment, and countless other arenas of modern life around the world. Along these lines, surely we anthropologists and other social scientists can do as well as a business reporter for my local newspaper (*Tallahassee Democrat*, 22 June 1994, p. 3-D), who came up with a list of "Dangers of Technology," ending with "losing the ability to see the overall situation by focusing too heavily on minute details as tracked by computers."

I would very much like to hear the opinions of SfAA members on whether or not we should form something like a "Committee on Information - Communication Technology and Socio-Cultural Change," and, if so, what exactly its charge should be and who might be some likely candidates to chair such a committee. (Don't be bashful about nominating yourself.)

(continued on page 16)

It is truly amazing that in the rush to computerize ourselves, we applied social scientists have done so little to study computerization of the world.

Meanwhile, I'll be at my manual typewriter awaiting replies. Don't bother to try to e-mail me. Ordinary mail will have to do. Like the man said when asked, "What did we do before FAX?" "We did things on time."

## EDITORS' NOTE

**W**e would like to call your attention to a couple of special features in this issue of the *Newsletter*. The center portion is a pull-out section, numbered separately, containing the *Guidelines for Training Practicing Anthropologists*. The call for papers for the SfAA Annual Meeting in Albuquerque is located on pages 11 and 12.

We also would like to note that there has been some good humored complaining about the artwork in the *Newsletter* -- namely that it comes primarily from Latin American. We are guilty as charged and plead a lack of raw material from other parts of the world as a defense. If you have suitable artwork, please send it to Mike Whiteford, whose address is listed in the next column. -- *MBW and PCW*

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