

# Society for Applied Anthropology Newsletter

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## SfAA PRESIDENT'S LETTER

By John Young  
Oregon State University

I am devoting this column to a discussion of the present state of anthropology and the repositioning of applied anthropology within an altered disciplinary framework. I base my comments on general observations made over the last several years, and further impressions gained from conversations with presidents of anthropological organizations and others at the AAA Meeting in November.

**One of the traditional strengths of anthropology is that it seeks to bridge the gap between the sciences and humanities. It contains both rigor and passion, and employs both method and interpretation. When the ideological tidal wave called "postmodernism" swept into anthropology, it seriously fractured what proved to be a rather tenuous bond holding the twin pillars of the discipline together.**

One of the traditional strengths of anthropology is that it seeks to bridge the gap between the sciences and humanities. It contains both rigor and passion, and employs both method and interpretation. When the ideological tidal wave called "postmodernism" swept into anthropology, it seriously fractured what proved to be a rather tenuous bond holding the twin pillars of the discipline together. The anti-science of postmodernism and its stilted jargon at least for a brief period has achieved strong influence over much of cultural anthropology, particularly in elitist academic institutions. Biological anthropologists, usually in the minority in anthropology departments even when science is in vogue, express real fear that if the trend holds they might become an extinct species.

Previously regarded as a kind of backwater and having no stake in promoting elitism, applied anthropology experienced little or no disruption in the wake of postmodernism, whereas it has been a continuing preoccupation for the main-

stream, as it tries to dig itself out of the mud. One interesting result of the chaos is that applied anthropology looks good by comparison, and the old stigma of applied anthropology as being "less scientific" because of its concern for real world social issues is quietly fading away.

By their own design, postmodernists have reversed the elitist pecking order as it relates to scientific orientation; they have shifted the measuring stick from methodological sophistication to moral criteria. For example, they regard ethnography as "moral discourse" rather than cultural description. This peculiar lurch into didacticism begins with the historical "deconstruction" of Malinowski whose personal weakness as revealed in his diary cast doubt not only on the value of his own ethnographic work, but on the value of all the ethnographic work done since that time. In other words, postmodernists view the traditional ethnographic enterprise as phony "narrative and rhetoric."

On the "deconstructed" professional landscape, science becomes not just an approach of lesser worth, but the root of all evil. Postmodernists believe that science (which they often refer to as "positivism" and more often confuse with technology)

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is the primary cause of a complete range of social ills, including colonialism, racism, and sexism, etc. Thus, the attack on science is about purging immorality, or passing judgment regardless of the evidence rather than suspending judgment while seeking the evidence. They express their judgments, masquerading as theory, in terms of stock phrases pulled off the convenience shelf and used to characterize any situation they don't like—for example, "rituals of the state" or "weapons of the weak."

In the absence of rules of evidence or logic, the epistemology of postmodernism reverts to a preoccupation with subjective expression—what I call "cultural solipsism." Solipsism is the notion that the mind can know only its own sensations and experience. Postmodernists did not invent this idea; French philosopher Rene Descartes explored this idea more than four hundred years ago. Cultural solipsism expands on the original notion by proposing that the mind can know only the sensations and experience associated with the culture of its own nurturing.

Postmodernists refer to other cultures or other people as the "Other" with emphasis on the prohibitive capital "O". Perhaps while growing up they saw too many movies about inscrutable aliens from outer space, but whatever the cause of their subjective timidity, they regard the Other as fundamentally unknowable. This perspective leaves postmodernists with several alternatives when it comes to professional work: 1) avoid fieldwork and let the Others out there speak for themselves ("multivocality"), 2) criticize or "deconstruct" the work of the positivists, 3) join with faculty trained in literature and philosophy to "analyze text" and engage in esoteric verbal by-play, and 4) go into the field to do penance for Malinowski's sins by faithfully reporting only their own pure sensations and experience. In regard to the latter, a joke sent to me anonymously over the internet sums it up. "What did native informant say to the postmodern ethnographer? Enough said about you, now let's talk about me."

I find it sharply contradictory, if not completely dysfunctional, for academic anthropologists to be inflicting the negativism of postmodernism on students when budgets are shrinking in higher education, and when there is pressing need to educate the public about the redeeming merits of anthropology. Facing what they must believe are insurmountable cultural and communication barriers, postmodernism's students, have become "alienated existentialists." Graduate students greet the thought of fieldwork with "fear and loathing" as if they were deer frozen in headlights. This overburden hoisted onto students is especially unfortunate since they usually have plenty of self-doubt even without turning it into a moral imperative.

Cultural solipsism, I think, denies not only what is essential to anthropology, communication across cultures, but also what is essential to applied anthropology, brokering across cultures. Although no ordinary persons on the street would recognize or state that they are living in a "postmodern society" (a society inhabited solely by academics), they may be

familiar with a type of politically correct "multiculturalism" that is conceptually compatible with postmodernism in its emphasis on ethnic impenetrability and a preference for ethnic separatism. According to this line of "discourse," outsiders should not meddle, leaving each cultural group alone to express its own "voice" and advocate its own cause. Such a warped utopian vision not only is impractical in an interdependent world, but also it ignores the great enrichment that comes from learning about a variety of cultures other than one's own, as well as the potential for solving problems if people from different cultures at least to some extent understand each other. Thus, postmodernism in its manifestation as multiculturalism has no room for applied anthropology and nothing to offer to society in a practical sense except cultural isolationism and reinforcement for ethnocentrism.

I found it encouraging at the AAA meeting to hear comments from colleagues that they see postmodernism being toned down and headed toward its inevitable demise. Perhaps it is still too soon for such wishful thinking. Nonetheless, applied anthropology in the interim has gained a stronger foothold and greater legitimacy. This trend is evident in more introductory textbooks including sections on applied anthropology,

more departments offering courses on applied anthropology, and more public agencies and private firms seeking to make use of applied anthropology. Student interest continues to increase, as indicated in part by the numerous and active student group in SfAA. The postmodern diversion has left the door to the future wide open for applied anthropology to thrive and carry forward

constructive effort unfettered by the intellectual masochism of the mainstream discipline.

Finally, I am pleased to report that the SfAA and the AAA, despite the ideological turmoil still present in its ranks, have restructured the Margaret Mead Award so that the ceremonial presentation will occur every year, instead of every fourth year, at the SfAA Annual Meeting. This is a major award, jointly sponsored by both associations, that calls professional and public attention to the effectiveness and importance of applied anthropology. I wish to thank in particular Will Sibley, SfAA Awards Coordinator, and Shirley Fiske, Head of the AAA Awards Task Force, for their leadership in negotiating this agreement. (See the article by in this issue for more details).

## BOARD OF DIRECTORS MEETING

By Amy Wolfe, SfAA Secretary  
Oak Ridge National Laboratory  
Oak Ridge, TN

The SfAA Board of Directors met for a full day on Saturday, November 22, 1997, in Washington, D.C., during the American Anthropological Association Annual Meeting. The Board of Directors Meeting formerly was referred to as the Executive Committee Meeting. However, during the March 1997 annual

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meeting, the group adopted terminology that more closely matches how it functions. The Board discussed a wide array of issues during the November meeting; this article summarizes some of the highlights of the meeting.

Among the important topics discussed at the meeting were the proposed changes to the Society's By-laws. As President John Young discussed the major proposed revisions to the By-laws in the August 1997 issue of the *Newsletter*, important changes include extending voting privileges to all members of the Society who have paid their dues for two years, changing the requirements for a quorum, and the addition of a Council of Past-Presidents. Board members discussed the wording of the proposed revisions as well as how to format the proposed revisions in a way that allows Fellows to distinguish easily between current By-law text and proposed changes. Further, procedures were discussed for allowing Fellows to vote either for the entire set of proposed changes or for specific items. This formatting is nearly complete and the vote should occur this spring.

Long-range planning for the Society, a process addressed at length during the Seattle meeting, continued to be discussed at the November meeting. To underscore the importance of implementing a meaningful long-range plan for the Society, the Board passed a motion to give the President-elect the task of leading the Board in an effort to revise the long-range plan as he or she assumes office. Further, the President-elect will work with the Board to begin implementing the revised plan during his or her tenure in office.

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SfAA annual meetings were discussed. Becky Joseph, 1998 Program Chair, reported on exciting plans for the meeting in Puerto Rico. These plans include two pre-meeting training sessions, over 800 paper presentations, student-oriented workshops, plenary events, and fun social activities and tours. As many as five organizations are interested in co-sponsoring the meeting. The Board passed a motion calling for the establishment of contractual agreements, such as memoranda of understanding, with the organizations that will be co-sponsoring the Puerto Rico meeting. Willie Baber, 1999 Program Chair, said that the theme of that meeting will be "Constructing Common Ground: Human and Environmental Imperatives". And, the Board also identified New Orleans as its preferred meeting location for the 1999 and Tucson for the 2000 annual meeting.

Editors of *Human Organization*, *Practicing Anthropology*, and the *Newsletter* reported on the status of those publications. Both *HO* and *PA* are attempting to adopt a more international profile. *HO* now has an eight-member international advisory board. The search for a new editor of *Human Organization* was under way at the time of the meeting. Since the November meeting, Don Stull has been named as the new editor. Marilyn Ervin was named an Associate Editor to *PA* to acknowledge her contributions to that publication. In honor of the upcoming

20th anniversary of *PA*, Patricia Higgins and Anthony Paredes will plan and edit a volume dedicated to the best of *PA*.

The Board approved in principle the idea of pursuing an on-line membership directory. One issue that still needs to be resolved is the appropriate balance between access to membership information and members' privacy. The Board also explored some mechanisms for assuring privacy.

In other matters, John Young updated the Board on recent Committee appointments. Numerous Committee chairs updated the Board about their membership, activities, and plans. The Society's financial status is sound; revenues are exceeding expenditures. Line items for the 1998 budget were resolved and the budget was approved.

Finally, the Board recognized Susan Schexnayder (University of Tennessee), who graciously and capably filled in for the Secretary during the Board meeting. I, too, would like to express my immense appreciation to Susan.

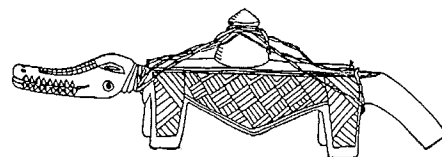
## SfAA AIDS ADVISORY COMMITTEE

By Doug Feldman  
University of Miami

I began the SfAA AIDS Advisory Committee (AAC) back in 1993 at the suggestion of J. Anthony Paredes, then the SfAA President. He felt that there was a strong need for an advisory committee that could properly inform both the SfAA President and the Executive Committee (EC) about HIV-related policy issues. The mandate of the AAC has since grown to include formulating HIV/AIDS policy for consideration by the SfAA Executive Committee (now called the Board of Directors), relevant to the concerns of applied anthropologists, through position statements and position papers. From the very beginning, while the AIDS and Anthropology Research Group (AARG) was intended to function as an open membership topical interest group, the AAC was (and is) intended instead to develop HIV/AIDS policy for the SfAA.

Our first activity in 1994 was to recommend that a resolution be passed that would prohibit the SfAA from holding its annual meetings in one of the 23 states that still have a sodomy law. Several applied anthropologists who were involved in HIV prevention programs or research, we felt, were in a potentially precarious position by encouraging safer sex practices through the use of condoms among those who engaged in oral or anal sex in those states with a sodomy law. The EC passed our resolution, it came to a full vote at the SfAA business meeting and it passed again among the voting Fellows.

Since then, we have developed a position paper on HIV immigration policy in the United States and a shorter position statement on access to AIDS care policy. We recently revised both, and they are currently being considered by the Board. We have also recommended an endorsement of a position paper of the former AAA Task Force on AIDS supporting anthropological concerns about AIDS vaccine trials. The Board has since endorsed the position paper.



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We are now completing a policy statement on the important issue of needle exchange, and look forward to submitting it to the Board for consideration and approval very soon. We may also be developing a policy statement on AIDS drugs and pharmaceutical companies. Ideas for new topics emerge at both our regular Committee meetings from among our committee members and at our open meetings from other attending SfAA members.

The AAC members are appointed by the SfAA President and currently include Robert Carlson (Wright State University), Michael Clatts (NDRI), Margaret Connors (Harvard University), Vincent E. Gil (Southern California College), Doug Goldsmith (NDRI), Norris G. Lang (University of Houston), William L. Leap (American University), Michael Quam (University of Illinois at Springfield), Robert T. Trotter, II (Northern Arizona University), Dwayne Turner (consultant), and myself.

The AAC has accomplished quite a lot in its short existence, and we look forward to continuing to work to promote an active role in HIV/AIDS policy for the SfAA. We have received unwavering support and encouragement from both SfAA Past Presidents Anthony Paredes and Jay Schensul and are now receiving the same strong support and encouragement from the current President John Young.

After chairing the Committee for nearly four years, I have decided to step down and "pass the baton" onto the new AAC Chair - Bob Trotter, who has generously agreed to serve for at least a two-year appointed term. I wish him well in the coming months and years, and I look forward to continuing as an active member of the AAC. Increasingly, policy makers are coming to experts and researchers on the social dimensions of AIDS for guidance in developing HIV/AIDS policy. Applied anthropologists should play a central role in this area.

## LPO NEWS

By Carla Littlefield  
Littlefield Associates  
Denver, Colorado

**T**he Sun Coast Organization of Practicing Anthropologists (SCOPA) is the co-sponsor of SfAA's 1998 Annual Meeting. Founded in the 1970s, SCOPA took a radical step last year and abolished its traditional board structure. Committees now carry out most organization functions. This approach gets more members involved in activities such as organizing monthly meetings which are held alternately on each side of Tampa Bay in St. Petersburg and Tampa. Invited speakers participate in discussions on topics ranging from juvenile justice to aging services and Internet projects, all highlighting the diverse professional interests of the area's anthropologists.

A reflection of the LPO's newfound energy is its co-sponsorship of SfAA's Annual Meeting. SCOPA's members are contributing numerous individual papers and have organized two preconference workshops, a panel, and three sessions. They are also co-sponsoring SfAA's annual LPO Luncheon which will bring together designated representatives from other LPOs throughout the country. SCOPA will hold its April business meeting in Puerto Rico at the Annual Meeting, on April 25th from 12:45 - 2 p.m. and welcomes any and all interested persons. SCOPA is in the process of launching a website within the next two months. The homepage will incorporate the LPO's bimonthly newsletter and individual members' websites. Terry Redding, SCOPA's cyber guru, is helping to get the website established and to train members in creating their own sites. For more information about SCOPA, contact Catherine Sugg, Point Person, at (183) 239-1459, E-mail: cksugg@aol.com, or contact Aalyne Unterberger, *Newsletter* Editor, E-mail: alayne@moffitt.usf.edu.

The Washington Association of Practicing Anthropologists (WAPA) has a website: <http://www.erols.com/wapa>. The public access portion of the site provides information about WAPA's history and mission, and an activity calendar for WAPA's monthly speakers program and social activities. It links with WAPA's executive board and with resource sites of interest to professionals and students. The site also contains a section for WAPA members where they can access previous editions of the monthly newsletter, the membership directory, and an opportunity bank for announcements about jobs and internships. At the AAA Annual Meeting in Washington, D.C., John C. Kolar and Elizabeth M. Salter were honored with WAPA's Praxis Award for their many years of work in craniofacial surgery at Medical City Dallas.

The High Plains Society for Applied Anthropology (HPSfAA) is planning its annual meeting to be held at the YMCA Center in Estes Park, Colorado on April 3-5. This event, outside Rocky Mountain National Park, was almost disrupted last year by a fast moving snowstorm. Members as far away as Lincoln, NE, still found a way to get there. HPSfAA will return to Ghost Rank, NM, for their annual fall retreat on October 2-4. For more information about the HPSfAA, contact Lenora Bohren, President, E-mail: bohren@cahs.colostate.edu.

To submit information for the LPO News column, please send E-mail: [clittlef@compuserve.com](mailto:clittlef@compuserve.com).

## REPORT FROM THE PA EDITOR

By Alexander (Sandy) M. Ervin  
University of Saskatchewan

**A**nthropology and Geriatrics constitute the main themes of the Spring (Vol. 20, No. 2) issue of *Practicing Anthropology*. The issue is guest-edited by Miriam Rodin and Madelyn Iris of Northwestern University. As they point out, geriatrics is yet another field begging for anthropological research and practice. Anthropological neglect is surprising given the demographic shifts that are occurring. The issue is meant to illustrate some ways that practitioners may use their anthropology in service to the elderly and their communities.

Various applied dimensions to nursing home ethnography and health care reform are illustrated by Renee Shields of Providence, Rhode Island. Kay Branch of the Bristol Bay Native Association in Alaska describes her roles in helping to

design services for Native seniors. Dana Baldwin worked within a large managed care organization in California and used her anthropological skills to sort out programs and needs for different cultural groups of seniors. Patricia Slorah in Tampa Florida, describes a unique situation where, through participatory research, she (herself a grandmother) formed an advocacy group centered on grandparents rights. Madelyn Iris and Rebecca Berman in Chicago tell us about their large-scaled, multifaceted and collaborative, policy project meant to portray both the variety and vitality of seniors in that city. Finally, Miriam Rodin discusses a unique role—that of the physician/anthropologist who combines research directly with medical practice and teaching.

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A second theme in the issue relates to practical uses of physical anthropology, illustrated through three individually submitted articles. One, by Fred Loring, of the California State Public Health Department, reports on a large statewide genetic screening program that alerts parents to potential birth defects among their infants. Another by Bruce Bradtmiller, a private consultant, describes a project, involving innovations in anthropometry, that promoted safer bicycle helmet designs for children. The third, by Andrew Petto and Karla Russell, involved the use of primate research to significantly improve the relations between keepers and monkeys at a large research institute in Massachusetts. These three papers were directed our way by our intrepid corresponding editor, Curtis Wienker of the University of South Florida, who has the admirable goal of seeing more "P.A. In P.A." Curtis, along with Cuban colleagues, is also working on a special issue on "Applied Anthropology in Cuba" that we hope will be published in 1999.

Finally, Volume 20, number 2 also contains standard departments such as Rob Winthrop's "The Real World," John van Willigen's "Sources," along with several book reviews and announcements.

The addresses and phone numbers for the editorial office of *Practicing Anthropology* are: Department of Anthropology and Archaeology, University of Saskatchewan, Saskatoon, Saskatchewan, S7N 5A5, Canada. Office telephone: (306) 966-4176; Home telephone: (306) 343-9140; Fax: (306) 966-5640; E-mail: [ervin@sask.usask.ca](mailto:ervin@sask.usask.ca).



## STUDENTS IN SAN JUAN

By José E. Martínez  
University of Massachusetts, Amherst

The Annual Meeting is getting very near. This meeting promises many exciting activities for students, including an array of student-organized workshops, paper sessions, and workshops specifically directed to strengthen our development as professionals in the field. If you have the opportunity, you should definitely participate.

The SfAA Student Committee is sponsoring several especially important sessions. "Applied Anthropology Outside the Academy," is an annual forum for new practitioners and those considering practicing anthropology as a career option. This year's all-new panel includes, among others, successful applied anthropologists working in international business, environmental health, consulting and public policy. "Surviving and Thriving in Graduate School" are free workshops in which current students and recent graduates will share strategies for personal and professional success in graduate school. Terry Redding (South Florida) and Nitza Diaz (Connecticut) will be facilitating these sessions in English and Spanish, respectively. Students will have the opportunity to talk about the past, present, and future of the SfAA and also exchange ideas with some past presidents of the organization in a special event hosted by Carla Guerrón-Montero (Student Committee; University of Oregon) and Anthony Paredes (Past Presidents Advisory Council; Florida State) entitled, "Students Meet Past Presidents of the SfAA." This is a lunch event with limited subscription. Reserve your place now.

Other sessions that will be of special interest include the two pre-conference institutes that will take place on Tuesday (April 21) and Wednesday (April 22). "Puerto Rican Cultures for Researchers and Teachers" and the "International Training Institute" are skill-oriented programs happening this year only. Registration is limited and must be done in advance. Detailed information is in the mail.

The famous Student Party, hosted by SfAA and students from the University of Puerto Rico, will take place Saturday night from 8:00 to 11:00 p.m. at "Violeta's" in Old San Juan. A student ID will be required at the entrance.

A final note - if you are still looking for roommates, you should contact the SfAA student website and post your request. You can access it (and all other information about the meeting) through the SfAA website: [www.telepath.com/sfaa](http://www.telepath.com/sfaa). Looking forward to see you in San Juan.

## EPA/SfAA WORKSHOP ON "CULTURAL VALUES"

By Michael Kronthal  
US Environmental Protection Agency

On January 22, the US Environmental Protection Agency's Office of Sustainable Ecosystems and Communities (OSEC) and the SfAA teamed through their cooperative agreement to bring Ed Liebow and Shirley Solomon to EPA Headquarters to conduct a workshop entitled, Environmental

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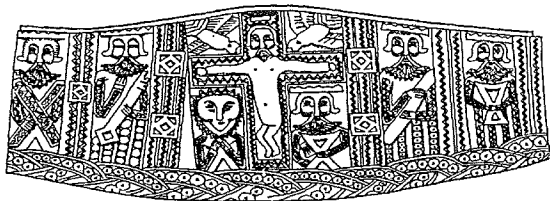
Management, Local Knowledge and Cultural Values. The diverse workshop audience included staffers from several federal agencies, and representatives from non-governmental organizations and academic institutions.

The format for the workshop involved a talk by Liebow about cultural values, followed by a video screening that illustrated a case study of place-based community building among groups with remarkably disparate value orientations, and then a discussion led by Solomon about some specific community-building techniques. The workshop participants offered some helpful observations about restructuring and refinements that would be of benefit in future workshop productions of this sort.

Liebow tried to distinguish "values" from "public opinion", and suggested that environmental policy and program plans should be guided by the former, and not the latter. He labeled a particular set of values that he claims ought to "matter" in environmental management – that is, values held by stakeholder groups that will affect their participation in decision-making processes and their views about the acceptability of environmental management policy decisions. What are the values that matter? According to Liebow, they are: "consent," "liability," "equity" and "time".

Liebow closed his presentation with recommendations for those of us involved in making environmental management decisions in particular places, be they voluntary or regulatory. According to Liebow, environmental management decisions relating to a particular place should strive to collaborate with the people who will be affected by the decision to learn how they think and talk about decisions. He also emphasized the importance of policy-makers giving non-specialists credit for their own expertise and local knowledge.

For more information about the EPA/SfAA Cooperative Agreement contact the SfAA Project Director Barbara Johnston ([bjohnston@apc.igc.org](mailto:bjohnston@apc.igc.org)), or Theresa Trainor at EPA ([trainor.theresa@epamail.epa.gov](mailto:trainor.theresa@epamail.epa.gov)).



## OBITUARY: DENNIS MICHAEL WARREN

By Michael B. Whiteford  
Iowa State University

**D**ennis Michael Warren, University Professor of Anthropology, died December 28, 1997, at his country house in Ara, Nigeria, and was buried there five days later. He was 55 years old.

Warren arrived at Iowa State University prior to the 1972 academic year. During his first year he completed his Ph.D. dissertation from the University of Indiana and immediately began a rapid ascent through the academic ranks, which culminated with his promotion to full professor in 1980. Last year he was appointed University Professor in recognition of his long-time service and accomplishments at ISU.

From 1972 until his death, Mike taught more than a dozen different courses, was instrumental in the establishment of the

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interdisciplinary Linguistics Program, taught courses in the Religious Studies Program, and was part of a small group that obtained external funding for an interdepartmental course on Third World Cultures. Long before it was fashionable to incorporate cross- and multi-cultural materials in the classroom, they were standard fare in Mike's offerings. Like many in his age cohort, Mike's early cross-cultural interests, which provided the basis of his professional life, initially were whetted by two years in the Peace Corps. In his case, Mike's formative period was spent in rural Ghana from 1964-66. It was during this period that he met and married his wife Mary.

During his early period at Iowa State, Mike spent two years (1977-79) on a United States Agency for International Development (USAID) project in Ghana. In part, it was this experience that convinced him of the value of local-level input in social change programs. If his experience in the Peace Corps had taught him that local farmers possessed an often untapped wealth of knowledge about the environment, working with USAID convinced him of the importance of incorporating these peasant farmers as team players in development schemes. As recognition of how important his work was at the local level, Mike wound up being installed as a chief in three Ghanaian and two Nigerian communities.

From 1982-84 Mike was the team leader in a USAID-funded project in Zambia. In 1985 he was a Senior Social Policy Analyst on the same project, working with the Zambian government on a wide range of integrated rural development programs.

Upon his return, Mike chaired ISU's Technology and Social Change Program from 1986-1990. During this period he rejuvenated this important operation through the establishment of long-range goals, the incorporation of a broad base of faculty from each of ISU's colleges, and the recruitment of countless students who received graduate minors in Technology and Social Change.

It was toward the end of his tenure as chair of TSC that Mike created the Center for Indigenous Knowledge for Agriculture and Rural Development (CIKARD) in 1987. The center has as its basic mission to act as a clearing house for collecting, documenting, and disseminating information on local-level agricultural and rural development knowledge. Through Mike's tireless efforts, CIKARD today enjoys a justifiable and impressive level of recognition and international prestige.

Over the past two decades Mike Warren unselfishly gave his time and energy to Iowa State University. During this period he not only served as an undergraduate adviser in anthropology, but was on over 100 masters-level graduate committees and more than 60 Ph.D. committees — representing disciplines from every college and corner of this campus.

The list of professional honors Mike garnered was extremely impressive and covered a range of topics from the Society for Humanistic Anthropology to chairing the Anthro-

pology Section of the Iowa Academy of Sciences. Mike's expertise in the area of international development resulted in more than 50 consultancies, including the US State Department and the World Health Organization. His level of knowledge about matters related to social change made him a frequent evaluator of research proposals, manuscripts, outside evaluator for faculty promotions, and an external examiner for graduate students.

During his time at Iowa State University, Mike Warren was invited to lecture and/or give workshops on more than 200 occasions. The events took him throughout the United States and to every continent on the globe.

Mike's list of publications and papers was as impressive as were his other facets of his professional career. He produced 29 books or manuals, wrote 44 book chapters, generated 51 journal articles (and another 61 book reviews), pulled together 26 reports, and gave more than 60 professional papers. These publications and papers were in major areas where Mike established himself as an international authority. They included work in international agriculture, communications and rural development, alternative health systems, development planning, and cross-cultural understanding.

Over the years he developed a devoted following of novitiates wanting to learn more about international development. He regularly took students with him to Africa, thus providing them with a learning experience unmatched with anything they could obtain in the classroom. Beginning with the SPAN (Student Program for Amity among Nations) group of 43 students in 1974, Mike wound up taking nearly 200 ISU students to Africa. His wife Mary was a partner in introducing countless Iowans to parts of the world which many otherwise would never have seen.

We will miss Mike's boundless energy, his good sense of humor, and his no-nonsense approach to work. While his earthly remains rest in his adopted country that he loved so much, his spirit will continue to reside with all of us who knew him. Mike is survived by his wife Mary and his daughter Medina.

## EULOGY: MARIAM "MIMI" LEE KAPROW

By J. Anthony Paredes  
Florida State University

Known as "Mimi" to all her friends, Miriam Lee Kaprow died October 15, 1997, in New York City. She received her doctorate in anthropology from Columbia in 1978. Her primary research was on Spanish Gypsies. In recent years, she had been studying the occupational culture of New York City firefighters. At the time of her death, she was an adjunct professor at John Jay College, CUNY.

A detailed obituary for Mimi, beautifully written by Anita Volland, Sharon Omelch and Barbara Pillsbury, was published in the December 1997 issue of *Anthropology Newsletter*. A touching tribute to Mimi by David Griffith appears in the Society for the Anthropology of Work column of the January 1998 issue of *Anthropology Newsletter*.

Mimi was also a long-time member of the SfAA and in recent years had served as the Society's liaison with the Society for the Anthropology of Work. Somehow, I had never met Mimi until the 1992 SfAA meeting in Memphis, where we almost literally bumped into each other at a jammed reception following Margaret Clark's Malinowski Award Address. We

struck up a conversation, and before I knew it she invited me to dinner with her friends. At that dinner I was forever captured in the incredible, many-stranded network of anthropologists that Mimi wove. I only saw Mimi two or three times after that dinner in Memphis. But, by mail and telephone we kept in touch.

**Mimi had an exhausting supply of intellectual energy.... The breadth of her scholarly knowledge and acquaintance with anthropologists of every stripe far and wide were absolutely phenomenal.**

My friendship with Mimi coincided exactly with my years as President-elect, President, and Past-President of the Society. She was a great source of encouragement during those years—and a much-needed ego-booster. Mimi had an exhausting supply of intellectual energy. She never let me rest. She pushed me, she goaded me, she chided me, she exasperated me, she inspired me. Some of my proudest accomplishments of the past three years would never have happened without Mimi's paving the way and prodding me onward—our multiculturalism symposium at the AAA meeting in Atlanta in 1994, addressing the Spanish Applied Anthropology Society in 1996, and more.

Every contact with Mimi—even the briefest telephone call—was as if one were attending a salon. The breadth of her scholarly knowledge and acquaintance with anthropologists of every stripe far and wide were absolutely phenomenal. And, she listened with rapt attention and probed for more details if you knew something and she didn't. Her passion for anthropology and its relevance for the world was contagious. With Mimi, I shared an impatience with multiculturalism gone amok. I hope her manuscript on multiculturalism as "genteel racism" will eventually appear in print (I'm not even sure where she was submitting it). I treasured her sharp-witted critiques of the posturing and puffery of post-modernism, "po-mo" as she usually referred to it. Her intolerance for the sillier aspects of political correctness was more than matched by her great compassion for all kinds of people, warts and all.

Without ever becoming maudlin or intrusive, Mimi was always concerned for the well-being of my family even though she had never met any of them. She was especially concerned to receive news of my aging father. Her gentle care of her own aged father in his final years in his adjoining apartment was truly touching to hear about, as she described her routines and his condition without any heroics or despair.

I was stunned when Mimi told me just barely two years ago that she had been diagnosed with lung cancer. I was worried last fall when my telephone messages to Mimi went unanswered after not hearing from her for several months. I was fearful when a small envelope bearing Mimi's brother's return address arrived at my home. I was devastated when I opened the envelope and read that "Miriam Lee Kaprow died following a valiant struggle against cancer."

Good-bye, Mimi. Thank you for bringing me into the "salon" of your life in anthropology.



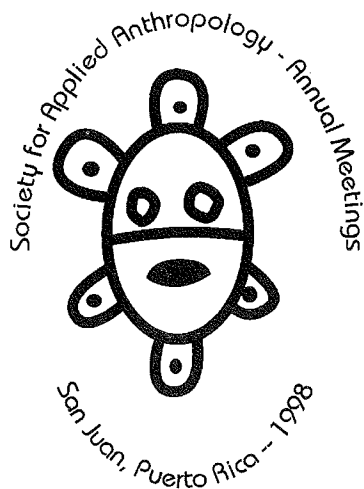
### Letter to the Editor:

President Young's letter struck multiple chords as I read it. As intermediaries between American "scholare", "old India hands", and their wannabes, my late husband, Robert J. Miller—the last American resident director of the American Institute of Indian Studies—and I had ample opportunity to deal with the worst excesses of the "ugly American" overseas. Their indignation that the Government of India wouldn't immediately accede to their demands for visas (during 1970-72, i.e., the period of the Nixon/Kissinger "tilt" toward Pakistan, the war between India and Pakistan over the independence of Bangladesh, and a few similar events that more than strained U.S.-India relations) we had the unenviable task of trying to explain to our compatriots that they were not the rightful heirs to the former British Raj, and that India did not feel obligated to welcome them. In disgust, I obtained from the American embassy the few written regulations on issuing visas to Indian scholars, etc. who might want to do research in the States. What was most revealing was how much of a role a whole host of unwritten considerations played. These could turn back someone who had already landed and was going through Customs and Immigration to enter the United States.

On the other hand, his implicit assumption that *Seven Years in Tibet* was the result of Hollywood taking the "low road to profit from China bashing..." is a display of another American approach to non-Western societies. As a former China scholar, I can agree with the significance that he attributes to Confucianism, even though Maoist-Lenist thought rejected Confucianism for the harsh Legalist school of the Chin Dynasty. But neither Confucianism nor Legalism has any role in Tibet's "fundamental values." To assume or imply otherwise is every bit as heinous as the worst American excesses!

I salute his plea to reduce ethnocentrism where it pollutes the international political climate, but that hardly justifies imposing or supporting another society's ethnocentrism and domination on a subject nation.

Yours very truly,  
Beatrice D. Miller



## SfAA PUBLIC POLICY COMMITTEE REPORT

By Rob Winthrop  
Cultural Solutions  
Ashland, OR

Last fall SfAA President John Young and the Board of Directors formally appointed the members of SfAA Public Policy Committee. The overall charge of the committee is to enhance the effectiveness and visibility of applied anthropologists in the policy domain.

The nine members of the committee reflect a good cross-section of the organization, in terms of research interests, affiliations, and time-in-grade. They are:

- E. Paul Durrenberger, Penn State University: maritime anthropology, agricultural policy (epd2@psu.edu);
- Merrill Eisenberg, New Focus, Inc. (Tucson): health, evaluation (merrill@azstarnet.com);
- Joe Heyman, Michigan Technological Univ. migration, political ecology (jmheyman@mtu.edu);
- Lucia Ann (Shan) McSpadden, Life & Peace Institute (Uppsala): peace studies, involuntary resettlement, human rights (lamcpad@algonet.se);
- Hugh (Sher) Plunkett, USAID:development, evaluation, social impact, environment (shplunkett@usaid.gov);
- Sara Stoutland, Harvard University: family policy, community development (sara\_stoutland@harvard.edu);
- Roger Walke, Congressional Research Service: federal Indian policy (rwalke@crs.loc.gov);
- Kevin Wells, Oregon State University: immigration; ethnicity; youth (kwells@pond.net);
- Robert Winthrop (chair), Cultural Solutions (Ashland, OR): environmental anth., cultural resource management (rhwinth@mind.net).

This report includes two elements: a draft statement of goals reflecting our November 1997 committee meeting in Washington, and draft guidelines and procedures for the review and endorsement of policy positions by the SfAA. We strongly solicit comments and suggestions from our colleagues. These should be directed to Rob Winthrop (e-mail: rhwinth@mind.net; snail-mail: Cultural Solutions, PO Box 401, Ashland, OR 97520) or to any other member of the committee. When we have adequate reaction from our colleagues, we will forward these statements to the SfAA board for their review.

### SfAA Public Policy Committee Draft Statement of Goals)

The committee considered three questions in its brainstorming efforts. (A) What goals do we envision for SfAA in the domain of public policy? (B) What are the major obstacles to achieving them? (C) What steps should the organization undertake to get there?

(A) Goals. Broadly, we need to increase the ability of SfAA to bring the results of anthropological research to bear on policy issues. SfAA as an organization should speak on policy issues of particular importance. Primarily, however, increased effectiveness in public policy must come through the actions of the membership. Ideally, each of us should develop a better understanding of how to translate his or her own expertise into recommendations that are relevant and cogent in a policy domain. Equally important, each of us should seek a better grasp of the policy process relevant to his or her expertise, to recognize the key players, the relevant interest groups, and



the critical decision points, with the aim of becoming an effective actor within a given policy network. Specific goals include the following. (1) SfAA should increase its capacity to deliver relevant training to its membership on effective intervention within the policy process. (2) SfAA should encourage policy-relevant research to improve our ability to demonstrate expertise that is valid, reliable, and credible in a variety of policy areas. (3) SfAA should be able to react quickly and effectively on time-dependent issues to present anthropologically sound information and recommendations.

(B) Obstacles. We see several interrelated factors that reduce the effectiveness of anthropology in the world of public policy. Many of these are reflections of the organization and values of academic communities, which continue to dominate our institutional landscape. (1) There is a tendency to over-specialization, relative to the rather broad, synthetic approaches required for much policy analysis. (2) Organizational rewards reinforce the trend established in graduate training to focus inward, communicating primarily with one's peers, rather than outward, to relevant publics. (3) There is a lack of adequate (or too often, any) policy training in most anthropology curricula. (4) We have failed to identify clearly a set of analytic skills and a coherent knowledge base that both establish the relevance of our discipline for policy debates and distinguish us from other social sciences. The time has long passed when we could rely on the claim of "doing ethnography" to explain our supposed distinctiveness.

(C) Solutions. Our suggested solutions, at least in the short term, fall under two headings: training and organizational development. The policy committee will involve itself in both areas, but we can be at best a catalyst. Increased effectiveness of SfAA in the policy arena will depend primarily on the willingness of our many colleagues who already have extensive experience in public policy to share what they have learned. (1) The SfAA should work to improve training in policy-oriented analysis and intervention. (a) The policy committee plans to sponsor sessions at both the SfAA and, if possible, the AAA annual meetings to highlight particular policy issues and to showcase examples of effective anthropological analysis and intervention. (This spring's SfAA meeting will include a committee-sponsored session titled "A Forum on Policy and Practice in Development Anthropology.") (b) We need to encourage the publication of articles, discussions, and monographs that document anthropological "best practices" in the policy domain. (c) We need to develop model curricula for teaching skills relevant to public policy debate within both "pure" and applied anthropological training. (2) The SfAA needs to become more effective and more visible as a resource for anthropological insight in matters of public policy. (a) SfAA needs to develop clearer standards for reviewing policy statements proposed for endorsement, and better procedures to allow responses on time-critical issues to be disseminated promptly and effectively. (The committee's draft guidelines and procedures appear below.) (b) SfAA needs to make greater efforts to have its members with appropriate expertise appointed to panels and commissions at all levels of government. (c) SfAA should participate more extensively in issue-oriented policy

networks. (d) SfAA needs to facilitate the sharing of skills and experience among the organization's policy-oriented committees.

*Note.* While these guidelines have been formulated specifically to help the SfAA Board review proposed statements for endorsement, they are also intended to offer a general model for formulating effective policy recommendations and analyzing their strategic contexts. Reactions and suggestions for improvement would be greatly appreciated.

#### I. Draft Guidelines for Review of Policy Statements Society for Applied Anthropology [Draft 6 – 1/17/98]

Applied anthropological research frequently yields important information and insights into contemporary social situations and processes. This anthropological point of view can and should inform the development of public policy. From time to time a member or group asks SfAA to take a stand on an issue of public policy. While it is important for the organization to be selective in the issues it pursues, thoughtful involvement by SfAA in public policy is appropriate to the mission of the organization. In order for SfAA to take informed action on requests for policy endorsements, proponents of policy statements should provide thorough and convincing arguments. These guidelines set forth the content and format for a well-argued proposal for SfAA's endorsement of policy statements.

Policy statements issued by SfAA can be used to inform the policy debate in many ways. Some people make a clear distinction between expertise and advocacy. However, participating in the formation of public policy is always, either explicitly or implicitly, a political act. Endorsement of a policy statement demonstrates support for a particular point of view that informs a process in which many points of view and many interests are voiced. SfAA's contribution to the policy process is to provide an anthropological point of view that can be used in the context of informed advocacy.

The Board of SfAA will need two products: a proposal and a clear and succinct policy statement which is suitable for public dissemination. Proposals for SfAA endorsement should include the following elements:

1. A succinct history of the issue. Requests for policy endorsements should include a description of the context, the situation being addressed, and who is affected and how.

2. The anthropological interest. This section should include a discussion of how the anthropologist(s) requesting the policy endorsement have come to be involved, the nature of the involvement, and the interests of SfAA.

3. Relationship to existing anthropological research. Policy statements endorsed by the SfAA should reflect a distinctively anthropological perspective. The request for endorsement should include a well-argued brief on expert grounds for the position being sought. This section of the proposal must demonstrate the thorough weighing of the range of anthropological evidence and must then demonstrate why the preponderance of anthropological judgment favors the requested position. Include a list of references cited.

*(continued on page 10)*

4. Recommendations. Requests for policy endorsement must specify policy recommendations, not just conclusions, and indicate who is requested to act. The way in which the recommendations derive from the preponderance of anthropological research should be clearly demonstrated.

5. Strategic Analysis. SfAA is interested in issuing policy statements that contribute to public debate. A strategic description of the policy context in which an SfAA statement will be used should be provided. Issues that should be addressed include:

- What is the process in which the policy statement will be used?
- Who makes the ultimate decision?
- Who are the players contributing to the debate and what are their viewpoints?
- How do the players participate?
- What is the timeline?
- What players are likely to support or oppose the SfAA perspective?
- Specifically, how will the requested SfAA policy statement be used?
- Discuss possible public products (e.g., op-eds, position papers, comments on regulations and official policies, etc.). The public products should be short and clear.

As noted, at least one example of a policy statement for public dissemination should be included with the proposal.

## II. Draft Procedures for Review of Policy Statements Society for Applied Anthropology [Draft 2 - 1/17/98]

1. Any SfAA committee, topical interest group, or member or fellow in good standing (the policy proponent(s)) may submit a proposal for policy endorsement. The proposal should be submitted to the chairman, SfAA Public Policy Committee (who also serves as SfAA policy coordinator), with a copy to the SfAA president. As of 1/98, contacts are as follows. SfAA president: John Young, Department of Anthropology, 238 Waldo Hall, Oregon State University, Corvallis, OR 97331. Phone: (541)737-4515; Fax: (541)737-3650; E-mail: youngj@cla.orst.edu.

Policy committee chairman: Robert Winthrop, Cultural Solutions, P.O. Box 401, Ashland, OR 97520, U.S.A.; Phone: (541)482-8004; Fax: (541)552-0825; E-mail: rhwinth@mind.net.

2. The policy committee is intended to act as a catalyst and resource on policy issues, not as a censor or arbiter of what positions SfAA should or should not endorse. The policy committee will review the proposal for conformity with the guidelines; may request the proponent(s) to revise the proposal and sample policy statement accordingly; may suggest coordination with SfAA committees or TIGs having similar concerns; and may also suggest additional means of communicating the proposed policy perspective. The policy committee shall make a recommendation to the SfAA Board of Directors regarding endorsement of the proposal. Policy proponent(s) disagreeing with the recommendations of the policy committee are free to communicate their concerns directly to the board through the SfAA president.

3. The SfAA president and policy coordinator will work to ensure timely review by the policy committee and board, given the deadlines relevant to the issue at hand. Where urgent deadlines exist, the president may modify these review procedures.

4. The board may endorse the proposal, request revisions to

strengthen the form or substance of the proposal, or decline endorsement. In endorsing a policy position the board may choose to retain responsibility for disseminating this information, or may authorize the proponent(s) to do so on behalf of SfAA.

5. Under these procedures the SfAA board is asked to endorse a policy position and a strategy for communicating it to relevant audiences. The board is not asked to approve a particular "product" (letter, press release, committee testimony, etc.). When the board authorizes the policy proponent(s) to publicize an endorsed position, this implies approval of the policy statement in various forms without further review by the board or the policy committee, within the limits set forth in the endorsed proposal. The proponent(s) shall promptly submit two copies of any statements released under these procedures to the SfAA policy coordinator.

No committee, TIG, or individual advocating a policy position may use the name of the Society for Applied Anthropology in such a way as to imply SfAA's endorsement of that position without specific approval by the SfAA board as set forth in these procedures.

## MEAD AWARD WINNERS FEATURED IN THE CHRONICLE OF HIGHER EDUCATION

By Willis E. Sibley  
WAPA

An interesting thing happened while I was helping to staff the SfAA Information Table in the publications display area at the recent Annual Meeting of the American Anthropological Association. As I sat at the table, my eyes fell on a copy of the *Chronicle of Higher Education* which someone had left behind.

On Page B7 of the November 21, 1977 issue, is a staff article titled "What 15 Top Anthropologists Are Working On Now." The names of the "top 15" will be familiar to most of us: Sherry Ortner, Clifford Geertz, Emily Martin, Emilie de Brigard, Patty Jo Watson, Jane H. Hill, John U. Ogbu, Wenda Trevathan, Sue Estroff, Mary Catherine Bateson, Michael L. Blakey, Ruth Behar, Philippe Bourgois, Yolanda T. Moses, and Alan Goodman. Among them are the most recent Past President and current President of the American Anthropological Association, Yolanda Moses and Jane Hill.

What many readers may have been aware of is that of the 15 anthropologists named, four have been recipients of the Margaret Mead Award of the Society for Applied Anthropology and the American Anthropological Association. These four are John Ogbu (first winner of the Award in 1979); Sue Estroff (winner in 1984); Wenda Trevathan (winner in 1990) and Philippe Bourgois (winner in 1997).

Research being undertaken currently by these winners ranges widely from studies of heroin addicts and their social constraints, to perspectives on disease and treatment, to educational success among different minority populations. The variety, vitality and contemporary societal relevance of the work being undertaken by these Mead Award winners speaks very well, I think, not only of the winners themselves, but also of the careful selection criteria and of the selection process which is undertaken to determine each Mead Award recipient.

Very recent changes in the award process, including returning the Award to an annual basis, are reported elsewhere in this *Newsletter*.

## NEW ARRANGEMENTS: MARGARET MEAD AWARD

Following highly productive discussions between members of the Awards Task Force of the American Anthropological Association (AAA) and representatives of SfAA (President John Young and Awards Coordinator Will Sibley), the executive boards of both AAA and SfAA affirmed recently new procedures and arrangements for the Margaret Mead Award. The Award recognizes a younger scholar for work which brings to the general public a broader appreciation of the contributions of anthropology to the resolution of issues of contemporary human concern.

Created late in the 1970s by SfAA, the Margaret Mead Award was bestowed first upon John Ogbu in 1979. Following Mead's death, the SfAA agreed with AAA to make the award jointly beginning in 1982. In 1991, a decision was made to bestow the award every other year.

Beginning in 1998, important changes will be made. First, the award will be bestowed annually again. The winner will be announced during an awards ceremony at the Annual Meeting of the AAA in 1998, along with an invitation to attend the formal presentation of the SfAA Award plaque and AAA Award stipend during the subsequent Annual Meeting of the SfAA in Spring 1999. During the SfAA ceremony it is expected that the winner will make a brief responsive talk, as has been the custom in those years when SfAA has presented the award.

The selection committee will remain a joint one, with two members chosen by AAA and two by SfAA. The position of chairperson of the selection committee will alternate annually between SfAA and AAA. In 1998, the chairperson will be from AAA. Administrative management of the process will be handled by the SfAA Business Office.

## CALL FOR NOMINATIONS: MARGARET MEAD AWARD

The Margaret Mead Award, awarded jointly by the American Anthropological Association (AAA) and the Society for Applied Anthropology (SfAA), is presented to a younger scholar for a particular accomplishment, such as a book, film, monograph or service, that interprets anthropological data and principles in ways that make them meaningful to a broadly concerned public. The award is designed to recognize a person clearly and integrally associated with research and/or practice in anthropology.

The nominee must be under 40 years of age on January 1, 1998, or have received the Ph.D. after January 1, 1988. The awardee's activity will exemplify skills in broadening the impact of anthropology, skills for which Margaret Mead was admired widely.

Nominations for the 1998 Award are now invited. To be considered, each application must include (1) the nominee's vita, (2) one or more letters of recommendation describing the accomplishment and documenting its impact on relevant publics and (3) other supporting material. Nominees are judged on this information using the following criteria: (1) intellectual quality, (2) clarity or understandability, (3) the extent or depth

of impact and (4) the breadth of impact.

Please send nominations and four copies of supporting material to the Mead Award Selection Committee at the following address: Society for Applied Anthropology, PO Box 24083, Oklahoma City, OK 73124, Tel: (405) 843-5113, FAX: (405) 843-8553, E-Mail: [sfaa@telepath.com](mailto:sfaa@telepath.com). Deadline for receipt of nomination materials is June 15, 1998.

Supporting material will not be returned unless specifically requested. The 1998 winner will be announced at the 1998 Annual Meeting of the American Anthropological Association. Presentation of the Award plaque and stipend will be made jointly by the American Anthropological Association and the Society for Applied Anthropology during the Annual Meeting of the Society for Applied Anthropology in Spring 1999.

## "BEST OF PA" VOLUME PLANNED

In conjunction with the SfAA Executive Committee, Publications Committee, and Business Office, Pat Higgins and Tony Paredes are exploring the feasibility of publishing in book form a collection of articles selected from the first twenty years of *Practicing Anthropology*. This project is an extension of the proposed classics issue of *PA* (mentioned in Sandy Ervin's *PA* report in the last issue of the *Newsletter*) covering the first twelve years of publication. The proposed book would illustrate the diverse ways in which anthropology has been and is being used, highlight significant developments and issues in the practice of anthropology, and provide a useful supplementary text for courses in applied and introductory anthropology.

*Newsletter* readers are encouraged to suggest articles for inclusion. The editors are especially anxious to hear from people who have used *PA* in teaching. Contact either editor to let us know which articles you have used and how they have worked in the classroom. Patricia J. Higgins, Department of Anthropology, SUNY, Plattsburgh, NY 12901, (518) 564-4103, Fax: (518) 564-3010, E-mail: [higginpj@splava.cc.plattsburgh.edu](mailto:higginpj@splava.cc.plattsburgh.edu), or J. Anthony Paredes, Department of Anthropology, Florida State University, Tallahassee, FL 32306, (850) 644-8152, Fax: (850) 644-4283.

## ETHNOGRAPHIC FIELD SCHOOL

Northwestern University celebrates its 25<sup>th</sup> year this summer! Under the direction of Dr. Oswald Werner, the EFS has led the way in field school development. The field school places students at all levels of training in volunteer positions in various locations on the Navajo Nation in the U.S. southwest, and in Spanish-speaking villages of northern New Mexico. Past placements included positions in the Navajo Tourism Office, the Navajo Office of Women and Children, the Women, Infants and Children nutrition program, a Navajo Nursing Home, various senior citizens centers and nutrition programs, children's nutrition programs, the Midwife program at an Indian Health Service hospital, the Navajo Housing Authority, KTNN, a Navajo Nation radio station, the Office of Historic Preservation, the Navajo Nation Museum, and many, many, more. Students also complete a research study on a topic of their choosing. Examples are: Navajo uses of computers, the Navajo views of illness and illness causality, Navajo concepts of beauty and aesthetics, dietary patterns and nutrition, attitudes toward bilingual education, etc. The EFS experience fosters direct

(continued on page 12)

involvement in Navajo culture through the volunteer placement program. Students live in private housing, often in the homes of their Navajo sponsors and have daily opportunities for learning about Navajo culture and practices.

The field school operates under the auspices of Northwestern University's Summer Session; students may elect 2 or 3 credits for the eight-week program. The program begins with a three-day orientation in Gallina, New Mexico, located in the magnificent northern New Mexico mountains. There is a midterm meeting at Wheatfields Lake in Arizona, and a final "debriefing" with project presentations back in Gallina. Support is readily available from on-site teaching assistants and the program's director and two deputy directors. For further information contact Dr. Oswald Werner, Department of Anthropology, Northwestern University, 1810 Hinman Avenue, Evanston, IL 60208, (847) 491-5402, or e-mail to Ossa@aol.com. Applications can be obtained directly from the Office of Summer Session, Annenberg Hall, 2115 N. Campus Drive, Evanston, IL 60208.

## ASSOCIATION FOR ANTHROPOLOGY AND GERONTOLOGY

The AAGE Margaret Clark Award for student papers have been awarded. Congratulations to this year's winners: Winner: Karen M. Steiner, University of Utah "Lifelong Personality Traits and Interests of Alzheimer's Patients and Their Responses to Video Respite." Honorable Mentions: Caroline S. Bettinger-Lopez, University of Michigan History, Memory and Identity: Reflections of a Cuban-Jewish Family. Ross Andel, Southern California College "Application of the Variability of Practice Hypothesis in Alzheimer's Patients."

## FROM THE EDITOR

It's a sure sign that we're approaching the spring meetings as the days grow longer and the snow and cold are less a concern in the lives of us living in the northern part of the country. As I shoveled my way out of my driveway this morning, I found gentle solace knowing that sunnier and warmer days were awaiting me. You can tell from this issue of the *Newsletter* that plans for a four-star gathering in Puerto Rico are well under way.

I have two items to report. First, in December the Publications Committee and the Board of Directors approved the ap-

pointment of Donald Stull (University of Kansas) as the next Editor of *Human Organization*. The transition from Van Kemper's operation in Dallas to Lawrence will take place toward the end of the year with more details on appearing in the next issue of the *Newsletter*.

Although we are focusing most of our attention on the 1998 meetings, the initial plans for the 1999 gathering, to be held in New Orleans are already underway with Willie Baber (UNC-Greensboro) serving as the Program Chair. He will be communicating to the membership in subsequent issues of the *Newsletter*. Having said this, please note that it is not too early to start thinking about the meetings for the year 2000. At December's Board meeting Tucson was selected as the meeting site and applications are being sought for the Program Chair. If you are interested, please get in touch with President John Young (jyoung@orst.edu). As one of my colleagues was fond of saying, "It'll look good on your resume".

The next issue of the *Newsletter* will come our shortly before the San Juan meeting. Please try to get information and contributions to me by *April 1*. Thank you.

Mike Whiteford

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**All contributions reflect the views of the authors and not necessarily viewpoints adopted by the Society for Applied Anthropology, the institutions with which the authors are affiliated, or the organizations involved in the Newsletter's production.**

**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, E-mail: jefe@iastate.edu. Telephone: 515/294-8212; fax 515/294-1708. The contributor's telephone number should be included, and the professional affiliations of all persons mentioned in the copy should be given.**

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

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