

Society for Applied Anthropology Newsletter

Vol 5, No. 4

November 1994

SfAA PRESIDENT'S LETTER

J. Anthony Paredes
Florida State University

If you thought some of my earlier letters were stream of consciousness, this one will leave no question in anyone's mind. For the most part, that's because I am writing under so much pressure. I thought I had another week to go, but this morning Mike Whiteford called to say, "No way!" So here goes.

I've been rolling over several ideas for this letter as I near the end of my tenure as president. Lately, a lot has happened that struck me as potential stuff of presidential musings. Maybe it will serve some purpose to lay out for you just the snippets of what might have been full-blown letters each on its own.

The response to my last letter was so gratifying that I was tempted to do a whole letter just on follow-up to my "manual typewriter" piece alone. For now, however, I will just pass along an announcement from the entertainment section of the Tallahassee, Florida, newspaper of October 7, 1994: "Former LSD proponent and '60s icon Timothy Leary comes to town Tuesday at The Moon [a local nightspot] to praise the new computer technology and other machines that can provide a drug-free mind trip. The lecture is titled 'How to Operate Your Brain.'" 'Nough said.

Recently I was in Washington, D.C. (no necessary mental connection with the previous paragraph intended). While there, I had the opportunity to be part of an informal gathering of present and former officers and others in the Washington Association of Professional Anthropologists (WAPA) who are interested in strengthening ties between LPOs and national anthropological organizations like SfAA. I was impressed. In fact, I thought, "Who am I to be telling these people what direction applied anthropology is going in?" (one of the topics I was supposed to address). They are on the front lines doing important things.

Though I had realized it intellectually, it was not until I was gathered in the same room with some of them that I understood fully that anthropologists in the national

capital of the U.S.A. are a group characterized by much "diversity" (to use a much overused and soon-to-be-boring word). When I think of "Washington anthropologists," my thoughts don't wander much farther than the National Park Service, the Bureau of Indian Affairs, or the National Oceanic and Atmospheric Administration, reflecting my own career biases, but in addition to representatives of all those agencies at our gathering that evening were anthropologists working for the World Bank, the U.S. Agency for International Development (AID), the Corporation for National Service, and at least two different private applied social science firms. A nice, high-cut slice of applied anthropology in the fast lane, I thought to myself.

One of the things we talked about in D.C. was the need to get anthropology on the list, so to speak, along with sociology, economics, psychology, ecology, etc., in those government job descriptions stating the minimum requirement as "bachelor's degree in sociology, eco . . ." and so on. (I've also talked with folks from the National Association for the Practice of Anthropology and the American Anthropological Association [AAA] to join with us in working on this job description problem.)

I told the WAPA group about some recent inquiries that had come my way (partly because of my position with

(continued on page 2)

IN THIS ISSUE

<i>SfAA President's Letter</i>	1
<i>Appeal for Assistance</i>	2
<i>Negotiating Human Ethics Committees</i>	3
<i>What Is SfAA's Contribution</i>	5
<i>Applying Anthropology through the Media</i>	6
<i>Lessons in Environmental Assessment</i>	7
<i>Responses to Tony Paredes</i>	8
<i>Supplement to Anthropologists at Work</i>	9
<i>LPO News</i>	10
<i>Perspective on Organizational Culture</i>	10
<i>Intellectual Property Rights</i>	10
<i>Conferences and Meetings</i>	11
<i>Positions Available</i>	11
<i>From the Archives</i>	12
<i>SfAA 1995 Annual Meetings</i>	12

SfAA in most cases) that are indicative of anthropology having a refreshingly higher profile than we might sometimes think. A representative from the world's largest producer of hybrid seed telephoned one day looking for some anthropologist (he was specific about that) who might be interested in doing a "corporate history" for his company (I gave him some names to contact). Not long after that, somebody from the Office of Technology Assessment called to see if I could help him locate someone who might be able to help them out on a study having to do with the social impact of, as he so quaintly put it, "wireless communication technology" (more names to contact). In keeping with more traditional anthropological connections, I had a recent call from an employee of the Congressional Information Ser-

We need to get anthropology on the list, so to speak, along with sociology, economics, psychology, ecology, etc., in those government job descriptions stating the minimum requirement as "bachelor's degree in sociology, eco . . ." and so on.

vice of the Library of Congress (and SfAA member) looking for people to testify or present opinions on the contentious issue of "federal recognition" of Indian tribes (I talked a lot). Among the more whimsical requests coming my way lately was one from a costume designer for the national network TV drama *Seaquest*; she wanted my thoughts on coming up with a believable futuristic costume for a Seminole Indian medicine man in the early twenty-first century! (The show aired on September 25, and it wasn't bad.) Maybe we should start a regular column of unusual applications of anthropology, even if some are not so "unusual" to those of us on the inside.

Speaking of being on the inside, it bothers me sometimes that out of the sheer necessity of professional survival, many anthropologists seem to be "going native" in our own culture. That's part of what that high-tech tirade was about last time. I get a little wistful about declining anthropological iconoclasm. Perhaps I'm even frightened that the promise of anthropology to return one day from the exotic to turn its all-seeing, cold light, wide-angle lens onto "modern" society will not come to fruition. Certainly in academic anthropology we have watched an increasingly "lit crit" turn toward a kind of epistemological nihilism in which, rather than relentlessly pursuing the goal of scientific understanding of all humankind (including most especially ourselves), many anthropologists seem to be grovelingly apologetic about our past efforts to be scientific about "the Other," as they love to say.

Within applied anthropology, I worry about our tendency sometimes, as I see it, to get in bed with, as it were, those who would have us believe that if we will just set

our objectives, develop a vision, write a mission statement, if we just have a *plan*, everything will work out. I'm of the middle-through persuasion myself. "Rational planning" is an oxymoron, given how far short we fall of approaching even the weatherman's powers of prognostication – even the economists'. A lot of the planning stuff that goes on within government (and certainly university circles) these days strikes me as just so much magical behavior. No matter how much ritual writing we do – of five-year plans, of management objectives, of performance goals, of accountability criteria, of mission statements – planning doesn't make it so any more than "believing it is so makes it so," as the old saying has it.

Well, having floated along on that stream of consciousness, I know now where I'm going to go for my next and, I guess, last "SfAA President's Letter." It will be on confusing social science with predestinationism and on SfAA things undone.

Hope to see some of you at the AAA 1994 annual meeting in Atlanta, Georgia, later this fall. The SfAA executive committee will be meeting all day on December 3, 1994, in conjunction with the AAA meeting; let us know if there is something you think we should discuss – but do so fast. Our agenda is rapidly filling up.

APPEAL FOR ASSISTANCE

Willis E. Sibley

Richard Lerner is an active SfAA member and long time employee of the U.S. Army Corps of Engineers in San Francisco. Dick is trying to recover from a brain tumor and a stroke, as well as dealing with the debilitating effects of chemotherapy and radiation. He has run out of medical and annual leave and is seeking leave transfers from other federal employees who might lose leave time at the end of the year if they do not donate it. He has been approved for participation in the Federal Leave Donation Program. To transfer leave time:

- Execute Office of Personnel Management Form 630-B "Request to Donate Annual Leave to Leave Recipient (Outside Agency) Under the Leave Transfer Program." (NOTE: Some agencies have equivalent forms.)
- Recipient should be identified as Richard N. Lerner, S.S.# 109-30-1118 with the U.S. Army Corps of Engineers, San Francisco District.
- Personnel Office should send the completed form to Employee Relations and Development Division, Human Resources Office, U.S. Army Corps of Engineers, 1325 J Street, Sacramento, CA 95814-2922. Telephone: (916)557-5148 (Joe McKenzie); FAX: (916)557-7709.

NEGOTIATING HUMAN ETHICS COMMITTEES IN AUSTRALIA

Maureen H. Fitzgerald
University of Sidney

For the last two-and-a-half years, I have lived and worked in Australia. I am one of two non-occupational or diversional therapists in the School of Occupational Therapy and the only anthropologist. Much of my time is spent advising staff and students on research designs and methods, particularly those associated with qualitative research. Through my research activities and those of my colleagues and students, I have become quite familiar with human ethics committees in the Sydney metropolitan area and the state of New South Wales. So now I also spend a lot of time advising on ethics review applications.

First Encounters

Among my initial interesting, and frustrating, research experiences were my first encounters with Australian Human Ethics Committees.

At first I thought my experiences were unique and the result of my being new to the system. But I quickly learned that my experiences were not unique nor due to cultural ignorance. In fact, with a few twists, they resemble those encountered by others involved in qualitative, culturally-oriented, and anthropological research, especially those working within medical and health science contexts. Because these experiences appear to be widespread and raise some important and interesting ethical concerns, they seem to warrant a continuing discourse.

Space does not permit a full description of the policies and procedures for negotiating human ethics committees in Australia, so I will focus on a key area of concern that has come out of my experiences. Do the policies, procedures, and expectations of contemporary ethics committees, with their orientation towards experimental and questionnaire survey designs and the values of primarily one group of people, encourage ethically and culturally responsible research? Are researchers, and in particular qualitative researchers, compromising their research designs and procedures to make it less difficult to negotiate the system and to do so in a timely fashion? And finally, what can we do to avoid compromises that border on the unethical?

The Application Procedure

The National Health and Medical Research Council (NH&MRC) provides the primary ethical guidelines for research involving humans in Australia. Its counterpart in the U.S. would be the National Institutes of Health. If the research involves people identified as Australian Aboriginal or Torres Strait Islander, there are additional ethical guidelines from governmental and community organizations. The NH&MRC produces a reasonably easy-to-obtain booklet outlining the broad, general guidelines. The guidelines are primarily directed towards clinical research and research using experimental or questionnaire survey designs. They are essentially the same as those outlined in the Helsinki Declaration. Getting detailed information or guidelines or expectations for other types of designs is a bit more difficult.

Every university and nearly every health care, human service, and educational organization has its own ethics committee, and each has its own application form, procedure, and submission dates. Human ethics committees are generally made up of academics and representatives from the community. In most cases, information on the membership

of the committee is considered confidential. Contact with the committee is generally through an administrative person or, in some cases, the chair of the committee.

Application forms are generally based on NH&MRC guidelines, so they focus on clinical research, especially those projects involving invasive physical procedures, toxic substances, and genetics. It is rare to

find a form of less than five pages, and some are as long as ten. Fortunately more and more are using check (tick) boxes for many of the standard questions, but most still require a two-to-five page synopsis of the project covering its aims, hypotheses, potential significance, and design, including an explanation of all methods or procedures to be used – not an easy task for a complex qualitative or multiple method project. Committees usually discourage attaching a copy of the full proposal.

Nearly every organization's committee requires a separate application. Thus, if a researcher needs access to people associated with different organizations, they must submit an application to each organization and, if necessary, comply with the modifications stipulated by each. This means that the researcher may have to prepare multiple applications and, for every requested or required change in de-

Are we writing research proposals and ethics committee applications that are acceptable according to the standards and values of ethics committees rather than ones that are ethically responsible to all the participants in the research (including members of the research team)? Have ethics committees become barriers to responsible research rather than safeguarding the welfare of the people involved?

(continued on page 4)

sign, must return to each committee that has already granted approval to get permission for a modification.

Generally, the shortest possible time from application to granting of approval is about one month. More often, it takes at least two-and-a-half months and can take up to one year. These periods can be even longer if more than one institution is involved. Researchers are generally not required to submit for ethical approval prior to submitting a grant application for funding and in some cases are actually discouraged from doing so.

One way to deal with the issues is to make the effort to inform ethics committees about appropriate practices.

The applications that seem to evoke the most questions from committees are those that focus on qualitative methodologies. It is clear that most committees lack knowledge and experience with qualitative methods. Others have some knowledge, but this is generally limited to a narrow range of designs, most often Strauss' "grounded theory." Until recently, one of the most common requests was for copies of "the questionnaire" when in-depth or semi-structured interviews were proposed. This kind of request is becoming less common because of a variety of education efforts and because I have started to encourage people to state clearly that they are not using a questionnaire. As some committees have become familiar with grounded theory, they no longer ask for questionnaires but have begun to ask for details of the data-coding procedures. (A little knowledge can sometimes be more of a problem than none at all.)

One important problem area is associated with advised consent forms in qualitative research, especially when such research involves people from culturally diverse backgrounds. The issue is not advised consent but the use of one model for obtaining consent. There are questions about the cultural appropriateness of such forms with some groups of people and the impact that requiring the use of such forms can have on these people and on the research itself. Is it ethically appropriate to cause distress in a potential participant by asking them to sign a piece of paper – and then have it witnessed by a third party? We tell people they will remain anonymous, but then we ask them to sign their names on an official-looking document. In some societies, such actions suggest that we do not trust the person nor accept that their word is their bond. And what about those people who come from countries where putting one's name on a piece of paper can have disastrous results, such as putting them or a family member in physical, economic, or political jeopardy?

One committee also tends to insist that potential participants, regardless of research design, be approached only

through a third party. While it is clear that their concern is associated with the idea of coercion (a noble concern), they fail to appreciate that the use of a third party can often be more coercive and more confusing than dealing directly with a member of the research team. They do not seem to recognize that third-party involvement has the potential to confound issues like anonymity and confidentiality. Nor do they appreciate the logistical, theoretical, and ethical problems of advised consent forms and third-party interventions in some types of research design.

How do we deal with such issues on ethics committee forms designed for clinical research where the questions are inappropriate or irrelevant and the spaces too small for the necessary detailed explanations and supporting evidence? How do we deal with the questions and the resulting delays when our research is assessed by people using a different research paradigm, perhaps even a different ethical paradigm?

Do we modify our designs to make them acceptable to ethics committees? And do we make modifications and compromises so that we can get the application through the committee before we have lost a precious opportunity or precious funding? Are we writing research proposals and ethics committee applications that are acceptable according to the standards and values of ethics committees rather than ones that are ethically responsible to all the participants in the research (including members of the research team)? Have ethics committees become barriers to responsible research rather than safeguarding the welfare of the people involved?

A Cautionary Tale

Anthropologists are good at telling stories from the field, so let me offer one as an example of some of these issues. About a year ago, I was approached by a health professional who wanted to do research (using her own funds) in a local hospital, using semi-structured and in-depth interviews to

Are we making a modification because of our concerns for the rights and welfare of the people we work with, or are we making it because what we proposed, while ethical and sound, just won't get through the committee?

better understand the "inner" experiences of parents of seriously ill children. Because of her professional background and skills, she seemed particularly well qualified to engage in this research using this design.

When she approached me, she had been negotiating with the hospital's ethics committee for a year. She had become so frustrated that she was about to abandon the project. Every time the committee reviewed the applica-

tion, they requested additional changes. She had modified the design so many times that it no longer had any coherence, and she no longer knew what to do with it. As she reviewed what she had originally proposed and the modifications she had been requested to make, it became clear that the original design was quite sound and the committee was judging it with standards appropriate for a quantitative project. Through their requests, they had gradually tried to reformulate the project into a quantitative study by transforming her initial coding guide into a highly structured questionnaire.

With my encouragement, she went back to the original design and rewrote the application. We made no significant changes to the original design but used the proposal to educate the committee. One thing we did was to include a much larger number of references from methodological texts to reinforce that what she wanted to do was consistent with the practices of many engaged in such research. She also gave the committee my name so that they could approach me if they had further questions regarding qualitative research. I did not hear from the committee, but she did get approval. She has now completed the interviews and has shared some insightful preliminary findings with groups of practitioners who work with these parents.

Relationship Questions

This woman's story is not unusual. It is just one example I could offer to indicate the kinds of problems ethics committees can create. It suggests that one way to deal with the issues I have very briefly outlined is to make the effort to inform ethics committees about appropriate practices. I do this, not only through the material in my applications and my answers to their questions, but I also send relevant articles to the committee. I do not know if anyone reads them, but I know I can now more easily refer the committee to such information. I have also used my skills as an anthropologist to learn what I need to know to function in this context. Because the same issues kept coming up in the reviews of my applications and those of my students and colleagues, I now have a better idea about how to advise people preparing applications for local ethics committees.

One unfortunate result is that my colleagues and I have begun to see ethics committees as adversaries and barriers to research rather than as a kind of superego. Too often we find we have to stop and evaluate what we are doing. Are we making a modification because of our concerns for the rights and welfare of the people we work with, or are we making it because what we proposed, while ethical and sound, just won't get through the committee? Or at least it will not get through quickly and without hassle. And how many people are submitting a design they know will get through a committee, knowing full well that it is unreasonable and unworkable and they will not follow it? I think these are very serious concerns.

I am hopeful that as these committees, and health researchers in general, become more familiar with a variety of research methods (and we are taking steps in our school to encourage this), ethics committees can return their attention to the sensible review of research proposals. I am also hopeful that the procedures will be modified so the procedure itself will not continue to deter people from engaging in human research.



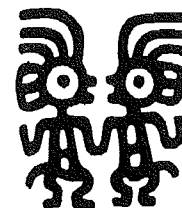
WHAT IS SFAA'S CONTRIBUTION?

Anthony J. DiBella
Boston College

In the November, 1993, *Newsletter*, I expressed concerns about the decline in SfAA membership and about the real contribution of the Society. I have been gladdened to see several responses in subsequent issues of the *Newsletter* since they suggest that there is still a lot of life in our fiftysomething-year-old association. It was especially heartwarming to learn about how SfAA is helping graduate students participate in the annual meeting, but it is unclear what the Society is doing to help students cope with the realities of the present job market.

To get beyond rival opinions about SfAA's welfare, we need the executive committee to respond to a larger question: How does it measure the success of SfAA? This question presumes that the executive committee (and the membership committee) can identify exactly what SfAA is trying to contribute, what its current goals are, and how SfAA's goals and its budgeted activities are linked to those goals.

My concern is that during the last ten-or-so years, SfAA has become overly concerned with self-preservation, which has led to an overemphasis on membership numbers and annual meeting revenues. If we are attempting to make a contribution to scholarship, then what can we say about the intellectual value of our publications and the meetings? How has SfAA impacted anthropology and the broader domain of applied social science?



APPLYING ANTHROPOLOGY THROUGH THE MEDIA

Susan L. Allen
Kansas State University

At past SfAA national meetings, presenters have depended on the whims of local reporters for any “beyond academia” publicity about their work. If we can agree for the sake of argument that a goal for anthropology in the years ahead will be to share the information and insights of anthropology with fellow citizens, we will also notice that the old method of communicating with them doesn’t work very well. If you will agree to try something new, I think we can turn our anthropological perspectives into media stories with much greater success by rewriting them ourselves.

If we prepare public versions of our meeting papers, I think we could see dozens of stories, *with anthropological perspectives*, on a variety of subjects published all around the country instead of two or three stories about the “biggest stars” or most sensational papers at the annual meeting appearing in one or two major media outlets. One 500-word op-ed piece for a local newspaper, one radio feature on the local NPR station, one 1,000-word popular magazine article, one video news release – produced by even 100 of you – would create an enormous surge of grassroots anthropology awareness.

“Decisions are being made everywhere for which anthropologists have essential input, and it must be made available,” wrote Mary Catherine Bateson in the foreword to *Media Anthropology: Informing Global Citizens* (Bergin & Garvey, 1994). “Perhaps we could start by setting aside the term popularization.”

How Do We Do It?

The most straightforward way to get your work to the public is to write it yourself. The major advantage of preparing a nonacademic version of your research or of writing your own comments about public events and ideas – as opposed to being interviewed – is that you retain so much more control.

The *Media Anthropology* book (yes, this is a “plug” because I edited the book) contains chapters on how to think about reinvigorating your work for op-ed pages of the newspaper, for radio, for magazines, as well as for television and trade books. Buy a few copies! (Or request it from your library.) However, in a nutshell, I think the essence of what

you need to remember is that, when you write for the media, you are not writing for your peers. So, instead of using the accustomed Many words, Large words, Passive voice, and Abstract ideas – use few words, small words, active verbs, and concrete examples, and begin with your conclusions.

For example: Do you realize that the Lord’s Prayer has 56 words, the Gettysburg Address has 268 words, the Declaration of Independence has 1,322 words, and a completely unintelligible government regulation on the sale of cabbage has 26,911 words? The point is, the specialized language you need for precision and/or shortcuts to communicate with peers is usually not needed, nor will it be understood, when you address other audiences. If all we gain from this exercise is that anthropologists help revitalize the lost art of storytelling and teaching through metaphor, our efforts will have been worthwhile.

Another Option

An alternative to writing the public education piece yourself is to contact and get to know a member of your office or university’s news writing staff. Most schools employ research or science and social science writers who (usually) will be happy to work with you. These people can help you learn about working with the media; they can talk to you about what makes a good story (although you may have to teach them how what you do connects to something “newsworthy”); and it is their job to prepare academic material for public understanding. This option gives you one degree less control over your story, but you gain media expertise in the exchange. (However, this particular group of journalists almost always has you check what they write before it is distributed.)

As an aside, I might add that a new method for sharing public information now available to most of you is an electronic bulletin board called ProfNet. Reporters who are developing stories “post” their questions on the “Professor Network,” which is monitored by (over 300) University News Offices around the country. If you tell your university news office about topics you would be willing to talk about, they can match you with reporters doing stories in these areas.

Why go to the trouble to communicate with the “general public”? There are many reasons, but here’s one: In 1820 Thomas Jefferson wrote, “I know of no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with some discretion, the rem-

In 1820 Thomas Jefferson wrote, “I know of no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with some discretion, the remedy is not to take it from them but to inform their discretion.”

edy is not to take it from them but to inform their discretion.” Anthropologists have much to contribute if we are to have a truly informed global citizenry, and I think we will have the most impact if we learn to communicate with people ourselves.

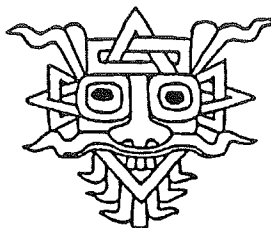
So, if you will...

Before the Next Meeting: Prepare a nonacademic version of your meeting paper. If you tie it to something in the news or to something you can imagine seeing in the media, you will increase your odds of getting it published. Submit it to one of your local media, or even to a national media outlet. Op-ed pieces will probably have the best chance for publication – but *all* media need constant feeding, so give any public forum a try. (As mentioned, your university’s news office may be able to help you [1] write it and/or [2] distribute it.) Then, bring a copy (and/or the published/broadcast version) of the public piece to the SfAA national meeting, along with your academic paper.

At the Meeting: SfAA will provide a Media Room or Media Table so we can collect and eventually share copies of your public education pieces with other media and even with one another. Bring your public media piece, along with your paper or an abstract of your paper (and how to reach you) to the Media Room/Table – or send it in advance to me at the Women’s Center, Holton Hall, Kansas State University, Manhattan, KS 66506.

After the Meeting: If the public version of your paper appears in the media at any time after the SfAA meeting, please send a copy to me so we can add it to the collection.

There is really nothing to lose by trying this. And it will do anthropology (and ultimately the state of public education) a world of good if we are even mildly successful.



LESSONS IN ENVIRONMENTAL ASSESSMENT

Edward B. Liebow
Battelle Human Affairs Research Center

Evaluate practice to improve performance – this is the theme of an ambitious international study launched recently by the International Association for Impact Assessment and Canada’s Federal Environmental Assessment Review Office.

The study will gauge the effectiveness of environmental assessment activities worldwide, examining the relevance of environmental assessment to government decision-making, documenting what works among existing approaches, and recommending measures for improving the application and conduct of environmental assessment.

The practice of environmental assessment has become a part of strategic planning by a growing number of national governments and international organizations over the past 25 years. From the 1992 Earth Summit in Rio to workshops held among practitioners in several international venues, however, the consensus is that the escalating rate and scale of ecological and societal change require changes in the way environmental assessment is undertaken.

The conventional, institutionalized approach typically involves a project-level appraisal (what are the likely social and environmental effects of implementing specific development proposal X). This approach is self-limiting and insufficient to cope with the pervasive challenge of sustainable development.

Findings from the early stages of the “effectiveness” study suggest that a “second generation” process is required, in which environmental assessment is deployed in concert with a range of other policy and scoping instruments as part of an integrated approach to environment and development decision-making. The study’s investigators acknowledge that this is much easier said than done, but the best way to start is by learning from experience to improve future practice and performance.

The investigators are interested in case studies of best practice, pilot and demonstration projects, to document the application of sustainability concepts, the investigation of cumulative and large-scale effects of multiple development projects, and the implementation of “strategic” (in contrast with “project-specific”) environmental assessment.

A survey of practitioners currently is being circulated, and plans for further case study reviews, workshops, and consultation with national and international agencies are also being completed. Results will be published in the form of several background papers (e.g., *Traditional Environmental Knowledge and Modern Environmental Assessment*, Centre for Human Settlements, University of British Columbia and special issues of the *Journal of Sustainable Development* and the *Australian Journal of Environmental Management*).

To find out more about how to contribute to this study by completing a survey, preparing a case study of “best practices,” or developing an in-depth decision analysis of the contribution that environmental assessment has made to decision making and problem solving, please contact Barry Sadler Secretariat, EA Effectiveness Study, c/o Federal Environmental Assessment Review Office, 14th Floor, Fontaine Building, 200 Boulevard Sacre Coeur Hull, Quebec, CANADA K1A 0H3. Telephone: (819)953-0036. FAX: (819)994-1469.

RESPONSES TO TONY PAREDES

We received several letters in response to Tony Paredes's "President's Letter" (Newsletter, August, 1994) about why he prefers a manual typewriter. Those letters appear here, followed by comments from your Newsletter co-editor.

To Tony Paredes:

It is a rare occasion when I write "fan mail" in connection with anything that appears in a newsletter, but I must say that your "SFAA President's Letter" in the August issue is a refreshing and delightful one. Part of my enthusiasm for it is that I have said just about everything in it myself on various occasions. Well done! The feedback should be interesting.

Your comments on the bimodal nature of the feedback prompt me to add that I am not a confirmed Luddite, but have actually toyed with the idea of shifting to e-mail some five years ago, then again a year ago, and most recently a week ago. Each time, I have been dissuaded by colleagues (both here and elsewhere) who enthusiastically lauded its ease, speed, breadth of reach, and so forth for outgoing stuff but who simultaneously fumed about how time-consuming it is to deal constantly with an incoming flood of trivia.

– Dwight B. Heath



To Tony Paredes:

Having no stylus and clay tablet, nor pen, no antique Olivetti at hand, I reply to your pre-modernist polemic with these oddly juxtaposed post-modernist tools on my desk – a #2 Dixon Oriole 287 and side-sprocketed tractor feed paper. I trust the message will arrive (even though I do not have either your e-mail or mailing address) by the good graces of someone at SfAA in Oklahoma.

I would be pleased to serve in some small capacity on a "committee on information." I am not simply an ivory tower, armchair, contemplative anthropologist who dares not venture forth from the shady comforts of the missionary's veranda into the cyber village but indeed live there and in some isolation.

As a de-institutionalized anthropologist, I am able, through the Internet, to enjoy the stimulation of on-line colleagues in a "virtual college." I have access to information that would otherwise be available only to those privileged few who remain in the ivory halls of academe, thanks to the information revolution you would so unhesitatingly and precipitously disdain. You decry the authoritarianism of computers yet would seem to incarcerate yourself in a pedestrian Luddite world. I would challenge you to get out of your Naugahyde Barcalounger and take a stroll on the information footpath before further extemporizing.

– Allen C. Turner

To Tony Paredes:

This letter is to thank you for your charming and insightful essay on manual typewriters (et al.) for the recent issue of the SfAA *Newsletter*. Not only do I appreciate the laudatory comments about my comments in *Current Anthropology* (Vol. 35, No. 3, June 1994, pp. 2243-25), but the whole essay illuminates issues for anthropology and anthropological research. I'm almost embarrassed to be writing this letter with a computer and printer (which I love!) and to have to admit that e-mail is really contributing to my keeping in touch with academic and other colleagues while in a small village in Maryland. It really substantially reduces possible feelings of isolation from that part of my life.

Perhaps you really have missed your calling. Have you considered quitting the academic rat race and writing for *New Yorker* magazine.

– Willis E. Sibley



To the Editor:

My favorite seminar in graduate school was one of a two-part series on popular culture, which I took at Temple University's School of Communications and Theatre in the early 1980s. The second semester was about the information society, and much of it focused on the changes being wrought by computer technology. The professor was Vinnie Mosco, a sociologist, and the course was very stimulating, not only because of its content and readings, but also because of his subtle challenges and encouragement. I was the only anthropologist in the class both semesters.

I have to disagree with one thing in Tony's letter, though, and that is the part about getting someone else to type his manuscripts. (This comes from the person who had her computer in Apalachicola, in the field, for two years before she had the nerve to turn it on and had it for three more years before she learned how to use it – and only learned because she had to, for work.) As I become technologically transformed, I find it a very useful phase of the editing process (it is easier to switch text around on a computer), not to mention that mistakes are faster to correct for poor typists like me. Of course, many things have been written on how computers have transformed the writing process.

I had a conversation with a friend in Tennessee a few days ago (I still use the phone, having not yet progressed to e-mail). A self-described "techno-freak," she does get annoyed at the increased time that some computerized tasks take (like spell check, which I rarely use – I prefer to proofread). And I, myself, go crazy trying to teach myself various software programs for work projects because I do not have the time to take training in them, and I have found that, for me, I learn better on computers by doing.

I enclose a clip from the *New York Times*, for those who use computers but who would like that manual typewriter look:

Old Type on New Machines

Some writers wear faded jeans and flannel shirts. Some smoke unfiltered cigarettes. A hardy few work on manual typewriters, producing manuscripts that at least look like those of Raymond Chandler. Now, there's an easier way. David Rakowski, a Columbia University music professor, has designed a computer font that mimics the output of just such a typewriter. The letters in the font are spotty and misaligned with a deliberate and almost precious effect, like "authentic" prewashed blue jeans. Called Harting, the font works on Windows and is swapped around on the Internet. Rakowski requests that users send a tax-deductible donation to the Columbia University music department. The amount you pay is based on your area code; if it's 212, you pay \$2.12. --*Sunday New York Times Magazine*, August 14, 1994, page 13

P.S. My original letter to Tony was handwritten, my preferred way to write letters, but I was in a hurry, and people sometimes have trouble reading my handwriting. In retrospect, it would have taken less time to write this by hand, as I fell into the never-never land of obsessive-compulsive formatting.

— Roberta M. Hammond



From the Editor:

As Tony Paredes takes the intellectual high ground on the issue of using computers and all other sorts of electronic gadgets for communication, I would like to offer another point of view.

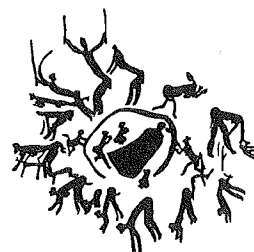
I should note at the outset that I am a person who initially refused to use a hand-held calculator because I felt such tools would undermine the world's mathematical abilities. My electronically adept husband constantly attempts to introduce to me new and ever-fancier computer programs, and my typical response is, "Get that thing off my computer! I'm happy with things the way they are!"

At the same time, the computer and all of its many capabilities can be a very useful tool upon which Tony himself relies, however indirectly. For his *Newsletter* column, Tony typically sends us several pages of typewritten script within a few days of our deadline, usually by FAX. Because he prefers not to use a computer, the copy must be entered here. In order to ensure that there are no errors (his or ours), the copy must be FAXed back and forth a couple of times for his perusal and corrections, possible only because his words are stored on disk at this end.

Thus, while he does not himself wish to enter the electronic age, he directly benefits from our use of these tools. Furthermore, many of the steps that must be taken here — entry of the copy and repeated FAXes for corrections — could be avoided if he used a keyboard on a computer terminal instead of one on a typewriter and e-mailed the finished copy directly to us. It would save us a lot of time and him a lot of worry about how badly we will mangle his lively prose.

As a fellow reluctant traveler in the electronic age, I suggest once again to you, Tony Paredes, my eloquent friend, that the information age has some redeeming qualities, and their judicious use benefits us all — even you.

— Patty Whiteford



A SUPPLEMENT TO ANTHROPOLOGISTS AT WORK

NAPA (National Association for the Practice of Anthropology) has published a supplement to their video *Anthropologists at Work: Careers Making a Difference*. Titled *Anthropologists at Work: Responses to Student Questions about Anthropology Careers*, the supplement addresses 12 questions most frequently asked by students who have seen the NAPA video. Contributors include Merrill Singer (editor and instigator of this effort), Peter Van Arsdale, Linda A. Bennett, Elizabeth K. Briody, Cathleen Crain, Shirley J. Fiske, Madelyn Iris, Robert B. Pickering, Paula Sabloff, Niel Tashima, and John van Willigan.

Newly published, the supplement is being sent to all those who have purchased or will purchase a copy of the video. (Additional information on the video was published in the May, 1994, issue of the *Newsletter*, page 10.) NAPA encourages distribution of the supplement, and people are free to make photocopies of the document and distribute it as widely as they wish.

The video and supplement can be purchased from the American Anthropological Association, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203. For more information, contact Elizabeth Briody, GM Research, Operating Sciences Dept., Warren, MI 48090-9055. Telephone: (810)986-1332.

LPO NEWS

Andrea C. Hummel
Hummel Associates, Tampa, FL

Recent discussions among LPO members from several regions have focused on how to keep organizations viable and members interested. In a discipline whose practitioners often become isolated from each other upon gaining employment outside the academy, we would expect to see practitioners drawn to activities that reinforce their anthropological roots. (Anthropologists in a recent SCOPA study frequently noted such isolation.)

Interestingly, the converse is more often the case. Practitioners frequently cite disinterest in attending "yet another meeting" after a long workday. This is a major reason they do not join or become active in anthropological LPOs, according to SCOPA's study.

Instead, many join organizations that reflect their other professional orientations. These include the American Society for Training and Development (for speakers and trainers), the American Planning Association (for urban planners), and the American Society for Public Administration. All three are large national organizations with local or regional chapters, which hold regular meetings, host speakers, and/or offer networking opportunities.

Smaller professional interest groups, including Florida's Central Gulf Coast Archaeological Society and the Early Childhood Council (for social service providers), offer a context for collaborating on projects and community efforts. While these latter meet irregularly, they remain viable.

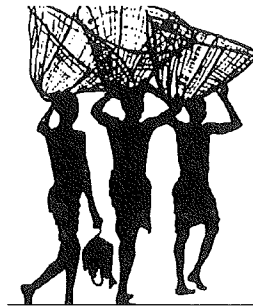
Finally, some organizations support the intersection of anthropology and another discipline. Both the Transcultural Nursing Society and the Association for Anthropology and Gerontology, for example, host national symposia and offer

Perhaps applied anthropologists place great value on maintaining their extra-anthropological professional identity, enjoy interacting with non-anthropologists, and are drawn to activities that enhance their professional endeavors.

occasional publications, though they remain national, not local, organizations.

What lessons can LPOs learn from this range of professional associations to which practitioners are drawn? Perhaps that applied anthropologists place great value on maintaining their extra-anthropological professional identity, enjoy interacting with non-anthropologists, and are drawn to activities that enhance their professional endeavors (e.g., collaboration and networking).

SCOPA is continuing its examination of this issue. One LPO's experiences in remaining viable will be highlighted at the December 4 session on "Organizational Culture/Community Building" at the AAA meetings.



ANTHROPOLOGICAL PERSPECTIVE ON ORGANIZATIONAL CULTURE

In their new book, *Anthropological Perspective on Organizational Culture*, Tomoko Hamada and Willis E. Sibley have compiled papers presented by anthropologists concerned with corporate and organizational culture. These papers were originally presented at the 1986 AAAS annual meetings under joint SfAA-AAAS sponsorship. The symposium was coordinated by Will Sibley, who was SfAA liaison officer at the time.

In recent years, anthropologists have turned attention increasingly toward contemporary domestic culture and society, including examination of major organizational structures and forms. This book is organized into four parts: Anthropology and Organizational Culture; Ethnography and Organizational Culture; Voices from the Field; and Ethics and Organizational Culture. It is being published by the University Press of America, Inc., 4720 Boston Way, Lanham, Maryland 20706. Telephone: (800)462-6420.

Willis E. Sibley is a professor emeritus of Anthropology at Cleveland State University. Tomoko Hamada is an associate professor of anthropology at the College of William and Mary.

INTELLECTUAL PROPERTY RIGHTS

The Working Group on Traditional Intellectual, Cultural and Scientific Resources is compiling a database 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 group also is compiling a handbook for the use of indigenous societies seeking to establish their IPR rights; it lists legal tools, cases, bibliography, and other helpful information. Information is available from Tom Greaves, Bucknell University, or Darrell A. Posey, Gardeners Cottage, Youlbury, Boars Hill, Oxford OX1 5HH, United Kingdom.

CONFERENCES AND MEETINGS

Southern Anthropological Society

The Southern Anthropological Society will hold its annual meetings in Raleigh, North Carolina, April 19-23, 1995. The theme of the key symposium is "Practicing Anthropology in the South"; it will focus on activities and processes associated with the practice and application of anthropology in the South or by anthropologists based in the South (including Washington, D.C.). The proceedings of the the symposium are published annually by the University of Georgia Press.

Persons interested in presenting a paper should write as soon as possible, suggesting a topic for their paper, to Tim Wallace, Sociology and Anthropology, North Carolina State University, Raleigh, NC 27695-8107. Telephone: (919)515-2491; e-mail: Tim_Wallace@ncsu.edu; FAX: (919)515-2610.

Ethics and Development

The International Development Ethics Association (IDEA) announces the Fourth International Conference on Ethics and Development, to be held January 1-6, 1996, in Tamil Nadu, (South) India. The conference will focus on the tensions between current patterns of globalization, aspirations with respect to national, intermediate, and local self-determination, and social justice. Social justice refers not merely to material goods but also to the resources of nature, to community supports, to participation in decision making, and to a sense of identity.

Abstracts should be submitted by **November 30, 1994**, for decision by February 28, 1995, and by **March 30, 1995**, for decision by May 30, 1995. Send abstracts to Peter Penz, Faculty of Environmental Studies, York University, 4700 Keele Street, North York, Ontario, M3J 1P3, CANADA. e-mail: es050005@onion.yorku.ca. FAX: (416)736-5679

Environmental Design Research Association

The Environmental Design Research Association (EDRA) will hold its 26th Annual Conference in Boston, Massachusetts, March 1-5, 1995. The first day and a half will feature in-depth sessions on issues in environmental design research. The following days, papers, workshops, and discussion groups will be offered. Fees for the five-day event will range from \$175 to \$225, with one-day rates and student rates available.

EDRA, an international multidisciplinary nonprofit organization, has nearly 900 members drawn from psychol-

ogy, architecture, interior design, planning, landscape architecture, sociology, human/social ecology, environmental design, urban design, geography, human factors, and anthropology.

For membership or conference information, contact EDRA, P.O. Box 24083, Oklahoma City, OK 73124. Telephone: (405)843-4863; FAX: (405)843-4863; e-mail: jmay@rex.uokhsc.edu.

Education and Globalization

The Comparative and International Education Society invites participation in their 39th Annual Meeting on Education and Globalization, to be held at the Omni Park House in Boston, Massachusetts, March 29-April 1, 1995. The conference will feature state-of-the-art display of projects, studies, products, and ideas about education from around the world. Two special pre-meeting workshops will be held—"Global Education" and "Gender and Globalization."

For more information on the Global Education Workshop, contact George Urch, School of Education, University of Massachusetts, Amherst, MA 01003. For more information on the Gender and Globalization Workshop, contact Diane Brandi, 245 Melwood #308, Pittsburgh, PA 16801 or Karen Biraimah, University of Central Florida, P.O. Box 25000, Orlando, FL 32816-1250. For more information on the program in general, contact Noel McGinn, 1 Eliot Street, Cambridge, MA 02138; telephone: (617)495-9721; FAX: (617)495-0527; e-mail: nmcginn@hild.harvard.edu.

POSITIONS AVAILABLE

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. desired in gerontology, aging studies, family studies, or related fields. Areas of specialization sought include ethnic and cultural issues, intergenerational relations, caregiver/care-receiver relationships, aging in place (rural and urban contexts), and older adults as a society 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 a letter, vita, transcripts, and three letters of reference to Donald K. Layman, Director, School of Human Resources and Family Studies, 905 S. Goodwin, Urbana, IL 61801, by **January 6, 1995**. For additional information, contact Dr. Aaron Ebata at (217)333-2912). UIUC is an AA/EOE.

FROM THE ARCHIVES

The SfAA has a rather active archive compared to other organizations in anthropology. The archive has been located at the National Anthropology Library at the Smithsonian since 1974. More recently, the Society established the position of archivist to supervise this function. The archivist serves as a non voting member of the executive committee and participates in a range of Society functions. The current archivist is John van Willigen.



Society for Applied Anthropology 1995 Annual Meetings

March 29 - April 2, 1995

Albuquerque Hilton Hotel
Albuquerque, New Mexico

***Environment, Development,
and Health***

Society for Applied Anthropology
P.O. Box 24083
Oklahoma City, OK 73124

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).



The next deadline for submissions to the *Newsletter* is January 7, 1995.

Non Profit Organization
U.S. Postage
PAID
Oklahoma City, OK
Permit N. 1010