

Newsletter

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PRESIDENT'S LETTER

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This summer has been an interesting one for me. I visited Washington State but the majority of my time has been spent on the coast of North Carolina where I have been working with small-scale commercial fishermen for a second year. Some might ask: How did that happen? Didn't she use to work among small-scale farmers? Yes, indeed, and I have had a huge learning curve going from land to sea and from tomatoes to shrimp. However, there are many commonalities among users of natural resources in a local area, whether one is studying farming or fishing.

What has become painfully obvious from these applied research experiences and those of other researchers are the many challenges small-scale producers face in the light of globalization. Whether we are speaking about Mexican farmers,



Kenyan fishermen or some other natural resource artisans, their struggles to survive get increasingly complex with each passing year. For me, working among small-scale farmers and fishermen is now like working on cultural preservation where farming and fishing are rare full-time occupations for family

IN THIS ISSUE

Page

SfAA President's Letter	1	
SfAA Launches Online Community		2
Seeing Disasters through Human Rights and Social Justice		4
Growing up in Applied Anthropology in the 1960's		6
Applied Anthropology in a Graduate Humanities Program		8
Obituary: Robert Allan Hackenberg		10
Obituary: Priscilla Alden Copeland Reining		13
Book Review Essay: <i>Subjectivity-Ethnographic Investigations</i>		14
Training Students in Community-Based Health Research		17
American Indian, Native Alaskan and Hawaiian & Canadian First Nations TIG		18
Intellectual Property Rights TIG		19
Student Committee Report	21	
Report from <i>HO</i> Editors		22
Report from <i>PA</i> Editors		23
Podcasts from the Tampa SfAA Meetings		25
Report from the Chair of the 2008 SfAA Memphis Meetings		26
Tourism TIG		27
LPO News		28
Call for Papers for the 2008 Meetings		30
Call for Nominations	30	
COPAA Chair Report	31	
News Briefs		32
From the Editor		35

members. Those who have worked among small-scale producers around the world, as I have been doing for the last two decades, heard the various warnings from producers many years ago.

A number of authors such as Wendell Berry, Vandana Shiva, Marion Nestle, Don Stull, Michael Broadway and many others have provided facts, figures, and warnings for the past few decades with respect to the environment, health, and nutrition. Other authors also have popularized similar issues. For example, not long ago we read or maybe watched Eric Schlosser's "Fast Food Nation" in which he drew our attention to our diets, the foods we choose (or do not choose) to eat and the country's obesity epidemic. Michael Pollan captured our attention when he bought a steer and followed its life through the food chain. In his most recent work, "The Omnivore's Dilemma," he asks what it is that we are eating and what went into its production. The next question to ask might be who gets to eat and at what cost? Increasingly, new food issues are being raised as strange things enter our food system by way of international trade - toxic toothpaste, lethal pet food and other tinned foods as well as contaminated farm-raised seafood. Through their philanthropy, Bill and Melinda Gates continue to keep Africa and AIDS in the public's eye. Access to affordable retroviral medicines is one area in which they directed their gifts. And lastly, Al Gore's Oscar-winning film, "An Inconvenient Truth," has directed the public's attention to global warming and the impact that failing to care for the environment has had on humankind.

My not-so-subtle point is that applied social scientists have a role to play in helping to work towards identifying solutions for the cultural, environmental, political and economic challenges facing the 21st century. Our field-work experiences, grass-roots projects, and insights into cultural traditions and social patterns can contribute to making a difference.

In planning for the future, the annual SfAA meeting is a place to share experiences, ideas and solutions. I encourage you to begin thinking and planning your sessions for our next annual meeting to be held March 25-29, 2008, in Memphis, Tennessee. Satish Kedia from the University of Tennessee, is the Program Chair. The theme of the meeting, "The Public Sphere and Engaged Scholarship: Opportunities and Challenges for Applied Anthropology," is fitting for today's local, regional and world events. The Program Committee is designing this year's annual meeting to appeal to professionals in other disciplines who are interested in making an impact in the public sphere.

I encourage SfAA members to reach out to other social scientists and colleagues in allied disciplines to participate in our meetings to ensure lively discussion and debate on the many challenging issues that face us today. There will be sessions on a wide variety of areas such as agriculture, the environment, medical anthropology, criminal justice, education, community development, business, and government as well as research on gender, border issues, racial equality, economic disparity and museum/cultural heritage. Co-sponsors for the annual meeting are the Society for Medical Anthropology and the Political Ecology Society. The deadline for abstracts is October 15th. So please contact your colleagues and others who may be interested in participating in the next annual meeting.

The immediate past-president, Don Stull from the University of Kansas, worked extremely hard in filling committee vacancies before his term as president ended. Strategically, he did leave me with a few vacancies so that we could stagger the terms of the committee members. Thus, I have been busy appointing members to committees while Neil Hann has been updating SfAA's webpage listing these changes.

One committee that has some new faces is the committee on Professional and Scholarly Outreach. To fulfill the mission of the committee - that of "professional and scholarly outreach" - I have appointed a diverse set of individuals to expedite the outreach process. The committee is currently composed of committee chair Michael Broadway (an applied human geographer), Jerry Schultz (an applied anthropologist), Don Stull (an applied cultural anthropologist) and David Driscoll (a non-academic applied social scientist). I know we all shall look forward to their contributions to the

Tennessee Meetings. Should you have any ideas for how we may reach other groups please do not hesitate to email me or SfAA Executive Director Tom May.

In preparation for the up coming academic year I would like to remind you of a couple of deadlines. The Sol Tax Distinguished Service Award is presented annually to a member of SfAA, in recognition of long-term and truly distinguished service to the Society. The nomination procedure is straightforward and directions for the process are located on the website (<http://www.sfaa.net/bylaws.html>). The deadline for nominations is October 1st. Please consider nominating someone you know who has contributed significantly to the Society.

Other awards such as the student paper awards also have later deadlines; please see the website (<http://www.sfaa.net/awards.html>) for further details. You might consider working with your students this fall and encourage them to submit their papers or abstracts for review when those deadlines come around (See the Del Jones and the Peter New awards and the Student Award for further detail).

I hope the rest of your summer goes well. Again, please do not hesitate to contact me or the home office should you have ideas to share in planning for the future.

SfAA Launches an Online Community

By Neil Hann [neil@hann.org]

IT Coordinator

Society for Applied Anthropology



During the 2007 annual meeting in Tampa, the SfAA Office presented an alternative to a membership directory. This alternative, called on "online community," in effect accomplishes the same goal as an online directory by allowing users to describe themselves (education, expertise, etc.), while at the same time providing more opportunities to highlight specific interests and accomplishments by allowing the uploading of photos and videos. In addition, the online community has other significant benefits such as blogs, electronic forums, and even the ability to "chat" with others. The SfAA Board of Directors unanimously approved the developed of the SfAA Online Community, and the in just a few weeks, it was launched.

To date, the SfAA Online Community has been very successful. There are already 319 members, who are describing their work, education, and interests. You will also see very active blogs, forum discussions, and even topical interest groups. The SfAA Online Community changes everyday, and "grows" as more people contribute to the discussions and other opportunities for expression.

If you have not joined the community yet, simply go to the SfAA web site at: <http://www.sfaa.net>

Then, click on community and follow the simple instructions. You will receive via email an invitation to join from either SfAAAdmin, or Trish in the SfAA Office, or Melissa in the SfAA Office. You may already have received invitations from some of your colleagues as well.

The SfAA Online Community has recently been enhanced. There is an excellent new search function. You will see the search box at the very top-right of the SfAA Community Page. To use, simply type in the characteristics of the person you are looking for. As an example, if you want to find people with training in ethnography, just type in that key work and click on the search button. If you want to find people with a particular area of expertise, just type it in and click search.

The SfAA Online Community is open to all social scientists with an interest in the applied social sciences. So, invite your colleagues and friends to join, even if they are not members of SfAA. Once they see SfAA's active community, we bet they will become members!

Seeing Disasters through Human Rights and Social Justice

By Kiran Jayaram [mjkiran@gmail.com] and Mark Schuller [marky@umail.ucsb.edu]
Committee on Human Rights and Social Justice

It was two years ago this month that Hurricane Katrina ravaged the U.S. Gulf Coast, displacing as many as 1.5 million people and killing hundreds. Many people still await their chance to return home. While some refer to this event as a “natural disaster” or an “act of God,” such discourse works at best to mislead, and more often than not, to conceal the human actions that contribute to human suffering. Anthony Oliver-Smith and Suzanna Hoffman argue that disasters expose “essential rules of action, bare bones of behavior, the roots of institutions, and the basic framework of organizations” (1999:11).



Stripped of ideological flourish and sensational journalistic accounts, disasters offer a clear glimpse into the structure of society, including inequalities. It was not by random chance that those most affected by Katrina were poor, public-housing residents, or low- and middle-income African American communities. Katrina merely exposed and accelerated processes of inequality, highlighting a condition of *vulnerability*, a higher likelihood of being subject to negative consequences following disasters, with greater losses to livelihoods. This brief article provides a contribution to the understanding of disasters by using a framework of vulnerability to understand a recent tragedy in the Midwest of the United States, and describes two instances of application of anthropology towards the goal of human rights and social justice.

Vulnerability Seen in Who Suffers

Katrina was not unique in demonstrating how damage patterns point to vulnerability. Particular groups within society are most vulnerable to disasters given the multiple layers of inequality: gender, poverty, caste/class exclusion, racial/ethnic/linguistic minority groups, tenants, landless laborers, or farmers. Following Hurricane Mitch in Honduras, middle-class or upper-class *ladinos* were more insulated, receiving less damage and fewer casualties than lowland indigenous populations and smallholding peasants. Also, while the Indian Ocean tsunami struck both rich and poor, foreign tourists and artisanal fishers, the latter in these pairings lost their entire livelihood, whereas the former only lost their holdings in the area.

Vulnerability Seen in Media Coverage

In the immediate aftermath of Hurricane Katrina, newspapers and television stations flooded the mediascape with reports of the damage, stories of hope and despair, and explanations of levee failures. However, this coverage included a subtle bias, as Kanye West, echoing thoughts of others, astutely pointed out that “you see a black family, it says they’re looting. You see a white family, it says they’re looking for food.” Whether or not his opinion is wholly accepted as accurate (though it follows from the above discussion), it exposes how historical patterns of discrimination condition depictions of and potential responses to vulnerable populations. Yet perhaps some of the most pressing issues of social justice in the face of ecological trauma center around responses by those who are supposed to be helping.

Vulnerability Seen in Reconstruction

The tsunami called particular attention to post-disaster reconstruction, what some call the “disaster after the disaster.” Rather than restore low-income communities’ livelihoods the reconstruction left them further marginalized through specific policies such as the 100-meter rule that pushed them off their traditional lands. As Nandini Gunewardena argued, this act was a boon to foreign tourist companies. Gregory Button and Anthony Oliver-Smith detailed how displacement following Katrina provided opportunities for no-bid contractors to lower wages and hire an exploitable, undocumented, migrant population. For further explanation of these cases and more examples highlighting other aspects of disaster or vulnerability, we refer the reader to a volume co-edited by Schuller and Gunewardena entitled *Capitalizing on Catastrophe* (forthcoming, AltaMira Press).

Disaster in the Midwest¹

These vulnerabilities related to human rights and social justice issues are clearly evident in a recent disaster that struck the Midwestern U.S. While storms struck areas of Kansas, Oklahoma, and northern Texas, the following material focuses primarily on Kansas.

During the last five days of June 2007, storms tore through the central U.S. Up to twenty-one inches of rain was reported within a five-hour period near Fredonia, Kansas. Rivers and dams throughout Montgomery, Wilson, and other counties throughout the area spilled water. In Kansas alone, over 3,000 houses were severely affected. Though floodwaters across many counties and loss of all utilities in Fredonia and elsewhere presented devastating challenges, perhaps the most worrisome of conditions were found around Coffeyville, where an estimated 42,000 to 71,000 gallons of oil spilled from a refinery and joined the floodwaters. Though investigations are still underway, initial reports suggest that the flood multiplied the effects of the spill. Additionally, the EPA reported fecal coliform in the water in Coffeyville. All over the region, businesses, homes, and roads were under several feet of water. Farmers lost entire crops of corn and soybeans. Animals died. Family bibles over 200 years old were destroyed. In studying this disaster, the three aspects of vulnerability present themselves again.

First, initial reports indicate that not everyone is suffering equally from the damage. It appears that in Salem township, a small low-income area made up of mostly European Americans, city planners refused to invest in a proper drainage system. Government officials remarked that affected residents should have researched the area before moving in, implicitly blaming the victim. Water systems for Fredonia, Kansas, were completely destroyed, with estimates of a year before full recovery. Revealing pre-existing tensions, responses to a Coffeyville story of an Indian’s business loss were laced with anti-immigrant rhetoric.

Second, the sheer magnitude of the damage should merit large-scale coverage across regional, national, and perhaps even international news. However, just over two weeks later, no news outlet beyond the areas affected appears to provide coverage, revealing a greater marginalization of living outside the major cities of the U.S., where people continue to be wrongfully depicted as backward and inconsequential.

Third, vulnerability is expressed/reproduced in reconstruction efforts. While many insured people - perhaps not everyone - find their insurers refusing to cover losses, some wealthier business owners in Wilson county are taking the opportunity to reopen their stores in a larger location. Along this line of profit-making, we should pay attention to the contract labor hired for the restoration of the Coffeyville Refinery and its offers to purchase land from flood victims, perhaps exacerbating vulnerability. More disaster could be on the way.

Disaster Anthropology in Application

¹ Much of this information comes from newswires or personal communications from people in the areas mentioned.
Society for Applied Anthropology

These stories demand that as applied anthropologists we investigate the human rights and social justice aspects of disasters and be involved in making these analyses public. Two groups have already begun such an endeavor. First, a group of disaster scholars participated in a gathering of disaster activists in 2005 in Kobe, Japan, implicitly defining vulnerability to disasters as a human rights issue (see Wisner and Walker 2005). Building upon the draft UN statement of Human Rights and Environment, Human Rights and Social Justice Committee member Barbara Rose Johnston and colleagues, including disaster researcher Ben Wisner, are using a human rights lens to promote understanding of the connection between disasters, climate change, and human security (c.f., Wisner, et. al. 2007).

Two social movement organizations are using the language and concept of social justice in their organizing post-Katrina. The People's Hurricane Relief Fund and Oversight Committee is hosting an International Tribunal beginning August 28. Visit <http://www.peopleshurricane.org> for more information. The C3-Hands Off Iberville coalition is attempting to bring the right to return for public housing residents at the center of public policy and discourse: <http://www.c3nola.org/>.

As global climate change is becoming a consensus in the arena of global and U.S. policy, applied anthropologists have an opportunity, and a responsibility, to bring issues of social justice and human rights to the fore of the discussions and actions.

The Human Rights and Social Justice Committee is looking for panels to sponsor for the upcoming meetings in Memphis. If you have an idea for a panel please contact committee chair Art Hansen at art_hansen@bellsouth.net.

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Growing Up in Applied Anthropology in the 1960s

By John van Willigen [John.vanWilligen@uky.edu]
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My first experiences applying anthropology was as a community development program administrator for the Papago Tribe of Arizona (as they were known then, now Tohono O'Odham Nation). As Director of Community Development I was in charge of a number of community level workers on three southern Arizona reservations. I did this after becoming ABD at the University of Arizona. This work was based on training I had at the University of Arizona, Department of Anthropology. They did a graduate certificate program in Community Development cooperatively with the Department of Sociology. It consisted of two seminars on



Society for Applied Anthropology

community development and an internship at the Gila River Indian Community. Edward H. Spicer was the seminar leader. Although known as an ethnohistorian the potential for application was always on his mind. Networking through the Arizona Community Development Seminar was an important part of getting the Tohono O`odham job. The work with the Tohono O`odham tribal government Community Development Program was very demanding and satisfying. The program was funded by the Office of Economic Opportunity through a grant to the tribal council. Interestingly at the time the national OEO program was headed up by Donald Rumsfeld. I trained, encouraged, recruited men and women selected by the communities on various parts of the three Tohono O`odham reservations. The ideology of the program was highly participatory. There was a big commitment to identifying felt needs and development of community assets. Communities had great deal of control over development goals. Most of what we did was facilitation while we provided information useful for the Community Development Workers doing their basic tasks. I also was drawn into a group that made strategy for the tribe. The Chairman of the Tribal Council was Thomas Segundo. He was very pro-anthropology, having taken courses with Robert Redfield while living in Chicago. He can only be described as charismatic. It was a privilege to work for him. This was all very exciting for an ABD in anthropology. I learned a lot. Most important was that anthropology was fundamentally useful in cross-cultural development situations. It seemed that every day, in somewhat unpredictable ways, this view was validated. What was *most* useful? Certainly theory was important. Russ Bernard once wrote that there is nothing as useful as a good theory. It's true. Theorizing is not the opposite of applying but application's foundation. Not all theory is useful of course. Mostly I used what I would call now a mid-level practice theory. We all made use of Ward Goodenough's book *Cooperation in Change* as if it were "basic scripture." We tapped this for our own guidance regularly. Spicer's *Human Problems in Technological Change* was also treated with some reverence. At the time SfAA supported these kinds of publications. A number of the chapters in *Human Problems* had appeared in *Human Organization*. This was much before the advent of *Practicing Anthropology*. These were cleverly constructed pedagogical cases focused on developing readers' analytical abilities in predicting the unanticipated cultural response to technical change. Some readers might recall Lauriston Sharp's classic "Steel Axes for Stone Age Australians" or Hank Dobyn's "Blunders with Bolsas" that appeared both in *Human Organization* and the Spicer volume. There was a companion volume dealing with health edited by Benjamin Paul (1953). Both the Spicer and Paul volumes were written for development specialists in other fields but was useful reading for applied-focused graduate students of the time. These volumes remain useful but have to be read carefully to weed out the anachronistic qualities. Some theory which is passé in contemporary, disciplinary discourse, remains useful for application. Who still reads Homer Barnett's *Innovation*? The discipline itself does not produce the theory needed for application and practice consistently. One has to look elsewhere to supplement it.

Of course its not just theory, you have to be able to actually do things. I spent a lot of time as a community development administrator learning how to actually do things and then to train the people I worked with to do things also. We had community development worker meetings twice a month located in the different communities of the reservations. These sessions always reinforced the basic theory [or ideology] of community development, provided opportunities to network with resource people, and gave community development workers in the community a chance to show what they were doing. I always tried to include some event which taught how to do something related to the work that we were doing. Much of this focused on identifying resources from outside the communities and how these resources could be obtained. A good example was "how you organize a Save-the-Children Program."

After the Tohono O`odham experience, I was left with the idea that theory was only part of the story. Many of the things I have written since then have revolved around the issue of how you do things. So much of what anthropologists write about being an anthropologist tends to mystify the process of doing anthropology. I think it is important that we write in such a way that readers can begin the process of acquiring the capacity to do the practices that we use. The test is "can the reader visualize themselves doing what you have written about after they have read it." I think a large portion of what anthropologists write has the opposite intent.

In this regard having both *Practicing Anthropology* and *Human Organization* is a good thing. That said, it would be useful to increase the focus in SfAA's publications and the content of annual meetings on how one does things. One aspect of the "how-you-do-it" problem is working on how our research can be made more useful? There needs to be more work on this. A number of years ago, Barbara Rylko-Bauer, Ann McElroy and I organized two symposia dealing with knowledge utilization. My personal motivation related to hearing at meeting after meeting the same refrain, "How can I get the agency to listen to me?" "How can I have an impact." I got tired of hearing it. There was a fairly large body of practical theory concerning that topic. Anthropologists needed to pay attention to it. The symposium consisted of anthropologists who had successfully had an impact and was published as a book (1989). One might organize sessions on practical aspects of how anthropologists relate to policy. There could be many examples. Involvement of anthropologists in policy making is often discussed. I thought that the process of producing and testing theory was quite similar to the process of producing and testing policy. My argument is that making policy and making theory are far more similar than one would think.

When I first started doing applied anthropology I was struck how little applied anthropologists seemed to be aware of the diversity of the field and what had gone on before. There was no tradition of practice. Much of what applied anthropologists did seemed to be perceived as an isolated foray "outside" the discipline or a "unique and novel" use of anthropology. Things have changed a great deal. I think it is very important to develop a tradition of practice. I think the associations should contribute to developing this further.

It would be useful to write a history like the *Rise of Anthropological Theory* (Harris 2000) which went beyond the history of disciplinary theory and the genealogies of theoreticians and accounted for application. What are the landmarks in applied anthropology? How are the major developments in disciplinary anthropology linked with developments in application? What background in application do regular, disciplinary anthropologists have. It seems most of the "luminaries" of early anthropology did applied work. I have always been intrigued by the fact that Clifford Geertz's early Indonesian work involved an applied project funded by the Ford Foundation. Of the "well-known" anthropologists of the past many were involved in applied projects. It is possible that application can be seen as driving the whole thing. But application and practice is made to disappear in this history. This is one reason why the Society for Applied Anthropology's Oral History Project is important.

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On the Job: Applied Anthropology in a Graduate Humanities Program

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One of the things that I deeply appreciate about anthropology is its flexibility in and applicability to a broad range of professional work environments. My current position in an unusual academic program has been no exception.



I currently direct the Graduate Humanities Program at the Marshall University Graduate College, a freestanding graduate center in South Charleston, West Virginia. Our program is rooted in the history and mission of the Graduate College, originally formed in the 1960s to bring graduate education into West Virginia's southern coal fields. To this day it has tenaciously maintained that outreach mission, placing service at the center, rather than at the margins, of its operations. On any given day (or evening), in addition to the classes being taught on and off campus in communities scattered throughout southern West Virginia, faculty, students, staff, and members of various local communities may be designing classes and curriculum catered specifically for community needs; writing grants together to fund a diversity of local initiatives; conducting collaborative research for and with public agencies; or implementing a broad range of community-based (and delivered) programs.

These programs, projects and partnerships have offered unique ways to put the principles and concepts of anthropology into practice, especially those principles and concepts that I have endeavored to realize in my practice: collaborative research and local engagement. Among the most rewarding parts of my job along these lines is working closely with members of the Graduate School of Education and Professional Development in their many and varied partnerships with local school districts and with state and regional service organizations. As the "resident anthropologist," I'm regularly called upon to help develop professional development on culture and diversity, assist school districts in cultivating programs in local history, and serve as a qualitative researcher on evaluation research teams. This collaborative and community engagement work is integral to my job in the overall planning, scheduling, and administration of the Graduate Humanities Program as well. One of our most recent program initiatives is especially relevant here: the Glenwood Project.

The Glenwood Project is meant to facilitate public engagement with the rich and multifaceted history of a local estate. Glenwood, originally built in 1852, and still standing today, was the site of a complicated, pre-Civil War, slave-based economy. Like West Virginia itself, the estate is a complex mix of North and South: one of the home's most prominent owners, for example, was a slave-owning Unionist. Funded by a grant from the West Virginia Humanities Council, and in partnership with several local and state-level organizations, a team of historians, archaeologists, local history enthusiasts, school teachers and college instructors have, for the past year, explored Glenwood as a window into the larger history of Charleston, the Kanawaha Valley, and the state of West Virginia. The group recently presented their findings to the larger public in all-day symposium (the results of which will soon be posted on our website, www.marshall.edu/gsepd/humn).

The Glenwood Project is a component of our program's larger public humanities project, which, in keeping with most programs at the Graduate College, highlights the potential for such partnerships to bridge academic and public spheres of knowledge and practice. Within the multidisciplinary field of the humanities, "public humanities" has long been a focal point for advancing the role of the humanities in our larger society (see, for example, the 1990 report of the National Task Force on Scholarship and the Public Humanities, available on the web at <http://www.acls.org/op11-1.htm>). In our program, this has also meant developing an applied curriculum that better prepares students to broadly apply their humanities-based training and to work within humanities-based organizations

outside conventional academic settings. Indeed, many if not most of our students are or will be working professionals rather than academics. Integrating these themes of application, engagement, and collaboration within our larger humanities curriculum is perhaps the most gratifying aspect of my job, especially because the flexibility of the Graduate College allows me, and my colleagues, to regularly assess student needs and design applied courses accordingly, courses such as grant writing, museum studies and exhibit design, nonprofit public relations, and the like.

Directing the Graduate Humanities Program in the context of an organization that unapologetically values service and genuinely fosters community-university partnerships has thus allowed me to realize collaborative research and local engagement in new and exciting ways. Ultimately, though, the flexibility of my chosen field, and the willingness of its practitioners to make room for a wide range of applications, continues to open up interesting places, like the Marshall University Graduate College, for anthropologists to work.

OBITUARY: ROBERT ALLAN HACKENBERG (1928-2007)

By Don Stull [stull@ku.edu]
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Ended, a story is history;
it is in time, with time
lost. But if a man's life
continue in another man,
then the flesh will rhyme
its part in immortal song.
By absence, he comes again.

Wendell Berry, "Rising," in *The Wheel*, 1982

Robert Allan Hackenberg, 79, professor emeritus of anthropology at the University of Colorado, died in Boulder, Colorado, on April 22, 2007, following heart surgery.

Internationally known for his anthropological research and practice in the American Southwest, Southeast Asia, and Latin America, his contributions to theory, method, and the training of several generations of anthropologists were abundant and inventive.

Hackenberg, known as Bob or Rob to his many friends, received his B.A. in psychology in 1950 and his M.A. in sociology and anthropology in 1951 from the University of Minnesota, where he studied under William Kelly and Robert Spencer. He worked full-time at a record shop, specializing in jazz and blues, which remained a lifelong passion. He went to Cornell for his doctorate because of its Southeast Asia program, where he served as Lauriston Sharp's teaching assistant. His initial advisor was Morris Opler, but he later switched to Allan Holmberg.



In 1953 he accepted William Kelly's invitation to join him at the University of Arizona as assistant director of the Bureau of Ethnic Research (now the Bureau of Applied Research in Anthropology [BARA]) and director of the Pima-Papago Field Program. Kelly financed his dissertation, *Indian Administration and Social Change at Gila River Reservation, Arizona*, for which he was awarded the Ph.D. in 1961.

Society for Applied Anthropology

Hackenberg remained at the Bureau of Ethnic Research until 1966, studying the cultural ecology, health, and demography of the Pima, Papago, and Navajo, with funding from the National Institutes of Health and the National Cancer Institute, which employed him as research scientist from 1962 to 1966. His greatest accomplishment during this period was the creation of the Pima and Papago Population Registers-comprehensive computerized genealogical databases, still utilized by the tribes, that trace population growth, migration, out-marriage, resettlement, and health problems.

In 1966, Hackenberg was appointed professor of anthropology and director of the Research Training Program in Culture Change, Institute of Behavioral Science, University of Colorado, Boulder (CU). The Research Training Program, funded by NIMH for 21 years, provided graduate students with a generous stipend and tuition waiver for up to four years. I was one of them.

In the spring of 1969, I was in my second semester of graduate school, and my advisor, Del Jones, was leaving CU for City University of New York. I needed a new advisor, and Del, a former Hackenberg graduate student at Arizona, thought he might take me on.

I needed an advisor, but what I needed more was money. Driving Boulder County's oldest school bus, and trying with little success to sell Cutco knives door to door, did little to put food on the table. And so, for days I lurked outside Dr. Hackenberg's office. Out of pity, or resignation - and no doubt as a favor to Del - Bob took me on as one of his NIMH doctoral trainees in culture change, and then as a research assistant on his long-standing research program among the Papago. Bob's pity and my desperation began a relationship, both professional and deeply personal, that transformed us from professor and student to close colleagues and devoted friends. I may have left CU with degree in hand in 1973, but Robert Hackenberg was ever my teacher, mentor, and exemplar.

Several of his first doctoral students in the NIMH training program published articles based on the Papago Population Register in a special issue of *Human Organization* (Summer 1972), and some of us went on to conduct dissertation research among the Papago. But Bob's research interests were returning to Southeast Asia. In 1967, he and his wife and research collaborator, Beverly Hackenberg, who had served as co-director of the U.S. Information Service in the Philippines in the aftermath of World War II, chose Davao City, on the Philippine island of Mindanao, as a field station from which to conduct applied research and doctoral training. Local Filipino businessmen created the Davao Research and Planning Foundation (DRPF) in 1969, with the Hackenbergs as directors. Committed to the measurement and interpretation of change, they carried out longitudinal surveys of fertility and family planning, migration and its consequences for health, and agricultural change throughout the 1970s. Their research formed the basis for a number of service and action projects funded by international and national organizations.

By the early 1980s, the Hackenbergs found it increasingly difficult to maintain their field station in Mindanao because of the Ferdinand Marcos dictatorship (1972-1986), and DRPF closed its doors in 1983. From 1982 through 1984, they headed a USAID project aimed at stimulating regional development in western Panama through infrastructure improvement, agroindustry, residential development, employment generation, and small business promotion.

Like many other applied anthropologists, Robert Hackenberg brought his wealth of knowledge and skills "back home" in the mid-1980s. In 1986, the Tohono O'odham (formerly Papago) Health Department invited Bob and Beverly to help develop programs to prevent Type 2 (non-insulin-dependent) diabetes, which had reached staggering proportions. Funded by the Robert Wood Johnson Foundation from 1988 to 1992, they directed a restructuring of the tribal health department to provide local empowerment, goal-setting, and a comprehensive diabetes prevention program.

Rural Paraguay was the site of the Hackenbergs' last fieldwork in the late 1990s. As research scientists at BARA, and under the sponsorship of USAID, they developed a program for training women to deliver primary health care in areas lacking medical facilities.

Long years of research and practice among the Tohono O'odham, squatters in Mindanao, and rural populations in Latin America gave Bob a ringside seat from which to observe the remarkable and rapid transformation of what Redfield called "little communities" into what Appadurai so cogently calls "ethnoscapes." His 1985 article in the *American Behavioral Scientist*, "Bringing Theory Back In: Steps Toward a Policy Science of Applied Anthropology," sums up the essence of his contribution to our discipline. He never forgot -- nor did he let the rest of us forget -- the essential relationship of theory to application. By the mid-1980s, Bob had emerged as one of applied anthropology's most perceptive and adroit senior statesmen. Over the next two decades, he penned a number of significant essays on the present circumstances and future potentialities of applied and practicing anthropology which became required reading in many training programs. He served as associate editor of *Human Organization* from 1999 through 2004, writing a series of feature articles under the heading of "Advancing Applied Anthropology." With Beverly, he edited a special issue of the journal entitled "The Future Lies Ahead: Applied Anthropology in Century XXI" (Winter 2004), which reviews applied anthropology and looks to its future at the turn of the present century. It was a fitting scholarly capstone.

The High Plains Society for Applied Anthropology awarded Robert the 1997 Omer C. Stewart Memorial Award in recognition of his exemplary achievement in applied anthropology. In 1998, the Society for Applied Anthropology bestowed its highest honor, the Bronislaw Malinowski Award, on Robert and Beverly, in recognition of their exemplary careers devoted to understanding and serving the needs of the world's societies.

Reflecting on his career, Bob wrote, "My own backward glance reminds me that I have spent more time in more places engaged in more field projects than most of my contemporaries. Hopefully, the results have benefitted a commensurate number of indigenous people in the Southwest, the Philippines, Panama, Paraguay, and Hispanic migrants to urban and rural destinations in the US. If so, I would choose it as my most significant achievement."

"I never thought of myself as a 'professor of anthropology,'" Hackenberg once said, but he also wrote that "There is no immortality for our published work and little enough that lives as long as we do. If any of our contributions survive, they do so in the professional activity of our students." Robert Hackenberg served as primary graduate advisor to more than 60 professional anthropologists. He and his wife Beverly taught them more than the theories and methods of anthropology--they taught them how to *be* anthropologists. Most of all, they taught them personal and professional commitment.

In 1992, several of his former students organized a symposium in his honor at the annual meeting of the Society for Applied Anthropology in Memphis. These papers were later published in the Fall 1994 issue of the *High Plains Applied Anthropologist* (now *The Applied Anthropologist*). The title of the symposium--"Accountants Die in Bed"--was taken from the last line in "Scientists or Survivors" (in *Anthropology Tomorrow*, edited by Robert Trotter in 1988), which may well be his most quoted passage:



"Now as you start to focus your telescopes on the forbidding landscape before you, steady your hand with the knowledge that you stand in the shadow of the giants of the past. You are descended from a family of living legends. This is *your* turn to add *your* chapter. Remember, you are an anthropologist --the secret

envy of those sociologists and economists down the hall. You get to go places and deal with people; they only get to stay here and mess with numbers. So, as you go about your exotic business, swagger a little. One of those almost forgotten giants might have muttered with ill-concealed disdain, and a heavy Polish accent, 'Accountants die in bed.'”

Upon hearing of Bob’s death, Kerry Feldman (University of Alaska Anchorage), another of his former students, spoke for all who knew and admired Bob Hackenberg and his work when he wrote: “It’s like a truly great voice has left our lives, yet the dialogue within us with Bob’s views, values and extraordinary energy goes on. It certainly does for me. One encounters very few voices in one’s life worth such a lifetime dialogue.”

Another giant has entered anthropological legend.

Robert Hackenberg is survived by Beverly, his wife of 44 years and his professional partner and pal for all that time and more, his son Jeffrey Hackenberg, step-children Gary, Kristina, Lisa, and Valerie Solheim, seven grandchildren, and three great-grandchildren-and many friends and former students.

OBITUARY: Priscilla Alden Copeland Reining, PhD (1923-2007)

By William C. Roberts [wcroberts@smcm.edu]
St. Mary’s College of Maryland

A good friend, colleague, mentor and role-model for many anthropologists, Priscilla Reining, passed away at her home in Washington, D.C. on July 19, 2007, less than a month after being diagnosed with a rare form of lung cancer. Her two sons, Robert and Conrad, were with her when she left us.

I first met Priscilla as a graduate student at American University in the early 1980s at a meeting of the Washington Association of Professional Anthropologists (WAPA). Priscilla was the widow of the late Professor of Anthropology Conrad Reining (Catholic University), who co-founded WAPA with Gretchen Schafft in 1977. She was an active member of WAPA from its inception, the American Anthropological Association since the mid-1940s, and the Society for Applied Anthropology since 1960. She belonged to a number of other professional societies, and served on the boards of the National Academy of Science, Board on Science and Technology for International Development, and the Renewable Natural Resources Foundation.



As one WAPA member wrote when I sent word of her demise to members of WAPA: “Priscilla was a mentor for many of us [female] anthropologists working in the DC area. Not only was she among the first anthropologists to advocate the use of LANDSAT imagery, but she was studying human sexuality long before the HIV/AIDS epidemic made this a more widespread topic of anthropological investigation.”

Priscilla earned her PhD from the University of Chicago in 1967 after conducting fieldwork among the Haya people living in Tanzania as a Research Fellow of the East African Institute of Social Research. She interrupted her fieldwork with the Haya and returned to the USA to give birth to her eldest son, Robert; then returned with a two month old baby to the field. She worked extensively in Africa over a forty plus year period of active fieldwork. She was among the pioneers who explored the use of LANDSAT images in combination with more detailed demographic, social and cultural data to examine research questions related to her interests in demography, land tenure, land and resource use, and desertification.

Society for Applied Anthropology

Her interest and work in the area of HIV/AIDS dates from the mid-1980s. She and her colleagues John Bongaarts, Peter Way, and Francis Conant, identified a relationship between HIV/AIDS prevalence and male circumcision practices in an early paper published in 1988. She continued active involvement with HIV/AIDS research through the early years of this century. Although many people ignored for years the potential significance of male circumcision in the HIV/AIDS pandemic; its importance has been empirically established and internationally recognized.



Priscilla was hired by Margaret Mead to work at the American Academy for the Advancement of Science in 1974. She taught at many institutions, including the University of Minnesota, Howard University, Catholic University and the University of Florida. She was a consultant to the United Nations, World Bank, the Peace Corps, and the National Science Foundation.

Priscilla's life-long love for learning and teaching is one of the reasons she decided to donate her personal library, field notes and professional archive to St. Mary's College's Department of Anthropology. Priscilla met a number of SMCM undergraduate students who have been with me in the field and subsequently spoke about their experiences at a WAPA meeting. In the coming years, I will work with students and staff at the College to prepare portions of Priscilla's field notes, photos, and publications for broader accessibility on the web. We will surely miss her, but we will also remember her and the many kindnesses and encouragements she gave us as individuals and as a discipline.

She is survived by her sister, Dr. Joan Stryker of Detroit, her three children; Robert Cushman Reining of Purcellville VA, Anne Elizabeth Reining of Washington D.C., and Conrad Copeland Schilling Reining of East Thetford VT, and four grandchildren; Lewis Jin Reining, Ana Merridith Sung Reining, Charlotte Clement Kitchel Reining, and Anabel Binney Kitchel Reining.

The family requests that donations in her name be made to the St. Mary's College Foundation - Priscilla Reining African Studies Memorial Fund at St. Mary's College of Maryland, 18956 East Fisher Road, St. Mary's City, MD 20686, or to Community Hospice of Washington, 3720 Upton St. NW, Washington, DC 20016.

Book Review Essay on *Subjectivity: Ethnographic Investigations*

By Jerome Braun [jbraun@uron.cc]

Review Essay based on João Biehl, Bryan Good, and Arthur Kleinman, eds., Subjectivity: Ethnographic Investigations, University of California Press, 2007, 477 pages, \$60.00 hardcover, \$24.95 paperback, ISBN 0520247922

Like yin and yang, the female and male principles of Chinese philosophy that explain change just because yin processes contain a little bit of yang and vice versa, which is why change is always in the direction of completeness, so does objectivity and subjectivity as epistemic principles succeed in providing explanations just because they complement each other.

There are, however, social sciences which increasingly embody rational-choice-type objectivity, as if individual decision-making is predictable just because the range of choices and the range of goals, in other words means and ends, are circumscribed. That is why traditionally economics has been interested in predicting whether any given empirical conditions will produce very simple empirical results such as increases or decreases in profits. Whether such changes will make people "happier" or "fulfilled" or "virtuous" or any other valued subjective state is beyond the ken of economic concepts

to answer. The same holds true for political scientists who increasingly seek to predict the stability of democratic governments, not whether they express “the will of the people” since this is considered too subjective a notion to be measured, and subjective notions are mere personal opinions.

Personal opinions, however, of the sort whether people in advanced economies are happier or not than people in less advanced economies, are of interest (see Robert E. Lane, *The Loss of Happiness in Market Democracies*, Yale University Press, 2000 for a partial answer). In fact it is possible to at least try to be objective about the processes which incorporate subjective feelings (which is why Georg Simmel became famous for explaining the nuances of psychological feelings that arise within various forms of social interaction), as well as to try to go in the other direction and be concerned with the subjective effects on human feelings of various psychological and social environments. The latter is to study the effects of stressors on human beings, particularly psychological changes that partly reflect how people interpret their physical surroundings according to standards of cultural and personal meaningfulness

This edited book *Subjectivity: Ethnographic Investigations* serves as a state of the art of such attempts by anthropologists, and people with similar interests, to investigate in somewhat phenomenological depth the reactions of people to stressors in their environments. True, setting out functional relationships and typological patterns are not the goals of these researchers, perhaps because they have become disillusioned with attempts by researchers in other fields of social and behavioral science to describe patterns which they consider to be unrealistic and rigid (see Allan V. Horwitz, *The Loss of Sadness: How Psychiatry Transformed Normal Sorrow into Depressive Disorder*, Oxford University Press, 2007).

In a sense a model for what *Subjectivity: Ethnographic Investigations* is trying to do, not a model for empirical research, but a model for sensitive use of descriptions of human values under various conditions, is Terry Eagleton’s book *Sweet Violence: The Idea of the Tragic* (Blackwell Publishing, 2003). Since what the contributors to *Subjectivity* are trying to do is get a handle on the stresses that produce something close to a sense of despair, Terry Eagleton from a literary point of view describes the varieties of human degradation, despair, and some conditions which illustrate the overcoming of despair. What he describes is that once tragedy as a cultural genre was a contemplation of human resistance to the horrors of suffering, a resistance which showed nobility of character even if it ultimately succumbed to failure. However the modern era is one where suffering has become both democratized as something that everyone can understand, rather than merely appreciate the suffering of aristocratic types with extraordinary accomplishments and virtues, but also no longer redeemed by providing the occasion for either heroic resistance or self-sacrifice. Increasingly suffering is nowadays interpreted in our secular age as an example of the “absurd” as the existentialists say, and meaning becomes something individuals create or search for on their own rather than automatically provided for by their culture. Yet the weakening of admirations for tragic figures also weakens I should add feelings of sado-masochism, that tragedy is inevitable and should almost be welcomed, the way some religious leaders welcome poverty as a test of character (at least traditional sources of this, modern sources of this do arise, sometimes in virulent form), .

Of course ultimately what Eagleton is writing about is the alienation of intellectuals, and only secondarily the alienation of the common people, the kinds of intellectuals who create an apotheosis of freedom and feelings of “authenticity,” a freedom that according to existentialists (and postmodernists who are like existentialists but have given up on their “aristocratic” standards) serves as the pinnacle of values just because it is no longer supported by commonly held social purposes and values. Of course one result of this is the loss of values as a way of life, supported by communal standards, and their survival as ideas (the common problem of Platonic forms and their intellectual descendants that have no means for producing values to be practiced).

The kinds of people whose lives are discussed in *Subjectivity* wish they had things so good that they could afford to be bothered by intellectuals’ angst. The issues discussed in this book are obviously

crucial to understanding changes in public-private involvements and changing cultural conceptions of personal responsibility, as well as changing perceptions on political authority and its basis in philosophies of personal and political responsibility. This book is essentially a documentation of the Anthropology of Subjectivity as it exists today. In general I find that the essays that illustrate the psychological reactions to the effects of “interests, access, power, needs, desires, and philosophies of life” (p. 8) are more useful than the theoretical sections that are somewhat basic. Nevertheless the material covered even in those theoretical sections provides useful background and the bibliographies in general in this book are quite comprehensive.

The core issue of what is culture, is it a mental construct imposed upon the outside world in the individual, psychological sense, is it a social construct imposed from the outside world on individuals through personal conformity, or is it somehow both, is not tested in the scientific sense (perhaps it realistically can't be), but is explored in a preliminary, proto-scientific sense. Admittedly, the purpose of this book is to explore the demoralizing effects of everyday experiences, the results of economic crises, state violence, and population displacements, as an alternative to such reifying categories as depression and post-traumatic stress disorder that “remake people as objects of technological manipulation without allowing for the possibility of remorse, regret, or repentance.” (p.11)

The introductory, theoretical chapter on the interrelation between personal and societal transformation is useful, but not as useful as the following chapter which gives examples of such fields of experience as trauma, memory, and therapies in post-Vietnam War America and postapartheid South Africa. The next chapter describes the experience of psychosis in Indonesia, in Canada and India, and among the homeless in New York City. Ellen Corin's essay on the experience of psychosis in Canada and in India is especially good at describing the feelings of being deserted felt by those experiencing psychosis, and I should add in a sense by artists who experiment with the uncanny because they can control these feelings (shamans in traditional societies also do this), or perhaps they feel they can take it or leave it because they live in safe environments. Whether “the sick” can learn from “the artistic” and vice versa is an old hope in both religion and in academia, for which this essay expresses once again the hope but not what can assure more than wishful-thinking regarding this hope. The intertwining of personal suffering with religious activism, psychiatric trends, nomenclature, and the disruption of families is made obvious in this chapter on mental health, as does the following chapter which shows how medical technologies are raising new questions on what is the nature and what are the responsibilities of the self under the guise of alleviating suffering, and also of ensuring profits for medical industries.

The Epilogue written by Michael M. J. Fischer is the culmination of the arguments of this book and in encapsulated form expresses both the strengths and the weaknesses of this book. His long quotation of a statement by Dr. Eyad el-Sarraj, a Palestinian psychiatrist, regarding the emotional effects of the Israeli-Palestinian conflict produces a “you are there” experience for the reader, as he convincingly argues that both Israelis and Palestinians need to go through grieving processes, that is actually more effective, perhaps because it is more direct and to the point, than Prof. Fischer's narrative that surrounds it.

In social and behavioral science it is useful to be objective about causality and subjective about the descriptions that are the raw material for discovering the existence of causality. Subjectivity comes first, then theory-building, but theory-building can be premature and result in reification. This book is a useful reminder that the boundaries of psychological and social phenomena must be known before the details can be filled in, and when this is done, and the subjective illustrations of psychological reactions to stress in this book are a useful beginning, then eventually the boundaries of the human experience, that goal of ethics, can be understood and strengthened even more effectively, which is pragmatism at its best.

Training Students to Conduct Community-Based Health Research. The Puerto Rico and Costa Rica Field Schools

By Nancy Romero-Daza [daza@chuma1.cas.usf.edu] and David Himmelgreen [dhimmelg@cas.usf.edu]
University of South Florida

Since 2001, the Department of Anthropology at the University of South Florida has offered a specialized summer field school to provide training and research experience to undergraduate and graduate students in medical anthropology, public health, nursing, and pre-medicine, among others. The field school, entitled “Globalization and Community Health”, seeks to familiarize students with qualitative and quantitative methods used to conduct health-related research in areas undergoing rapid economic and social change associated with globalization. The field school originated as a partnership between USF, the School of Public Health at the University of Illinois in Chicago, and the Monteverde Institute (MVI) in Costa Rica, and is now run by USF and MVI in close collaboration with the Monteverde community. The field school is internationally known and attracts outstanding students from universities such as Harvard, George Washington University, University of Pennsylvania, North Carolina, and USF, as well as from universities in Mexico, Spain, and Costa Rica. Participating faculty include USF-based anthropologists Nancy Romero-Daza, David Himmelgreen, and Linda Whiteford, and Lynn Morgan from Mount Holyoke College.



Given the success of the Costa Rica field school, the USF Department of Anthropology was asked to collaborate with the Instituto de Investigaciones Interdisciplinarias (Institute for Interdisciplinary Research) at the University of Puerto Rico at Cayey (UPRC) to implement a similar course, “Salud en Comunidad”, which has now been offered for two years. While the two courses are very similar in goals and structure, the Costa Rica one is slightly longer (five weeks as compared to four weeks), and includes both upper level undergraduates and graduate students (the Puerto Rican focuses exclusively on undergraduates). In

Puerto Rico, the field school is funded through an NIH grant obtained by the Institute to foster collaboration between students and researchers from UPRC and two mainland universities: USF and the University of Texas at Austin. Romero-Daza and Himmelgreen work along with faculty from UPRC (including anthropologist Isar Godreau) and the Library of Congress Folklife Institute (anthropologist Guha Shankar) in guiding students through the intensive training and research program.

In both Puerto Rico and Costa Rica, students become familiarized with the historical and present political and socio-economic conditions of the locale (through specialized lectures) and to the local health care system (through visits to hospitals, local clinics, and interaction with personnel from public and private health-related agencies). After two weeks of learning and practicing qualitative and quantitative methods, students conduct team-based research on issues identified by local communities and present their results to community members and to the collaborating institutions. The field schools also include a community health fair run in collaboration with local health care providers (the Hospital de Area de Cayey in Puerto Rico and the Monteverde Clinic in Costa Rica). During the health fair students collect health related and socio-demographic data, take basic anthropometric measures (e.g., stature, weight, skinfolds), perform simple tests such as blood pressure, glucose, and cholesterol, and provide health education. Medical doctors and nurses also provide a comprehensive check up to all health fair participants. While neither the faculty, nor the students have the right to publish on the data collected through the field schools, the results of these research projects have been presented through posters at the Society for the Advancement of Chicanos and Native Americans in Science (SACNAS) Annual Meetings, as well as at various meetings of the Society for Applied Anthropology. More importantly, the research conducted by participating students has informed future research projects in the area of nutrition, HIV/AIDS, and water security, among others. For information about both field schools, please contact Nancy Romero-Daza at daza@cas.usf.edu or by phone at 813-974-1205



American Indian, Alaskan and Hawaiian Native, and Canadian First Nation Topical Interest Group – Call for Papers 2008

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Bäuu Institute



As an official TIG of the SfAA, we are able to sponsor sessions and roundtables each year at the annual meeting. This year's theme is "The Public Sphere and Engaged Scholarship: Challenges and Opportunities for Applied Anthropology." Based on initial results from the survey sent out via email earlier this summer, and the general purpose of our TIG, I have come up with four broad areas that we may wish to cover at this years meeting in Memphis:

1) Health Related Issues - There are several members of the TIG involved in health related issues. An interesting topic that could fit the theme of this year's meeting would be a panel or discussion on how applied anthropologists are working on, and dealing with, health issues related to American Indians and First Nation peoples in Canada versus those in the United States.

2) Intellectual Property Issues - Intellectual property is also an area of focus of many TIG members. Another interesting panel or roundtable I believe would be a discussion of differing applied approaches to intellectual property and American Indian, Alaskan and Hawaiian Native, and Canadian First Nation peoples.

3) Natural Resource Issues - A third area of focus of many members of the TIG is that of natural resources. Last year we sponsored a roundtable on how indigenous peoples are mitigating the impacts of natural resource exploitation. A follow-up to that could be a roundtable on how applied

anthropologists are becoming actively involved in natural resource mitigation and management, primarily in terms of the public (rather than academic) sphere.

4) Applied Theory and Method - A final roundtable suggestion is that we sponsor a discussion on how anthropologists can participate more prominently in public discourse centering on American Indian, Alaskan and Hawaiian Native, and Canadian First Nation peoples that addresses pressing human issues in contemporary local and global communities. This roundtable could highlight the successes and failures of contemporary methods being used by applied anthropologists in the public sphere.

If anyone is interested in participating in any of these panels or roundtables, or if someone has a panel or roundtable they would like the TIG to sponsor, please contact me (pnj@bauuinstitute.com). I look forward to building on the success of last year and making this year even better.

Intellectual Property Rights Topical Interest Group - New Handbook Is Available

By Mary Riley [mriley@carotennlaw.com]
Merritt, Flebotte, Wilson, Webb & Caruso, PLLC

As promised, this column will provide in-depth information on the new publication, *Intellectual Property Management in Health and Agricultural Innovation: A Handbook of Best Practices* (eds. A. Krattiger, R.T. Mahoney et al.), MIHR (Centre for Management of Intellectual Property for Health Research and Development): Oxford, U.K., and PIPRA (Public Intellectual Property Resource for Agriculture): Davis, California, U.S.A. As mentioned in my previous column, this two-volume work is the result of a major international collaborative effort that came to fruition through the financial support of The Rockefeller Foundation and the Ewing Marion Kauffman Foundation. Several other supporters contributed funds to ensure that copies of this publication would receive wide distribution in developing countries (the full list is available at <http://www.ipHandbook.org>). Especially interesting is the fact that the group of distribution supporters includes law firms, non-profit organizations, academic institutions and corporations.



The overall thrust of the *Handbook* concerns the practical side of intellectual property management, whether the subject matter touches upon (1) agriculture and food security, (2) biotechnology, pharmaceuticals and public health, (3) traditional knowledge, genetic resources and benefit-sharing, (4) navigating the procedural and substantive aspects of intellectual property legal systems, (5) the nexus between inventions, inventors and institutional ownership of IP, or (6) the implementation of intellectual property protections, whether through legal policy, legislative or institutional directives, or at the level of the indigenous community by way of legally binding agreements, local communal control over traditional resources, education, etc.

The *Handbook* eschews the ideological debates surrounding the politics of intellectual property legal systems and management because it is well understood that, regardless of the conceptual, moral and philosophical issues that tend to be raised, intellectual property is a reality that is here to stay. In addition, global economics has evolved into a system that is increasingly knowledge- and information-based (rather than bricks-and-mortar based). As a result, the importance of intellectual property -- as a resource, commodity, and avenue for innovation -- has been catapulted to new heights. The contributors to the *Handbook* realize this and present their experiences, findings, and discussions accordingly.

The contributions to the *Handbook* are exceedingly diverse - my attempts to cover everything included in this vast work will be feeble, at best. To present a brief background of each of the sponsors (taken from the Foreword of Volume 1), both PIPRA and MIHR were founded to promote the ethical stewardship of new technologies in their respective fields. PIPRA is an organization constituting a consortium of universities, public agencies and non-profit institutes that conduct agricultural research and development. MIHR was organized to focus on capacity building in developing countries and to support innovative and strategic management of intellectual property that promotes the development of medical products and public health tools to reduce global disparities in health status and access to medicines and health care.

The *Handbook* overall is aimed toward a very specific audience: agriculture and health professionals who work for (or who are aligned with) public sector institutions in developing countries. Efforts to address this particular audience is deliberate since the historical trend is that intellectual property systems tend to mostly benefit the affluent, usually because the affluent either: (1) have the resources required to develop innovative ideas into intellectual property; or (2) have the resources to assert and protect their rights in the intellectual property they hold. As a result, this publication functions as a reference guide, a primer on substantive and procedural issues in intellectual property management, and an overall guide to institutional policy-making and strategizing for the public sector. As such, the *Handbook* provides the roadmap for public sector institutions to work out the problems inherent in researching and developing new technologies and/or innovations in agriculture and health, and to operate in the same manner as their private counterparts (who typically enjoy far more resources when solving problems along the way to developing the next big wonder drug, or the newest strain of disease-resistant rice).

Some of the sections are very to-the-point. One section, simply titled “The IP Toolbox” contains several introductory chapters on trademark law, patent law, and other legal mechanisms to protect all kind and manner of invention and innovation. For the non-specialist, such chapters are extremely important in demystifying the legal labyrinth that an intellectual property system (for any given country) can be at times. Other sections of the *Handbook* are equally straight-forward: another section addresses “Inventors and Inventions”; another discusses “Contracts and Agreement to Support Partnerships”; still another section is entirely devoted to how public sector institutions may develop policies and strategies specific to intellectual property management.

Other *Handbook* sections show public sector forays into entrepreneurship and present case studies illustrating collaborative public-private partnerships to develop new products and innovative technologies in health and agriculture. One section is exclusively devoted to showing examples of how universities, whether in the United States or elsewhere, successfully manage the results of a major portion of their innovative activities: licensing and technology transfers. Successful oversight and management of these activities does not merely mean “more money for universities,” although this is certainly important in its own right. It also serves to boost the quality of life for all who benefit from the widespread dissemination of these inventions (i.e., whether a new drug or a new agricultural innovation).

Such benefits have social, economic, and political dimensions. The hallmark of the *Handbook* is that it engages, in print, an exchange between public sector institutions in both the global North and South, which serves to provide guidance on highly technical issues on behalf of a legal system that, in many cases, is about as foreign to the ear and mind as hearing someone speaking ancient Greek. This strengthening of public institutions, which are typically devoted to the public good instead of private interests, can only increase the parity of public interests against private concerns. In addition, this exchange of information opens new channels of communications between the public sector in the developing world, with colleagues in other developing (as well as in developed) countries. This can only help those living and working in developing nations achieve equitable access to health care, food security, and agricultural innovations that those of us living in affluent countries take for granted.

Public sector institutions have a common mission: to serve the public interest and to increase the quality of life for all, most especially the poor. The editors and contributors keep this basic tenet in mind throughout the text of the two volumes, 17 sections, appendices, and 1900+ pages of the *Handbook*. This work is truly an amazing contribution to the field of intellectual property rights, to equitable development across the North-South divide, and to practical ways to increase parity between the global affluent and the global poor.

STUDENT COMMITTEE REPORT

By Jessica Sipos [jessicasipos@yahoo.com]
University of Hawaii at Manoa and SfAA Student Committee Editor

It is already late summer, with only a month or so left to finish projects and get ready to begin a new academic year. (Those working outside academia perhaps do not feel the end of summer so acutely. In fact, because I'm writing my dissertation, I do not feel it either. Every day is a day that the same work needs to be done, although the closing of summer hopefully takes me closer to my goal.)



The Student Committee members have been busy in varying ways this summer. One of us spent some time conducting pre-dissertation research in Lesotho, South Africa on links between HIV/AIDS and water security. Others of us studied for comps, worked on dissertations, and scoped out new research sites for future research while on vacation. (I spent a month in Romania this summer and plan to conduct research there in the future, as little anthropological research has been conducted in that part of Europe, and even less on medical anthropology topics. That is for later, though, once this dissertation is finished!)

Many of you have also noticed that the SfAA Online Community site launched a couple months ago and is now fully operational. This kind of cyber-community has been gaining in popularity over the last few years, but to create such a venue for professional networking is even newer. It is an excellent way for members of SfAA, or any organization, to keep in touch and make connections. In fact, when writing this column, I discovered that the newsletter has a new editor, but I did not have his email address. I used the SfAA Social Network to find the address, and found a photo of him as well, which gave me a psychological connection him, even if we have only corresponded by email once so far.

The network is still new, yet already boasts 319 members and counting. The Student Committee members weighed in on the network, and perhaps like many, have not had as much time as they would have liked to explore the site, but anticipate it becoming an essential tool for communication and networking between professionals, academics and students alike. The posts where people talk about their research, present working papers, or describe their plans to defend dissertations do work to create a sense of community and common endeavor, and at least from my point of view, make the dissertation-writing process seem that much less lonely. Cassie (Vice-President) points out that the advantage that the site is professionally oriented, rather than socially, even though the site can be used for professional socialization. In some ways, this social networking site may appeal to those who were not drawn into the more socially oriented Facebook and MySpace worlds. The new site might gain steam closer to the annual conferences, but that at present it is just gaining its critical mass to become a viable tool for all SfAA members. Of course, that means we all have to be online interacting—I just found a grad school acquaintance I have not seen in three years—but I am sure a break now and then from our endeavors to push through to the Ph.D. is a good thing. A cup of tea, some socio-professional networking, and enough renewed inspiration gleaned from fellow students and anthropologist-mentors to carry us through the rest of the day.

Susan Mann, the new Student Representative on the Board, was absent from our Spring Meeting in Tampa on April 1. We were forewarned of this absence; Susan's obstetrician had restricted travel in anticipation of the delivery of triplets.

We learned recently of the safe delivery and are sure that you would like to know the particulars. The three young, potential anthropologists arrived on May 9 in the following order:

Ms. Sydney Elspeth Mann, 9:04 p.m., 3 lbs. 8 oz.

Ms. Molly Anne Mann, 9:05 p.m., 3 lbs. 4.5 oz.

Ms. Giselle Marie Mann, 9:06 p.m., 3 lbs. 11 oz.

For those who want to send congratulations, Susan's e-mail address follows:
[susan.mann@sw-software.com]

HUMAN ORGANIZATION - From the Editors' Desk

By David Griffiths
Co-Editor-in-Chief
East Carolina University



The upcoming issue of Human Organization includes work representing several world regions and areas of interest, with sections on social and economic change in two directions, people facing difficult decisions, and reflections on research relationships. Heading the issue is Jeffrey Cohen and Anjali Browning's account of the declining basket-making industry in Oaxaca, Mexico, followed by Laura Zarrugh's analysis of much-neglected Latino entrepreneurs in Virginia's Shenandoah Valley. In Cohen and Browning's work, basket weavers have not had the market opportunities of the past, in part due to the durability and cheap cost of plastic containers, yet Zarrugh's article offers hope that, even pitted against the difficult economic circumstances of the Shenandoah Valley's ailing poultry processing industry, and largely without the assistance of financial institutions, Latino entrepreneurs are managing to establish and maintain viable businesses.

Among the people forced to make difficult decisions are battered women, whom Katherine Oths and Tara Robertson tell us often put off seeking shelter because of the school schedules of their children. Less physically compromised than battered women but also conscious of schedules and children are the ultrabusy families that Charles Darrah portrays in his *Anthropology of Busyness*. Angela Gómez and Rolando Franco follow with an account of the Chilean urban poor as they negotiate the new democracies of the post-Pinochet era and John Luque studies the health care choices of poor Ecuadorians whose children face acute respiratory illness that occasionally results in death.

The research relationships the issue examines include Thomas Molony and Daniel Hammett's thoughtful consideration of the relationship between researchers and their paid research assistants and Julie Hemment's critical ethnography of participatory action research in Russia. The two final articles take on evaluation research and ethics, with Doug Henry, Rodney Bales, and Emily Graves considering evaluation in the context of child mental health and Carolyn Smith-Morris focusing on the concept of individual autonomy in biomedical ethics among Native Americans of the U.S. Southwest.

We continue to provide readers of Human Organization with a broad selection of the finest of applied work in anthropology, sociology, geography, and related disciplines. We are doing our best to work out any kinks that may occur as members submit articles or reviews, and members are always free to
Society for Applied Anthropology

contact us directly, via e-mail, with whatever problems they may encounter (humanorg@ecu.edu). We greatly appreciate reviewers, and are forever amazed at how extensive some of the reviews have been, which we consider a valuable, priceless service to those who submit manuscripts to us. Even those authors whose work we reject appreciate these inputs of time and thought.

Please, if you receive a message to review a manuscript, consider taking the time to do so. As Charles Darrah's article shows, we are all very busy, but we also all (or most) find ways to manage our time and fit in those important voluntary services that make the SfAA a wonderful society to join.

PRACTICING ANTHROPOLOGY - Editors in the Field

By Bill Roberts [wcroberts@smcm.edu]
St. Mary's College of Maryland

Jeanne Simonelli [simonejm@wfu.edu]
Wake Forest University



Forty years ago the counterculture was in full swing as the siren song to “wear a flower in your hair” and join the *Summer of Love* in San Francisco was broadcast over American radio stations. Dominant themes of those days included rejection of systems of authority and conventions of conformity, a full embrace of peace and love, and a search for “higher” meaning through experimentation with alternative lifestyles or the use of psychotropic substances.

I (Bill) read references to this historic period of relatively recent U.S. American cultural history this summer as I traveled first to West Africa and back, and then on to SE Asia, a region of special significance for our country in the latter sixties. In 1967, while large numbers of American soldiers were embroiled in a real (acknowledged) war in Vietnam or the hidden wars in Laos and Cambodia, perhaps occasionally benefiting from “Rest and Relaxation” tourism in the land of golden smiles and temples known as the Kingdom of Thailand; significant numbers of their counterparts entered graduate programs in anthropology (or some other discipline) or fled to the lovely city of Vancouver, British Columbia. In 1967 I had just completed 8th grade in a middle school in Novato, California (Marin

County), but would spend another year in middle school because of space constraints at Novato High School. I first went to Haight Ashbury along with other students on a school field trip; I wouldn't have to worry about military induction until the fall of 1971.



Anthropologists involved in the war's counterinsurgency efforts in SE Asia, together with others working in Latin America, created what was then a contemporary “crisis” for the discipline. Subsequently, the American Anthropological Association adopted its first code of ethics, and American Anthropology (if not American anthropologists) has constructed the US military into

something analogous to a leper. But rather than treat these 'lepers' in a manner similar to what doctors would have for carriers of this contagion, many anthropologists regard association with the military as potential source of pollution for their careers and higher senses of moral integrity.

This summer brought together aspects of this U.S. social history and my personal biography in an interesting way that would have been appreciated by C. Wright Mills and his concept of the *sociological imagination*. Shortly after commencement I led a group of my colleagues from the disciplines of biology, chemistry, mathematics, psychology, archaeology, library science, and French language and culture on a PEACE delegation from St. Mary's College to the University of The Gambia (PEACE is the acronym for Promoting Educational And Cultural Exchange). It was a very productive visit, and several of my colleagues are more committed than ever to returning to Gambia and teaching at the new University of The Gambia.

I came back from Africa on Tuesday, June 5 and was scheduled to give a talk the next afternoon. The theme of the two day conference was "U.S. Military at the Crossroads," and I was part of a session about NGOs and the military. My talk, "The Other Corps: Prospects for Peace Through Service and Leadership" attempted to tie together my experiences with Peace Corps, NGOs, and the College's PEACE program in Gambia. Just before my afternoon session began, a man came up and introduced himself to me. He wanted to meet me, hear what I had to say, and talk with me about a new project the military is embarking on that has a place for anthropologists and other social scientists, the Human Terrain Systems project (HTS). Human Terrain Systems is the name the military has given to a project it is rapidly implementing to provide teams of social scientists and military people who can work together to provide detailed social and cultural advice for specific areas to Brigade commanders in Iraq and Afghanistan. This initial connection eventually led me to a series of email exchanges and a phone conversation with a senior consultant for the project, Montgomery McFate. Montgomery is part of a group that is attempting to recruit social scientists, anthropologists included (she has a PhD in anthropology from Yale), into this project. This topic is a subject of ethical debate among many of our colleagues and is reminiscent of some discussions held in the sixties. It is one that would benefit from informed dialogue among us.

More recently I returned from SE Asia, where I participated in an international conference hosted by the Institute for the Study of Religion and Culture at Payap University in Chiang Mai, Thailand. My presentation on Islam and daily life in The Gambia directly challenged the prevailing Western media images of Muslims as violence prone radicals. Muslims and Christians live together peacefully in Gambia (and Senegal). I saw many possibilities for an expansion of PEACE, as I talked with a faculty member from a university in Tehran who was interested in bringing a group of Iranian students to The Gambia next summer and joining the field school there. Malaysian social scientists working on fascinating range of applied projects in their country talked with me about how difficult it is for them to attend professional meetings in the U.S.

Forty years after the summer of love, I find myself an increasingly ardent advocate for PEACE. Whether it is providing assistance to strengthen emerging young institutions such as the universities in The Gambia or Luang Prabang, Laos; or putting together a multinational field school as our newsletter editor did in Guatemala; or facilitating travel to the U.S. for international scholars to attend multidisciplinary conferences such as I hope to do for the SfAA's 2009 annual meeting in Santa Fe - these kinds of common experiences in an educational context are powerful mechanisms for incrementally increasing the human capacity for identifying the common ground on which to build peace and understanding.



Forty years after the summer of love, I (Jeanne) found myself at the *Second Encounter of the Indigenous Peoples with the Peoples of the World*, hosted by the Zapatistas in La Realidad,

ology



Chiapas, Mexico. Going to “Reality” is always an experience for me, and for those others who travel the five hours on arduous roads to arrive there, as one never knows what development project the Zapatista communities will be involved with at a given moment. This particular gathering was an opportunity for international partners to hear the “State of the Rebellion” summaries of education, production, commerce and health programs among the Zapatista communities (more on this last in an upcoming PA).

The Encuentro brings to mind our Fall issue of PA, which focuses on the area of health, particularly the use of GIS. It will also feature commentaries on the health implications of welfare reform. In addition, the Zapatista gathering was a preview of the theme of the 2009 SfAA meetings in Santa Fe, where we will be *Connecting Communities and Informed Action*.

PODCASTS FROM THE SfAA TAMPA MEETINGS

By Jen Cardew [jenfur19th@gmail.com]
University of North Texas



At the 67th Annual Meeting of the Society for Applied Anthropology, ten sessions were recorded and made available as podcasts, free to the listener, at <http://sfaapodcasts.net>. A podcast is simply an audio file (mp3). The podcasts were taken down from the website on August 1, 2007. The website also has a blog feature, blog is short for “weblog” and refers to the entries, or posts, made on the website. Each recorded session had a corresponding blog post that introduced each speaker and provided some information about him or her. Some participants also elected to submit electronic versions of their papers and power point presentations to supplement the audio. These blog posts will remain on the website.

During the four months that the podcasts were available the website had almost 3,200 visitors! This number exceeded my expectations and I believe it speaks to the value of, and interest in, the project. The podcasts from the SfAA Meeting made the lectures accessible to students of anthropology, those who could not attend the Meeting, and non-anthropologists that have an interest in the discipline. In fact, between April and August, twenty-one websites linked to the <http://sfaapodcasts.net> website, four of which were not “anthropology” websites. Additionally, there were eighty-eight search engine searches that included “anthropology” (or a sub-discipline) and “podcast” that led visitors to the website, I believe this shows an increasing demand for podcasts about anthropology.



I am currently working to institutionalize podcasts at the SfAA, both in terms of developing an organizational structure and in terms of finding funding to sustain the effort. My focus right now is to determine what “worked” and did not “work” in this past year’s project and to make improvements from there. I have received invaluable suggestions and emails from listeners. I greatly appreciate all feedback and would like to encourage people to email me about the project at jencardew@gmail.com. I will also be developing a guide for volunteers who participate in the project next year, and will be recruiting volunteers. Interested students should check <http://sfaapodcasts.net> throughout the year for announcements of opportunities to participate. No experience will be required.

I would also like to encourage people to continue to check the <http://sfaapodcasts.net> website. There is an option to receive notification of new blog posts through an RSS feed or by email. There is a page explaining how to do so. Although the podcasts are no longer available on the website, updates about the podcasts at the 2008 Annual Meeting will continue to be posted. These updates will include progress on the project, calls for volunteers, and calls for participants to be recorded.

I would like to thank the participants of the ten sessions that were recorded at the 2007 Annual Meeting. All of the participants were very welcoming of the opportunity. Much of the project's success is attributable to their willingness to participate in the project.

2008 SFAA MEETINGS IN MEMPHIS

Submit your Proposals: Getting Close to October 15th Deadline!

By Satish Kedia [skkedia@memphis.edu]
The University of Memphis

We are pleased that the plans for the 2008 SfAA Annual Meetings in Memphis from March 25th through 29th, 2008 are well underway. We look forward to welcoming everyone back to Memphis, which was the site of the 1992 SfAA meetings. The city of Memphis, with its long history of cultural diversity, famous world-class music, and southern cuisines, will be an exciting place to get together for a stimulating intellectual rendezvous.



Our theme for the conference, “The Public Sphere and Engaged Scholarship: Opportunities and Challenges for Applied Anthropology,” will allow our colleagues from a variety of backgrounds and interests to share their work. The participants are encouraged to explore innovative



ways in which they can participate more prominently in public discourse while addressing pressing human issues in contemporary local and global communities. The balance between academia and activism is another area of inquiry that will allow scholars and practitioners to assess applied anthropology's role in the community and its many possibilities for influence. This conference will truly celebrate applied anthropologists' immense contributions in the public sphere at local, national, and international levels.

We hope that this conference will help to set the agenda for the twenty-first century for applied anthropology, both in terms of content areas as well as in our ability to engage with the community and make tangible differences in the lives of those we work with through direct action and community advocacy. No doubt, applied social scientists, in general, have enormous potential to be the public voice of the discipline.



SfAA 2008 • MEMPHIS

The Public Sphere and Engaged Scholarship:

Opportunities and Challenges for Applied Anthropology

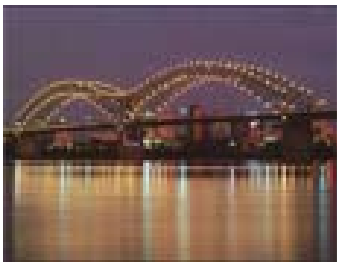
Having a focus on engaged scholarship will also aid those working in collaborative and interdisciplinary settings to learn more about shaping public policy and community intervention. We envision that panels and symposia will address a diverse set of issues related to health, nutrition, education, community development, cultural heritage, resettlement, agriculture, criminal justice, environment, business, and government as well as incorporate research on disparities related to ethnicity, gender, age, and class.

The city of Memphis, in many ways, is an ideal venue for our meetings. Memphis has a long history of applied anthropologists working with social issues such as urban development, historical and structural racism, environmental pollution, health disparity, poverty, crime, and addiction. Furthermore, engaged scholarship is one of

the priority areas of the University of Memphis, as faculty and alumni network and partner with various nonprofit and governmental organizations.

Memphis's historical and cultural landmarks include the National Civil Rights Museum, Beale Street, the Pink Palace Museum, Chucalissa Museum and Archaeological sites, Graceland, Slave Haven, the Center for Southern Folklore, Mud Island River Park, the Gibson Guitar Factory, and Memphis Queen Riverboat, just to name a few. We will organize workshops, tours, and other culturally relevant activities that showcase Memphis and the Mid-South.

We are excited that the Society for Medical Anthropology (SMA), the National Association for the Practice of Anthropology (NAPA), the Consortium of Practicing and Applied Anthropology (COPAA), and the International Network on Displacement and Resettlement (INDR) will be co-sponsoring the 2008 SfAA meetings in Memphis. Please contact Ruthbeth Finerman <finerman@memphis.edu> for SMA, Kate Gillogly <kagillogly@comcast.net> for NAPA, Linda Bennett <lbennett@memphis.edu> for COPAA, and Ted Downing <downing@cox.net> for INDR related inquiries. We are negotiating with a few other associations and LPOs to join us at this conference. As we plan and progress toward the 2008 meetings, we are dedicated to making this an intellectually and culturally stimulating experience for all participants.



The Program Committee invites a diverse set of sessions and presentations, including papers, posters, videos, and more. We have already had a great response and inquiries and look forward to receiving interesting session and abstract proposals in the near future. Currently, local and national planning committees are being formed for the 2008 meetings. If you would like to become actively involved, please contact me as soon as possible. The abstract deadline is October 15, 2007. All abstracts must be submitted online via the SfAA website: www.SfAA.net. Please send your ideas and suggestions to the SfAA Office at <info@sfaa.net> or the Program Chair, Satish Kedia, at <skkedia@memphis.edu>.

We look forward to seeing you in Memphis!

Tourism Topical Interest Group: Report from Tampa and Plans for Memphis

By Kristine Gentry [gentkr@gmail.com]

The Tourism TIG organized several activities during the SfAA annual meetings in Tampa, FL last spring. First, we held a session titled "Tourism's Role in Global Insecurities and Solutions: Moving Beyond the Hosts and Guests Framework" in honor of the 30th anniversary of the first edition of Valene Smith's *Hosts and Guests: The Anthropology of Tourism*. Presenters included Jennifer Burtner and Quetzil Castañeda, Judie Cuiker, Kristine Gentry, Philip Young and Carla Guerron-Montero, Amanda Stronza, and Engel Talley and Tim Wallace. A lively discussion on the future of tourism theory and research followed the presentations.



The Tourism TIG, with the assistance of the SfAA business office, also organized the first annual Valene Smith Tourism Research Poster Competition and Prize for undergraduate and graduate students. Students presented their posters during the general poster session. The judges were impressed with the posters and the variety of topics covered. They had a difficult time choosing the top three posters and want to thank all who entered the competition. The winners were:

- Elizabeth Croucher (University of Colorado-Denver) “Ecotourism and the Re-regulation of Nature”
- Ishmael Smith (North Carolina State University) “Chu’tnamit: An Edu-Eco Heritage Development at Lake Atitlan, Guatemala”
- Lisa Seales (U Florida) “Linking Economic Success to Conservation and Community Benefits: An Analysis of Costa Rican Tour Operators and Agencies”

The winners were recognized at the SfAA awards ceremony Friday evening and received checks totaling \$1000 from Valene Smith. As this is a new, annual, SfAA-sponsored competition, we look forward to more tourism research posters at future SfAA annual meetings. Undergraduate and graduate students who have conducted tourism research are encouraged to submit abstracts for the competition in Memphis in 2008.

In addition, the Tourism TIG organized a book signing event with Kathleen M. Adams selling autographed copies of *Art As Politics: Re-crafting Identities, Tourism, and Power in Tana Toraja, Indonesia* (2006) and Luis Antonio Vivanco selling autographed copies of *Green Encounters: Shaping and Contesting Environmentalism in Rural Costa Rica* (2006). We hope to continue this as a yearly activity with recently published books on tourism.



During the annual Tourism TIG meeting, we discussed plans for the 2008 meetings in Memphis, which include another panel focusing on new issues and approaches to tourism research using a canonical tourism text (yet to be decided) as a starting point for the discussion. We are also in the early stages of developing a workshop on tourism and applied anthropology geared for students interested in learning about internships and exploring other opportunities to combine anthropological theory and methods in the field of

Graceland, Memphis

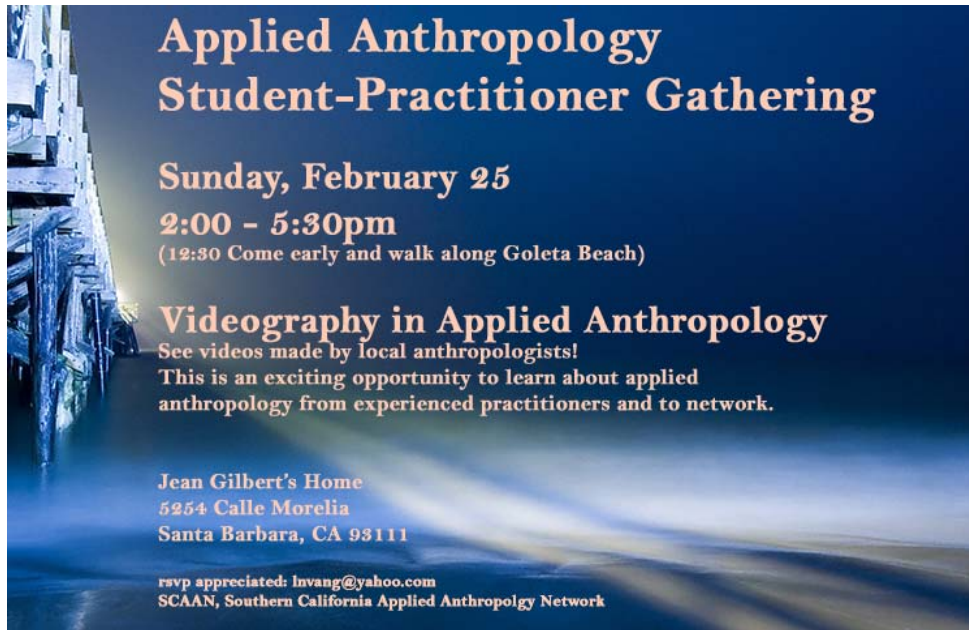
tourism. Additionally, plans are underway for one of our members to lead a tour in the Memphis area. Memphis is a great place for our Tourism TIG to meet, especially given its reputation for music, where the music of two American icons meet, that of B.B. King and the Delta Blues and that of Elvis and his Blues/Gospel-inspired rock and country music. When not walking in Memphis, Elvis spirit may be found at Graceland, surely a classic American heritage site if there ever was one. So, I strongly suggest you get your walking and dancing shoes ready for Memphis, but get those panel and tour ideas in as soon as possible.

If you have any questions or ideas pertaining to the upcoming events in Memphis, please contact Kristine Gentry at gentkrm@gmail.com.

LOCAL PRACTITIONER ORGANIZATION (LPO) News

By Bill Roberts - LPO liaison, wcroberts@smcm.edu

On Thursday, March 29, SfAA LPO liaison Bill Roberts and NAPA LPO liaison Rebecca Severson, hosted on behalf of the SfAA, a tasty luncheon for representatives from Local Practitioner Organizations attending our annual meeting at the Avanzar restaurant in the Tampa Hyatt Hotel. Rebecca and I meet with LPO representatives twice each year. The SfAA hosts the luncheon at our annual meeting, and NAPA hosts a luncheon at the AAA annual meeting. This provides an opportunity for us to learn more about current LPO activities, and explore ways by which the SfAA or NAPA can support LPOs.



**Applied Anthropology
Student-Practitioner Gathering**

Sunday, February 25
2:00 - 5:30pm
(12:30 Come early and walk along Goleta Beach)

Videography in Applied Anthropology
See videos made by local anthropologists!
This is an exciting opportunity to learn about applied anthropology from experienced practitioners and to network.

Jean Gilbert's Home
5254 Calle Morelia
Santa Barbara, CA 93111

rsvp appreciated: lvang@yahoo.com
SCAAN, Southern California Applied Anthropology Network

The luncheon was well attended. Jim Mullooly represented the Central Valley Applied Anthropology Network (CVAAN) and the California Alliance of LPOs (CALPO); Hilarie Kelly represented the Southern California Applied Anthropology Network (SCAAN); Geoffrey Hunt and Roland Moore attended on behalf of the Bay Area Association of

Practicing Anthropologists (BAAPA); Katy Moran came on behalf of the Boston Area LPO; Emilia Gonzalez-Clements represented the High Plains Society for Applied Anthropology (HPSfAA); Antonella Fabri represented the New York Association for the Practice of Anthropology (NYAPA); Eve Pinsker attended for the Chicago Association of Practicing Anthropologists (CAPA); Sue Taylor represented the Washington Association of Professional Anthropologists (WAPA); and Mary O'Dell Butler also attended on behalf of the National Association for the Practice of Anthropology (NAPA).

LPOs are voluntary associations whose membership consists largely of anthropologists and their friends who generally live within the same geographic area. WAPA, the oldest LPO in the United States, celebrated its 30th anniversary this year and elected Ron Nunn as president for the coming year. WAPA has met on a monthly basis (September - May) for many years. In April, WAPA held an event that focused on "Students and Careers in Applied Anthropology" at the historic Charles Sumner School in Washington, D.C., and closed out its meeting year on June 3 with a sunset cruise from Old Town Alexandria.

The High Plains Society for Applied Anthropology held its annual meeting in late April in Denver. The theme for the meeting was, "Integrating Practice and Teaching: Anthropology in the Field and Classroom." The theme of this meeting and that of WAPA above illustrates the importance and involvement of LPOs in providing *fora* for student practitioners to discuss training and network with established anthropologists. Another example of this occurred this past February when the Southern California Applied Anthropology Network held its fourth annual and very popular network meeting that brought students from local universities together with practitioners.

Bay Area Association of Practicing Anthropologists' co-leader Michael Duke recently asked the SfAA Business Office for help reaching out to SfAA members living in the Bay Area. Michael wrote an introductory letter on behalf of BAAPA that SfAA Business Office associate Melissa Cope sent out to SfAA members living in the Bay Area based on a list of area code numbers. Michael reports that since the letter went out BAAPA's size has nearly doubled over the past three months, creating a new set of organizational issues for the LPO leadership. SfAA executive director Tom May reports that the Business Office would be willing to forward such letters on behalf of LPO leaders to SfAA members living in their area, and to forward such requests either directly to him or through me.

Rebecca Severson adds the following: "Please remember to watch your AAA Meeting Guide for the LPO luncheon date and time at AAA in Washington DC this November 28-Dec2. We hope you can attend because it's a great face to face way to get ideas, energy, and problem solving going back and forth. So start asking now which 2 people from your LPO will be able to attend. See you in D.C. ...Rebecca Severson, NAPA LPO Liaison, r.severson@research-int.com"

CALL FOR PANEL PARTICIPANTS FOR MEMPHIS MEETINGS

"Confronting 'Immigration Reform' through Community Research"

As the historic vulnerability of U.S. immigrants to the actions of the State and its interests has been exacerbated since 9/11, many immigrant communities across the country have been besieged by a range of threats, intrusions, and outright attacks by local, state, and federal agencies and/or corporate interests. Congressional debates on an "immigration reform" bill is only one of many discursive processes through which these official acts of aggression against immigrant communities have been framed in civic terms. I am proposing to organize a session that based in research and advocacy work of applied anthropologists, community activists, immigrant and refugee rights groups and others whose work addresses current practices of "immigration reform" in critical ways. If you are interested in submitting a paper or participating as a discussant for this session, please contact me, Janise Hurtig, at jhurtig@uic.edu

"Action Anthropology Models for Welfare Policy Changes"

I am looking for persons who would like to be on a panel at the 2008 meeting in Memphis. The panel will be follow up to a panel which I chaired in 2007, "The Crisis of Welfare Policy: Anthropological and Public Health Perspectives". The 2007 panel was a discussion of how current U.S. welfare policy does little to reduce poverty, but does cause suffering among poor people by increasing health disparities. I would like to have a panel which examines how a Sol Tax action anthropology type of methodology could be used to change welfare policy. If interested, please contact me, David Rozen, j9r62bz4@aol.com or by phone at 405-503-4018.

CALL FOR NOMINATIONS

2008 Sol Tax Distinguished Service Award. The Sol Tax Distinguished Service Award is presented annually by the Society to an individual who has provided in the past exceptional service. The nomination process is relatively simple and the deadline for receipt of applications is September 15. The service may have been in editing or publishing, through the SfAA organizational structure (Board and committees), the development of innovative curriculum, or in other activities which promote the mission of the Society and applied anthropology. Previous recipients have included Sue-Ellen Jacobs, Will Sibley, Gil Kushner, Erve Chambers, John van Willigen, and Art Gallaher. The nomination package should include a letter which details the contributions of the nominee as well as an updated curriculum

vitae. Nominators may also submit pertinent supporting information. Please go to the SfAA web page (www.sfaa.net and click on "Awards") for additional information on the Sol Tax Award.



Consortium of Practicing and Applied Anthropology Programs (COPAA) Report on 2007 SfAA Meeting Activities

By Linda Bennett [lbennet@memphis.edu]
COPAA Chair
University of Memphis

COPAA, a co-sponsoring organization for the 2007 Society for Applied Anthropology meetings in Tampa, Florida, had a very full agenda and stimulated lively discussion. In line with the COPAA mission "To collectively advance the education and training of students, faculty, and practitioners in applied anthropology," representatives from member departments organized five sessions. Additionally, 20 representatives from 14 of the member departments participated in the annual business meeting and recommended innovations for the upcoming year and for the 2008 meetings. A summary of the business meeting highlights can be found on the COPAA website (www.copaa.info).

COPAA will be a co-sponsoring organization again for the SfAA meetings in Memphis, Tennessee, in March 2008. If you are interested in developing a session, please contact Lisa Henry (U N Texas, lhenny@unt.edu), who is serving as COPAA Program Chair and will be working with me to plan sessions for the upcoming year. We have a deadline of October 15th to submit session abstracts and presenters to the SfAA, but would need to hear from you with your ideas for a session no later than September 15th. We will be happy to help "flesh out" ideas that you might have. We have several sessions in the planning stages, but are very open to new proposals from you. This report on sessions from the 2007 meetings provides a sense of the sorts of topics that COPAA has addressed already. However, we are interested in broadening the issues even further in 2008. So please do contact us with your ideas.

For the 2007 Tampa meetings, Tracy Tessman (Texas/Oklahoma AIDS Education and Training Centers at Parkland Hospital) organized a session entitled Applied Anthropology Skills Education and Training: Perspectives from the Field and the Workplace. Participants were students in the final stages of applied anthropology programs or graduates who had recently graduated from such programs. They (1) discussed the adequacy of education and training for working as applied anthropologists; (2) discussed their careers outside of academia and the skills which are most valuable and/or lacking; and (3) made suggestions for additional skills education and training in the classroom. Panelists included: Iraida Carrion (U South Florida); Travis Hedwig (U Kentucky); Gene Luster (Braintrust Consulting); Christine Miller (Wayne State U); Chad Morris (U Kentucky); Liz Pulver (U Memphis); and Joan Tucker (U South Florida).

This year COPAA organized a new session in a series of discussions over the past several years on Tenure and Promotion for Applied Anthropologists. This year the focus was on the perspectives of deans and chairs. Organizers Nancy Romero-Daza (U South Florida); Sherylyn Briller (Wayne S U); and Sunil Khanna (Oregon S U) brought together academic anthropologists who have had experience in the tenure and promotion decision-making process to discuss successful strategies for the presentation of T & P packages by applied anthropologists. Panelists presented concrete recommendations about how T&P committees can "make the case" for applied anthropology at the college and university levels where those in charge of the T & P decision-making might not recognize or be familiar with the value of applied work. Panelists included Linda Bennett (U of Memphis); Elizabeth Bird (U South Florida); and Alan Burns (U Florida).

Institutional Review Boards and Applied Research was the focus of a third session, organized by Susan Hyatt (IUPUI). This session was a roundtable on university IRBs. Abstract: In some cases, the IRB review can reinforce our commitment to ethical practices and foster trust between researchers and communities. In other cases, reviewers' categories do not fit the parameters of the qualitative methods used by many anthropologists. Additionally, some IRBs cannot realistically assess the risk posed to subjects by anthropologists engaged in applied research. Anthropologists from different subfields shared their experiences dealing with IRBs and discussed with the group how we might develop strategies to make institutional reviews more responsive to our needs as teachers, researchers, and applied practitioners. Four panelists participated in the discussion: Wolf (George) Gumerman (N Arizona U); Satish Kedia (U Memphis); Ron Loewe (CSU, Long Beach); and Merrill Singer (Hispanic Health Council).

Lisa Henry (U N Texas) organized a fourth session entitled Skills Education and Training for Applied Anthropologists. Academically-based and practicing applied anthropologists addressed these issues regarding skills education and training for applied anthropology students (1) the skills that graduates will need to be successful practicing anthropologists; (2) the skills education and training that students receive within their applied anthropology programs; (3) the skills education and training that students receive outside of anthropology departments; and (4) how students are taught to market these skills. The goal of this session was to collaborate on skills education and training and to produce a list of skills that will make applied anthropology graduates marketable and effective in a broad array of jobs. The seven presenters were: Rhoda Halperin (Montclair U); Wolf Gumerman (N Arizona U); Lisa Henry (U N Texas); Ed Liebow (Battelle Centers for Public Health Research and Evaluation); Ron Loewe (CSU, Long Beach); Jan English Lueck (San Jose S U); and Barbara Miller (George Washington U).

The fifth session organized by Satish Kedia (U Memphis) and John van Willigen (U Kentucky) explicitly looked to the future: Preparing Applied Anthropologists for the 21st Century. Abstract: Social and economic realities throughout the world are altering at a dramatic pace, which accentuates the need to train our young professionals accordingly. With accelerated globalization, technological innovations, enhanced interdisciplinary work, and greater engagement in the program and policy arena, applied anthropologists are expected to be trained at multiple levels. Previous systematic attempts to explore these issues are almost a decade old. It would be prudent to reinvigorate this discussion and revisit our existing standards that serve as guidelines for departments whose missions include training applied anthropologists. Panelists included Linda Bennett (U Memphis); Ann Jordan (U N Texas); Sunil Khanna (Oregon S U) and Gina Sanchez Gibau (IUPUI).

A detailed summary and critical points of that emerged from all five sessions can be found at this address on the website: www.copaa.info/resources_for_programs.

Please do visit the website since it provides invaluable information for students, faculty, and practitioners regarding resources for programs and for students, applied anthropology organizations, and news sources, and COPAA member programs. Our webmaster Christina Wasson (cwasson@unt.edu) updated the website during the summer and we are always interested in feedback about the website. If you are interested in learning more about COPAA, please feel free to contact me.

NEWS BRIEFS and ANNOUNCEMENTS

WAPA News

By Will Sibley [shadyside1190@comcast.net]
Past President, SfAA and Past President, WAPA

Ronald Nunn has now entered his term as President of WAPA. He will serve in that leadership role through Spring 2008. An archeologist by training, Nunn also has strong interests in computers and in technology and human development.

Society for Applied Anthropology

In June, as a "year-end" social event, WAPA scheduled a charter boat ride on the Potomac, an event which gained popularity in an earlier year. This year, the weather was uncooperative, and on a relatively few hardy souls turned out for the rather stormy event.

Beginning in the Fall, WAPA members normally meet on the first Tuesday of the month. Visitors to the Washington area are most cordially welcomed at these meetings! Information about the annual program plans will be forthcoming on the WAPA website: www.wapadc.org.

Judges are hard at work evaluating applications for the 2007 Praxis Award, a prestigious honor for an applied anthropologist in practice. The award includes a \$1000 prize. The winner of the award will be honored during the Annual Meeting of the American Anthropological Association convening in Washington, D.C. on November 28, 2007.

WAPA members learned recently with great sorrow of the passing of Priscilla Reining who succumbed to cancer at age 84. Still actively professionally engaged to the very end of her life, Dr. Reining was a longtime member of WAPA. Her husband Conrad Reining, who pre-deceased her, was a founding father of WAPA, fondly referred to as "Papa WAPA." Priscilla Reining held three academic degrees from the University of Chicago, culminating in the Ph.D. degree earned in 1967. She did extensive fieldwork in Africa, and pioneered in the use of satellite mapping to study the geographical incidence of AIDS as related to the cultural practice of circumcision (or its lack). Though it took many years for her work to be accepted by skeptical audiences, she demonstrated clearly that the risk for AID transmission was enormously greater among uncircumcized populations. Congenial colleague, superbly competent professional, Priscilla Reining will be sorely missed.

Florida Institute for Community Studies (FICS)

By Alayne Unterberger [alayne@tampa.rr.com]
Executive Director, FICS

FICS was founded in 2001 by a combination of academics, activists and service providers who were concerned about the following groups: teenagers, farmworkers, recent immigrants and underserved rural /invisible populations. While the founders of the organization are from around the state, the startling gaps and health disparities in these groups forced this group to call for a different approach to involving "hard-to-reach" populations: a community partnership to facilitate and assist community-level groups to begin to solve the myriad of problems facing them. In 2002, FICS revised and solidified our commitment and our approach by revising our mission statement to better describe the organization: to partner with communities across Florida to help them achieve their goals through research, services, education and training.

Toward that end, FICS works on a statewide basis while utilizing Hillsborough County as a "learning laboratory" for community-participatory research, programming and evaluation. This proposal seeks to take our combined experience and expertise, design and implement a model program that involves youth in all phases of the Safe Neighborhoods Program. FICS has grown over the last five years to include ten programs, including afterschool programs, gang-prevention, farmworker health outreach, family counseling, Spanish lessons and a volunteer program. In addition, FICS provides free confidential HIV testing. Over the past four years, FICS has: 1) signed four memorandum of understanding to bridge gaps, including obtaining HIV test site licensure; 2) outreached over 3000 farmworkers/immigrants in south and east Hillsborough County; 3) graduated 290 multicultural youth from Project Prevention and signed up 1051 total in Town N Country; 4) researched, partnered with various groups and convened a successful statewide Symposium on outreach and health promotion (One Goal Many Voices) and 5) held yearly Mother's Day, Father's Day, Three King's Day and multiple community level events.

To find out how to become our friend, see our website at www.ficsinc.org. PO Box 16745, Tampa, FL 33687-6745. Phone: 813.249.8100, Fax: 813.249.8110

Forensic Anthropologists lead workshop for Crime Investigators

By Tim Wallace [tmwallace@mindspring.com]

Law enforcement officers from around the Southeast USA came to the campus of North Carolina State University, May 21-25, 2007, to help crack the cases of several fictitious murders as part of a crime scene investigation workshop. The workshop, "Discovery and Recovery: Death Investigation in Natural Environments," is designed to help law enforcement officers hone their crime scene investigation skills through a combination of classroom instruction and hands-on field exercises. The workshop features classroom lectures and presentations each morning on campus followed by field exercises in the afternoon at NC State's Lake Wheeler Road Field Laboratories. During the field exercises, participants collected, exhumed, processed and analyzed insect, plant and bone evidence from mock crime scenes. The workshop was led by Dr. Ann Ross, Associate Professor of Anthropology at NC State University and Dr. Billy Oliver, a N.C. Department of Cultural Resources archaeologist and sponsored by the North Carolina Program for Forensic Sciences, a unique collaborative effort established in 2004 by NC State University and state agencies, including the N.C. Department of Cultural Resources, the N.C. Department of Justice, the N.C. Office of the Chief Medical Examiner and the N.C. Justice Academy. Drs. Ross and Oliver serve as co-directors of the Forensic Sciences program. [excerpted from the NC State University official website www.ncsu.edu, August 2, 2007.]

EPIC 2007

EPIC 2007 is the Third International Conference on Ethnographic Praxis in Industry Conference, held in Keystone, Colorado, USA, on 3rd - 6th of October 2007. Ken Anderson (Intel) and Melissa Cefkin (IBM) are the EPIC2007 Co-organizers

Online Registration is available at <http://www.epic2007.com/registration.html>

EPIC is the premier international forum bringing together artists, computer scientists, designers, social scientists, marketers, academics and advertisers to discuss recent developments and future advances around ethnographic praxis in industry

EPIC 2007 includes contributions from all aspects of ethnographic praxis:

- * new tools and techniques for designing and implementing, ethnographic research
- * connections of new media to social insight and new product development
- * advances in frameworks and theories applied to ethnographic research
- * contributions from new areas like architecture, media, interior design, and human factors
- * 8 exciting free workshops (workshops are free with conference registration, though enrollment to workshops is limited)
- * 14 contributions to our new "artifacts" session

High Plains Society for Applied Anthropology

Annual Ghost Ranch Retreat

September 28 - 30, 2007

Abiquiu, New Mexico

Theme: "Frontiers - Cultural, Psychological, Economic"

A University of Arizona team will deliver a presentation on how the Old Spanish Trail, whose trailhead is situated in Abiquiu, had a long-term impact on the American Indian and Hispanic communities along its route.

Of course, in addition to activities that stimulate minds, there will be time to soothe our souls, with good food, great company, and the breathtaking scenery of Ghost Ranch to explore, or simply to contemplate. Direct questions to President Rich Stoffle at rstoffle@u.arizona.edu.

Family Health and Birth Center in the News

Family Health and Birth Center founded by Ruth Lubic was the cover story for the Washington Post Magazine on Sunday, May 27, 2007. We hope the article will bring the work of the Birth Center, and in particular its success in reducing the disparities in the rates of premature birth, low birth weight and cesarean section between the African American families being served at the FHBC and the general population, to the attention of policymakers, potential funders and the public. It does so while effecting remarkable cost-savings.

Forensic Anthropologist Designs A Body Bag To Protect Medical Examiners

Excerpted From: The Kentucky Post. July 9, 2007.

Kentucky forensic anthropologist Emily Craig has designed a body bag that's intended to protect medical examiners working in hazardous conditions. The containment unit would be transparent and have pockets with interior gloves so that medical examiners could manipulate the body or body parts to their satisfaction. The idea would be to isolate the body as quickly as possible to contain whatever contaminants it carries inside the bag. "It's like a giant Ziploc bag," she says, with hand ports. Craig filed for a United States patent for the new kind of body bag in 2003, two years after the World Trade Center was destroyed. After the attack, Craig worked with New York City paramedic Deborah Reeve, who died last year of an asbestos-related form of cancer. There is little doubt that Reeve was first exposed to asbestos when she responded to the scene at Ground Zero. Craig's home-based business received a patent June 12 for the containment system she has designed. The prototype has yet to be produced.

<http://news.nky.com/apps/pbcs.dll/article?AID=/AE/20070709/NEWS02/707090351/1011/NEWS0103>

Kansas University Applied Anthropologist, Jerry Schultz, Wins Award

Kansas University News Release, June 12, 2007

A University of Kansas expert in community development and public health is the 2007 recipient of the Distinguished Contribution to Practice in Community Psychology award, given by the American Psychological Association's Division of Community Psychology.

Jerry A. Schultz, associate director of KU's Work Group for Community Health and Development at the Life Span Institute, was recognized for his work on translating knowledge to practice and research into how community groups can successfully address public health and community development issues.

Schultz, an anthropologist and community psychologist, is the co-developer of the Internet-based [Community Tool Box](#). The Web site has more than 7,000 pages of exhaustive, step-by-step information on how local communities can tackle complicated social problems such as substance abuse, violence, teenage pregnancy and disease prevention.

Schultz is definitely of the “teach a man to fish” school, according to Community Tool Box co-developer Steve Fawcett, Kansas Health Foundation Distinguished Professor of Applied Behavioral Science. “In his heart, Dr. Schultz believes in the potential of communities to create conditions worthy of their people. He sees the Community Tool Box as a way to connect people around the world to each other and to practical tools to built healthier communities.”

The Community Tool Box is being used by grassroots groups and public health and prevention professionals around the globe. The site gets more than 3,000 visits every day, about 23 percent from outside the United States, and the six-month total of visitors doubled from 2005 to 2006.

Schultz is leading the effort to translate and adapt the Community Tool Box for use in Spanish- and Arabic-speaking countries to support such projects as a substance abuse prevention network in Spain, the European Union and Latin America.

Back in Kansas, Schultz directs the online documentation of substance abuse prevention efforts and analyzes the contributions of coalitions in 105 Kansas counties. He also leads an evaluation of the Kansas City Chronic Disease Coalition to reduce disparities in health outcomes associated with race and ethnicity and oversees the evaluation of the STEPS to a Healthier U.S.-Austin project that works to prevent diabetes, obesity and asthma.

<http://www.news.ku.edu/2007/june/12/schultz.shtml>

FROM THE EDITOR

Tim Wallace [tmwallace@mindspring.com]

This is our very first issue of the *Newsletter* and, as Mike Whiteford, my predecessor, said in the last issue, “I write this with some very mixed feelings.” It is quite an honor to be entrusted with preparing and editing the *Newsletter*. Just a little information about me might be in order. I have been teaching at NC State University for about 30 years and have enjoyed every minute so far. My professional interest is the (Applied) Anthropology of Tourism and have worked recently in Guatemala. For the last 14 years, I have led ethnographic field schools in the summer in Hungary, Costa Rica and Guatemala. I am finishing up the last year of my term as Co-Editor of the *NAPA Bulletin*. I have been a member of the SfAA Executive Board (2003-2005) and am Co-Chair of the Tourism TIG. SfAA Past-President Don Stull encouraged me to consider becoming a “hat man.” It worked! I also own a collection of over 250 masks.



My partners in putting the Newsletter together are Kara McGinnis and Ashlie Mitchell. They will be helping me with the Newsletter over the next issues. We are all new at this so it will take a little bit of time to get everything right.

We will be making a few changes along the way, nothing major, but doing some things that will make your SfAA connection even more valuable and useful. John van Willigen’s article in this issue is partly the result of a request from me that we ask some of our colleagues who have been attending SfAAs for a while to write about some of their earlier experiences and how that relates to the SfAA. In the each of the next issues, you can expect to find more essays like this one that will help to remind us directly

of our considerable heritage. Of course, we are asking you, SfAA members and *SfAA Newsletter* readers, to submit anything you think interesting and/or newsworthy - big or small that might be important or interesting for the membership to know. And, finally, let me also introduce you a bit more to my assistants Kara and Ashlie.



Kara McGinnis (karamcginnis@gmail.com) graduated recently from the George Washington University with a BA in Anthropology and International Affairs. Beginning next month she is spending a year in Denver working with AmeriCorps in a health clinic, focusing on maternal and child health issues, but also community health and well being in general. She also has been volunteering with the Engineers without Borders - DC chapter and the GW School of Public Health to create a health booklet/health promoter training manual for a community in El Salvador.



Ashlie Mitchell (fearless811@msn.com) is an anthropology major in her last year at NC State University. She grew up in Franklin, North Carolina, a small town in the Appalachian Mountains, and started her undergraduate career at Western Carolina University. She recently spent time in Guatemala polishing her Spanish and getting experience in a part of the world she wants to work in after completing graduate school in (applied) anthropology.

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Items to be included in the *Newsletter* should be sent to: Tim Wallace, Department of Sociology & Anthropology, Box 8107, North Carolina State University, Raleigh, NC 27695-8107, E-mail: tim_wallace@ncsu.edu or tmwallace@mindspring.com. Telephone: 919/515-9025; fax 919/513-0866. The contributor's telephone number and e-mail address 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 2436, Oklahoma City, OK 73104-2436 (405/842-5442); E-mail: info@sfaa.net. Visit our website at <http://www.sfaa.net>.

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