

Newsletter

Society for Applied Anthropology

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Human Terrain/Department of Defense - Anthropologists and the Military

By Susan L. Andreatta [S_Andrea@uncg.edu], President and the SFAA Executive Board

The Department of Defense (DoD) recently initiated a new program to enhance the collection and analysis of data in combat zones in Iraq and Afghanistan. The DoD now seeks to recruit personnel with graduate training in anthropology and sociology to staff this program; language skills are similarly valued. The name of the effort is the Human Terrain System (HTS).

The HTS Program came to the attention of the SFAA leadership in the winter of 2006-07. At that time, the DoD submitted a personnel ad to the SFAA for distribution through the Society web page. Prior to accepting the ad, the DoD request was referred to the Board, which voted at the Spring Meeting, March 2007, not to accept the ad for distribution. Opinion within the Board on this matter was almost equally divided.

The HTS Program gained wider publicity in October 2007, when an article on the topic was published in the New York Times and widely distributed thereafter. Subsequently, the Times published a letter commenting on the topic and over the signature of the current President of the American Anthropological Association (AAA). Following this article, the op-ed letter, and subsequent publicity, the HTS Program apparently became a topic of considerable concern within the leadership of the AAA.

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The discussion about the HTS Program has been set in the context of the broad issue of 'anthropology and the military'. This topic was the subject of a very popular session at the 66th Annual Meeting of the Society in Vancouver, B.C., Canada, in March of 2006. The HTS Program debate will also be discussed at a general session at the 68th Annual Meeting of the Society in Memphis in March of 2008. Finally, the topic will be the central theme of a plenary session at the 69th Annual Meeting of the Society in Santa Fe, New Mexico, in March of 2009. That Plenary Session in Santa Fe will be co-sponsored by the School of Advanced Research in Santa Fe.

The Society is keenly interested in the world beyond the academy, and indeed was founded in 1941 to support and encourage the application of the social sciences. We encourage and seek to facilitate the active engagement of our members and colleagues in the issues and problems of the contemporary world and have done so for the past sixty-six years.

The leadership of the Society has received inquiries from members and interested parties regarding the HTS program. In particular, the leadership has been invited to prepare and distribute an opinion which would either formally or informally bind the behavior of the membership relative to the HTS. However, the Society will refrain from issuing a formal opinion in order that further exchange and discussion may proceed in a productive fashion and to the benefit of our members. There are other reasons which have led to this decision.

1. Multiple Disciplines Within the SfAA. The SfAA is not a discipline-specific association and thus we do not feel equipped to decide whether there are particular aspects of the disciplines of "anthropology" and/or "sociology" or of other disciplines represented in the SfAA membership which are violated by the participation of its members in the HTS Program. For a similar reason, we do not feel that we should function as a spokesperson for the discipline of Anthropology to inform the general public.
2. Ethics. The SfAA was the first professional association to prepare and disseminate a "code of ethics". We regularly publicize this to our membership and encourage the widest affirmation of its principles. There is nothing in the SfAA Code of Ethics which is directly affected by the HTS or participation in the HTS.
3. Relationship with Members. The Society seeks to provide the widest possible venue for the reasoned exchange on complex, contentious or controversial issues. Through this exchange and discussion, we seek to provide members with the greatest opportunity to understand an issue and craft an individual interpretation or position on such issues. It is therefore the Society's position that members should seek out the information they need to make individual interpretations and respond accordingly. The Society will not position itself as the voice of all applied and practicing anthropologists, sociologists, geographers etc., as this prevents differing opinions from being recognized. When many voices are heard on such a complex issue there will be discussion, debate and a greater opportunity for a sharing of ideas.

The current discussion may be followed through the following sources and sites:

- http://www.army.mil/professionalwriting/volumes/volume4/december_2006/12_06_2.html
- http://marcusgriffin.com/blog/2007/05/the_human_terrain_system_1.html
- <http://www.spaceandculture.org/2007/05/human-terrain-systems-and-other-ways-of.php>
- <http://query.nytimes.com/gst/fullpage.html?res=9d04e3d81130f936a35753c1a9619c8b63>

<http://savageminds.org/2007/10/10/human-terrain-system-anthropology-discussed-on-wisconsin-public-radio/>
<http://wordpress.com/tag/human-terrain-system/>
<http://rspas.anu.edu.au/blogs/rmap/2007/10/20/social-mapping-and-human-terrain-systems/>
<http://savageminds.org/2007/10/18/human-terrain-and-the-irb-puzzle/>

As you may surmise, although this debate is not necessarily new, there is a growing body of new items covered in past emails over the years that also address the role of anthropologists and the military. Such sites include: [THE CONFLICT IN IRAQ: ANTIQUITIES; Picking Up the Stolen Pieces Of Iraq's Cultural Heritage](#) (February 14, 2005) and [THE CONFLICT IN IRAQ: ARCHAEOLOGY; U.S.-Led Troops Have Damaged Babylon, British Museum Says](#) (January 16, 2005).
<http://www.nytimes.com/2007/10/05/world/asia/05afghan.html?pagewanted=>
<http://www.nytimes.com/2007/10/27/opinion/27shweder.html>

The Society encourages the widest possible exchange on this topic. We will do this in order that our members and colleagues are well informed and equipped to reach a personal choice on the matter. More specifically, we will promote a reasoned discussion of the topic through the columns of the SfAA Newsletter, in the SfAA On-line Community, and in a general session that will be included in the Program of the 68th Annual Meeting in Memphis in March of 2008. So again, we invite you to visit the SfAA booth, email the Society and continue the dialogue.

Anthropology and the Military

By Bill Roberts [wcroberts@smcm]
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Keeping a cool, clear head is sometimes easier said than done. Given the growing controversy surrounding recent media stories focusing on anthropologists working with the U.S. military, I think it's important to strive to keep a "cool" head and carefully consider the concerns this issue has raised within the anthropological community. Imagine this for a minute: Is it possible that "military anthropologist" could be an emerging practitioner role that will be listed in future editions of applied anthropology textbooks? Can you imagine the military as a government institution that will provide employment for future generations of anthropologists who serve as cultural and policy advisors for U.S. troops involved in conflict, peacekeeping, or humanitarian relief missions around the world? Without the benefit of a crystal ball to see into the future, I can be certain of one thing already - a small number of anthropologists have joined the U.S. military effort in Afghanistan and Iraq, most notably as part of a program called the Human Terrain Systems (HTS).



What do we really know about the actual roles of the military anthropologists in Afghanistan and Iraq? As far as I can determine, very little information has been reported by the anthropologists who are there. Perhaps it is only a matter of more time before they begin to write about their experiences. After all, it is not unusual for anthropologists involved in large scale projects to write or talk about their roles and their use of anthropology only after completing their assignments. Ideally, their field reports will provide more detail about what work they are doing and include their personal assessment of their experiences with the HTS. From this first hand information others will be in a more informed position to determine the "anthropological difference" attributable to their involvement in military efforts abroad.

Wouldn't it be a great idea to invite members of the first cohort of HTS anthropologists to join with the leadership of the SfAA and School for American Research who are currently discussing a plenary session on anthropology and the military for the 2009 SfAA annual meeting in Santa Fe? I would be willing, as one of the program co-chairs, to work to bring together the various stakeholders in the HTS program with others who are more well versed in the anthropology and the military debate, which, as I discuss below, has prompted many anthropologists to raise a number of concerns about the whole concept.

Perhaps there's something about my own personal background that persuades me to try and urge everyone to keep an open mind and cool heart with regard to the issue of anthropologists working with the military. After all, I am the son of a USAF fighter pilot, and until sometime in my early adolescence, I aspired to be "just like my dad." I was among the last cohort of 18 year olds to endure the draft lottery in 1971, and luckily had a number of 188. Like so many others in my generation, I was opposed to the war in Vietnam, and took part in demonstrations directed at the Nixon administration to end the war. I have been teaching at a small liberal arts college for over 16 years now, and other than the honorific title of "Commander" bestowed upon me by the President of The Gambia, have neither any particular expertise in the military nor in the conflicts in which the military is currently involved.

As I reported in the last newsletter, I first became aware of the Human Terrain Systems project at the March, 2007 SfAA Board meeting in Tampa. After the meetings I talked about a military advertisement recruiting social scientists for the project with my research methods class as an example



of the complexity of ethical considerations for anthropologist practitioners. Last summer, I met a military man from Fort Leavenworth who came to listen to my presentation about the Peace Corps and the PEACE program I direct in The Gambia, West Africa. I corresponded with several military people over the following days before I made contact with Montgomery McFate, anthropologist and senior consultant to the Human Terrain Systems project. Montgomery has been a strong advocate for making better use of anthropology and anthropologists in the military for years. Her efforts in part have led to the creation of jobs taken by anthropologists who made the news in a *New York Times* article published October 5, 2007. She has been in the media spotlight for some months now, including a radio interview on the *Diane Rehm* show October 10, 2007. As I understand her, the thrust of her message is basically this: The use of good social science knowledge can make positive differences in the embattled areas of Afghanistan and Iraq. These positive differences include reducing the loss of life, enhancing effective communication and understanding between the military and civilian populations, and generally increasing the military's awareness of local people, their history, and their customary practices. Perhaps it comes down to this in part - good social science, good anthropology, can enable the military to differentiate potential friend from foe. Further, cultural insight can help the military enlarge their network of potential friends abroad.

Although some anthropologists were already critical of the idea of "military anthropologists" even before the October 5 *New York Times* article, the story was followed by a flurry of activity among anthropologists and within anthropology departments around the country. Many friends and colleagues put their hearts into efforts to repudiate the HTS program as an activity that, if it involved anthropologists, was plain wrong. What is at stake for them is an affront to the core values of a discipline that has painstakingly recorded human cultural diversity across time and space, and is committed to the protecting the integrity and rights of all people and the cultural groups to which they belong. The thrust of the message, as I understand it, is that military anthropologists are engaged in an activity that contradicts the discipline's values and the ethical guidelines that support them.

There's a long history to anthropology's dis-ease with the military and intelligence communities (Fluehr-Lobban 2003). The discipline's founding father, Franz Boas, denounced four anthropologists he claimed were engaged in intelligence work towards the end of World War I. Although many anthropologists worked with the government and military during World War II, many of those collaborations may have been problematic (Price 2007). Anthropologists have learned a great deal about the complexities of ethical situations by careful analysis of anthropologist involvement with counterinsurgency projects such as Project Camelot or intelligence gathering efforts in Vietnam and Thailand. Iraq and Afghanistan offer yet another opportunity for anthropologists to examine again the complex challenges for ethical action in an environment permeated with violence.

And certainly there are good reasons for paying closer attention to the ethical concerns that military anthropologists confront, I imagine, on a daily basis. One website I visited (*Savage Minds: notes and queries in anthropology*) features regular contributions to the ongoing debates about anthropologists and the military. One of the issues discussed was whether there was any oversight to

the rights of human subjects involved in research or other activities carried out by a member of the HTS program. Although it might at first seem unreal to think of research in a combat zone going through some type of IRB process, I think the broader point relates again to the value anthropologists and other scientists attach to ensuring the well being of people who participate in or are affected by research. Afghanistan and Iraq today are probably much more dangerous places than they were for anthropologists who conducted research in the past. But the point is that for anthropologists, it's still customary and ethical that people are informed about what anthropologists are up to, and have the opportunity to give their consent or permission to collaborate.

I cannot do justice in this essay to all of the analyses, concerns, issues and questions that other anthropologists have raised as a result of the fact that a small number of anthropologists are now openly working with the military. This is a change from a more clandestine cooperation with the military in the past. According to some, the way warfare is being carried out is changing. The military that expected to meet the challenges of "unconventional" warfare is also changing, as their role also expands into peacekeeping, conflict resolution, and humanitarian relief. The events that necessitate military intervention are by nature multicultural and therefore, it seems to me, could benefit from greater intercultural awareness and competency. Doesn't that seem to suggest an emerging role for applied anthropology?



What I see here is an opportunity to address a very complex and challenging set of issues in the coming years. Bringing together advocates, critics, skeptics who are willing to try and keep an open mind to the topic of anthropology and the military will enable us to review the past, assess the present, and plan for the future. I think our discipline stands to gain more if we do not bypass the opportunity to engage in dialogue with our peers who have become military anthropologists and learn more from their experiences. We have on the one hand, an anthropologist by the name of Montgomery McFate who is advocating for others to consider the Human Terrain System as applied anthropology. Advocacy and argument are important, but what is there for evidence of this as applied anthropology? Anecdotal reports from US military field commanders praise the HTS for reducing "kinetic" (hostile or lethal) operations. But thus far we lack evidence from the anthropologists who are in the field. As a discipline, we should be advocating on our part on behalf of our colleagues to be sure they have the right to publish about their experiences with the military. Writing about the effort to "bring anthropology to the military" will also contribute to increasing our knowledge and "bring the military to anthropology."

Some of you remember the Buffalo Springfield song lyrics, "... there's battle lines being drawn, nobody's right, if everybody's wrong..." This song has been in my head as I continue to learn more about the responses provoked by anthropologists working with the military. There's nothing like a little controversy to create ideal conditions for self-examination and reflection. Let's try to get the anthropologists working with the military to Santa Fe for 2009, and let's keep our minds cool and open to learning about what the Human Terrain Systems program has accomplished thus far.

Fleur-Lobban, Carolyn 2003 *Ethics and the Profession of Anthropology: Dialogue for Ethically Conscious Practice* (second edition). Walnut Creek: Altamira Press.

Price, David 2007 Pilfered Scholarship Devastates General Petraeus' *Counterinsurgency Field Manual*. *Counterpunch* 14(18).

American Anthropological Association Executive Board Statement on the Human Terrain System (HTS) Project

Editor's note: This statement is copied by permission from the website of the American Anthropological Association [www.aaanet.org], posted there on October 31, 2007.

Preamble: Since early October, there has been extensive news media coverage of the U.S. military's Human Terrain System (hereafter, HTS) project and of that project's use of anthropologists. Later this fall, the American Anthropological Association's Ad Hoc Commission on the Engagement of Anthropology with U.S. National Security and Intelligence Communities will issue its final report. In advance of that report, the Executive Board affirms that it is important that judgments about relationships between anthropology, on the one hand, and military and state intelligence operations, on the other, be grounded in a careful and thorough investigation of their particulars.

The Commission's work did not include systematic study of the HTS project. The Executive Board of the Association has, however, concluded that the HTS project raises sufficiently troubling and urgent ethical issues to warrant a statement from the Executive Board at this time. Our statement is based on information in the public record, as well as on information and comments provided to the Executive Board by the Ad Hoc Commission and its members.

The AAA Executive Board's Assessment of the HTS Project

The U.S. military's HTS project places anthropologists, as contractors with the U.S. military, in settings of war, for the purpose of collecting cultural and social data for use by the U.S. military. The ethical concerns raised by these activities include the following:

1. As military contractors working in settings of war, HTS anthropologists work in situations where it will not always be possible for them to distinguish themselves from military personnel and identify themselves as anthropologists. This places a significant constraint on their ability to fulfill their ethical responsibility as anthropologists to disclose who they are and what they are doing.
2. HTS anthropologists are charged with responsibility for negotiating relations among a number of groups, including both local populations and the U.S. military units that employ them and in which they are embedded. Consequently, HTS anthropologists may have responsibilities to their U.S. military units in war zones that conflict with their obligations to the persons they study or consult, specifically the obligation, stipulated in the AAA Code of Ethics, to do no harm to those they study (section III, A, 1).
3. HTS anthropologists work in a war zone under conditions that make it difficult for those they communicate with to give "informed consent" without coercion, or for this consent to be taken at face value or freely refused. As a result, "voluntary informed consent" (as stipulated by the AAA Code of Ethics, section III, A, 4) is compromised.
4. As members of HTS teams, anthropologists provide information and counsel to U.S. military field commanders. This poses a risk that information provided by HTS anthropologists could be used to make decisions about identifying and selecting specific populations as targets of U.S. military operations either in the short or long term. Any such use of fieldwork-derived information would violate the stipulations in the AAA Code of Ethics that those studied not be harmed (section III A, 1).

In addition to these four points about the activities of anthropologists working in the HTS project itself, the Executive Board has this additional concern:

5. Because HTS identifies anthropology and anthropologists with U.S. military operations, this identification—given the existing range of globally dispersed understandings of U.S. militarism—may create serious difficulties for, including grave risks to the personal safety of, many non-HTS anthropologists and the people they study.

Conclusion: In light of these points, the Executive Board of the American Anthropological Association concludes (i) that the HTS program creates conditions which are likely to place

anthropologists in positions in which their work will be in violation of the AAA Code of Ethics and (ii) that its use of anthropologists poses a danger to both other anthropologists and persons other anthropologists study.

Thus the Executive Board expresses its disapproval of the HTS program.

In the context of a war that is widely recognized as a denial of human rights and based on faulty intelligence and undemocratic principles, the Executive Board sees the HTS project as a problematic application of anthropological expertise, most specifically on ethical grounds. We have grave concerns about the involvement of anthropological knowledge and skill in the HTS project. The Executive Board views the HTS project as an unacceptable application of anthropological expertise.

The Executive Board affirms that anthropology can and in fact is obliged to help improve U.S. government policies through the widest possible circulation of anthropological understanding in the public sphere, so as to contribute to a transparent and informed development and implementation of U.S. policy by robustly democratic processes of fact-finding, debate, dialogue, and deliberation. It is in this way, the Executive Board affirms, that anthropology can legitimately and effectively help guide U.S. policy to serve the humane causes of global peace and social justice.

HTS: A Student Opinion

By Vance Branton
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The work of anthropologists employed in a war zone could be utilized by people with the wrong intentions in order to take advantage of the local populace. But that is not the norm in the US military. I only wish we had anthropologists here who could come in and get us up to speed on cultural issues that would help us to better understand the people. That kind of assistance would greatly change operations and would remove cultural misunderstandings that in some cases can lead to faulty intelligence; and ultimately violent action.

Those anthropologists who criticize the HTS program obviously have never been to a war zone or seen the degrees in which our troops and contracting service personnel go to in order to AVOID any confrontation. Do they really believe that US military and civilian contractors are in Afghanistan because we have a lust for blood? I would hope that an alleged educated body of people would not be that ignorant! Myself and everyone I know here is here to help these people...not to cause harm. The concerns of anthropological ethics could easily be dealt with by ensuring tight controls on the dissemination and use of data. If an anthropologist cannot and does not use his education and skill set to better the lives of people as much as culturally possible despite their location...then what is the point of the discipline? From my understanding, the whole point of anthropology is the APPLICATION of cultural understanding to real world situations. Believe me...the world doesn't get any "real-er" than it does here! If they can help with understanding - and that understanding leads to peace - then they have an ethical obligation to get involved! [Editor's note: The author of this short piece is a student of mine in an introductory anthropology cultural course, a distance education course. He is currently stationed in Kabul. He emphatically gave me permission to publish his comment in the SfAA Newsletter. I have received several other students' comments who agree with the AAA position on HTS. Clearly, this issue (HTS) has hit a raw nerve. Dr. Montgomery McFate, an anthropologist closely connected to the HTS program, will be speaking at the 2008 SfAA annual meetings in Memphis.]

SfAA Online Community Network

By Neil Hann [neil@hann.org]

Associate Director and IT Coordinator

As a reminder, the Society for Applied Anthropology has established a very active online community. With over 375 community members, discussions on a variety of current topics are being shared among social scientists and others with an interest in applying social science concepts to meet the challenges of today's rapidly changing world.

To access the SfAA online community, simply go the SfAA web site at:

<http://www.sfaa.net/>

Then, click on the community link on the left side of your screen. You will be taken to the SfAA online community network where you can sign up as a member and join all of the community activities.



Defending Academic Freedom Cannot Be Taken for Granted: On Being Labeled an "Abuse Professor"

By Nancy J. Parezo [parezo@email.arizona.edu]

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I received a disturbing shock last January. Right-wing pundit David Horowitz, a passionate and sarcastic, former, consumer advocate for NBC News, who now calls himself a "political analyst," labeled me an "abusive academic." According to his web site, Horowitz "campaigns against the Left and its anti-Americanism." He claims he has over 40,000 supporters connected through an online magazine, *FrontPageMagazine.com*, who "defend the principles of individual freedom, the rules of law, private property, and limited government," and who "defend free societies in the war against their enemies," and are working "to reestablish academic freedom in American schools." Horowitz is fighting culture wars by attacking the free speech and academic freedom of specially selected groups of professors in several states—Arizona, New Jersey, Pennsylvania, and California. He is also trying to convince university administrators, boards of regents and Arizona state legislators to sponsor "Academic Bills of Rights" to "protect students from abusive professors and halt indoctrination in the classroom and return the American university to traditional principles of open inquiry" (<http://www.frontpagemag.com/Content/read.asp?ID=200>).



In its original form, the Arizona bill stated that no teacher "can advocate one side of a social, political, or cultural issue that is a matter of partisan controversy" (SB 1612 and SB 1542). The presence of books on a syllabus that Horowitz labels controversial would be considered one-sided and if the instructor denied to allow "the other side of the controversy" access to the classroom (through readings or speaking) or hampered military recruitment, the professor would be banned from the university, fined \$500, and threatened with prosecution. Horowitz used as evidence for the need of his bill certain courses at Arizona State University and the University of Arizona that "are political rather than academic, fail to observe professional standards, and violate established canons of academic freedom." These courses have "not the slightest pretense of a scholarly approach to the subject or minimal respect for the academic rights of students who have enrolled expecting to receive educational instruction, not a political doctrine" (<http://www.frontpagemag.com/Articles/Read.aspx?GUID=170E635D-64A4-4A9B-9E31-20D9BF0267CE>).

Included in the January 16, 2007 article as “evidence” of “unprofessionalism” was my graduate course on Native American cultural preservation, a theoretical and practical class on preserving cultural autonomy. Horowitz and his associate, Tom Ryan, gave the course title, “Asserting Sovereignty through Cultural Preservation,” and provided the first two sentences of the syllabus: *“One of the central issues facing Native American communities today is cultural preservation. Many of the problems facing Native Nations (and indigenous peoples around the world) stem from the effects of European/American/Canadian colonialism, imperialism, and globalizing political economies based on capitalism.”* This was followed by their statement: *“The very title of this course is a political statement rather than a program of academic inquiry. The assertion that the problems of Native American communities stem from capitalism is an ideological proposition. The instructor’s academic training is in the field of anthropology, not political science or economics.”* I must admit I sat there dumbfounded. Saying capitalism affected indigenous people is an ideological statement? Any economic system affects people. In my world such a statement is a self-evident fact. Anthropologists not trained to study politics or economics? What about all those classes we teach in political economic theory? What had I been teaching for 25 years? I must have missed something.

Looking at the other courses singled out as examples of student abuse quickly showed that Horowitz and Ryan had an agenda and had selected their “data” to prove their points, carefully eliminating contradictory data that indicated “the other side of the debate.” In my case, they had no interest in understanding Native American worlds, the subject matter of anthropology, or critical thinking. They intentionally excluded the second and third lines that expanded on my opening syllabus statement and told students that we would discuss these topics in class. *Native Nations actively strive to regain their homelands, and strengthen their languages, religions, philosophies, and cultures. With cultural issues of reburial, repatriation, and control over the writing of their own histories at the forefront, many communities have developed strategies to rectify these problems. Others are considering developing museums, archives, galleries, archaeological and heritage preservation programs, and community centers as expressions of political self-determination and sovereignty.* They also ignored the course’s basic goals and topics: to discuss why colonization, decolonization and sovereignty are important to Native peoples; to understand the concepts of culture and cultural/heritage preservation and determine why they are important to Indian peoples; to see how preservation can change the lives of communities and discuss the ways Indian communities are striving to preserve their distinctive cultures; to discuss federal laws, regulations and policies that can help or hinder cultural and heritage preservation initiatives; and, to understand the basics of museology and cultural resource management and how these can work within a framework of sustained economic development.



These are pretty non-controversial topics in my opinion and almost self-evident, at least to all my students in anthropology and American Indian Studies. In fact, several students dropped the class after the first day because they thought I was *not* going to be ideological enough—I was going to focus on solving problems rather than simply complain about colonialism and capitalism for the entire semester! The ones left all wanted to work in the cultural preservation or museum arenas, basically conducting applied work. They wanted to know how to respectfully build a cultural center that met the needs of specific indigenous communities.

I wondered why Horowitz and Ryan had not cited my class on Contemporary Issues in Indian Country, which is a much stronger critique of America and the federal government. Then I realized it was not posted on my web site; they did not know about it. I also noticed that other professors’ courses, which contained much harsher critiques of American hegemony, had not been posted to the Internet. What Horowitz and Ryan had done was look at the posted courses of anyone associated with Women’s Studies on my campus. (I have affiliate status.) They had not conducted a systematic search of courses in all disciplines or even used a haphazard sample research design to support or refute

Horowitz's claims. They cherry picked and used easy-to-find, posted courses taught by women, graduate students, and young men whom Horowitz and Ryan thought they could publicly humiliate through distortion and intimidation. They obviously did not like provocative course titles designed to make students think and thought anyone who questioned capitalism was by definition an offensive ideologue.

I did not recognize the "atrocious" person Horowitz and Ryan wrote about in his Internet articles(<http://www.frontpagemag.com/Articles/authors.asp?IS=4068>and <http://www.discoverthenetworks.org/viewSubCategory.asp?=522>) and in a recent book (*Indoctrination U: The Left's War against Academic Freedom*) published in March 2007 and I assume no one else "so honored" recognized themselves either. I have had people stereotype me before, but never this way. They assail scholars whom they assume do not believe in their ideas of what is proper to teach in higher education; they call "subversive" or "an attacker of academic freedom" anyone who uses a word they do not like. They argue that the way their targeted professors (whom are called "Gramscian radicals") teach, involves "indoctrination," "intimidation," and "ideological suppression." Horowitz sees a massive conspiracy on university campuses to eliminate "intellectual diversity." Since 2003 he has undertaken a campaign to rid America of the "massive corruption of the academic enterprise that had occurred since I [he] was an undergraduate in the 1950s." This "consumer fraud" occurs, he contends, where universities become "platforms for political parties of the academic left" or for "transformative" agendas of radical social change" (www.discoverthenetworks.org/Articles/generalintro.html).



This was all news to me! Frankly I had not paid too much attention to the political right and its attacks on free speech. I had other things to worry about, like simply making my body work, and getting my students through graduate school. I would like to make the world a better place, so I assume I would automatically fall under Horowitz conception of "abusive." (He never defined this term but he is certainly not using my definition or one from any dictionary I know.) I had not known I was an integral part of a "calculated conspiracy" nor a "Gramscian radical." I have never read Gramsci (although that was a secret I never told my colleagues or students). Apparently, I was one of the bad guys because I taught

ethnic studies, assessed America, was revisionist, aimed to eliminate racism and sexism, and my ultimate sin, was being affiliated with Women's Studies and being an anthropologist. According to Horowitz, I was part of what he labels new departments whose purpose is to institute "programs of study that were ideological rather than scholarly in content and design" and that "institute a system of intolerance ("political correctness") to de-legitimize alternative intellectual paradigms and ideas." He claimed professors of my ilk had created the "most effective blacklist in the history of the country, whose purpose was to rid faculties of independent-minded professors" (ibid).

I had not realized I was so powerful or such a threat to the future of the nation, twisting young, impressionable minds, or denying people the opportunity to speak! I still have not located the "blacklist" I supposedly created. My classes often generate quite lively discussions but that is because the topics require thoughtful debate. Who would have guessed that I was espousing controversial social change, or that what I was teaching "threatens the integrity of the entire liberal arts curriculum" (<http://www.frontpagemag.com/Articles/Read.aspx?GUID=170E635D-64A4-4A9B-9E31-20D9BF0267CE>)? Now, it turns out, my courses are part of a dangerous curricular subset that "reflects an attempt to impose on students ready-made conclusions to controversial issues and specifically to indoctrinate students in a set of extreme ideas - that American society is hierarchical and oppressive, that gender and race are "socially constructed," that criminals are actually social rebels and, lately, that America's

terrorist enemies are actually freedom fighters” (ibid). It never occurred to me I was committing “consumer fraud” or violating “the most fundamental principles of the academic profession” (ibid.).

I had always thought I was a pretty good teacher who was simply guiding students - lately, mainly Native American students - through the rigors of theory and methodology, ethics, ethnography, ethnohistory, and history, grant proposal writing, professional skills, contemporary issues, art, photography and representation, museology, and cultural preservation. I was teaching them to think critically, to question what they read, to ask their own questions, and search for their own answers. I was also asking them to spend their lives on socially relevant activities that would help Native peoples in whatever ways these people desired - pretty standard stuff in my opinion and definitely not very radical. I have always thought that was what anthropology should be about, which is why I am a member of the SfAA.

In the 25 years I have been teaching, no one has said I was mentally harming him or her; the only complaints were about grades or that I had too much reading. Neither Horowitz, his subordinates, or followers (Students for Academic Freedom, which Horowitz claims has chapters on 200 college campuses including The University of Arizona), ever contacted me via telephone or e-mail before the very public and unforeseen personal and professional attack. But someone had accessed my posted syllabi (www.gened.arizona.edu/nparezo). Clearly Horowitz’s strategy is to attack people unaware, slander or libel them under the guise of “academic freedom,” and place them on the defensive, by having to answer to his definitions, his unexplained and unexamined criteria, and to his ad hominem attacks. It is a game that few can win without personal and professional damage, because the attack is rigged. The only way to win is to ignore or ridicule him, but even that can cause damage as standing up to any bully can.

It was a game I was not prepared to play at the time. I was recovering from a very serious automobile crash and wanted to keep all negativity at bay while I healed. The good thoughts, good wishes, cards, flowers, visits, and extensive encouragement of my friends (and many thanks to all in SfAA for helping me through those bad times) was what was needed, not Horowitz’s obsessions and misconceptions about academia. I knew I was simply a pawn in his atrocious games. But I did not want him to pull me down into his abyss and use my precious energy reserved for the three to five hours of physical therapy I had to do each day. Luckily, the excellent provost at my university, Dr. George Davis, took on the fight and preempted Horowitz’s attacks. He developed a policy that protected us from attempts to curb our academic freedom and gained the support of the Arizona Board of Regents to extend it to all state universities. I also knew our governor, Janet Napolitano, would have vetoed any bill that made it out of the state legislature. She has good sense and does not succumb to irrational bullying.



Now I am almost healed, have returned to teaching, and registered for the SfAA annual meeting in Memphis next spring. I now have the energy to fight negativity and I am going to teach my course on sovereignty and cultural preservation this spring. It is time to discuss Horowitz as a menace trying to control academia, free thought, and free speech in the United States who uses unethical methods to suppress the voice of anyone with ideas other than his. His current attacks are on professors at the universities of Arizona, Missouri, Southern California, Pittsburgh, Texas, and Colorado at Boulder as

well as Penn State, Columbia, Miami, Temple, Willamette, and Arizona State universities. He specifically attacks interdisciplinary programs, cultural and ethnic studies programs (African Studies,

African American/Black Studies, Middle Eastern Studies, Asian Languages and Cultures, Latin American Studies, American Indian Studies), Women's Studies (Chicana Studies, Africana Studies), American Studies, anthropology, journalism, Peace and Conflict Studies, justice and social inquiry, Whiteness Studies, Gay, Lesbian and Transgender/Sexuality Studies, and Religious Studies, which he claims are doctrinaire, have one-sided reading lists that "buttress the equally one-sided lectures of professors who behave like political activists instead of academics." Horowitz and his followers especially dislike any class that discusses any of his "controversial or contentious" topics: negative aspects of Israel and Zionism or the positive aspects of Iraqi or Iranian cultures, states that white males are not the only writers who are part of the literary canon, discusses U.S. anti-immigration, claims that African-Americans are discriminated against (which he states is an "opinion, rather than a fact"), race, ethnicity, issues of gender and power, or the complexity of social relations. This means basically any course that criticizes his vision of America (<http://www.discoverthenetworks.org/Articles/indoctutexasdhorowitz.html>).

Horowitz has singled out anthropology as one of the bad established disciplines because it has been "conscripted into the service of Marxism and its ideological variants" (<http://frontpagemag.com/Articles/asp?!D=25772>). Horowitz never provides a definition of what he considers the inappropriate subject matter of anthropology, but it apparently includes about 75% of the issues on which anthropologists have worked since the 1960s and all of current theory and practice. It certainly includes all of applied or developmental anthropology. Horowitz and his followers want to silence anthropology along with any type of interdisciplinary study under the flag of academic freedom and demands for equal time for his point of view in every class on every campus in the United States. As an association we need to think about this quest because it is not going to go away. His goal for this year is to attack anyone working in the Middle East and every feminist scholar.



Horowitz is of course not espousing academic freedom or free speech. He is doing just the opposite, but he has a national audience. We need to educate individuals who listen to him about what he really stands for and how he is twisting and misinterpreting everything he touches. He is calling for fascism. As individuals working in universities and private corporations we need to think about how our institutions should respond to his attacks as well as how we should respond individually. There are traps that any scholar can fall into and play into our attackers' hands. We need to know we may be blind-sided yet not be devastated or play Horowitz's game.

Personally, I would like us to train our younger scholars to watch out for and protect themselves from such attacks and have the courage to speak their minds and pursue topics considered controversial subjects by the doctrinaire far right without fear. As a Society I think we should consider how to be pro-active on this front, not simply by passing a resolution condemning such behavior and being outraged, because free speech is a core American value, but by getting our message out to the American people better. I hope over the next few months we can discuss ways to do this effectively.

Tragedy at Virginia Tech University and the Immigrant Experience

By Jerome Braun [jbraun@uron.cc]
Independent Scholar

The massacre by Cho Seung-Hui of 33 people at Virginia Tech on April 16, 2007 was a tragedy for all parties concerned, his innocent victims and because of his obvious mental problems, Cho himself. This is by no means to excuse his behavior. It seems he was a paranoid schizophrenic, or with strong tendencies in that area. But whatever his problems at understanding or relating to the world around him, obviously there were stresses in his life, and these stresses at least partially probably came from common stresses of the immigrant experience. Most immigrants just grin and bear it in a sense. But stressful they are. It would be useful if anthropology would be able to learn from such tragic events to gain a greater understanding of the tensions inherent in the immigrant experience. Conflicts of interest are common areas of exploration for all the social sciences including anthropology, and yet conflicts of interests between immigrants and natives is a field that has been around as long as America has been around, and yet it also the kind of issue that our society often tries to ignore.

My understanding is that his parents work in a dry cleaning business, and so like so many immigrants, as we are constantly reminded, take the jobs regular Americans don't want. What is not so often remembered is that their children who have so much pressure on them to succeed, to make the suffering of their parents worthwhile, also often have few options and little social influence in the world. Their parents typically expected little from life compared to mainstream, middle-class Americans. Their children have a few options, but not much more, and so if the threat of failure is looming, they feel they will have let down themselves, their parents, and perhaps even their whole immigrant community.

Whatever pressures of this sort existed in Cho's case, it is obvious he had a great deal of resentment against his more affluent, born-with-silver-spoons-in-their-mouths, peers. Something that is rarely discussed is how well-connected people can game the system. Cho was unusual in having majored in English. Most children of immigrants, like their parents, aim for careers in less interesting fields where they won't have to face so much competition from mainstream Americans. It is the children of "successful" families who instead are more likely to major in "fun" or "easy" majors, because they have the connections to give them a back-up plan when they leave school and look for work. They also know the American scene better, even how to scam it better. Children of immigrants often take literally the rules of the game, of hard work being the sole path to success. Natives know how to perpetually seek out the easiest teachers, to pay others for their term papers to submit as their own, and which curricula have major grade inflation which they hope will guarantee their entrance into graduate or professional school.



Finally, the children on the fast-track for success are also the ones most likely to take advantage of the increased acceptability of sexual promiscuity on campus. Among those who get hired right out of college by employers easily impressed by image, are those who were promiscuous in college, since employers care little about private morality nowadays, only status. Not only rock stars get the groupies. Still, for all those endless, endless stories in the mass media of how "foreigners" get the arranged marriages but modern Americans get "soul mates," we seem to forget that Americans can be quite shallow on their own. Nevertheless, resentments in the sexual sphere because of rivalries and feelings of being treated unfairly often exacerbate tensions in the economic sphere.

There is also a particular issue in the Korean-American community. Many of them came from families that only a few generations ago or even more recently converted to Christianity, possibly their experience with Japanese colonialism soured them on Buddhism though I doubt that was the only reason, and when they discover Americans are not as wonderful as the missionary stories told them they would be, that can be a profound shock. It is therefore not surprising that Cho's madness included elements of self-righteousness, taking on the pose of Christ-like martyrdom against these "hypocrites."

Again, this is not to excuse his behavior by any means. He obviously was not mentally fit to live on campus, and the mental health community failed him. But what I find really shocking was a report by a former high school classmate that in high school this obviously extremely shy immigrant student who was easily embarrassed in public, was greeted during a classroom exercise when he had to make a public presentation with jeers and catcalls of the "Go back to China!" sort.

What does that say about the morals of non-immigrant American young people who treat an obviously struggling and sad person with such obvious cruelty and sadistic pleasure at his humiliation? Yes, Cho had much to answer for. But the cruelty of his peers has something to answer for also.

The deaths at Cho's hands were his fault, and the failure of his responsibility. But his peers in high school, though they aren't responsible for his actions, they are at least partially responsible for what led up to it. Unfortunately, the narcissism of American youth has become a byword in the rest of the world, and not for the better.

I don't have much to provide in terms of anthropological writings that can predict why for some the immigrant experience turns out quite well and for others quite badly. Undoubtedly this involves a combination of factors derived from individual temperament (some of which is inherited), family and communal environments, and more general environmental factors such as the state of the economy and the ability of particular immigrants to find a place in society and in the economy. However since I have emphasized the sense of community fostered in schools, and how this often fails students, which is often the fault of their peers and not their teachers, this is a place to start.

To the extent that teachers have some input in this state of affairs, one place to start is Willard Waller, The Sociology of Teaching (John Wiley & Sons, 1967 - originally published in 1932) which is an underappreciated classic. He emphasizes using explanatory frameworks based on real-life contexts in order to understand the dilemmas and paradoxes of social and organizational life, particularly the dilemma of trying to maintain both freedom and order in a school environment where there are inherent conflicts of interests.

Let me now elaborate somewhat on the issue of conflicts of interests between immigrants and natives, which is something that can be explored from the perspectives of a number of social sciences, including anthropology. Regarding the issue of economic markets, and the cultural frameworks in which they function, immigrants often take the jobs that natives don't want, or employers may take the initiative and discriminate against natives and seek out immigrants because the immigrants they feel have better skills, a better work ethic, or just work more cheaply. In other cases employers may favor natives and only employ immigrants as a last resort. Thus the economic opportunities of immigrants reflects factors such as job skills, communication networks to learn about jobs, and cultural norms regarding what kinds of jobs immigrants and natives actively seek out.



Separate from these factors governing the functioning of economic markets are issues of social psychology that influence social cohesiveness and feelings of community. To the extent that immigrants feel exploited, for example, natives may not realize this or may not care, which influences how the two communities empathize with each other. Then there are the general cultural issues that immigrants and natives may have different cultural norms which affect how they react to their personal lives, lives affected to a large extent by the economic marketplace. The end result is that immigrants and natives do not show much concern for each other's lives in many cases, which is rather typical

in the modern economic marketplace because of the sheer anonymity of modern society, though feelings of economic exploitations did exist in pre-modern societies also.

In fact the cultural values of immigrants, and admittedly different immigrant groups often have different cultural values, and of natives, and admittedly not all natives are alike in their cultural values since we have our own subcultures, may be similar or may be contradictory to begin with.

Then there is the whole issue of the pressures on the children of immigrants and on the children of natives to be upwardly mobile in terms of economic status, or what is even more stressful, to not be downwardly mobile. The end result, because of feelings of economic exploitation held by individuals and by groups, as well as the psychological effects of all these economic and cultural stresses on particular individuals, is that there is the potential for conflict, or just bad feelings, between groups, and between particular members of these groups. Such feelings are of course not always rational, and can become quite overblown in a very unhealthy way. Such tensions often start small, but over time the hostility children feel toward their peers, and even toward the adult world, may diminish, or may grow much worse, which is where issues of rationality and even of psychopathology come in.

Bringing in immigrants to do the work regular Americans don't want to do, and letting their children try to make the best of this delicate situation by hoping to do better than their parents, and sometimes succeeding but often not, are common phenomena and are examples of such conflicts of interest, in this case between the native and immigrant communities. This is the kind of issue that the mass media traditionally handles poorly, and the way they reacted to the Cho Seung-Hui tragedy was just more of the same, the all-purpose "lone nut" theory which they trot out on all occasions unless for political reasons it becomes fashionable to cast suspicions on an entire community. This is mostly because entertainment and sensationalism is their stock in trade, not analysis with a sense of context. Hopefully anthropology can do better.

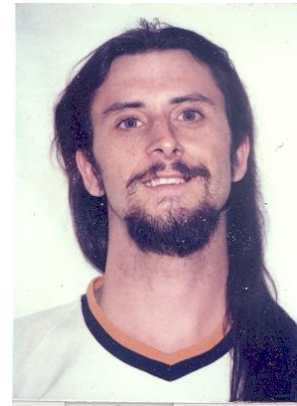
Making Our Voices Heard - Ethical Dilemmas and Opportunities

By Mark Schuller [maschuller@vassar.edu]
Member, SfAA Human Rights and Social Justice Committee
Vassar College

A review of leading anthropological journals and newsletters such as this one or *Anthropology News* suggests that anthropologists feel that our contributions are being marginalized, passed over, and even bordering on irrelevance. While there are notable exceptions - both "sides" in the applied/public debate draw inspiration from aspects of Paul Farmer's work, for example - many believe that anthropology should become more relevant in the "real" world by inserting itself into the public conversation. At the Tampa SfAA meetings, I reported the results of a survey of anthropologists concerning "public" versus "applied" anthropology. Most of the responses suggested a considerable degree of overlap in the two concepts, with many anthropologists actually doing both.

Part of our "public" - one way to "apply" anthropology - is through our teaching. In an applied anthropology course I am currently teaching, students research public policies, write briefs and then rework and publish them as letters to the editor in local newspapers. The aim is to apply anthropological perspectives into contemporary policy debates such as the S-CHIP bill that aimed to provide health care to uninsured children, recently vetoed by President Bush. Other students are investigating the recently-passed U.N. Declaration of the Rights of Indigenous Peoples, No Child Left Behind, prison reform, labeling for hormones in milk, and other current political issues.

Is this self-critique over-stated? In part to prepare my students for their assignment of writing and submitting letters to the editor, I have been tracking "anthropology" as a keyword in daily news searches. In fact, anthropologists *are* making it into a public conversation, at least in media outlets. True, most of the stories picked up by Google Alerts are college newspapers, but there are usually at least two stories a day in which anthropologists are being interviewed or writing the stories themselves. Colorado State anthropologist Kate Browne, who produced a documentary about Hurricane Katrina that aired on 200 PBS stations this fall, published a piece critiquing "Katrina fatigue." Weighing



in on the debate about immigration were Josiah Heyman at UT-El Paso and others, including Margaret Dorsey at Penn.

In order to contribute meaningfully to any public discussion, I tell my students we must first be aware of the ethics of our profession and how they should shape such discourses. My applied anthropology course began with a hefty dose of posing ethical dilemmas for the students. We examined and compared the professional associations' ethics statements in the context of a history of dilemmas: the Vietnam War, Project Camelot, and uproar over Oscar Lewis' *La Vida*, among others. The last time ethics took center stage in our disciplinary history followed the publication of *Darkness in El Dorado*. No doubt there will be intense conversations in both Washington and Memphis concerning the role of anthropologists in covert actions.

Other columns in this newsletter gave guidelines and questions to engage this conversation about the use of anthropology in wartime. I hope that this will prove to be an opportunity for real self-examination and serious ethical deliberation. A recent (October 27, 2007) editorial in the *New York Times* by U of Chicago anthropologist Richard Shweder ended with this plea:

"The real issue is how our profession is going to begin to play a far more significant educational role in the formulation of foreign policy, in the hope that anthropologists won't have to answer some patriotic call late in a sad day to become an armed angel riding the shoulder of a misguided American warrior."

Through our teaching, we can inspire students to engage the public sphere on critical issues of the day. Hopefully we can also help them to learn specific citizenship skills such as how to get into the media. I also would like to think these are opportunities we applied anthropologists have to help shape foreign policy. But we must remain engaged in the dynamics of applying our professional ethics to social issues that confront us.

Too often, social movements and grassroots organizations are on the defensive, responding to crises and attacks on our communities, such as the all-white jury convicting African American students in Jena, Louisiana. Local or global, ethical analysis of contemporary issues is necessary. Currently there is a measure in *both* chambers of the U.S. Congress to proactively dismantle the inequality of globalization, the harmful sting of structural adjustment, the erosion of Southern sovereignty, and the devolution of social services. Sharing this with students is a teaching opportunity to combine applied anthropology with ethics, and justice.



Two summers ago, a social movement supported by U2's Bono vowed to "make poverty history" in part by getting the G8 to cancel the debts of the world's poorest countries. World leaders responded, and the World Bank and IMF ratified this decision by expanding upon their existing debt cancellation program, HIPC (Heavily Indebted Poor Countries). While unquestionably a positive step, global justice advocates from the Global North and South have criticized HIPC for being incomplete, leaving out regional development banks and leaving out 25 "IDA-eligible" ("low income") countries. HIPC also falls short of social movement goals of being immediate and without conditions. HIPC requires countries to follow several years of IMF's Staff Monitored Programs or the World Bank's Poverty Reduction Strategy Papers. Several activists have critiqued this program as being "structural adjustment" with a new name.

Addressing these shortcomings, the Jubilee Act of 2007 calls for immediate, complete, and unconditional cancellation of multilateral debt. In the US House, H.R. 2634 had 83 sponsors as of the beginning of the month. In the Senate, S. 2166, which was just authored following a 40-day fast

campaign on October 16, had 11 sponsors just two weeks later. On November 8, there will be an official hearing of the House Committee on Financial Services.

Applied anthropologists have a potentially important role to play in this effort. Hopefully with our critical engagement with local people, our tracking back and forth between individual people, their lives, livelihoods, and life histories on the one hand, and larger structural forces that shape them, we can bring these marginalized voices to the discussion. With our holistic perspective, we can educate lawmakers about the connection between debt and poverty, education, health care, and communities' well-being. The next AAA meeting happens to be in Washington; what if we decided to take the Red Line and educate the institutions that can do something with our analyses?

Debt cancellation works. According to Jubilee USA, elimination of school fees in Burundi in 2005 allowed an additional 300,000 children to enroll. In Zambia, 4,500 new teachers have been hired and fees for rural healthcare have been abolished.

The practice of applied anthropology must go hand-in-hand with the practice of an ethical anthropology. Advocacy and a public voice need to be based on an ethical analysis of our roles as individuals, members of a profession, and colleagues who often work with the most marginalized, and hence, populations most affected by global injustice. That is why in my applied anthropology class I try to combine concern for social justice and practice, with an analysis of the ethics that should underlie our actions.

For more information about the Jubilee Act of 2007, people can visit www.jubileeusa.org or you can contact me (maschuller@vassar.edu).

Business Anthropology: Colluding with the Enemy?

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Youngstown State University

Why are anthropologists who apply their knowledge outside of the academy routinely stigmatized? There is a ritualized cycle among anthropologists at the center of our discipline in which displays of rhetoric are used to demonstrate allegiance by some and, by extension of this hegemonic discourse, conformity among others to critical and academic practice. I believe this singular academic paradigm belies the core principles of education that include our responsibility to help students engage the world around them. And so, I turn the lens back on those who admonish advocates of practice, and ask what the purpose of the anthropology department that awards students with shiny new BAs each year without providing direction for their future? Where's the throng of ethnography firms eagerly waiting to competitively snatch them up? And, if they decide to go to graduate school, where are the thousands of university jobs at which each will easily be placed? At last count, I saw 125 cultural anthropologists looking for jobs on AAA's web site.



This ritualized cycle has been recently (September 2007) performed on the Environment and Anthropology listserv in which, this time around, *business anthropologists* have been the focus of hyperbole and polemics in being portrayed as anthropologists who are "colluding with the enemy". I was surprised to see this and thought, "Who is this enemy?" From this discourse, apparently, the enemies are those who work in a stratified system outside the academy.

Let me affirm that I applaud anthropologists who are willing to enter into a relationship with institutional structures in an effort to understand and in turn provide empirical, fact-based recommendations for change that will benefit employees, the company, and potentially society. I think

many of us will agree that corporations are not the optimal vehicle for social change since, legally, corporations only have one responsibility to society: to create profit for shareholders. Yet, they are the dominant decision makers of society and we need to deal with this power arrangement regardless of how we “feel” about them.

It is understandable to be pessimistic regarding the ability of corporations to provide the basis of change, to be “socially responsible,” especially given their conflict of interests (i.e. profit). But, in order to address worldly problems, we must be positive in our thinking. Like all institutions, corporations are not homogenous - they are made of people: people as individuals working collectively, making decisions, people with differing values who come together based on a common interest, namely financial security and resource control. As such, it is forward thinking to have trained anthropologists working from the inside who are able to (re)direct planning, to the degree possible, and work for change. Besides, I think General Motors, as an example, and other U.S. corporations facing tough competition could seriously benefit from some anthropological insight - insight that can assist labor *and* management to understand the social dynamics of manufacturing beyond slapping sheet metal together. Honda and other competitors have benefited from such understandings of these dynamics - it’s not just a matter of having better technology; it’s having better social arrangements.



And so, from an applied standpoint in which anthropologists could offer much insight in benefiting not just corporations, but particularly the employees who can benefit through greater input in the production process, a sense of ownership, and improved job security. Anthropologists can contribute through helping to create an understanding between labor and management that may secure jobs in an economy where outsourcing and industry relocation is the norm. My father, a retired electrical engineer at GM, often complained about the complete lack of interest among the upper management in anything other than the accountants’ “bean-counting,” ignoring social elements such as design and assembly.



How will society work towards healthcare and wage benefits or to find strategies to slow the pace of outsourcing and third-tier labor structuring? It’s just as important to work from the outside of the institution as to work from the inside; an “us versus them” approach says that we have nothing in common with the people working on the inside (labor, not CEOs and trustees) when we, as workers, know this to be false. How will we solve other worldly problems if they, as Rappaport (1993) says, emanate from the core and we shun those who address them?

One must draw the line in the gray area of applied anthropological contributions. As I continue to advocate the value of applied work, I must acknowledge that this business of finding “solutions” is sticky indeed because there are “interests” involved, but in the larger scheme of things, we must ask ourselves, “towards whom do we apply our energies in our professional contributions?” The elite? Society? Our contemporaries? Future generations? I believe we must work in the moment to accomplish that which we can while working for the *longue duree* (i.e. towards larger systemic change). This means holding on to the big picture over the long term while working on practical solutions (i.e. they

are relevant to people) in the present. It would be unethical to work towards an uncertain future full of speculation and conjecture with goals driven by rigid theory, while ignoring our contemporaries.



Whether we are discussing the environment, business, or the military, I believe the appropriateness is based on the end product of the knowledge used. Always with the goal of not reinforcing power structures and inequalities for the sake of benefiting one group over another, we must constantly ask ourselves, "Who benefits from the use of this knowledge? Is there an equitable benefit to the people involved?" In our work, we should be able to answer this question with some authority.

To enter a discussion of future possibilities with only pessimistic outlook is to doom the process from the start. And so, as the polemicists begin to attack military anthropologists, I am not suggesting that every anthropologist practice and do so in an applied fashion, that would be like saying the only dance should dance the "two-step". Rather, I feel there is a strong need for both paradigms within our discipline.

SfAA President's Letter: Training Students to Conduct Community-Based Health Research.

By Susan Andreatta [s_andrea@uncg.edu]
President
University of North Carolina-Greensboro

For the past three years my husband and I have been reclaiming an old abandoned dairy farm in the Blue Ridge Mountains of southern Virginia. We just celebrated three years of removing grapevine, climbing multi-flora rose bushes, fallen trees, 100 tires (so far) and more than a ton of scrap metal as well as truck loads of glass, tin cans, carpets, barbed wire, furniture, and other unwanted material left by two previous families who lived in the house and worked the land. As we worked to reclaim the land and restore the 1919 farmhouse, many neighbors, farmers and handy persons have stopped by to give us helpful advice - including warning us when deer and turkey hunting season are about to begin. Given the woodlands surrounding us, they did not want us to be an accidental target.



Although we had been avid organic home gardeners, the challenge of restoring a house and the surrounding 56 acres while still holding on to our day jobs has been a new ethnographic experience. We are clearly "outsiders" and "flatlanders" learning each day the ways of the mountain. However, because we did not divide up the property into tiny allotments to sell to a developer, our new neighbors have helped us to become part of the community and to make fewer mistakes along our journey. Their years of experience and wisdom have made ours a fun and rewarding challenge.

What I am reminded of from my own ethnographic experiences is the humility with which I approach fieldwork because of being an outsider. In our case, it paid off to be humble and resourceful students of the mountain. We ask a lot of questions. We want to learn from our community and the land. In the process, we have earned respect for our efforts and because of the kindness of our neighbors we have had fewer mishaps and many more visitors. Even as they helped us, our new neighbors never made us feel foolish or incompetent. My husband and I have a number of university degrees between us but we realized early on that "book learning" does not equip us to level a bush hog

or fell a tree in the right direction. Our neighbors' practical experience, patience and common sense have helped us along thus far.

We have learned a lot from the land in these past three years. As we have healed it, the experience has been healing for us. We have made good progress and the aches and pains of our weekend labors are no longer as intense as when we first started. There are still many areas of brush that need to be cleared and we know that there is more trash, more discarded tires and old tractor parts, to be removed. We'll get to them and the healing will continue.

So on to the business of SfAA - Thanks to Satish Kedia and his Program Committee for what promises to be a very exciting meeting in Memphis, Tennessee. The theme of the 2008 SfAA meeting, "The Public Sphere and Engaged Scholarship: Challenges and Opportunities for Applied Anthropology," will provide our colleagues at local, national, and international levels a venue to highlight the specific contributions of applied anthropologists in the public sphere. The 2008 annual meeting will also be co-sponsored by the Political Ecology Society (PESO) and the Society for Medical Anthropology (SMA).

In addition, the 2008 Program Committee and the SfAA Executive Director, Tom May, have been busy making a number of local connections in Memphis and the surrounding area so that our meeting can be enriched by the participation of local groups. Incorporating local practitioners is becoming a featured part of the SfAA annual meetings. Please take a look at the SfAA web site for future activities and local tours - for a "taste of Memphis." So if you will be at the AAA annual meetings at the end of the month please stop by the SfAA booth and have a chat. We can catch up on the SfAA business or share restoration stories.

International Cultural Marketing Conference/Workshop: Indigenous Performers, World Markets

By Gordon Bronitsky, PhD [Bronitsky@bronitskyandassociates.com]
Bronitsky and Associates

In 1984-5, I served as Senior Fulbright Professor at the Institut für Historische Ethnologie at the University of Frankfurt, Germany, where my teaching area was American Indians. It was a life-changing experience as I experienced first-hand the interest in Germany and throughout Europe in American Indians. In 1987, I taught at the Department of Cultural Studies at the Institute of American Indian Arts in Santa Fe, New Mexico. Here I saw some of the wonderful and powerful diversity of contemporary Indigenous expression. These experiences led me to leave academe and establish Bronitsky and Associates.

For the last twelve years, Bronitsky and Associates has worked with Indigenous performers around the world. At Bronitsky and Associates, we see around us a world that is in many ways growing smaller, more connected and more homogenous. Groups and artists around the world want to preserve and develop their culture and heritage and voices on their own terms; others want to experience new ways of seeing the world.

The audience for cultural diversity is wider than anyone has imagined so far. Our firm, with offices in New Mexico and Germany, specializes in working with Indigenous talent around the world in international cultural marketing of traditional AND contemporary art, music, dance; fashion; film/video; photography; theater; and speakers and writers (Native languages and English).

Indigenous communities are home to a wealth of performance talent, from traditional music to hip-hop, from storytelling to filmmaking and beyond. Yet potential audiences are all too often limited to "what everybody knows" about Indigenous performance, usually a few selected strands of traditional music and dance. As a result, in much of the world of art and performance, Indigenous



performers are all too often almost invisible. It is not because of a lack of Indigenous performing talent.

Based on our experience since 1994, we think the problem in creating markets for contemporary Indigenous performance has not been a lack of talent or an absence of passion about performance. The key problems, in our opinion, have often been

- Lack of information on the part of mainstream presenters in how and whom to contact regarding Indigenous performers
- Absence of mechanisms to assist Indigenous performers and organizations to gain exposure in regional, national and international markets
- Lack of regular, annual venues to which audiences, venues, booking agents, journalists and writers can return to again and again to experience new works, new creators, new performers, and see the growth of the performing community over time



Chinle Dancers

governments to address issues

- Poor production values (sound, light, etc) due to the poverty of many Indigenous communities
- Poor promotion, sometimes due to rural isolation, poverty or other factors
- The absence in some countries of national Indigenous performance associations which would create an economy of scale to overcome the problems listed above due to economic
- Top-down strategies by

Attempts to promote the whole range of Indigenous performance talent are just beginning. A promising start was the 2003 Western Australia Indigenous Arts Showcase in Perth, which was the result of over two years of cooperation among Indigenous and non-Indigenous institutions, state and federal institutions, and departments of commerce and culture—3 days of performances of the best Indigenous talent from Western Australia to an invited audience of venues and booking agents from around the world. But so far, it is the only one of its kind, to the best of our knowledge.



At the Mexican Embassy in China

At Bronitsky and Associates, we have begun implementing a grass-roots strategy to assist Indigenous performers in bringing their talent to the world—the International Cultural Marketing Conference/Workshop.

The aims of the International Cultural Marketing Conference/Workshop are to:

- Train participants to be able to effectively make their art their business
- Introduce international market ideas and opportunities
- Build capacity within the Region to enable the creation of ongoing market opportunities - local, regional, national and international
- Embed the competencies and support systems within the region to foster participation in and the ongoing development of cultural markets - regionally, nationally and internationally - that serve the needs and aspirations of Indigenous artists and communities
- Seed the establishment of a “peer to peer” regional network of artists, arts and cultural organizations and relevant support agencies in British Columbia

The Conference/Workshop is targeted to:

- Practicing artists across all disciplines - traditional and contemporary
- Representatives from arts and cultural organizations and festival organizers
- Staff and board members of community organizations considering hosting international arts events or activities
- Hospitality and tourism operators and event staff
- People working in local, regional and national arts and economic development agencies (government and NGO's) who will also benefit from participating with local artists and arts workers.

Presenters will include staff from Bronitsky and Associates, artistic directors of Indigenous and regional festivals, local Indigenous business consultants and educators, and Indigenous business organizations.

A basic tenet at Bronitsky and Associates from the very beginning has been a philosophical principle. Indigenous people choose the message. Whether the message is a very traditional Navajo music/dance group, an Australian Aboriginal rock band, a Maori fashion designer, our job is not to tinker with the message, adding a dot here and a feather there. Our job is to CRANK UP THE VOLUME! The International Cultural Marketing Conference/Workshop will be a crucial step towards turning up the volume for Indigenous performers. More information is available at www.bronitskyandassociates.com or call 505-247-240.

Problems Encountered on the Research Path: a Reflection from the Field

By Kiran Jayaram [kcj2103@columbia.edu]
Ph.D. student, Applied Anthropology, Columbia University

Originally, I took this pause in my research to write a progress report on my dissertation, but such a report morphed to include a discussion of quandaries in the field. (I would like to thank the J. William Fulbright Foreign Scholarship Board and the Office of Policy and Research at Teachers College, Columbia University for their support.) In mid-October, I traveled to Santo Domingo, Dominican Republic to study the incorporation and survival strategies of various categories of Haitian migrants. My research was focused on how they dealt with race, citizenship, gender, and pressures of capitalism, making sure I was sensitive to specific aspects of urbanity which affected their incorporation. Within two weeks of my arrival, Tropical Storm (later Hurricane) Noel thrashed the island of Hispaniola, an event that scuttled



my work schedule and raised broad and pressing questions for anthropologists at all stages of their studies.

The damage from this disaster, better understood as *social* and *ecological* rather than strictly natural (see Oliver-Smith 1996), does not match Noel's designation as a mere storm. As I write, reports suggest the number of people who died has almost reached 200. Thousands have been displaced due to flood waters overtaking their homes, and even more have been affected after streams and rivers ripped away chunks of several bridges. Further infrastructural devastation rendered impassable a main highway between Haiti and Santo Domingo. Such havoc immediately impacted vulnerable populations, and it will inevitably affect both countries on the island, as major Dominican agricultural areas that supply the two are under water. It remains to be seen whether this will mean a prohibitive price spike for staple crops grown in-country or a semi-permanent restructuring of the Dominican economy as cheap or free foreign products also flood the country.

Fortunately, I live in a slightly elevated area of the capital, so besides losing power for a few days and being confined to my quarters due to the rains, I was relatively unaffected. Though I faced no major problems in food, clothes, or shelter, I was confronted with an issue that anyone doing fieldwork understands: how should one deal with serendipity (The slightly positive connotation of this word renders it somewhat inappropriate for the context of disaster, but I believe we should consider the question in other contexts, too.), unpredictability, and possibilities of change in research? I raise this concern in this forum as a gesture toward, as Comitas (2000:197) puts it, "enhancing sensitivity to and facilitating research in the face of ever-growing social and cultural complexity".

The specific choice I faced was whether to continue my research as I planned, or to follow a new research topic surrounding the disaster.



Both projects were problem-oriented, a key element in applied anthropology: migrant incorporation or social aspects of disaster. Both topics were important in their specific ethnographic context: the long-standing (mis)treatment of Haitians by some Dominicans, and the very current devastation of Noel. Additionally, both cases could highlight important issues when compared with parallels in the US context: Mexican migrants in the US, and emergency response vis-à-vis Hurricane Katrina and the latest California wildfires. Making a choice demanded some reflection.

Of course, reasons existed for me to continue on my initial path. I had spent almost a decade studying and developing linguistic and social knowledge to work among Haitians (in Haiti, in Cuba, in the US, and in the Dominican Republic), so I was personally invested in maintaining focus on these migrants. In fact, pursuing my original question met the five criteria, suggested in R. Bernard's *Research Methods* (2002), required of a good research question: high degree of personal interest, methodologically rigorous approach, appropriate resource allocation, minimized ethical considerations, and relevance to the discipline. Also, keeping my present bearings meant I would not have to wait for new IRB approval, though it could be possible to gain retroactive approval. Further, I was obligated by terms of disbursement and by professional codes of ethics to make it known to my funding agencies if I changed my research direction. Doing so would require navigating a significant amount of communication and paperwork, which would take time and, in the end, still might not be deemed acceptable.

Beyond reasons to keep the original topic, the new one raised its own issues. On one hand, wouldn't it be harder on my conscience to work in the capital while many people are suffering due to the effects of Noel less than an hour away than to work directly in flood areas? In other words, I was faced with the dilemma of researcher "detachment" versus "contribution" (AAA Code of Ethics 1998:V, 3). On the other hand, given the strong community and institutional support for my original project,

could I postpone such work, perhaps indefinitely, or would that contradict the need for researchers to “preserve opportunities for future fieldworkers to follow them to the field” (AAA Code of Ethics 1998:III, B3)? Further, ethical considerations suggest that I should explain my actions to the people with whom I would no longer be working (AAA Code of Ethics 1998:III, A1), so how would I account for my departure? Finally, assuming the similar quality of work, there are some research topics that attract more attention than others, so how much significance should profitability or career payback figure into such a decision?

My answer to these questions was located squarely inside that tangled conceptual ball of values, morals, and ethics. In the end, I decided that rather than *either-or*, I opted to prioritize my original project while contributing what I could to those in need. Working with a progressively-minded and grassroots-oriented collective based in Santo Domingo, I volunteered time to help translate (Spanish to Haitian Creole) and distribute emergency health-related pamphlets for those affected by the storm. The time requirements of this work allowed me to contribute to relief efforts in a meaningful way, while still maintaining my original research focus.

One might agree or take issue with my actions. Perhaps I have not considered certain ethical aspects of this situation well enough, or at all. Maybe my reasoning was too utilitarian and my deeds just compassionate enough for me to feel good about myself. If that is the case, rather than judging me either as inadequate or as exemplary, we should discuss it, for I can think of no better way to begin dealing with the ever-changing and always-complex concerns involved in these endeavors. So for now, my ethical concerns have cleared up. Further, the clouds have parted and the rains have stopped, thus leaving me with Caribbean sun filled mornings and mosquito filled nights. And so I return to the joys of dissertation fieldwork.

Comitas, Lambros

2000 Ethics in Anthropology: Dilemmas and Conundrums. *Annals of the New York Academy of Sciences* 925:196-210.

Oliver-Smith, Anthony

1996 Lima, Peru: Underdevelopment and Vulnerability in the City of the Kings. *In Disasters in Megacities*. JK Mitchell, ed. Tokyo: United Nations University Press.

PA News: Let's Be Friends!

By Jeanne Simonelli [simonejm@wfu.edu]
Practicing Anthropology Co-editor
Wake Forest University

Bill Roberts [wcroberts@smcm.edu]
Practicing Anthropology Co-editor
St. Mary's College, Maryland



The PA production schedule and the SfAA newsletter schedule occur in similar cycles, so just about the time that we begin to send formatted copy to PA authors, Tim Wallace, the current newsletter *Presidente* begins to hound us for a contribution. Especially in the Fall, we find ourselves up to our desktops in classes and students, but never too busy to comment on the upcoming edition of PA and often, other interests that have begun to percolate in our anthropological souls.

The Fall issue of PA (29/4) *Mapping Communities: Strengthening Research Through Participatory GIS* should be arriving at your doorstep any minute. It features a great selection of articles edited by Namino Glantz and Ben McMahan concerning the use of GIS in applied practice. In addition, a second session focuses on *Applied Perspectives on Poverty and Wealth*. We hope that you find it as interesting as we did, and pass it on to colleagues in related fields who work with GIS.

We are now involved in the layout of the first issue of the 2008 volume. This issue will feature a focused series entitled *Extreme Makeover: The Ethnographic Edition* edited by Dianna J. Shandy and Jon Poehelman. As the editors tell us, "this themed issue explores issues in applied anthropology through a focus on the experiences of anthropologists utilizing quantitative and qualitative research methodologies in a variety of research settings. The papers in this issue showcase how past and current ethnographic research projects can be improved through more systematic research design and data analysis. All of the paper authors, recent participants in the 2006 NSF-funded Short Course in Research Methods (SCRM), write about actual research that highlights the lessons learned at "methods camp." The projects, spanning migration, health, education, labor force participation, and urban studies, illustrate the negotiation of qual-quant measurement issues. Cultural domain analysis, cultural consensus analysis, multivariate data analysis, and the use of Atlas.ti, KWIK, Anthropac, and SPSS are some of the techniques discussed in these papers. Course instructors Bill Dressler and Katherine Oths and course convener Russ Bernard provide commentary pieces." In addition, the winter PA also features work by an international author, Yoni Mizrahi, concerning *Business Processes Redesign (BPR) in the Israeli Defense Forces*. Continuing our feature focus on four-field application, Colleen Sanchez explores *Pitfalls in Archaeological Fieldwork* and Anna Cohen-Cole describes *Stealth Language Teaching: A Preschool Foreign Language Pilot Program*.



You Like Me!!!

Well, I felt like Sally Field at the Academy Awards when I signed up on the SfAA community web site and someone invited me to be her friend. While it is no substitute for a glass of wine on a Friday evening, it was pretty cool. This is the first time I've ventured into an online chat, but with the current discussion concerning anthropologists and the military, I was interested in seeing how the debate was flowing. This also seems like a good avenue to open discussion with those who might share interests and can provide information and insight about new avenues of inquiry.

Last month I attended a showing of the 2006 documentary *Negroes With Guns* in Winston-Salem, NC, where I teach. The film was part of an on-going exhibit on the National Black Panther Party. This particular event also featured an exhibit gleaned from the archives of the local Panther Party, documenting the social welfare programs that flourished in the area during the early 70s. I learned that Winston-Salem was the first Panther chapter in the south, and that in addition to school breakfast programs and free

clinics, it provided the only free ambulance service in the county, one that was not afraid to cross Highway 52 and pick up African Americans. This was the first time I'd made the logical connection between the social programs of the Panthers and those of the Zapatistas, with whom I work. A quick search of the Homeland Security website revealed that not only do groups like these, and Hamas and the Muslim Brotherhood consider social welfare to be an arm of civil defense, but the US government considers the break-up of such networks to be critical to its counter insurgency programs. As a result, I am off into an examination of the manipulation of social welfare policy by opposing forces in conflict

situations. If any of you have a similar interest, or have archival information about Panther social programs in your area, please let me know, either by direct email, or by becoming my friend on the community page!

From the HO Editor's Desk

David Griffith [Griffithd@ecu.edu]
Human Organization Co-editor
East Carolina University

The upcoming issue of *Human Organization*, the last of 2007, begins with somewhat of a new twist. Instead of an article profiling research, 66(4) opens with Judith Freidenberg interviewing Michael Cernea as part of the Society's oral history project. As Judith writes in her introduction to the interview, "This project aims to create, through the vehicle of oral histories, a record of the life, activities, and experiences of a number of selected scholars-anthropologists who devoted a great part of their scientific work to research, to applied work in different settings, to inducing development, including to hands-on work on crafting public social policies and actual development programs." Entitled, "Development Anthropology is a Contact Sport," this interview is particularly interesting in light of Dr. Cernea's growth from adolescence in Romania during World War II through his early career as a sociologist under a communist regime to his long and at times rocky work with the World Bank. Readers will find it not only inspiring, but rich in sound advice to practitioners in development anthropology.



Following the Cernea interview are four articles dealing with migrants and migration: Gina Nuñez and Joe Heyman writing about entrapment processes along the Mexican-U.S. border, further developing the concept of the morality of risk; Victor Garcia examining problem drinking among migrants; Gregory Gullette exploring the ways development can induce migration; and Nancy Burke's compelling profile of a Cuban diabetic and her family negotiating the contradictory health system of Albuquerque, New Mexico.

Two articles on exchange networks—Sarah Turner's work among the Hmong in Northern Vietnam and Juliana Acheson's among families in post-Soviet Slovakia—explore issues of gifting, recycling, and the strategies people employ under conditions of differential access to a variety of goods and services.

Power relations in fisheries comprise the penultimate section of the issue, where two Norwegian fisheries experts, Stig Gezelius and Svein Jentoft, consider fisheries management alternatives in relation to compliance, enforcement, and the exercise of power.

Finally, this issue that begins with a twist also ends with somewhat of one: two business professors analyzing discursive styles in the big five (now, since the Enron crisis and the fall of Arthur Anderson, four) accounting firms. Drawing on Whorf, Geertz, and other well-known anthropologists, Mark Dirsmith and Mark Haskins analyze how different discursive styles mediate in the auditing environment, examining clients' internal control mechanisms in the context of comparing more structured, mechanistic firms with those that are more humanistic and organic. Who would have thought the Sarbanes-Oxley Act of 2002, passed in the wake of Enron, WorldCom, and the exposure of other slick and dispossessing accounting practices, would lead to such an interesting analysis?

American Indian, Alaskan and Hawaiian Native, and Canadian First Nation TIG

By Peter N. Jones [pnj@bauuinstitute.com]
Bauu Institute and Press

I would like to remind members that there is a comprehensive bibliography, published on the SfAA website (<http://www.sfaa.net/committees/indianissues/HOandPABiblio.pdf>) available on issues relating to our TIG. The bibliography, compiled by Darby Stapp and Peter N. Jones contains all articles or news pieces that have been published in either *Human Organization* or *Practicing Anthropology* on American Indian, Alaskan and Hawaiian Native, and Canadian First Nation peoples. As documented in the bibliography, indigenous peoples of North America have been a central component of the formation and development of the SfAA as a society, beginning with the first issue of *Human Organization*. Furthermore, the bibliography is a great resource for students and others interested in the longstanding collaborative relationship between applied anthropologists and indigenous peoples of North America. I can be reached at: Bauu Institute and Press, PO Box 4445, Boulder, CO 80306, www.bauuinstitute.com.



Intellectual Property Rights TIG

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

Given the overall busyness of the past few months, I have been only able to gather a few pieces of news for publication in this month's column:

In cooperation with the American Indian, Native Alaskan and Hawaiian & Canadian First Nations TIG (see above column!), there will be a co-sponsored Round Table session at the SfAAs 2008 Annual Meetings this coming March. The Round Table session will examine the pitfalls and challenges of using GIS technology as a tool to document, recognize and protect traditional knowledge, including the intellectual property aspects of such knowledge. Additional information will be provided once the SfAA 2008 Annual Meetings tentative program schedule is published.



The Sixth World Archaeological Congress will convene at University College in Dublin, Ireland from 29 June to 4 July. One of the themes for this Congress is titled "Cultural And Intellectual Property Issues in Archaeological Heritage: Identifying the Issues, Developing Modes of Resolution." The co-organizers for this session are George Nicholas (Simon Fraser University, Canada), Sven Ouzman (University of Pretoria, South Africa), Susan Forbes (Te Papa Tongarewa, New Zealand) and Eric Kansa (UC Berkeley, USA). The deadline for individual papers and abstracts is February 22nd, 2008. The full abstracts on the organized sessions and other additional information are available at the World of Archaeological Congress website at <http://www.ucd.ie/wac-6>.

The Traditional Knowledge Bulletin announces the recent release of the *Te Mana Taumarū Mātauranga (Intellectual Property Guide for Maori)*. The Guide is designed for Maori individuals, organizations and communities to better understand and access the conventional intellectual property system, and the Guide discusses what conventional intellectual property law can do to protect cultural *taonga*. The Guide is reported to constitute a significant milestone in the New Zealand Government's Traditional Knowledge Work Programme in that it makes clear what IP is and how it differs from traditional knowledge. The initial address at the launch of the Guide was delivered by the Honorable Judith Tizard. The full report on the Guide (and additional links) is provided at the Traditional Knowledge Bulletin website at <http://tkbulletin.wordpress.com/>.

Have a great end of semester and winter break. More information about the TIG's planned activities at the SfAA 2008 Annual Meetings (among other things) will be discussed in the next *Newsletter* column.

Tourism TIG

By Tim Wallace [tmwallace@mindspring.com]
North Carolina State University

The SfAA Program Chair has extended the deadline to December 15, 2008 for receipt of poster proposals that are to be entered into the 2nd Annual Valene L Smith Student (graduate and undergraduate) Tourism Poster Competition. This award is for innovative work in theory, method and/or applied contributions related to tourism. There are 3 awards (1st place \$500, 2nd and 3rd receive \$250 each). The judging criteria are based on:

- Originality of work,
- Organization, quality, and clarity of poster,
- Effective use of both theory and data,
- Significance to tourism scholarship,
- Timeliness and relevance of the topic,
- Applied nature of the work.



The Tourism TIG is also organizing another book signing/launch at the 2008 Memphis meetings for books published on tourism during the past two years. Last year Luis Vivanco and Kathleen Adams were invited by the TIG to discuss and autograph their recent books (pictured below) at the Tampa Bay meetings. We are still accepting nominations for authors for the next book signing. Please contact me for suggestions, especially if you have a recent work (within the last two years) on a tourism topic that should be getting more attention.



At the 2007, American Anthropological Association meetings in DC, Quetzil Castañeda (Indiana U) and I have organized a NAPA-sponsored workshop on "Tourism Research: Workshop in New Theories, Methods and Practices" on Friday, November 30th from 12-2PM. This will be the 5th time we offer it and it has always been fun and challenging to engage various anthropologists with their research interests. Please join us if you can make it. If you can't, I am planning to have an informal meeting on Thursday, November 29th at 5:30PM with anyone interested in talking tourism. I'll be at the mezzanine lounge area just above the AAA Registration Desk and the Book Exhibit area. The field has been changing rapidly in the last few years

and there is much to talk about. Hope to see you there.

One thing we did at a TIG meeting a few years ago was to share syllabi of the courses we taught on tourism. I really found that to be very valuable and am wondering if we might do that again. In the meantime, I have two relevant tourism syllabi on my website at <http://www4.ncsu.edu/~twallace> if you would like to check it out. Please email me for if you have one of your own you'd like to share. I am developing a list of TIG members and their emails and hope to have it ready soon.

I have recently read *Travels in Paradox: Remapping Tourism* edited by Claudio Minca and Tim Oakes (Boulder, Rowman & Littlefield, 2006). Then, I just learned that Dennison Nash, *The Study of Tourism: Anthropological and Sociological Beginnings*, Oxford, UK: Elsevier Science, 2006, has a new anthology of articles written by pioneers in the field. Furthermore, Erik Cohen has published an anthology of his own writings, *Contemporary Tourism: Diversity and Change*, Oxford UK, Elsevier Science 2004, and has more recently co-authored a book with Chaim Noy entitled, *Israeli Backpackers: A View from Afar*, Albany: SUNY Press, 2006. Perhaps you have some suggestions for readings for the next column or for our next meeting. I look forward to seeing you in DC or Memphis or online.

SfAA Student Committee

By Jessica Sipos [jessiebird73@gmail.com]

SfAA Student Committee Editor

University of Hawaii at Manoa

Time flies...when the school year is in full swing. The Student Committee members have been busy pursuing their own research and career endeavors because every step is a step closer to completion. Some Committee members are anticipating participating in the grand American Anthropological Association conference in Washington, D.C. next month, and look forward to meeting those colleagues who now only exist in cyberspace and abstract imaginings of Other Places, although it is exciting to realize that the networking community that launched in earnest over the summer has 360 members as of this writing.



It's a sure and steady start, certain only to become a more useful tool as we all get used to communicating and networking this way. (It seems to only come automatically to members of a certain demographic; the rest of us get to have the unparalleled pleasure of figuring it out with a mix of trepidation and anticipation and realizing what a great tool it is.) Ed Tennant, our Communications Coordinator, is putting together a student listserve that has the goal of connecting student anthropologists. Watch for its launch—we're looking forward to a global membership!

Anthropologists and other interested others are now submitting abstracts for the Annual Joint Conference for the Society for Applied Anthropology and the Society for Medical Anthropology, which will be held in Memphis, Tennessee next spring. Here's an opportunity for students to expound upon the conference theme: *The Public Sphere and Engaged Scholarship: Challenges and Opportunities for Applied Anthropology*. Anthropologists do not choose applied anthropology as a practice or specialty by accident. On the contrary, it seems to be one of the most concerted and deliberate of choices: *how will I use my knowledge and by extension, my power?*

Our Student Committee President Nick Rattray offers his insight into the question of what draws one to applied anthropology:

For me, applied anthropology originally held the promise of enabling me to engage in research that more directly deals with issues of power, oppression and social change...the distinctions between participatory, engaged, applied, and community research are not all that sharp for me. After being involved in...applied anthropology communities, I now appreciate that the applied anthropologists appear to be consistently in the middle of "messy" relevant research while often continuing to publish "non-applied" findings.

The definitions of "public" are shifting, as the Internet, global consumer trends, news media, security screenings, and other early 21st century technologies and social practices show. With these shifts are upsets in balances of power, changes that we not only live through, but also must make sense of. How will we use our knowledge to understand this world? Will we lead others in apprehending these ways of knowing?

2008 SfAA Annual Meetings In Memphis

By Satish Kedia [skkedia@memphis.edu]
Program Chair 2008 SfAA Annual Meeting
The University of Memphis

The October 31st deadline for the submission of abstracts has passed, and we are now reviewing the materials and putting together the final program for the 2008 Meetings, "The Public Sphere and Engaged Scholarship: Challenges and Opportunities for Applied Anthropology," to be held March 25-29, 2008, in Memphis. We are very pleased at the number of abstracts submitted and excited by the large response. Over 1,100 scholars have pre-registered so far for the Memphis Meeting, and we have received over 150 session abstracts for organized sessions.



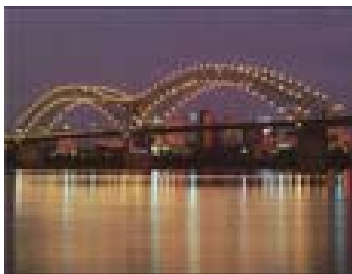
There are several very interesting and timely sessions which will undoubtedly attract a great deal of attention. A two-part session on "Applied Anthropologists Working for the Government" will explore in a reasonable way an issue that has prompted much broad and often contentious debate. This session will feature, among other prominent speakers, Dr. Montgomery McFate. Additionally, two esteemed and long-time members, Ted Dowling and Michael Cernea, have organized several sessions dealing with exciting research on resettlement.



In addition to the customary sessions, there will also be several unique events as part of the 2008 program. One of SfAA's long-time members, Professor Sam Cook of Virginia Tech, will lead an informal discussion on the impact of campus violence on university life. Professor Cook will draw heavily on his observations of the Virginia Tech campus following the tragic events of last April. We will also convene a presidential session to honor one of our most prominent members, Professor John van Willigen.

Our co-sponsors (SMA, PESO, NAPA, INDR, and COPAA) have organized a large number of sessions and special events that will make the Memphis Meeting truly unique. On Wednesday, March 25, the SMA will host a presidential plenary session, chaired by incoming president Marcia Inhorn, titled "Reproductive Disruptions: Gender, Technology, and Ethics in the New Millennium."

The plenary session will be followed by a welcome reception for SMA members. A special highlight of the meeting will be a chartered sunset cruise on the mighty Mississippi River aboard an authentic paddlewheel boat. This cruise will include a cash bar, and a reception sponsored by The University of Memphis. Tickets for the chartered cruise – exclusively for SMA members – may be purchased through the SfAA website. A limited number of tickets are available for this special event, so reserve yours early!



Several workshops will be available at the Memphis meeting. Included among them are the popular NSF-sponsored workshops on "Using the Statistical Package for the Social Sciences (SPSS)" and "An Introduction to Social Network Analysis." These full-day workshops will be taught by very experienced scholars in the field. There will also be additional workshops on the preparation of materials for applied curriculum, as well as the development of internship programs and instruction in community-based research.

For our student registrants, SfAA will again sponsor a brief, hands-on orientation workshop exploring "How to Get the Most Out of a Professional Meeting." This workshop includes a "students-only" evening social. Student registrants will also have the opportunity to meet with former presidents of the SfAA on Saturday, March 29. This one-on-one event is a valuable venue for students to discuss

career options. On Friday, March 28, there will also be a Student Poster Competition. Winners will be announced at the Awards Ceremony held on Friday evening, March 28.

Our meeting will convene just prior to the 40th anniversary of the assassination of Rev. Dr. Martin Luther King, Jr. We will revisit that period and movement [on Thursday, March 27] with a guided tour of the National Civil Rights Museum, which incorporates the Lorraine Motel, the site of Dr King's assassination.

Additional tours featured as part of the conference program will explore other notable features of the city of Memphis, including a unique form of urban renovation ("New Urbanism") that is currently underway in Downtown Memphis; the historical role of the Mississippi River in the history of the country and the region; and an example of public archaeology in an urban setting. A special highlight of the conference will be a tour of the Center for Southern Folklore, where members can explore Southern culture and history through the lens of Memphis Music, a quintessential American musical hybrid incorporating blues, jazz, and rock and roll.

The Memphis Marriott Downtown will serve as the host hotel for our 68th Annual Meeting next March. The Hotel is centrally located in Downtown Memphis. All of the sessions and receptions will be held at this Hotel. We have arranged a discounted rate for the meeting of \$135 for a single or double room. You may reserve a room by contacting Hotel Reservations at (800) 228-9290. Alternatively, you may call the Memphis Marriott Hotel directly at (888) 557-8740 or (901) 527-7300. In order to obtain the discounted rate, you must identify yourself as being affiliated with the "Society for Applied Anthropology Meeting."



If you haven't registered yet, you may visit the SfAA website at <http://www.sfaa.net> and register securely online. Just click on Annual Meeting and follow the instructions. On behalf of the Program Committee, we look forward to seeing everyone in Memphis.

Becoming Practitioners in Silicon Valley: Applied Anthropology at San Jose State University

By Jan A. English-Lueck [jenglish@email.sjsu.edu]
San Jose State University

Charles Darrah [cdarrah@email.sjsu.edu]
San Jose State University

In August 2006, a new Master's program in Applied Anthropology was launched at San Jose State University, one of the engines of Silicon Valley. Silicon Valley offers both opportunities, and a few constraints, that make this program distinctive. For decades, Silicon Valley has been a global center for technological innovation. It is also known as a site for entrepreneurship, organizational experimentation, and the use of social science in design and product development. The region is a global magnet for immigrants and sojourners so that nearly 40% of the local population is foreign born, creating both a rich cosmopolitan community and the potential for problematic cross-cultural interactions. The undergraduate students at San Jose State reflect their community so that students come from vastly different class, ethnic, national and family backgrounds. Graduate students in the new program only amplify this diversity as students come from different regions of the United States, and different countries, drawn to the





opportunities of the region and the program. The region offers conditions that make it especially valuable as a site to develop skills in applied anthropology that can be transferred to other settings.

The core of any program is the dynamic interaction between the students and the faculty. There are eight core faculty, augmented by twice as many emeriti and lecturers. Distinguished Visiting Professors Marietta Baba and David Fetterman were consulted on the design of the program. The department is committed to a holistic approach to anthropology that embraces cultural, physical and archaeological

anthropology. The faculty is diverse theoretically, maintaining that rigid orthodoxy does not produce good practitioners. Chuck Darrah and Jan English-Lueck are cultural anthropologists who have long studied Silicon Valley and applied their expertise to business and medical anthropology. English-Lueck also does work in China on science and technology. Roberto Gonzalez is both a scholar of agriculture in Oaxaca as well as a proponent of public anthropology. Guadalupe Salazar is a critical medical anthropologist who has worked in Chile, Africa and California. William Reckmeyer is an internationally acknowledged expert in applied systems analysis and educational and health leadership. Archaeologists Marco Meniketti and Mark McCoy combine their expertise to focus on digital archaeology and the study of island and coastal societies in the Caribbean and Oceania. Elizabeth Weiss's expertise is in quantitative analysis and osteology, particularly paleopathology. She also curates the largest skeletal collection from a single site west of the Mississippi. Across the faculty, the emphasis is on practical intelligence.



Internship site in the SJSU Applied Anthropology Master's Program

The program is designed for both students with recent undergraduate degrees in anthropology, as well as students with different backgrounds who have been in the workforce. Deliberately flexible, it is designed to attract and assist students who have disparate educational and career goals. It is built around several basic capabilities that can be applied in different settings and for different purposes. Students build basic anthropological research skills and the ability to use social theory to frame and understand client or partner problems. They also develop a variety of skills in conceptualizing social networks, communities and organizations as social systems. Students learn several approaches to evaluation and develop their abilities to participate in client decision making. Finally, students are supported in taking action, whether through participation in the policy making process, product or service design, or public engagement. In the language of the region, these are practitioners who can articulate how they "add value" through their contributions to those who engage their services.

In addition to the emphasis on skills development, the program is organized around four content emphases, including health, immigration, business and industry, and sustainable communities. Community sustainability embraces topics as diverse as community gardening, empowerment evaluation programs or heritage management. The program is designed to be inherently interdisciplinary; students must take courses for their M.A. outside of the department, building their capacity to work across fields. However, classes are only part of the degree. Because Silicon Valley

has one of the highest costs of living in the country, most students are extremely pragmatic when they think about their educational goals and how they choose a graduate program. So we emphasize real-world experience through internships and organizational or community research, as well as completion of a project or thesis. Students are advised not to specialize *in* the content areas, but to explore the boundaries *between* them, leading to projects in immigrant health, workplace sustainability, or the archaeology of regional subsistence.

Projects in which students are engaged, as interns or for their final Master's projects, range from the local to the global. Sarah Clementson's internship takes advantage of local high-tech industries; she is an intern at IBM's Almaden Research Center in San Jose. Under the supervision of anthropologist Jeanette Blomberg, who leads the Service Practices group at Almaden, Sarah has had the opportunity to work closely with professional researchers on two different ethnographic projects. The first explored the role of information search in the processing of patents, from the perspectives of



Diverse crowds at the Children's Discovery Museum

inventors, patent agents and attorneys, and professional patent searchers. The second examined how global business and technology consultants use internal knowledge assets and repositories as part of their daily work practices. Through her participation in both projects, Sarah gained valuable experience in all phases of corporate ethnographic research from: designing sampling strategies, writing literature reviews, conducting interviews and observations, to analyzing data, and preparing deliverables for project stakeholders. Sarah comments, "This type of real-world, on-the-job research experience is invaluable for students of applied anthropology. SJSU's Department of Anthropology and its Graduate Program in Applied Anthropology is uniquely positioned, both in terms of geography and program focus, to develop partnerships with local industry in the Silicon Valley."

In contrast, Greg Cabrera's internship has been in the financial industry. His client is a venture capitalist with decades of experience guiding high-tech portfolios in Silicon Valley. The original vision was to create a sustainable business model that delivered financial planning using a virtual-finance planner. The goal was to make it affordable and accessible to people who generally cannot afford these kinds of

services. The project was ultimately a combination of supervised field research and consulting aimed at helping "baby boomers" become "financially literate." The overall goal was to learn about folk models of financial literacy and financial planning as a cultural form of knowledge. Greg notes "this internship was a true experience of 'learning by doing,' and only made possible by an environment where pragmatism and intellectual craft are valued and applied to real-world problems." He discovered that these "boomers" often conflated the services of financial planning and advising. They also lacked trust in the Internet as an avenue of communication for financial advice. Specifically, they needed help with tax implications, healthcare funding, and the rules associated with 401(k) accounts and Greg recommended the creation of a complete package that could address their concerns so that the process was both personalized and transparent.

Matthew Boehm's project is still in progress. Nearly two years ago Kaiser Family Health Plan (KFHP) provided funding to the Children's Discovery Museum in San Jose (CDM) for a number of health education initiatives to be carried out within the museum. Matthew is currently conducting research to evaluate and potentially re-design one of the proposed initiatives. He is also assessing the relationship between KFHP and CDM. In addition to the immediate initiative, this project can shape future collaboration between the two organizations. Matthew states that "department professors have established strong relationships with a number of organizations and individuals in the Silicon Valley and elsewhere providing significant placement opportunities for students. The department has also cultivated relationships with other departments within SJSU. For example my particular project involves collaboration with the Industrial Design. The education I am receiving is strongly rooted in the intellectual and ethical traditions of the discipline while clearly establishing the relevance of anthropology to a variety of scenarios inside and outside academia."

Andrea Arjona, an international student from Columbia, returned to her home country to evaluate an academic program in environmental law to assess the competency of this particular program in developing curricula on climate change issues. Such issues are salient in Columbia, which is particularly vulnerable. Andrea, who came to the program with a passion and knowledge of the legal landscape of climate change, was able to customize her curriculum to her needs. She feels that the "The MA in Applied Anthropology at SJSU encourages students to combine their knowledge about a particular area with students' expertise or interest on particular issues, such as climate change, agriculture, design, etc."

These examples illustrate the kind of applied anthropology being developed at SJSU. It is grounded in the classical theories, methods, and modes of application, while it attempts to adapt them to the needs of a broad range of partners and clients. The program can, we hope, become a magnet for imaginative thinkers who appreciate the value of a solid academic foundation that prepares them to be true to their own interests and commitments, while taking applied anthropology into new and unconventional places. [Acknowledgement: A special thanks goes to our community partners and Sarah Clementson, Gregory Cabrera, Matthew Boehm and Andrea Arjona for sharing their projects.]

Public and Applied Anthropology at Northern Kentucky University

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The anthropology program at Northern Kentucky University (NKU) is a dynamic and growing community of applied cultural and archaeological anthropologists. Eight full-time professors, six part-time professors, one professor in another department, and one emeritus professor serve almost 100 students majoring in anthropology; additional students minoring in anthropology, archaeology, and Native American studies; and thousands of other NKU students in a diverse, learner-centered environment that meshes education, research and publication, and service to the community, the university, and the profession of anthropology. With a student enrollment of approximately 14,000, NKU is not as large as several other Kentucky universities, and yet NKU's program has more undergraduate anthropology majors than any of them. Our strategy for achieving a strong undergraduate program in anthropology is within the grasp of most



anthropology departments, and we would like to share our history and plans for the future.

Currently, NKU's anthropology program includes the following eight full-time anthropologists who are actively involved in public and/or applied anthropology:

- H. Thomas Foster, II (archaeology; historical and behavioral ecology; anthropogenic effects on the environment; quantitative models of economic and evolutionary behavior; North American Indians; GIS and spatial analysis; public education and heritage preservation)
- MaryCarol Hopkins (cultural anthropology; Africa; Southeast Asian refugees; arts; gender roles; ethnographic methods; cultural transmission)
- Douglas W. Hume (cultural anthropology; applied anthropology; ethnoecology; analysis of inter- and intracultural variation; cultural models; ritual; conservation; agriculture; linguistics; Internet culture; Madagascar; North America)
- Timothy D. Murphy (cultural anthropology; Latin America; Mexican Indians; religion; peasant societies; economic anthropology; kinship; gender roles; film-making; culture theory)
- Sharlotte K. Neely (cultural anthropology; applied anthropology; ethnohistory; North American Indians; Native Australia & Oceania; the environment; social organization; kinship; ethnicity; politics)
- Michael J. Simonton (cultural anthropology; applied anthropology; Celtic Europe; Afro-Caribbean; North American Indians; psychological anthropology; culture change; gerontology; peasant studies; religion)
- Barbara J. Thiel (archaeology; physical anthropology; Southeast Asian Archaeology; North American archaeology; field and lab methods; archaeological theory; early agriculture; human ecology; Neolithic; early hominid evolution; hunters and gatherers)
- Judy C. Voelker (archaeology; cultural anthropology; museums; Southeast Asian archaeology; Mesoamerican archaeology; cultures of Southeast & East Asia; ceramics; ethnoarchaeology; women in antiquity; prehistoric ecology).



It is hoped that in the near future both a forensic and a medical anthropologist will be added to our list of full-time professors providing an even more extensive and comprehensive department. The university is also encouraging us to explore the development of a Master's degree in applied anthropology, which will be the only applied anthropology graduate degree in the region.

The development of the department into its current composition has been a steady period of growth. In the 1970s, early in the development of the NKU Anthropology Program, Professor Emeritus of Anthropology James F. Hopgood created two degree routes for undergraduate majors: the Bachelor of Science and Bachelor of Arts in Anthropology

(http://www.nku.edu/~anthro/academic_programs/anthropology_major.htm). The BS degree was designed for students planning to join the work force upon graduation while the BA degree, which added statistical and foreign language coursework to the BS degree, was for students planning to enter graduate school. From almost the founding of Northern Kentucky University in 1968, the anthropology department has had to answer the question, "why should a student with no plans for graduate study major in anthropology." What we discovered was that those with a Bachelor's degree in anthropology develop many of the skills sought after by employers (e.g., adapting to new problems and working with multicultural teams). By the 1980s, we had collected specific examples of companies, government agencies, and non-governmental organizations that had employed our anthropology alumni. Via our email list and other efforts, we have kept in touch with anthropology alumni who have been eager to mentor and network with our current students, which allows us to demonstrate to prospective majors what they can do with anthropology after they graduate.

We found that most of our majors who went on to graduate school were interested in jobs outside academia, mostly in contract archaeology or applied cultural anthropology. NKU created the interdisciplinary Master's of Arts in Liberal Studies (MALS) degree in 2005. In 2006, Eric Bates, who now teaches part-time at NKU, was the first to graduate with a MALS concentration in anthropology. Our anthropology majors have pursued other NKU graduate degrees, most frequently the Master's of Public Administration (MPA) and Jurist Doctorate (JD). Though many anthropology graduates do go farther a field to pursue both their MA and PhD degrees in anthropology, with a student body that often has difficulty due to family or economic constraints in leaving the Greater Cincinnati/Tri-state area where NKU is located, it is necessary to have locally available opportunities for graduate work. In addition to NKU's MALS, MPA, and JD degrees, the University of Cincinnati, a twenty-minute drive from NKU, offers an MA in anthropology. Within a two-hour or less drive from NKU, there are the University of Kentucky, Miami University, Ohio State University, and Indiana University, which offer MAs and PhDs in anthropology. The Union Institute, one of the early distance-learning universities, also offers graduate degrees in anthropology and is based in Cincinnati. We plan to provide a locally available Master's degree in applied anthropology at NKU so that our non-traditional students with local family and work obligations have the opportunity to continue their education.

Currently, in addition to working with the anthropology faculty, students at NKU have the opportunity to apply anthropology and get resume-worthy work experience with NKU's Center for Applied Ecology, Center for Environmental Education, Institute of Freedom Studies, Scripps Howard Center for Civic Engagement and Nonprofit Development, and the Museum of Anthropology. Our newest applied anthropologist, Douglas Hume, is currently designing an applied environmental anthropology course with a service-learning component. Students will collaborate with the local county conservation district as they develop and implement conservation education programs for local farmers.

By going to our anthropology web site at <http://www.nku.edu/~anthro/> and clicking on "Anthropology Careers," a student can learn about not only national and international job prospects but local ones as well. We have also increased our majors by literally cataloging many of the local companies and agencies who hire anthropologists to demonstrate to our students where they can get a job in anthropology.



The site also attempts to answer the question of "What can I do with Anthropology?" as does our annual Anthropology Careers Day in April. Careers Day provides an opportunity for students to hear and interact with applied anthropologists, often our own alumni, with real careers as anthropologists. The three speakers scheduled for this spring are NKU Assistant Professor of Anthropology Douglas Hume on applied cultural anthropology, professional archaeologist and NKU part-time anthropology instructor Michael Striker on contract archaeology, and Kentucky State Park Naturalist and NKU anthropology alumnus Todd Young on public anthropology.

Add some refreshments, a showing of one of the films on anthropology careers, and some brochures from the NKU's Career Development Center to some local speakers and any anthropology department can host a successful anthropology careers day at nearly no cost. A successful anthropology careers web site can be developed in the same way by contacting alumni and networking with local practicing anthropologists.

Because of the vision of Professor Emeritus of Anthropology, James Hopgood, NKU Anthropology established a small Museum of Anthropology to further the goal of public anthropology. The museum's current director, Assistant Professor of Anthropology Judy Voelker, has dramatically expanded the role

of the museum in the community through educational and outreach programs and continues to teach the museum methods course developed by Jim Hopgood.

Several student organizations help to establish a sense of community that persists beyond graduation. Currently NKU Anthropology is home to the Student Anthropology Association, a chapter of Lambda Alpha National Anthropology Honor Society, the First Nation Students Organization, and the Anthropology Alumni Club.

The anthropology program at NKU has a long history of helping our students apply anthropology and discovering new ways to make anthropology relevant for our students' lives and careers. For more information about the Anthropology Program at NKU, please visit our web site at <http://www.nku.edu/~anthro/>.



Planning for the SfAA Podcasts

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Planning for the SfAA podcasts at the 68th Annual Meeting in Memphis, Tennessee is well underway. The goal for the project in the upcoming year is to create a solid foundation for a sustainable program so that the project can continue in the many years to come. The project has proven to be of interest to many people, both anthropologists and non-anthropologists, nationally and internationally. In planning for next year, we are considering the valuable feedback we have received, as well as the lessons we learned ourselves during the first year of the project at the Tampa, Florida Meeting in 2007. Moving forward, our plans are to gather funding for the project, create training guides for team members, document the entire process of the project for future reference, and make improvements to the website.

Last year I headed up the podcast project with only volunteer assistance. For next year, I have asked Diana Harrelson to co-manage the podcast project with me in hopes that she will take over the project when I graduate. Diana is also a student in the online master's program at the University of



North Texas. Diana is in her first year of graduate school and is studying business and cyber anthropology. She has experience in web design and audio recording. I'm really looking forward to working with Diana and I believe her experience will be an invaluable asset to the project. Christina Wasson of the University of North Texas will continue to be our mentor.

Diana and I will be working on getting the podcast project funded in the upcoming months. The funding will cover the costs of the project and will allow for us to hire six additional student team members to help record sessions at the Meeting. We are excited at the possibility of being able to expand the participation of the project to other students at a variety of universities! We expect to have the application for team members ready in early December and will advertise the positions via

our website, <http://sfaapodcasts.net>, and on various listserves. We will accept applications through mid-January and will make the decisions soon after. The positions will not require students to have prior experience in audio recording and will be open to both undergraduate and graduate students who plan to attend the Meeting. Diana and I are working to create training manuals. We do not expect to be able to fund student travel or accommodations, but we will cover the cost of conference registration and pay team members for their time.

We have decided that we will continue with audio-only coverage of the recorded sessions at the Meeting next year. Last year some speakers submitted electronic copies of their papers and power point slides to complement the audio and this was a valuable resource for many listeners. We will be encouraging every speaker to provide these electronic copies next year as well. Many people have shown an interest in video coverage of the conference, so this is something we hope to be able to include in future years. We plan to record 15 sessions in Memphis; 10 sessions were recorded in Tampa. Also in response to listener feedback, we hope to host the podcasts on our website year-round. During the time that the podcasts were up on the website during 2007, we received nearly 3,200 visitors. Furthermore, in the last few months, the website has had over 1000 visitors even though the podcasts are no longer available! In total, we have had over 4,200 visitors from six continents.

We greatly appreciate all feedback and would like to encourage people to email me about the project at jencardew@gmail.com. Students interested in joining our podcast team should check <http://sfaapodcasts.net> throughout the next few months for announcements of opportunities to participate.

Minding Your Business

By Jude Thomas May [Tom@sfaa.net]
SfAA Executive Director

P. K. New Student Research Competition/Award

The Society sponsors each year a student research paper competition - the Peter K. New Award. The first place winner of the competition receives a check for \$1,000 plus an engraved Steuben crystal trophy as well as travel funds to attend the SfAA annual meeting in Memphis. Second and third place prizes will also be presented. The deadline for the receipt of submissions is December 31, 2007. Students (enrolled at any time during calendar 2007) are invited to submit papers based on original research in the applied social sciences. The criteria for the papers and the Award may be found on the SfAA web page (www.sfaa.net, click on "Awards" and go to "P. K. New").



The Award honors the memory of Peter Kong-ming New, a former president of SfAA. Several past winners of the New Award have had their papers reviewed and published in Human Organization.

Course Packets for Your Applied Class

The SfAA Office can provide materials for your "applied" (or "public" or "engaged" or whatever) anthropology class which will be useful and interesting to your students. We can send to you at no cost or obligation a set of "course packets," one for each enrolled student.

Each semester, the SfAA Office responds to requests from course instructors by sending boxes of materials - one course pack for each student. A course pack consists of a recent issue of Human Organization, a recent issue of Practicing Anthropology, as well as flyers publicizing the annual meeting, the student travel awards, and the P. K. New Student Research Award. There is no charge for this service.

Many SfAA members who teach applied courses do this on a regular basis; they explain that it is an ideal way to introduce students to the existence of a supportive network of applied social scientists. The SfAA views it as a method of introducing the Society to students and perhaps recruiting them to membership.

The only information we need from instructors is the name of the class and the size of enrollment. It will take approximately two weeks following the request for the packing and surface delivery. Please contact the SfAA Office if you wish additional information on the "Course Packet Program" (info@sfaa.net or 405/843.5113).

National Park Service Resources for Educators about Archeology

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Archeological resources are among our nation's most valuable cultural resources. They are essential sources of information for forming more accurate and complex views of the modern and ancient history of the people and land of the United States. Archeological sites and archeological collections are an important national legacy.

A recent Harris poll found that the American public's understanding of archeology was "fairly broad [and] moderately accurate" (Ramos and Duganne 2000; www.nps.gov/history/archeology/pubs/Harris/index.htm). Almost all of the people polled knew what archeology is, most had visited a museum with an archeological exhibit, and over a third had visited an archeological site. Almost all people polled felt that the results of archeological investigations should be taught in public schools.

An educational component that includes geographically specific historical information and general information about the value of archeological resource heritage can provide a better understanding of history and prehistory and strengthen the public's commitment to archeology and to preserving archeological resources. Students who know about archeology will have a greater appreciation for sites that are historically and culturally significant. Hopefully, this will lead to less looting and vandalism and greater support for stewardship in the future. An ethic grounded in archeological stewardship can also shape students' consideration of other people and their heritage.

In addition, many disciplines such as mathematics, geography, cultural studies, and citizenship can be taught through anthropology. Archeological activities can promote social interaction alongside scientific investigation. Educators may wish to use archeological resources in their classrooms, but feel overwhelmed by the amount of effort required to incorporate archeological topics into lesson plans and to develop new curricula and teaching materials.

A number of programs in the National Park Service have developed resources for educators seeking to incorporate archeology into their classrooms. These resources include online courses about building archeological content into curricula, prepared lesson plans, and online activities, and (the best part!) all of these resources are available online - for free! While the following is not an exhaustive list of archeological resources in the National Park Service, these resources have been developed primarily



for educators of middle school students. Many of the activities can be adapted for younger or older (even college-age and professional) students.

Archeology Program

Archeology for Kids, <http://www.nps.gov/archeology/public/kids/index.htm>, is one of the Archeology program's most viewed set of web pages. Kids, parents and teachers learn who archeologists are and how they work in the field and the lab. There are also ideas and projects (some of them messy!) to try at home.

Online features, <http://www.nps.gov/archeology/feature.htm>, offer case studies to explore ancient architecture in the Mississippi Valley, African American life before and after the Civil War, American Indian creators of rock art in California, and more.

Archaeology and You, co-authored by George E. Stuart, National Geographic Society, and Francis P. McManamon, Chief Archeologist of the National Park Service, is an online version of the popular, out-of-print booklet available on the site of one of our partners, the Society for American Archaeology: <http://www.saa.org/publications/ArchandYou/index.html>.

The Public Benefits of Archeology, <http://www.nps.gov/archeology/PUBLIC/benefits/index.htm>, offers case studies about the use of archeology in education as well as examples of how archeology benefits communities, ecologists, historians, and others. Through examples, teachers are encouraged to incorporate archeological teaching materials into their own classrooms.

Archeology Law for the Public, <http://www.nps.gov/archeology/public/publicLaw.htm>, provides information in plain English about archeology laws that protect resources. This web page is particularly suitable for educators of high school and college-age students.

Are you and your students tired of sitting in a classroom, talking about archeology? Visit *Archeology*, <http://www.nps.gov/archeology/visit/index.htm>, guides you to places in your area to visit. "Urban Archeology," "African American Archeology," and "Rock Images" are the current thematic sections that span large parts of the country. More geographically focused sections include the many sites associated with "Samuel de Champlain's expeditions" in the northeastern US and sites of the "Colonial Chesapeake Tidewater."



Teachers will find many more useful resources, including career guidance for students, on our "for the public" web pages, <http://www.nps.gov/archeology/public/> and links to more lesson plans and online activities on our Teacher Resources page: www.nps.gov/history/archeology/PUBLIC/Teach.htm.

Archeology Program Distance Learning Courses

Each of the NPS Archeology program's distance learning courses, found online at <http://www.nps.gov/archeology/tools/distlearn.htm>, can be easily adapted to classroom instruction, particularly for older students, but also for teachers who want to learn the basics in preparation for classroom discussions or field trips. Our courses include in-depth information, interactive quizzes or self-study questions, and fascinating case studies.

Archeology for Interpreters: Explore the world of archeology through online activities, illustrated case studies and fun facts to learn about basic archeological methods, techniques and up-to-date interpretations.

Interpretation for Archeologists: Learn methods and philosophies of interpretation for engaging the public's hearts and minds with archeological resources to encourage people to care about archeology and to develop an ethic of stewardship.

Study Tour of Archeological Interpretation: View interpretation with “fresh eyes” to evaluate choices and strategies for interpreting archeology in parks and historic sites. Download worksheets to assist in evaluating both onsite interpretation and virtual visits. It would be interesting to combine this with places discovered on Visit Archeology, highlighted above.

Managing Archeological Collections: This course encourages students, professionals and others to investigate the issues and activities involved in preserving and managing archeological collections from the field to the museum and over the long term.

National Register of Historic Places: Archeological Resources in “Teaching with Historic Places”

www.nps.gov/history/nr/twhp/

Teaching with Historic Places (TwHP) now in its 17th year, is a well-established history resource that offers more than 130 curriculum-based lesson plans about historic places on the National Register of Historic Places. These lesson plans use historic sites to explore American history. Aimed at middle school students, the lesson plans can be adapted both for older and younger grades and link to the national Curriculum Standards for History for Grades 5-12, and Social Studies standards for middle school. The lesson plans focus on historic places - as tangible links to the past and as sources of evidence - to help teach academic subjects, raise awareness of available information about places, and foster an appreciation for the value of cultural resources.

Less well-known, however, is the fact that ten of the lesson plans have an archeological focus. The archeology lesson plans are an eclectic mix of historic themes and time periods that include transportation (*King of Prussia Inn, PA*); mining (*Johnson Lake Mine, NV*); settlement (*Frederica, GA*); and ironworking (*Saugus, MA*). There are also lesson plans about a pre-Civil War interracial town (*New Philadelphia, IL*); and Native American settlements (*Gran Quivera, NM*, and *Knife River, ND*). The lesson plans are an excellent way to introduce students to archeological concepts and the unique information and perspectives that archeology can provide. To obtain a list of lesson plans with an archeological focus choose “Archeology” on the Lesson Plan Index: Theme page of TwHP.

Museum Management Program: Teaching with Museum Collections

www.nps.gov/history/museum/tmc/index.htm

The NPS Museum Management Program’s Teaching with Museum Collections web pages provide lesson plans for educators that use NPS collections in student-centered activities. The lesson

plans emphasize the links between the “real things” - objects in museum collections - and America’s history and prehistory. Collections connect students to their past, to rich and varied cultures, and to momentous events, inspired ideas, and the places where history happened.

Two of the eight available lesson plans focus on Native American and archeological themes. One, *Bandelier National Monument*,

examines archeological tools, and links the tools and activities to the social roles of community-members who performed the activities. The lesson plan cleverly connects past and present,

demonstrating the vitality of living Pueblo culture through an examination of Pueblo pottery-making today.

The other archeological lesson plan in *Teaching with Museum Collections* focuses on collections in *Nez Perce NHP*. The lesson plan explores gender roles and culture change through examination of clothing. The vibrant and colorful photographs that the lesson plan developers have assembled will capture students' attention and hold their interest.

The lesson plans include reading materials, web resources, glossaries, classroom activities, and a link to national educational standards. Although targeted to middle school students, both plans can be adapted to younger or older students. A teaching tool, *How to Read an Object*, helps educators to structure students' discussion about a particular image.

Heritage Documentation Programs: HABS/HAER/HALS http://memory.loc.gov/ammem/collections/habs_haer/

Educators of older students may wish to direct their students to primary resources or use primary documents in developing classroom materials. The HABS/HAER/HALS collection at the Library of Congress has a surprising breadth of primary information about archeological resources in this online collection. The Historic American Buildings Survey (HABS), Historic American Engineering Record (HAER), and Historic American Landscape Survey (HALS) collections are among the largest and most heavily used in the Prints and Photographs Division of the Library of Congress (LOC).

HABS was established in 1933 to document America's architectural heritage. Creation of the program was motivated primarily by the perceived need to document rapidly vanishing architectural resources, including Native American architecture. The buildings in the collection range in type and style from the monumental and architect-designed to the utilitarian and vernacular, including regionally and ethnically derived building traditions.

HAER was established in 1969 by the NPS, American Society of Civil Engineers, and the LOC to document historic sites and structures related to engineering and industry. It developed out of a close working alliance between HABS and the Smithsonian Institution's Museum of History and Technology. From its inception, HAER focused less on the building fabric and more on the machinery and processes within the buildings.

As documentation has expanded from strictly buildings to engineering sites and processes, the NPS further broadened recording efforts to include landscapes. Historic landscapes vary in size from small gardens to several thousand-acre national parks. In character they range from designed to vernacular, rural to urban, and agricultural to industrial spaces. Vegetable patches, estate gardens, cemeteries, farms, quarries, nuclear test sites, suburbs, and abandoned settlements all may be considered historic landscapes.

These three ongoing programs have recorded America's built environment in multi-format surveys comprising more than 350,000 measured drawings, large-format photographs, and written histories for more than 35,000 historic structures and sites dating from Pre-Columbian times to the twentieth century. The online HABS/HAER/HALS collections include digitized images of measured drawings, black-and-white photographs, color transparencies, photo captions, data pages that include written histories, and supplemental materials.

Archeological resources in the HABS/HAER/HALS collection may be identified by using a geographical search, or through subject searches. For example, search terms such as "archeology (4 references)," "Indians (146 references)," and "ruins (197 references)" will produce lists of archeological projects. Southwestern Pueblo ruins are particularly well represented.

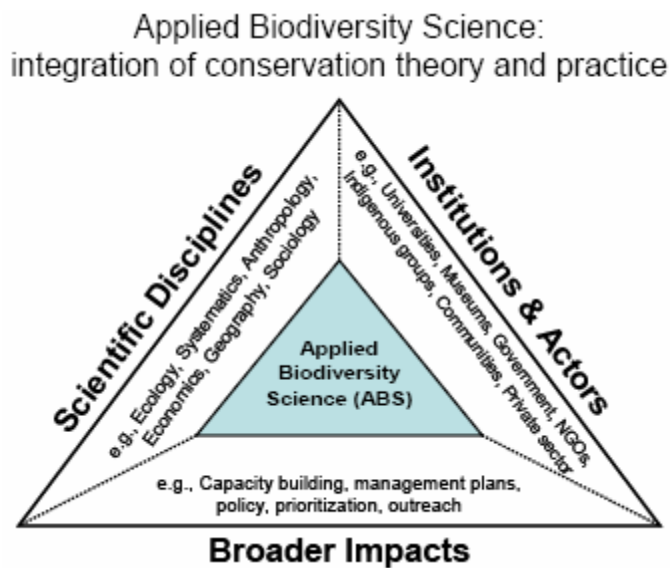
New Graduate Research Opportunity in Applied Biodiversity Science

By Amanda Stronza [astronza@tamu.edu]
Texas A&M University

One of the most vexing challenges of the 21st century is curbing the loss of biodiversity while also addressing poverty and other social injustices. All too often, however, disconnects between scientists and practitioners hinder effective solutions.



Participating faculty at Texas A&M are pleased to announce a new NSF-IGERT program in Applied Biodiversity Science (ABS), which is aimed at linking research with on-the-ground strategies. Three pillars support the program: 1) integrated research in social and biological sciences; 2) cross-disciplinary research and collaboration with conservation institutions and actors in the field; and 3) application of conservation theory to practice.



Research teams of faculty mentors and students will develop complementary dissertations related to two research themes: A) Ecological Functions and Biodiversity, and B) Communities and Governance. The teams will carry out research in collaboration with universities, governments, NGOs, communities, and the private sector in four regions in the Western Hemisphere: 1) USA and Mexico (transboundary); 2) Mesoamerica; 3) Western Amazon; and 4) Gran Chaco.

The ABS-IGERT faculty consists of 20 professors from ten departments in five colleges, with an extensive network of international collaborators and former students working in conservation in each of the four study regions. Points of integration in the learning path include new courses in Applied Biodiversity Science, an annual Amazon Field School, Cross-cultural Leadership Training, and required internships at national and international NGOs. Complementary dissertation research will enable students to work together within and across study regions, collating theory and results to generate practical solutions to complex conservation problems.

IGERT is an NSF-wide program intended to meet the challenges of educating U.S. Ph.D. scientists and engineers with the multidisciplinary backgrounds and the technical, professional, and personal skills needed for the career demands of the future. The program is intended to catalyze a cultural change in graduate education by establishing innovative new models for graduate education and training in a fertile environment for collaborative research that transcends traditional disciplinary boundaries.

For more information on the ABS-IGERT at Texas A&M, please consult Amanda Stronza (astronza@tamu.edu) or the ABS website (<http://biodiversity.tamu.edu>) for more information. We are currently encouraging prospective doctoral students to apply to the program. Traineeships include a \$30,000 stipend per year plus \$10,500 toward cost of education (tuition, fees, health insurance, and other benefits) and some funding for field research.

DANTA: Association for Conservation of the Tropics

By Kimberly Dingess [kdingess@danta.info]
Director

DANTA: Association for Conservation of the Tropics is a recently established non-profit organization, developed with the aim of making a contribution to conservation in the New World tropics. The tragic plight of tropical rain forests is well-publicised and yet deforestation continues at a shockingly high rate. A great many people around the world are eager to do something to help stem this tide of destruction, but it is often difficult to know how to contribute. At DANTA, we strongly believe that education must be the cornerstone of any long-lasting conservation policy. Through our university sponsored, SUNY, Oneonta and East Stroudsburg University, classes on 'Primate Behavior and Conservation' and 'Tropical Biology and Conservation', we aim to raise the level of understanding of tropical fauna and flora, with an emphasis on both the complexity and vulnerability of these hugely important ecosystems. Our courses are team-taught, with contributions from experienced, expert faculty who work hard and with great enthusiasm to provide a rich, authentic and diverse educational experience. Although DANTA is just one of a growing number of institutions running field classes in the tropics, we believe that we offer something a little different.



We firmly believe that global conservation can only work with a wide support base at the local, grass-roots level. Most programs visiting New World rain forests offer relatively little in the way of a direct benefit to local people in the host countries. Our stance is that it is vital that people living in and around the tropical forests must see value in sustaining these natural resources, and we approach this in three distinct ways.

Firstly, our mission is to balance our student intake so that eventually we are training as many Latin American students as those from elsewhere. We aim to achieve this goal through providing subsidised rates and scholarships for students from Latin American countries, using monies raised through grants and donations.



Secondly, wherever possible, our classes utilize private, environmentally-friendly, low-impact field stations, such as the one at El Zota in Costa Rica. We feel it is important to use establishments owned and run by local people. Although significant tracts of habitat are protected under the auspices of National Parks and state-run reserves, these zones are likely to prove inadequate for maintaining much of the biodiversity of tropical regions. By supporting private ventures outside of these parks, we encourage people in local communities to become involved in ecotourism, environmental education and conservation. Furthermore, privately-owned areas of forest are crucially important for increasing the

gene pool of threatened species and for their contribution to wildlife corridors.

Thirdly, all of our courses incorporate elements of community education and involvement. We want to create a positive impact on local people, to engender an appreciation amongst them for their natural heritage. We attempt to achieve this by ensuring that monies generated by our activities are circulated within such communities.

For more information on our organization, please visit our website at <www.DANTA.org> or email Kimberly Dingess at <kdingess@danta.info>.

Ethnographic Field School in Guatemala at Lake Atitlán

By Tim Wallace [tmwallace@mindspring.com]
North Carolina State University

The NC State University Ethnographic Field School is entering its 15th consecutive year. By the end of this year approximately 200 students will have completed an intense training experience where they learn to devise, design, carry out and report on their own research project, most of which have an applied component. The first two years were spent in Keszthely, Hungary (1994-95). This was followed by 6 years in Quepos/Manuel Antonio, Costa Rica (1996-2001), and now 2008 will see the 7th season in Guatemala. Students from the US, Canada, Guatemala, Colombia, the UK, Mexico, Hungary and elsewhere have engaged in a myriad of topics and some have participated in service-learning, community-based projects from tourism to conservation to domestic abuse. Although there has been a marked number of tourism and nature and heritage conservation projects, many students have also researched health, religion, education, gender and more.



During the seven week program students live with local, Maya families in the Lake Atitlán area of the Western Highlands, a region with an ancient and rich cultural heritage. The current site, Lake Atitlán, is one of the most majestic and scenic spots in all of Latin America. Ringed by active and extinct volcanoes and about a mile in elevation, Lake Atitlán (55 sq. mi. wide) is a crater formed out of an ancient volcanic basin. Dotting the shores of the Lake are about a dozen small villages inhabited by the contemporary descendants of the ancient Maya. The view of the lake from Panajachel, the gateway town to the Lake area's charms, is magnificent, and its attractive sunsets and views daily lure many tourists, which in turn has transformed the town into a tourist Mecca with

small hotels, delightful restaurants and plentiful souvenir stores. Yet, this town and the other communities in the region have retained much of their traditional Mayan heritage. Each community has its own unique character and heritage, and the residents have received our students very well. Participants are assigned homestays in one of eleven different communities where they do their projects. The emphasis is on learning the fundamentals of participant observation, and while each student must prepare both a PowerPoint presentation of their research and preliminary 20-page report prior to departure, the focus is on student development rather than on the development of a written product, though the latter is an essential component of the learning process. More information about

the program is available at the program website: <http://www4.ncsu.edu/~twallace>. You will also find there all of the project papers written by previous participants.



Students from any university or country, regardless of major - graduate, undergraduate or post-graduate - may apply. Applications may be accessed through the field school website: <http://www4.ncsu.edu/~twallace> or through the NC State University Study Abroad Office website <http://studyabroad.ncsu.edu/>. Please feel free to contact me, Tim Wallace, the program director, for additional information or any type of inquiry about the program at 919-515-9025 .

E-mail: tmwallace@mindspring.com. The applications are submitted online, but if you have any problems, please contact Ms. Kim Priebe at the NCSU Study Abroad Office, Box 7344, NC State University, Raleigh, NC 27695-7344, kim_priebe@ncsu.edu, 919-515-2087. The official deadline is February 8, 2008, but early applications will be reviewed first. Furthermore, applications received after that date will be considered only if there are spaces still available.

If you are interested in more details about the program, I will also be attending the AAA meetings in DC later this month and we can talk more at length there. Also, I, along with George Gmelch (Union College), will be giving a workshop on organizing and leading ethnographic field schools (Thursday, November 29, 8-10AM). I can be reached at tmwallace@mindspring.com or at 919-515-9025.

Promoting Educational And Cultural Exchange (PEACE) in The Gambia, West Africa

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



The educational and cultural exchange program St. Mary's College of Maryland (SMCM) has developed in The Gambia, West Africa over the past 10 years invites students and faculty from other institutions to learn more about our activities and join us there. The Gambia is a small English speaking country about twice the size of Delaware with a population of 1.5 million people. It is completely surrounded by its larger, French speaking neighbor, Senegal, and there are plenty of opportunities to speak French in Gambia. About 7 years ago the Gambian government opened the doors of its first national university, the University of The Gambia (UTG), and St. Mary's has worked with the UTG from the beginning. Our PEACE program is currently comprised of three academic components: a fall and

spring semester experience with the UTG, and a biennial summer ethnography and archaeology field studies program every other summer.

Next Spring will be the fifth SMCM service-learning semester in The Gambia. The program begins January 14, 2008, and runs until June 15, 2008. Students arrive in Gambia and live together at the SMCM "Happy Camp" residence, approximately 15 minutes walk from the UTG's administration and social sciences & humanities buildings. All students take a 4 credit Wolof language and a Gambian culture course during the semester, and choose 3 UTG courses for 9 hours of credit. PEACE program staff work with students to develop a 4 credit service-learning internship that becomes the basis for a directed research project during the semester. Altogether, students earn 17 credit hours by taking classes at the UTG, working with a Gambian organization that parallels their own personal or academic interests, and studying the Wolof language and Gambian culture. Two excursions are planned during the semester: a week long trip to rural Gambian villages, and a visit to the UNESCO World Heritage site at Gorée Island, Senegal.

Next Summer, May 24 - July 12, 2008, will be SMCM's seventh field study season in The Gambia. Professors Bill Roberts (anthropology) and Debbie O'Donnell (psychology), along with Syracuse University archaeologist Liza Gijanto, lead this program. Students arrive and spend the first two weeks studying either the Wolof or Mandinka languages, while also learning about Gambian history, culture and society through guest lectures by Gambian professionals and field visits to sites in the Greater Banjul Area. The third week is spent visiting rural Gambian villages with a day on the river from Janjanbureh town. Afterwards students begin a first-hand month long research project. Students can opt to take part in the third archaeological field season at the UNESCO World Heritage site at Juffure/Albreda in the Ceded Mile area of Niimi district, or carry out a research project using ethnographic methods on a topic they devise with the help of SMCM faculty. The cost of the program is \$3000 for 8 upper-level anthropology credits, plus the cost of RT airfare to Gambia, about \$1800 from the East Coast.



Next Fall will be the third SMCM Signature Semester with the UTG. The semester begins approximately August 15, 2008, and concludes around December 16. The fall program features 4 credit seminar style courses with a maximum enrollment of 20 students. All students take a seminar with SMCM PEACE professor Femi Ojo-Ade, whose current (2007) course is titled *African Leaders in the Modern Era*. Other seminars taught by UTG faculty include the following: *History of Africa*, *Islam in Africa*, *Human Rights in Africa*, *Ecology and Environment in The Gambia*. Seminars include both American and Gambian students, and the SMCM students currently in Gambia all volunteer teaching at Upper Basic (middle) schools in the area. Students take 2 credits of Wolof language and Gambian culture, and thus earn 18 credits for the semester. As with the other components, there is a week long trip to rural Gambia and another trip to Gorée Island, Senegal.

There are still places open for students for the Spring Semester, 2008. Applications for the summer field study program and next year's Signature Semester program are available. Any students or faculty interested in learning more about the programs should contact Bill Roberts at wcroberts@smcm.edu or (240) 895-4387.

Field School in Jalisco, Mexico

By Catherine Fisher [fisherc@ucalgary.ca]
Manager, Group Study Programs
University of Calgary

I wanted to let you know about our group study abroad options in Latin America through the University of Calgary. We welcome visiting students to our programming with the permission of their home institutions and some of our deadlines are rapidly approaching.

This year our annual Latin American Studies Field School will take place in Jalisco, Mexico. Students have a chance to spend six weeks living with a family and experiencing life in a Mexican community while earning three half course equivalents in Latin American Studies and Spanish language

options. For more information on this program, please go to <http://www.ucalgary.ca/cissa/MexicoL>. Applications are due by mid December 2007.

We are also offering a short term option during reading week in February in Indigenous Studies in the Yucatan. Students will spend a week living with a local Mayan family and consider issues that affect their 'traditional' life in contemporary times while earning one half course equivalent toward their degree. This program has a deadline of Friday, November 23rd, 2007. For more information, students should go to <http://www.ucalgary.ca/cissa/MayaCommunity>.

Finally, we have an option for students to study issues in Sociology in Colima Mexico. Students who wish to explore the similarities and differences between life in Mexico and life in Canada should go to <http://www.ucalgary.ca/cissa/MexicoS>. The deadline for applications for this program is November 30th, 2007. If you or your students have any questions, please do not hesitate to contact me.

WAPA News

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

Four distinguished judges, including two SfAA Past-Presidents and two NAPA Past-Presidents, have selected a first prize winner and two winners of Honorable Mention for the 2007 WAPA Praxis Award. This is an award offered by the Washington Association of Professional Anthropologists (WAPA) every other year. The first prize carries a stipend of \$1000.00.



The award, and the names of the winners, will be presented at the conclusion of the NAPA/WAPA business session on Saturday evening, December 1, 2007, during the Annual Meeting of the American Anthropological Association convening in Washington, D.C. WAPA is, as usual, most grateful to NAPA for permitting us to join with them in this presentation.

For any anthropologists in the D.C. area on Tuesday, November 13, 2007, there awaits a warm welcome for the November meeting of WAPA. Our meeting will be held at the Sumner School, located at the corner of M Street and 17th Street, N.W. The meeting begins at 7:00 P.M. The topic will incorporate a discussion of the pros and cons of anthropological participation in governmental involvements abroad, including military involvements. Those (like me!!) old enough to remember vividly the extraordinarily vigorous discussions in the profession concerning anthropologists' involvement with Vietnam, this meeting should be thought provoking!

From Memphis (2008) to Santa Fe (2009): Planning Ahead with SfAA

Jeanne Simonelli [simonejm@wfu.edu]
Program Chair - 2009 Meetings
Wake Forest University



Your abstract is in for Memphis and you are thinking fondly of good scholarship, fine colleagues, and great barbecue for the 2008 meeting. *Want to get even more over-extended????* Join in the planning for the 2009 annual meeting in Santa Fe, New Mexico!



We return to the Southwest from March 17-23, 2009 for a meeting tentatively entitled:

Global Challenges, Local Actions: Ethical Engagement, Partnerships and Practice



As chair of an energetic and evolving program committee, I invite you to email me with suggestions, concerns, and innovative ideas to help make this a great meeting. Building on the lessons learned last time, we will be working to cluster sessions together in related areas, provide transportation between venues, and utilize the culturally rich backdrop of northern New Mexico to create sessions in conventional meeting settings, in the community and in the field. We hope to explore the ways in which individuals and the communities and organizations with whom they work can engage and catalyze global connections, enhance self-reliance, challenge oppressive or unjust systems complex, persistent or controversial problems that

and facilitate unique and ethical solutions to adversely affect the lives and livelihoods of people around the world. Effective partnerships between social science and local practice can contribute to building a more just and equitable world. Together, we form communities of learning in which the interests and actions of each contributor come together in the border zones of innovation, providing the conceptual, analytical, methodological and practical tools for change. The *69th Annual Meeting of the Society for Applied Anthropology* creates a forum for dialog and problem-solving, exploring the generation and sharing of knowledge that links theoretical contributions with their practical, local, and global expressions.



The Memphis 2008 meeting provides a wonderful opportunity to network and plan for the following year. But we are also looking for volunteers to spearhead program planning, starting now, in the areas of health, environment, immigration, agriculture and food security, museums, tourism and conservation, development and planning, war and conflict resolution, among others.

Taking advantage of the City of Santa Fe and the culturally rich backdrop of northern New Mexico we invite you to create and attend sessions in conventional meeting settings, in the community and in the field. Discuss, evaluate and analyze programs and practice in the areas of health, environment, immigration, agriculture and food security, museums, tourism and conservation, development and planning, war and conflict resolution, among others. Please email me today with your ideas and suggestions, as well as letting the planning committee know of your interest in volunteering for the program planning.

A Field-based Alternate Spring Break at a National Park

By Dr. Gillian Bowser [gbowser@tamu.edu]
Texas A&M University

Students: Do something different for Spring Break-Get involved with actual management while visiting a national park! The George Wright Society (GWS) and the United State Geological Survey (USGS) are working together with the National Park Service to create PARK BREAK. PARK BREAK is a

field-based executive seminar that gives you the chance to work alongside park scientists, managers, and policy makers while exploring topics of importance to parks and protected areas. PARK BREAK is geared towards graduate students interested in conservation of protected areas, and what challenges park professionals face.



For the first two weeks of March 2008, three different national parks will host one five-day PARK BREAK session each. These sessions will be designed as a field-based executive seminar on themes relevant to the challenges facing parks today. Themes will include Civic Engagement, Global Climate Change, and Conservation Policy and the parks will range from urban areas to more remote sites. The field executive seminars will be intimate gatherings so students will be part of a small dynamic team working directly with scientist, policy makers, and park managers. There will be a literature associated with each session so students are prepared for

a lively discussion of hot issues while exploring the resources themselves.

WHO IS ELIGIBLE: Graduate students at the PhD or Masters level studying topics related to parks and/or conservation. Examples of eligible disciplines include conservation biology, ecotourism, civic engagement, youth and development, citizen science, recreation and parks, natural resource management, etc. Students must be currently enrolled at a university and actively pursuing a degree. Application is open to all universities and international institutions. George Wright Society seeks to encourage minorities and other under represented groups to apply. Membership in GWS is encouraged!

HOW TO APPLY: The application process will open November 16th and all submissions will be online ONLY. Students will need to submit their application at www.georgewright.org <http://www.georgewright.org/>. GWS will cover student travel expenses, lodging and food. All other expenses will be the responsibility of the student. For more information please contact Dr. Gillian Bowser Texas A&M University by email gbowser@tamu.edu.

NEWS BRIEFS and ANNOUNCEMENTS

Forensic Research Addresses Child Fatalities Resulting from Abuse

Dr. Ann Ross (NC State University) has conducted research that finds that in cases of suspected abuse, radiographic skeletal surveys such as x-rays may not be an effective method for identifying or predicting the possibility of abuse. The research indicates that when physicians evaluate injuries in young children, they should consider non-accidental trauma as a cause. Ross collaborated with Dr. Deborah Radisch of the North Carolina Child Fatality Prevention Team at the Office of Chief Medical Examiner at Chapel Hill and Dr. Suzanne Abel, Charleston County Coroner's Office in South Carolina; they presented their findings to the American Academy of Forensic Sciences and hope their research will assist the forensic community and others in identifying key elements in maltreatment child fatalities.

Ethnographic Thesaurus Goes Live!

By Stephanie A. Hall [shal@loc.gov]
Librarian: Automated Reference Specialist
American Folklife Center, Library of Congress
<http://www.loc.gov/folklife>

The American Folklore Society is pleased to announce that the Ethnographic Thesaurus is now available in a dynamically-searchable draft version on the Society's website at: <http://et.afsnet.org/>.

The Ethnographic Thesaurus is a hierarchical listing of subject terms from folklore, ethnomusicology, cultural anthropology, and related fields. The Thesaurus will improve access to cultural materials and scholarship by affording researchers, archivists, indexers, librarians, and others a common language for description. During the past three years, The American Folklore Society developed the Thesaurus in cooperation with the American Folklife Center of the Library of Congress, supported by a generous grant from the Scholarly Communications Program of the Andrew W. Mellon Foundation.

The editorial board of the Ethnographic Thesaurus welcomes comments on existing thesaurus terms and recommendations for terms to be added in the future. You can make comments and recommendations directly from the Thesaurus section of the American Folklore Society website. Queries about the project may be posted on the Ethnographic Thesaurus site or emailed to contact@etproject.org

CALL FOR PAPERS

Southern Anthropologist

S*outhern Anthropologist*, the journal of the Southern Anthropological Society, welcomes the submission of manuscripts that broaden anthropological knowledge of all subdisciplines and their applied forms. The journal provides for a forum in which professional and student anthropologists in the U.S. South share their scholarly work. In existence since 1972, as of 2007-2008 the journal is expanding its readership by making it available electronically.

Full-length research or theoretical essays (up to 10,000 words including all figures and notes) are accepted, as are book reviews (up to 800 words) and review essays (up to 5000 words). Group submissions of articles to be published as theme issues will also be considered. A manuscript submitted to SA must not be in consideration by any other journal at the same time.

All research articles undergo full peer review.

Guidelines for submission:

SA follows The Chicago Manual of Style (use in-text citations rather than notes). Manuscripts should be typed and double spaced, including references, notes, and quotations. The preferred means of manuscript submission is electronic, via e-mail attachment to both Eriberto P. Lozada Jr. (Davidson College) erlozada@davidson.edu and Jennifer Patico, (Georgia State U) jpatico@gsu.edu, co-editors,
Southern Anthropologist.

Southern Anthropological Society 2008 Annual Meeting

The Southern Anthropological Society invites submissions for the 43rd Annual Meeting at historic Staunton, Virginia, March 13-16, 2008. The theme of the 2008 meeting is "Memory and Museums." We invite papers and sessions in the four fields of anthropology that address personal memories, collective memories, and collections to help us remember and characterize life in the South, especially now when Jamestown is celebrating the 400th anniversary of its founding. As always, we also welcome papers and organized sessions on any subject in anthropology and allied fields. Individually-volunteered

papers will be incorporated into thematic sessions for which the program organizer will provide an abstract. Deadline for submitting abstracts for papers or sessions is **1 December**. Please send these to Margaret Williamson Huber, Program Chair, at mhuber@umw.edu or at Department of Sociology and Anthropology, U. Mary Washington, 1301 College Avenue, Fredericksburg, VA 22401. The deadline for submissions to the Student Research Paper competitions is 15th November.

Job Announcements

Assistant Professor of Medical Anthropology - Northern Arizona University

Northern Arizona University's Department of Anthropology invites nominations and applications for a full-time, tenure-track, assistant professor position in medical anthropology beginning August 18, 2008. Minimum requirements include a Ph.D. in socio-cultural anthropology by August 2008 and teaching experience. We also require an active field-based research program at the intersection of culture, medicine, health, healing, and environment, and applied anthropology experience. Geographic area open. Preference will be given to candidates who demonstrate excellence in teaching at the undergraduate level and the potential for excellence in graduate level instruction.

The successful candidate will be able to teach liberal studies and diversity courses as well as medical anthropology, and some combination of cultural anthropology, quantitative methods, qualitative methods, anthropological theory, area studies, and web-delivered instruction. Preference will be given to candidates with international experience who show a commitment to working effectively with diverse students, communities, and staff. Salary commensurate with qualifications and experience. Applicants should send a curriculum vita, names of at least three references, and a cover letter, which explains your qualifications and interest in the position to Chair, Medical Search Committee, Northern Arizona University, Department of Anthropology, P.O. Box 15200, Flagstaff, Arizona, 86011. The review of applications will begin December 15, 2007, and will continue until the position is filled. Northern Arizona University is a committed Equal Opportunity/Affirmative Action institution. Minorities, women, persons with disabilities, and veterans are encouraged to apply. Visit us at our website www.nau.edu/anthro.

NAPA Web Administrator - Request for Proposal (RFP)

NAPA <http://www.practicinganthropology.org/> is currently seeking a Web Administrator who will oversee the maintenance and development of NAPA Web sites and electronic resources. Qualified individuals from all professional backgrounds are encouraged to apply.

Bids for the project will not exceed \$10,500.00 per calendar. The accepted applicant will be required to submit invoices on a quarterly basis for their work and bi-monthly for work fulfilled by Web Content Editor. Renewal of contract will be re-evaluated every two years. Proposals will not be returned and may be dismissed for any reason by the NAPA Board.

Submission Deadline

Proposals will be accepted until the position is filled but preference will be given to those received by November 15, 2007. The NAPA Board will make their final selection and make an offer by the end of March 2008. Proposals should be a formatted document and sent as an email attachment to jobs@practicinganthropology.org. Requests for additional information should be addressed to James Mullooly, Chair of the NAPA Communication Committee via email at jmullooly@csufresno.edu.

Chief Ethnographer, National Park Service

The National Park Service seeks to hire an exceptional cultural anthropologist to serve as Program Manager and Chief Ethnographer for the cultural resources ethnography program based in Washington, D.C. The Chief Ethnographer provides oversight, policy development, guidance, and professional leadership in the field of cultural anthropology for units of the National Park System, and represents NPS in overseeing servicewide ethnographic activities. The program is the focal point for ethnographic assistance to park units, professional organizations, and educational institutions.

This is a full-time, permanent position and is being advertised at the GS-14 level. The starting salary is \$93,822 (with COLA) and applications will be accepted only from United States citizens. For more information, go to www.usajobs.gov and search on "Chief Ethnographer." The position closes December 31, 2007. The National Park Service is an Equal Opportunity employer. Selection for this position will be made solely on the basis of merit, fitness, and qualifications without regard to race, sex, color, creed, age, marital status, national origin, sexual orientation, non-disqualifying handicap conditions, or any other non-merit factors. For more information you may also contact Barbara Little [Barbara_Little@nps.gov].

FROM THE EDITOR

Tim Wallace [tmwallace@mindspring.com]

The November Newsletter is our second one and although things are going a bit smoother this time than our August maiden voyage, there still are some rough edges. This issue is a bit longer than we had anticipated, but there is a lot of news this time of year.

The controversy over the Human Terrain Systems program has generated much comment on the various anthropology listserves. As applied anthropologists, we need to be especially concerned with the debate over this program. I know a colleague in a neighboring university who has been for many years intolerant of applied anthropology, in part because s/he thought applied anthropology only meant international development. S/he was pleasantly surprised to realize, after a long and pointed discussion with me about the details of areas of work in applied anthropology that there is so much more to this "Fifth Subfield." Sometimes, the debate over things like HTS leads to intolerance among non-applied anthropologists about our work. Often they are unaware of all the things that applied anthropologists have been doing since the 1970's and how varied that work is. Some undergraduate students end their university careers without sufficient knowledge of all the jobs they can pursue with a degree in anthropology. Many of our non-applied anthropologist colleagues simply don't understand what we do. So, it is especially important that we take part over the next few months in what is sure to be a spirited debate over the role of anthropologists in government. And, I use the word "government" specifically, because the rejection of anthropological work in DoD projects could also produce a negative reaction to all anthropological work in government, business and other settings not connected to a university.

I was surprised to read, in one of the listserves I receive regularly, a nasty debate about anthropologists working in business. Jason Parker who writes an article above was one of the few to defend the applied anthropologist's perspective. I thought that that kind of discussion had passed, but it hasn't. Now with the AAA's looming, the statement from the AAA Executive Board and a lively Business Meeting likely with who knows what kind of resolutions, it is very important for you, the members of SfAA, to be involved and state what you think clearly so that our voices will be heard. I think President Andreatta's statement, supported by the Executive Board, is a well-worded document that we all need to consider carefully. I am sure there are many more opinions about these issues that need to be heard from our membership. The SfAA Online Community project that Neil Hahn has developed is a great way to do this. I am also hopeful you'll be inspired to write something on this



topic for the next *Newsletter* in February. As you can see from this issue, there is plenty of room for your ideas and comments.



Kara McGinnis

Finally, we (Kara, Ashlie and I) are grateful to everyone who has contributed to this issue - without even having to twist arms. I have been amazed at the cooperative spirit demonstrated by contributors. You can be sure, however, that your turn is coming. Lastly, I want to thank my assistant editors, Kara McGinnis and Ashlie Mitchell, for their invaluable help in putting this issue together.



Ashlie Mitchell

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

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

Items to be included in the *Newsletter* should be sent to: Tim Wallace, Department of Sociology & Anthropology, 120 Winston hall, Box 8107, Department of Sociology & Anthropology, NC State University, Raleigh, NC 27695-8107, E-mail: 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 73101-2436 (405/843-5113); E-mail <info@sfaa.net>. Visit our website at <<http://www.sfaa.net/>>.

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