

Newsletter

Society for Applied Anthropology

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PRESIDENT'S LETTER

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*There will come a time when you believe everything is finished.
That will be the beginning.*

Louis L'Amour, *Lonely on the Mountain*, 1980

On March 30, I hand the gavel to President-elect Susan Andreatta at the SfAA annual business meeting in Tampa. It has been a singular honor to serve as president of the Society for Applied Anthropology these last two years.

I am proud of what the SfAA Board of Directors and business office have accomplished during my tenure: a performance review of Professional Management Associates (see my letter in the February 2006 SfAA *Newsletter*, Vol. 17, No. 1); completion of an orientation manual for SfAA officers and board members that specifies their duties and responsibilities (posted on the SfAA Web site), as well as orientation booklets for the society's awards committees; elevation of the SfAA Oral History Project to a standing committee. Continuing our efforts to expand membership services, the society purchased 16 LCD projectors, which are now provided free of charge to every session at our annual meeting.

By the time I head out the door, we will have in place a plan and the initial donations for two new awards: the Bea Medicine Student Travel Award and the Valene Smith Tourism Poster Award.

Publications are one of the key reasons why the SfAA exists. And the editors of our journals and newsletter are vital to our organization. In recent months, we have completed a successful search for one editor and initiated the search for another. SfAA *Newsletter* editor Mike Whiteford will soon be following me out the door, after a dozen years or more at its helm. Later this year, James M. ("Tim") Wallace will assume the editorship of this august publication. Jeanne Simonelli and Bill Roberts are in the last years of their final term as co-editors of *Practicing Anthropology*, and a search for their replacements is underway. And our newest SfAA monograph is now in production and will be avail-



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able in March: *From Arrogance to Excellence: Leaders and Human Interactions* by the late F.L.W. Richardson. The monograph includes a commentary entitled "Fred Richardson and the Society of Applied Anthropology" by SfAA's executive director, J. Thomas May.

Two years seems like a long time - and it is-but organizations move slowly, and many things we began over the past few years are still underway: finalizing orientation manuals for SfAA standing and special committees and developing an executive-director transition plan, for example. These initiatives are part of the society's overall movement toward greater professionalization. To this end, we have streamlined our committee structure, standardized committee rotations and terms of appointment, reached beyond "the usual suspects" in committee appointments and charged committees to set concrete objectives and complete them on an annual basis. We continue to explore the feasibility and desirability of an online directory of applied social scientists, perhaps in cooperation with other professional associations. I plan to see these initiatives through to their finish during my year as past-president.

One of my greatest pleasures as president of our society, and before that as a journal editor, board member, program chair, and all-round SfAA cheerleader, has been to watch the steady increase in our membership. A decade ago our total membership

numbered around 2,200. Today it exceeds 3,200. Even more encouraging--fully half of that increase has come in the past five years. Equally impressive, in the fall of 2004, there were 259 Sustaining Fellows. At the end of 2006, there were 377 - a phenomenal increase of 46 percent.

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SfAA officers and board members serve as stewards of a dynamic and expanding organization that can best be described as what Virginia Hine called a SPIN: a segmented, polycephalous, idea-based network. In his 1979 presidential address to the American Anthropological Association, Paul Bohannan applied Hine's notion of a SPIN to anthropologists and the American Anthropological Association:

Anthropology is a SPIN made up of SPINs. We have a small executive office that gives us the appearance of a hierarchy, but we are *not* a hierarchy. We are held together by a limited but passionate concern for our subject and the enduring values anthropology stands for: the rights and interests of the human species - *all* of it, through space and time and cultural variety. In everything else, we vary widely, and on *anything* else it is impossible within our association to get a quorum, which makes it frustrating in the executive offices. It makes us feel as if you can't do nothing never, no time (*American Anthropologist* 1980:523; emphasis in original).

We should remember that Bohannan was speaking in a different time and of another organization when considering his remarks in light of our own experience and the organizations to which we belong.

Individually, none of us is doing nothing. Collectively we make up a powerful SPIN-interdisciplinary and international in scope; 3,200 strong and growing. The Society for Applied Anthropology has accomplished much, and will do more. We must do more. And we must do it better. As professionals, and as the preeminent organization of applied social scientists.

Well, this is my last presidential letter (no doubt as much a relief to many of you, as to me). Good luck, Susan, it's your turn now.

As the old saying goes, what goes around comes around.



NEW SfAA COMMITTEE: HUMAN RIGHTS AND SOCIAL JUSTICE

By Mark Schuller [marky@umail.ucsb.edu]
UC-Santa Barbara

HRSJ Committee members Barbara Rose Johnston, James Phillips, and Peter Van Arsdale contributed to this column.

A new SfAA committee is forming: the Human Rights and Social Justice (HRSJ) Committee. This committee began as a conversation at the Vancouver meetings and aims to bring a focus on education, advocacy, and ultimately empowering action. Many of us are drawn to our applied anthropology work because of a commitment to human rights and social justice. This committee is an affirmative step towards critical debate, engaged scholarship and principled action.

To this end, as part of this ongoing commitment, the HRSJ Committee will publish this regular column in the SfAA *Newsletter*. Following is the mission statement drafted through a process of consensus by the committee.

There is a growing need to link human security issues, human rights advocacy, and human rights enforcement through research, education, and advocacy. Increasing respect and awareness of human rights are just ends, but they are also critical for economic and political stability. Human rights as defined in moral and legal terms are the minimum of what we can and should do. The creation of this committee is a step towards creating a mindset in which respect for human rights and social justice issues may be part of the dialog for all anthropological inquiry. Upholding basic human rights requires action. Applied anthropologists work at the community-based or grassroots level on many social justice issues, and are therefore in the unique

position to serve as educators and facilitators in many areas (e.g., the right to health care for immigrants, labor rights, the rights and protection of researchers from retribution, health care rights). Nowhere else within anthropological professional associations is there a committee devoted to hands-on field based activities such as is being proposed. Because of the applied, practice and advocacy traditions within SfAA, SfAA members and their associated colleagues are in a position to provide educational materials and information on how to access resources for teaching human rights, applied ethics, and social justice issues. This committee would serve SfAA members by establishing a community of anthropologists and interested collaborators who would bring up-to-date and urgent actionable items to their attention, along with the recommendations of the people and resources they may need. The challenges to basic human rights globally and within the U.S. have never been greater. Through this committee, SfAA could have a pivotal role in building collaborative relationships with a variety of human rights and professional associations develop and provide resources to its members and create a community of people dedicated to social justice issues.

The exceptional conditions that frame the centrality of such a committee for the Society are that the SfAA is, by definition, an organization dedicated to applications that are designed to meet human needs and address problems in human life, and therefore human rights should be among its principal mandates. The Society is uniquely situated to carry out this task since many of its members are engaged in rights-based activities in various ways; a portion of its membership is presently working for rights-based organizations. The membership brings real world experience in the areas of human rights and social justice, along with questions and concerns about the issues they raise. Because of the Society's origins, history, membership and commitment to reducing human suffering, the SfAA is uniquely situated to create networks and alliances in the human rights/social justice field that reach outside of academia and into policy-making contexts.

Setting to work on human rights and social justice is no easy task, in part because precise, shared definitions about these terms prove elusive. Like many other normative concepts, their meanings shift in response to changing times and real-world problems. As critically engaged anthropologists, we embrace multiple approaches and definitions.

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Debates about human rights have centered on many themes, including its claims to universality or claims to cultural specificity; product or process; whether "economic" rights or "civil" rights should be included. Committee members are also grappling with these issues, continuing this conversation: Rights are non-primordial, evolutionary and experiential. They are not, as Ignatieff says, to be "placed on a pedestal

and idolized." They unfold through human effort and debate, effort that plays out not only through legal channels but also through everyday actions aimed at helping others. Human rights are at least as much a process as a product or a list of policies. The process is one of negotiation, through action, word, etc., of the details of people's everyday lives. This may also imply that almost every ethnographic endeavor becomes part of a process of negotiating human rights in a particular context, even when the ethnography is not focused on issues of "human rights.

The notion of human rights evolved and evolves as a reaction to reality, the seemingly infinite, perverse ways that humans can exploit, degrade and destroy the meaning and integrity of life for others.

“Social justice” is one outcome of working effectively with rights issues, actualizing improvements in the lives of the oppressed, repressed, and depressed people we primarily seek to help. Broadly, it suggests “doing what’s right for those at risk.”

In short, human rights reflect reaction to the real and articulation of the ideal. Social justice reflects the struggle to secure, acknowledge and improve the real, with a goal of achieving the ideal.

Working in contested terrains with often-competing constituencies, there are few easy answers for applied anthropologists. Rather than brushing real-world complexities aside, this column aims to serve as a forum for engaged discussion. One committee member posed the following question for others to grapple with: “As in most negotiation, power, especially differential power, affects, shapes, even determines the outcome. What kinds or sources of power are employed? How exercised? Dealing with these questions relates our discussion directly to issues of ‘social justice’ and may give the discussion a more ethnographic grounding.”

This first column aims to open this conversation but by no means end it. We welcome you to participate in this conversation as well as the committee. Please let me know if you have ideas for upcoming columns. Contact Linda Whiteford, <lindaw@cas.usf.edu> for more information about how to be involved in the HRSJ Committee, or come to our meeting in Tampa on Wednesday (March 28) at 1 p.m.

DRINKING GAMES AND CAMPUS CULTURE

By Merrill Singer [Anthro8566@aol.com]
Hispanic Health Council

In 1984, during a period when substance abuse researchers were beginning to consolidate the anthropology of drinking and drug use as a subfield of medical anthropology, sociologist Robin Room published a controversial paper which asserted that problems associated with drinking alcoholic beverages are systematically underestimated by contemporary ethnographers. This realization occurred to Room, a prodigious contributor to the alcohol studies literature, during his participation in two meetings that involved anthropologists and others discussing alcohol use and abuse in Papua New Guinea and Latin America. Room noticed during the New Guinea conference, organized by Mac Marshall, that indigenous presenters tended to emphasize the severity of alcohol-related problems on the island nation while the anthropologists tended to minimize the severity of alcohol problems.



At the Latin American conference, Room similarly found that while the Latin American speakers expressed strong concern about problem drinking in the region, the anthropologists, such as Dwight Heath, emphasized a cultural patterning of drinking that produces enhanced sociability rather than alcohol related health and social problems. Room concluded that the disparity he noticed between anthropologists and others interested in drinking behavior reflects a systematic bias in the ethnographic literature against the full recognition of alcohol problems in the cultures we study. He labeled this pattern “problem deflation.”

Various anthropologists responded to Room’s conclusions, some in agreement, some in disagreement, and some with a mixed response. On the whole, however, the emergent subfield learned an important lesson about cultural relativism: just because a behavior is culturally constructed and socially meaningful does not mean it is physically, psychologically or even socially harmless (a parallel debate, it bears noting, still rages in female circumcision literature).

This historic moment in the anthropology of psychotropic consumption helps to frame a current controversy in the arena of culture and drinking. At the height of the 2006 Christmas shopping season, as harried shoppers grew increasingly frustrated over emptying shelves and lengthening check out lines, a number of major department stores including Kohl's, Target, Linens 'n Things, and Urban Outfitters became the objects of social protest because of sales either in their stores or through their online websites of boxed drinking games like Drinko, the Roulette Shot Glass Game, Mini Darts Shot Glass Game, Putting Shot Game and similar products. Critics charge that such games encourage binge drinking and are of greatest appeal to college students and other underage drinkers. The primary object of these games, for many players, is to get fall down drunk fast. The instructions for the game Drinko indicate "the last man/woman standing wins."

Of course, binge drinking on campus more than holds its own without incorporating prepackaged games. This was confirmed by one of my key informants on the culture of campus life, my 19-year old daughter, who reported to me that a common practice at her school is a behavior called "pre-partying," during which participants play drinking games using a deck of cards in preparation (of mind and mood) for an upcoming party. A quick perusal of websites found through a search for "drinking games" further affirms that this is a rich cultural genre that, following the old saw about Inuit names for snow, must be of considerable cultural salience. As the National Institute on Alcohol Abuse and Alcoholism pointed out in its 2002 Call to Action: Changing the Culture of Drinking at U.S. Colleges, "alcohol consumption on many campuses has evolved into a rite of passage. Traditions and beliefs handed down through generations of college drinkers serve to reinforce students' expectations that alcohol is a necessary component of social success."

According to anthropologist Hoyt Alverson of Dartmouth, who with his students has been studying campus drinking patterns, binge drinking is not a "problem behavior" that can be isolated from the rest of campus social interaction, rather it is inextricably tied to a broader and intimately intertwined campus culture. In an interview with his campus newspaper, Alverson commented that "for many first-year students the most numerous, obvious and pleasurable channels to groups and 'comfort zone' run with alcohol.... The emphasis on social form or ritual in student drinking or smoking suggests just how much 'substance-use' on campus is about belonging to and enacting of scripted roles in social groups." Like many other anthropologists, Alverson links ritualized heavy drinking to positive social functions, arguing that "there is an apprehension about aloneness which is ameliorated by the plans and structures of ritual drinking."

...Drinking games and binge drinking can hardly be dismissed as harmless solidarity building and loneliness diminishing behaviors...alcohol consumption is linked each year to at least 1,400 student deaths and 500,000 unintentional injuries... Even non-drinkers are at risk. Over 600,000 students are assaulted each year by other students who are under the influence of alcohol.

Despite their hallowed place in campus culture, however, drinking games and binge drinking can hardly be dismissed as harmless solidarity building and loneliness diminishing behaviors. As most college administrators well know, and even a few publicly admit, binge drinking on campuses is pervasive. A recent three-year study by the Task Force on College Drinking, commissioned by the National Institute on Alcohol Abuse and Alcoholism (NIAAA) found that alcohol consumption is linked each year to at least 1,400 student deaths and 500,000 unintentional injuries, including falls from balconies and poisonings. Further, researchers found that drinking among college students is associated with heightened rates of drinking and driving, diminished academic performance and diverse medical and legal problems.

Even non-drinkers are at risk. Over 600,000 students are assaulted each year by other students who are under the influence of alcohol. A study of drinking patterns and consequences among college students directed by John Knight, the founder and Director of the Center for Adolescent Substance Abuse Research (CeASAR) at Children's Hospital Boston, on over 100 four-year U.S. colleges, found that about a third of the 14,000 study participants reported symptoms associated with abusive drinking (e.g., drinking in risky situations and suffering alcohol-related school problems), while six percent reported experiencing three or more symptoms of alcohol dependence (e.g., drinking more or longer than initially planned and experiencing increased tolerance of alcohol's effects). Notably, binge drinkers had 13 times greater odds for alcohol abuse and 19 times greater odds for alcohol dependence.

In an act suggesting the potential power of organized consumer protest, Kohl's decided just before Christmas to pull drinking games from its stores in response to several thousand letters complaining about promoting campus binge drinking. Similarly, Anheuser Busch stopped marketing a drinking game called Bud Pong, although a company spokesperson, incredulously, claimed that the game was supposed to be played with cups of water not cans of Budweiser beer. Other stores have continued to sell the games and the protest continues.

With or without the commercial games, problem drinking on campus is likely to remain a somewhat hidden but nonetheless significant public health problem, one that currently receives comparatively little applied anthropology attention despite the fact that it goes on, so to speak, right under our noses. In addressing this issue, it is likely that Alverson is right that heavy drinking and drinking games on campus are response to influential psychosocial factors and are bound with a broader campus (and extra-campus) culture. Evidence from studies on the success of imposing (and enforcing) smoking bans in public places, including bars, suggests, however, that it is possible to change harmful consumptive behaviors that are part and parcel of a more complex cultural system.

Half a century of applied anthropology affirms that the starting point of planned change is the detailed understanding of the cultural meanings, motivations, and structure of relationships underlying behaviors of concern. So too, is the serious issue of abusive drinking among college students.

MINDING YOUR BUSINESS

By J. Thomas May [tom@sfaa.net]
Executive Director, Society for Applied Anthropology

Society members have responded generously in the past when invited to contribute to worthy projects. The student travel awards (Del Jones and Edward Spicer), for example, are funded largely by member contributions.

President Stull invited members to contribute to projects of interest. The results were very impressive. A total of 178 members contributed \$6,959 in addition to their dues payments during August-December last year. Some contributions were earmarked for the Student Fund or the travel awards and others were undesignated ("General"). Members made the contributions from all categories of membership - from students through sustaining fellows. Thirteen student members added a contribution to their dues, as did 66 sustaining fellows. Over 55% of the contributions (N = 98) were in amounts over \$25. The Society earned approximately \$386,000 in revenues during 2006 and the contributions enclosed with the membership dues renewal (\$6,959) constituted almost 2% of this total. People who are knowledgeable about professional associations suggest that member generosity and contributions are often a function of member loyalty and frugal dues levels.



FALL SfAA BOARD MEETING REPORT

By Michael Paolisso [mpaolisso@anth.umd.edu]
SfAA Secretary
University of Maryland



The fall meeting of the Board of Directors is always a busy one. Held in conjunction with the annual meeting of the American Anthropological Association, this past fall meeting of the Board in San Jose was no exception. As a few of us recapped and regrouped in a nearby bar after the meeting's conclusion, I sensed a shared view that our efforts and deliberations were very productive. During our one-day meeting we had discussed, and in many cases decided on, a wide a range of topics and tasks.

One topic discussed at the last two Board meetings is the development of an online directory for SfAA members. In San Jose, Neil Hann of the SfAA office summarized a report he submitted to the Board on developing an electronic membership directory. He discussed various software and hardware options that are currently available. Neil described the pros and cons of developing, in house, our own directory database versus the purchase of software/services that will create and manage directories for organizations. An advantage of developing and managing our own directory is that we can customize it to our needs. A disadvantage of this approach is up-front costs in terms of software, hardware, and continued staff involvement. An advantage of going with an existing software/service company is the reduced SfAA office staff time involved, but a disadvantage is less flexibility in design, and we lose any investment if we quit the service. In responding to Neil's presentation, Board members discussed whether the directory should be for SfAA members only or for a broader, applied social sciences community.

Board members also discussed whether an online directory could be perceived by members as too similar to a "list." A number of board members felt that there are already too many "lists" (e.g., topical listserves) already on the Internet, and that people are not using them, particularly students. A consensus among Board members emerged from the discussion that we should proceed with the recommendations in Neil's report: to move ahead cautiously with an in-house directory, but remain open to future discussion about the format, scope, implementation and monitoring of a directory. We will discuss the topic further at our spring meeting in Tampa.

Another topic we discussed at some length was the digitizing of back issues of *Human Organization* for electronic dissemination. Most of the back issues of *Human Organization* (HO) are scanned by the SfAA office staff. There are two options for electronic dissemination of these back issues. The first choice is to make back issues available to subscribers and SfAA members through MetaPress. With this option, only current members and subscribers would be allowed to access back issues. This approach provides the maximum amount of protection for royalties received from back issues. This approach may also encourage new subscriptions or members if back issues are promoted as membership or subscription benefit. An additional advantage of making back issues available through MetaPress is that they would be searchable by keyword, author and title.

Board members discussed the advantages and disadvantages of the two options. However, before deciding on which option to pursue, Board members asked Tom May and Neil Hann to collect additional information from MetaPress on a range of price, revenue, use and membership issues. Neil will report back to the Board at the spring 2007 meeting.

The Board, under the leadership of President Don Stull, is developing booklets for SfAA officers and standing committees. Board members reviewed a draft of the booklet for the Society's officers prior to our fall meeting. The booklet provides incoming officers with essential information and their charge.

Don noted that in the past, without this booklet, officers had little guidance or history on their duties and responsibilities. The Board voted unanimously to approve the officer booklet, which will be placed on the SfAA Web page. Booklets for each standing committee will be forthcoming and are reviewed by the Board as well.

At every Board meeting we discuss the status and operation of the Society's publications. The editors of *Human Organization*, *Practicing Anthropology* and the SfAA *Newsletter* provide both written and oral reports on their progress in getting their publications "out the door." Some of our editors are finishing up their terms and passing their responsibilities on to others. With this

The Board voted unanimously to approve Santa Fe, New Mexico, as the site for the 2009 annual meeting.

Newsletter and the May issue, Michael Whiteford will close the book on his term as editor of this important publication. The Board and SfAA members owe Mike a great debt of gratitude for his long-time service as editor of the *Newsletter*. He will be a hard act

to follow. Fortunately, Tim Wallace stepped forward and with the August issue will take over the helm from Mike. Tim is the editor for the *NAPA Bulletin*. Again, thanks very much Mike for your unselfish service to the Society.

The Board also approved a search for the next editor(s) of *Practicing Anthropology*. The Publications Committee will form a search committee and we will place advertisements in the *Newsletter*, *Practicing Anthropology*, *Human Organization* and on our Web site. The goal is to have a decision by November 2007.

Finally, the Board discussed a proposal to convene the 2009 annual meeting in Santa Fe, New Mexico. Jeanne Simonelli, Bill Roberts and Tim Wallace submitted the proposal. Tom May reminded the Board of the economic success of the last meeting in Santa Fe. The Board voted unanimously to approve Santa Fe, New Mexico, as the site for the 2009 annual meeting, and Jeanne Simonelli, Bill Roberts, and Tim Wallace as program co-chairs for that meeting.

INTELLECTUAL PROPERTY RIGHTS TIG

By Mary Riley [mriley@carotennlaw.com]

In the past 10 years, intellectual property law has transformed from a relatively quiet area of practice in the legal world into a bustling, dynamic field. This transformation ensued with the rise of the new economy in the mid to late 1990s. The greater interest in intellectual property law is in part due to the rise in the number of patents on new inventions and technologies across a wide array of industries (i.e., advances in computer technology/the Internet, wireless technology, medicine, biotechnology, pharmaceuticals, etc.).

Every day we read about new products equipped with improved technologies, not the least of which is the new Apple iPhone which, at last glance, acts as a cell phone, internet connection portal, iPod, and probably (hopefully) can cook tonight's dinner as well. Because new gadgets are coming out all the time, this causes the price of yesterday's must-have gadget to plummet, much to the happiness of those of us who never got around to buying yesterday's must-have gadget in the first place.

Current intellectual property legal systems are, at heart, designed to protect individual creativity through privatization and the conferral of property rights, all in the service of promoting and exploiting



innovation to fuel the larger global economy. It is not surprising that the question is raised: why should intellectual property rights law be in a better position (than any other area of law) to protect traditional knowledge and indigenous communities' rights in and to their intellectual property?

The short answer is that intellectual property law protects an individual's rights to and in intangible forms of property - in essence, the creativity and knowledge embedded within the form of an invention, a work of written or expressive art, or within a brand or trade symbol. In this context, traditional cultural knowledge is another kind of knowledge that could be recognized and protected under intellectual property law because it too is an intangible - as much of what comprises culture and cultural lifeways tend to be. Intellectual property law becomes the appropriate area of law to consult when determining where any new recognitions or protections for traditional cultural knowledge might "fit" within the larger body of law.

In *New Directions in Copyright Law, Volume 3*, (MacMillian, Fiona, and Kathy Bowery, Eds, Northampton, MA: Eward Elgar Publishing, 2006), a substantial number of contributions to this edited volume focus on the uses of intellectual property law, and copyright law in particular, to protect traditional knowledge, culture and cultural expressions. The subject matter covered in this volume is diverse. The contributions include, for example, the international dimensions of protecting traditional cultural expressions; the linkages between indigenous communities, cultural expressions and traditional homelands; the use of geographic indications, rather than copyrights, to extend protection; the relationship between contested cultures, contested knowledge, political power, and the marginalization of traditional knowledge in post-colonial societies.

The recognition of indigenous intellectual property rights in traditional cultural knowledge would place indigenous communities on par with those non-indigenous groups whose members are economically better off, better educated, and who often have access to resources and opportunities that are generally denied to indigenous individuals and communities.

While *New Directions* also includes sections on more conventional issues in copyright law, each of the contributors discusses the pitfalls and problems in using intellectual property law to protect the rights of knowledge holders, whether the knowledge holders are individuals or communities. Even the best intellectual property legal regimes do not perfectly protect the rights of, for example, copyright holders at all times and in all places. At best, intellectual property law can be described as a system of rules that attempts to reconcile competing interests, ensuring a balance between the inventors (or holders) of innovative knowledge, and the larger society that benefits from the creativity of those few. In light of the problems that exist even when knowledge-holders receive their proper due under current intellectual property rights law, the question still remains: why should intellectual property law provide better redress for indigenous communities in protecting traditional knowledge?

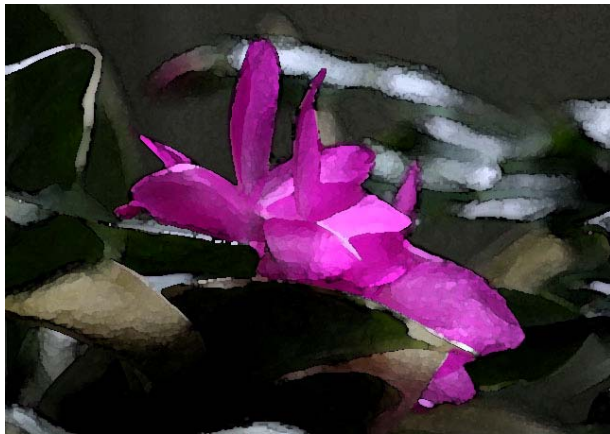
The answer to this question, I think, is more intuitive than some may feel comfortable with. The law, cross-culturally speaking, is concerned with reconciling competing interests in society, and with making matters as fair as possible between (potentially or actually) adverse interests. [I realize there is no monolithic "law" that exists across all societies, and that each society has different notions of what is fair, and of what legally permissible actions constitute reconciliatory purposes. Bear with me on this point for a moment.]

I do think that, in light of how often indigenous peoples and cultures have been marginalized, oppressed, subjugated, diminished, or just plain ignored by dominant/dominating cultures, there is a general sentiment that the creation of legal rights and remedies to protect traditional cultural knowl-

edge may be the only chance of ensuring that indigenous peoples can be treated fairly. The recognition of indigenous intellectual property rights in traditional cultural knowledge would place indigenous communities on par with those non-indigenous groups whose members are economically better off, better educated, and who often have access to resources and opportunities that are generally denied to indigenous individuals and communities.

By placing indigenous peoples and communities “on par” with non-indigenous groups, I do not necessarily mean monetarily speaking. The wholesale recognition of all traditional cultural knowledge systems, even if that were to happen overnight, may not suddenly provide great monetary benefits to indigenous communities. (Although one never knows - when I stop to think of how many times the names, themes, images, and depictions used to create a brand are native-derived or otherwise have some connection to American mainstream cultural notions of “traditional” Native American lives or lifeways, this adds up to no small number - translatable into a relatively large amount of royalties if Native American groups were allowed to hold the copyrights to all of them!) But even if the monetary gains to indigenous communities were relatively small, the non-monetary gains to indigenous communities would be tremendous.

When an indigenous group is legally recognized, this confers certain rights upon all members of the group in accordance with the law of that jurisdiction. Likewise, the recognition of the rights of indigenous peoples and communities to their intellectual property would not only confer specific rights and



protections upon indigenous groups, as knowledge-holders, but it would also take steps towards the recognition and legitimization of indigenous cultural knowledge. This privileging of traditional cultural knowledge, by taking it out of the public domain (which houses “knowledge owned by no one”), would also highlight the importance of the peoples, cultures and lifeways that helped create, maintain, facilitate the refinement of and improvement upon, and preserve traditional cultural knowledge over time.

Traditional cultural knowledge “practiced since time immemorial” did not mysteriously appear at some point in time long ago, obviously.

The body of traditional knowledge indigenous peoples use, maintain and protect over time represents scores of creative acts, inventions, and practices used within specific communities. Some indigenous societies recognize and protect specific forms of intellectual property, treating it as either secret knowledge, or as knowledge that is accessible to few other individuals. The problem is getting the legal systems of the dominant societies to grant the same rights and recognition to indigenous communities over their traditional cultural knowledge.

The reasons for such resistance are several (and could easily be the subject of another newsletter column), and the fit with conventional intellectual property law is not ideal, but at present intellectual property law appears to be the area of law that is the most analogous. Other areas of law, such as contract law, also provide ample ways to provide protection of indigenous communities’ rights. But intellectual property law is still the locus of discussion concerning indigenous rights to and in all things that are intangible - including all of the intangible, but very real, ways of culture and cultural practices. “Intellectual property” remains a signature term, signaling the points within the larger discussion, even if the underlying assumptions in (Western) intellectual property law do not square with indigenous notions of what traditional knowledge is for, and how it should be used and appropriated.

Perhaps *that* is the reason why the area of intellectual property law dominates the discussion in how to best protect indigenous (or traditional) cultural knowledge. Even if it is simultaneously ac-

knowledge that there are no easy answers to solve the problems inherent in trying to use a system of legal protections that favor individual creativity to protect communally-based traditional knowledge and traditional knowledge systems.

STUDENT COMMITTEE REPORT

By Angela Leggett [ocotilloangel@yahoo.com]
University of California Los Angeles



For most of us, it's gray and snowy. School is starting back up again, and the winter blahs may have set in as a consequence. Nonetheless, for several reasons, this time of year is one of the most exciting for the members of the Student Committee. First, we are reviewing applications for our annual Student Endowed Award, which we will grant to one student at the Friday night awards ceremony in Tampa. As we anticipated, this year's applicants are amazing students. We're having a tough time deciding who best demonstrates a commitment to using the social sciences to address real-world issues.

In early January, we decided to extend the award's application deadline, at least for this year. We found that the former due date was simply too close to the holidays - for ourselves and for the student applicants. As many of you know, this is only the award's second year in existence, so the Student Committee is working out the kinks inherent to any newly incepted grant. We hope that the processes pertinent to the award will function seamlessly by the time we pass its administration to a subsequent committee.

Certainly granting the award has been an educational experience, but it's also proven to have hidden benefits. One such unforeseen benefit involves outreach. The Student Committee, with much guidance from our president Ashley Carse, has created a dynamic list of academic departments with an applied strength. This list includes contact information for "point people" who might help us publicize our SfAA-related communiqués by spreading information to students. While creating this list might seem like an obvious step toward publicizing our award and imparting other information, it's required a surprising amount of work. But researching academic departments and initiating communication with people at these departments has created long-term relationships with certain schools, while reinforcing existing relationships. If your departmental listserv is not receiving occasional announcements from the SfAA Student Committee, and you would like to be added to our growing list of applied departments, please email me at angelamarie@ucla.edu, and I'll make sure you are represented in the future.

The Student Committee is also excited about the active dialogue we've hosted on our online Student Forum (available through sfaa.net). Most of this communication pertains to the upcoming Tampa meetings. Students and other people with connections to Tampa have shared invaluable information about where students might stay, including hostels and hotels. They've provided perspectives about the relative merits and demerits of hotel locations, restaurants and bars, and museums and other local sites of recreation and education. One great Web site a student provided is the city events calendar <www.tampasdowntown.com>. Another student suggested we visit Ybor City, Tampa's old Latin quarter. Having access to this sort of information enriches the yearly SfAA conferences and makes them even more memorable. It's almost like having a "Lonely Planet" guide for Tampa, but written by student authors!

We hope to extend this online dialogue into a virtual bulletin board, where students might network before the meetings and possibly share hotel and/or transportation costs. Please feel free to join in on the lively online communication, and to use this forum if you have Tampa-related ideas to offer!

COPAA NEWS

By Linda A. Bennett [lbennett@memphis.edu]
Chair, COPAA
University of Memphis



The upcoming SfAA meetings promise to be a productive and busy time for COPAA. We are pleased to be a co-sponsoring organization for the Tampa meetings. Many of COPAA's departmental representatives have helped organize panels and roundtables. We'd like to invite you to attend our sessions. Also, if you are interested in knowing more about COPAA, please plan to come to our annual Business Meeting on Thursday morning. Here's the schedule of COPAA sessions.

Wednesday, March 28th, 1:30-3:20: Preparing Applied Anthropologists for the 21st Century. A Panel Discussion (Esplanade 2); Chairs: Satish Kedia (U of Memphis) and John Van Willigen (U of Kentucky); Panelists: Linda Bennett (U of Memphis), Kerry Feldman (University of Alaska, Anchorage), Gina Sanchez Gibau (IUPUI), Ann Jordan (U of North Texas), and Sunil Khanna (Oregon State U).

Wednesday, March 28th, 3:30-5:20; Applied Anthropology Skills Education and Training: Perspectives from the Field and Workplace (Garrison 3). Chair: Tracy Tessman (UNT); Panelists Joan Tucker and Iraida Carrion (USF), Liz Pulver (U of Memphis), Chad Morris (U Kentucky), Christine Miller (Wayne State U).

Thursday, March 29th, 10:00-11:50: COPAA Business Meeting (Garrison 2). Convened by Linda Bennett (U of Memphis), Chair; Kerry Feldman (U Alaska, Anchorage), Secretary; Christina Wasson (UNT), Webmaster; Gina Sanchez Gibau (IUPUI), Co-Treasurer; Jeanette Dickerson-Putman (IUPUI), Co-Treasurer; Sunil Khanna (Oregon State), Virtual Community Moderator.

Friday, March 30th, 10:00-11:50: Tenure and Promotion for Applied Anthropologists: Deans and Chairs, Perspectives (Esplanade 1). Chairs: Nancy Romero-Daza (USF), Sherlyn Briller (Wayne State), Sunil Khanna (Oregon State U); Panelists: Linda Bennett (U of Memphis), Elizabeth Bird (USF), Allan Burns (U Florida), John Young (Oregon State).

Friday, March 30th, 12:00-1:30: Institutional Review Boards and Applied Research (Regency 7). Chair: Susan Hyatt (IUPUI); Roundtable Participants: Ruthbeth Finerman (U of Memphis), George (Wolf) Gumerman (NAU), Merrill Singer (Hispanic Health Council), and Ron Loewe (CSU Long Beach).

Saturday, March 31st, 10:00-11:50: Skills Education and Training for Applied Anthropologists (Regency 7). Chair: Lisa Henry (UNT); Panelists: Barbara Miller (George Washington U), Edward Liebow (Battelle), J. A. English-Lueck (San Jose State U), Ron Loewe (CSU Long Beach), Kerry Feldman (U of Alaska, Anchorage), Rhoda Halperin (Montclair State U), George (Wolf) Gumerman (NAU), and Lisa Henry (UNT).

Three practitioner anthropologists were invited to serve as COPAA's Practitioner Advisory Committee: Elizabeth Briody, T. J. Ferguson, and Susan Squires. We are glad to announce that they have joined our leadership group.

Please take a look at the COPAA web site <www.copaa.info> for further information about the Consortium. If you are in a department that fits the mission of COPAA (To collectively advance the education and training of students, faculty, and practitioners in applied anthropology) and you are interested in becoming a COPAA departmental member, please contact me. We are open to departments with programs at all levels (community college, undergraduate, master's and doctoral programs), and we would be interested in having departments outside the United States join the group. Currently we have 24 member departments. Faculty from member departments serves as representatives to the Consortium's annual business meeting, sessions and in an array of COPAA activities.

FROM THE DESK OF WILL SIBLEY

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

Following a time-honored tradition, the Washington Association of Professional Anthropologists (WAPA) is pleased to announce that for the 2007-2008 "season," Ronald Nunn will serve as president. The tradition is annual alternation between female and male leadership. Nunn will succeed current President Charity Goodman. Nunn, an archeologist, has focal interests in prehistoric archeology, computers in international development, and technology and human development, among others.

WAPA continues to solicit nominations for the biennial Praxis Award, which will be awarded late in 2007 if suitable candidates emerge by the application deadline date of June 1, 2007. Success in finding suitable candidates for this unusual award is heavily dependent upon recommendations by colleagues of potential candidates. When provided names, the Praxis Co-chairs will follow up, communicating with possible awardees and soliciting their applications. The award, which carries a stipend of \$1000, is awarded for a single applied project in which anthropology plays a critical role in its success. A full description of the award, along with printable application instructions, may be found at the WAPA web site: www.wapadc.org. Inquiries may be addressed to Praxis Co-chair Will Sibley at <shadyside1190@comcast.net>, or Co-Chair Bob Wulff at <Robert.Wulff@bfsaulco.com>.

REPORT FROM *HO* EDITORS

By David Griffith [griffithd@mail.ecu.edu]
East Carolina University

and Jeffrey C. Johnson [johsonj@mail.ecu.edu]
East Carolina University

As we approach the annual meetings in Tampa, we at *Human Organization* are honored to open the 66th volume of the journal with a special issue devoted to Property and Ecology in Oceania, guest edited by John Wagner and Mike Evans. As important as these archipelagos are to the history of anthropology, we thought it unfortunate that during our time as editors of the journal this region of the world was, until now, underrepresented.

Articles from Fiji, Papua New Guinea, Tonga and other islands take on some of the most entrenched theoretical issues in the discussion of property systems, including common property systems, common-pool resources, communal property and property held by stewards and kin groups. The authors challenge broad applications of common property theory and supposed tragedies of commons with an emphasis on close, detailed ethnographic and historical work that highlights the myriad ways in which property relations can shift between private and



David Griffith

communal and back again. Protagonists in these sagas include mining companies, national interests, fellow descent group members, global environmentalists, NGOs, development agencies, migrating family members, and local villagers whose property interests are often undermined, challenged, renegotiated, and reasserted, altered, anew.



Jeff Johnson

Other issues in volume 66 include a small package of articles on the social science of environmental issues, two articles on advertising and articles on human trafficking, farm worker housing and other issues of relevance to applied work in our varied fields. The editors are entering their third year of association with the journal. We are pleased to be of service to the Society, finding it a fascinating and rewarding experience. We continue to receive high quality submissions throughout the year, making the process of selection difficult but, again, rewarding. Interestingly, often a handful of accepted submissions touch on complementary themes, allowing us to create sections of issues that have more impact on the reading public than might individual articles.

Because of the high volume of submissions, we decided against publishing *entire* issues devoted to special issues. While we have received positive feedback about the one full special issue on fisheries, and expect a similar response to the full issue on property and ecology in Oceania, the backlog entire special issues create led us to reconsider our policy along these lines. Instead of publishing entire special issues devoted to single themes, we ask that prospective guest editors consider collecting four to five articles for a special section of an issue. We anticipate that many panels at the Tampa meetings may, in fact, result in just such sections. Please take the opportunity to visit us at the Meet the Editor's session at noon on the Friday of the meetings to discuss any potential article or special section ideas.

TOURISM TIG ACTIVITIES IN TAMPA

By Kristine Gentry [gentrkm@auburn.edu]
Auburn University

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

The Tourism TIG is particularly excited about this year's meetings as we have planned several special activities. Friday morning (March 30 from 8:00am - 11:50am) there will be a session in honor of the 30th anniversary of the first edition of Valene Smith's *Hosts and Guests: The Anthropology of Tourism*. The publication came out of the first anthropology of tourism session at the 1974 Mexico City meetings of the American Anthropological Association. Smith's research is taken as our starting point for examining the role tourism plays in contemporary issues of global insecurity and solutions. Contributors to this panel discuss the ways tourists destabilize and re-organize social relationships among the people in the destination as well as among themselves. Papers address the pros and cons of potential solutions to this pattern of network and structural insecurities in tourist destinations.



Tim Wallace

As it is the 30th anniversary of the first anthropology book on tourism, it is an ideal time to review our accomplishments and focus our future research agenda. We are honored to have Valene Smith and Kathleen Adams serving as discussants for this double session, which includes papers from Jennifer

Burtner and Quetzil Castañeda, Philip Young and Carla Guerron-Montero, Engel Talley and Tim Wallace, Amanda Stronza, Kristine Gentry, and Judie Cuiker.

The annual Tourism TIG meeting will follow the session from 12:00pm - 1:30pm (March 30). We encourage everyone who is interested in tourism research to attend so that we can meet one another and discuss plans for next year's meeting.

We are also very excited to announce the first annual Valene Smith Prize for tourism research posters. Students will present their posters during the general poster session Friday afternoon from 1:30pm - 4:00pm. Three prize winners will be announced and will receive cash prizes (\$500 award for first place and two \$250 awards for honorable mention) at the SfAA awards ceremony Friday evening. As this is a new, annual, SfAA-sponsored competition, we look forward to more tourism research posters at future SfAA annual meetings. Undergraduate and graduate students who are interested in tourism research are encouraged to stop by the poster session to get ideas for their own research and then submit abstracts for next year's competition.

The Tourism TIG is also organizing a book signing/launch for books published on tourism during the past two years. We are still accepting nominations for books to include at the book launch. Please contact either of us with suggestions.

LPO NEWS

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

This is my first column as the new Local Practitioner Organization (LPO) liaison for the SfAA. Lenora Bohren, who admirably served in this position for many years, stepped aside last spring. Leni did a great job as liaison between the SfAA and the many LPOs around the country. I volunteered to serve in this capacity, and will try to do as well for the SfAA and the LPOs, as did Leni and her predecessor, Carla Littlefield. On behalf of the SfAA and LPOs, I want to thank Leni for her many years of valuable service in this position.



LPOs provide valuable fora that bring together anthropologists living in the same region for a variety of good reasons. LPOs promote networking and reinforce solidarity among anthropologists at all points of their professional lives in many satisfying ways. I am a long-time member of the Washington Association of Professional Anthropologists (WAPA), an organization I joined while in graduate school at American University. In 1997-98 I was privileged to serve as the WAPA president.

I met with LPO leaders convened by my counterpart for the National Association for the Practice of Anthropology (NAPA), Terry Redding, at the annual meetings for the American Anthropological Association in San Jose, California, on Friday, November 22. Terry organized an excellent meeting. He prepared an agenda to start and focus our discussions, accompanied by a wide variety and more than sufficient quantity of sandwiches and drinks.

We introduced ourselves to one another, then LPO members described their organization's recent activities and current concerns. There are 13 named Local Practitioner Organizations for anthropologists in the United States today; three of these currently are inactive, and two are in a formative process. The Chicago Association for the Practice of Anthropology is an example of an LPO that went through a period of inactivity, then revitalized about six years ago. As a group, we identified common strengths among the LPOs. LPOs generally have a diverse membership with equally diverse interests

and expertise, and provide a congenial and collegial support network for many of the members. LPOs face common challenges as well. All LPOs rely on volunteer leaders, and all face real challenges for recruitment of new members. All the LPOs share a common interest in reaching out to students and getting them involved.

After reports from individual LPOs, we realized that many of us hold joint memberships in the SfAA, NAPA, and an LPO in the area where we live or work. We belong to these organizations in part to reaffirm the importance of anthropology in our professional identities. You can see growing interest in LPOs among anthropologists; in part perhaps because LPOs seem particularly appealing to practitioners whose professional lives are outside the academy. For example, the American Anthropological Association formed the Practicing Anthropology Work Group (PAWG), and they recently delivered to the AAA a set of recommendations about how the organization could better serve practitioners (see *Anthropology News* 48(2):14 or look on the AAA web site, www.aaanet.org).



Several LPO members repeated to me their request for the SfAA's help with making contact between the LPOs and SfAA members living or working in their areas.

LPOs vary tremendously. For example, the Washington Association of Professional Anthropologists (WAPA) celebrated its 30th anniversary in December. With approximately 200 dues paying members and an equal number of lapsed members, WAPA organizes monthly meetings or social events between September and May, with a June picnic every year. WAPA produces a monthly e-newsletter <<http://www.wapadc.org>> and recently reported its new president elect, Ronald Nunn. Many people have attributed WAPA's robust longevity to the density and energy of anthropologists in the Washington, D.C. area.

The High Plains Society for Applied Anthropology (HPSfAA) is another example of a robust LPO, but one whose members are dispersed across a broad geographic expanse. High Plains continues to publish its journal, *The Applied Anthropologist*, hold annual meetings, and maintain its web page <<http://www.hpsfaa.org>>.

The Californians have created an umbrella structure California LPO with a web site that has links to each individual LPO <<http://www.csufresno.edu/Anthropology/CALPOS/home.htm>>, Kim Koester <kkoester@psg.ucsf.edu> and Michael Duke represented the Bay Area Association of Practicing Anthropologists (BAAPA). BAAPA has been active for two years, and now has a core group of people who wish to identify and contact other anthropologists and anthropology students in the Bay area. The Southern California Applied Anthropology Network (SCAAN) has been around the longest of the California LPOs. Gillian Grebler <ggrebler@verizon.net> and Lhee Vang represented what they described as an egalitarian, active and imaginative organization that meets throughout the year. SCAAN would like to involve greater numbers of students, while the relative newcomer California LPO, the Central Valley Applied Anthropology Network (CVAAN) led by Jim Mullooly <jmullooly@csufresno.edu> has successfully brought together students, archaeologists and cultural anthropologists in the region.

The recently formed New York Association for the Practice of Anthropology (NYAPA) is in an exciting initial phase of development. Nicole Oretsky represented NYAPA and discussed their ideas about creating a Speakers Bureau to do outreach to the public (especially potential employers) in the New York area. The topic of employment led to some interesting discussion about developing a certification or accreditation process for practitioners. Expect to hear more about NYAPA as the group continues to develop its ideas and initiatives drawing on the energy of its members.

Although not represented in San Jose, Boston is a site where anthropologists are organizing, produced by Katy Moran, Sean Ryan and Ted Green.

I look forward to learning more about all the LPOs in the coming years, and working with LPOs and the SfAA leadership to identify collaborative activities and support strategies for the benefit of the anthropological communities that are important to our professional and personal lives.

REPORT FROM *PA* EDITORS

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

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

We are sometimes asked why a journal for, and about, practice has so many articles by anthropologists housed in University settings. The answer is that they send us a higher percentage of submissions. Generally, when asked about this by a practitioner, we respond by asking them to send us something describing their current work. A typical response from many practitioners is that they are so busy writing reports that they can't take the time to write a journal article.



As editors, we'd like to point out to readers that you may already have done it! As you read this article, you may be getting ready to go to the SfAA meetings in Tampa. Or perhaps you work for CDC or General Motors or the National Park Service or the State Archeologist and just finished a presentation to a general audience. Most conference presentations are about 20 minutes long, and for the editors of *Practicing Anthropology*, twenty minutes translates to 11 pages double-spaced, or roughly the 3,500 word limit for a *PA* article. Even if what you typically put together is a PowerPoint presentation, and not a manuscript, filling in between the slides can easily produce a *PA*-style piece. We are aiming for report-like articles about your work that are not overly burdened with academic references, but instead tell the reader why you did it, how you did it and how the project or study or program turned out.

A key issue in crafting a *Practicing Anthropology* article is an understanding of the audience. The readers of any article will range from applied anthropologists working in the field, to general social science practitioners, to professors of anthropology and their students. *PA* is geared at not only these audiences, but at bridging the gap between practice and the academic setting by providing information for those trying to solve human problems in an ethical, collaborative and informed manner in the field.

The goals of the publication are:

1. To provide a vehicle of communication and a source of career information for anthropologists and other practitioners working outside academia;
2. To encourage a bridge between practice inside and outside the university;
3. To explore the use of anthropology in policy research and implementation;
4. To serve as a forum for inquiry into the present state and future of informed social science in general.

Six to 10 articles are accepted for each issue, and *PA* invites contributors to submit special issues, articles and commentaries, suggest topics, and offer their evaluation of previous issues.

The *PA* editors encourage anyone planning to attend the upcoming annual meeting to send us a copy of their paper or presentation prior to leaving for Tampa, or come to the **Meet the Editors** session at noon on Friday, March 30 in Buccaneer C and bring a copy of your paper or abstracts for your session. We especially want to hear from students and receive your papers or talk with you about how to

turn your poster into a paper for *PA*. *PA* regularly publishes submissions from both graduate and undergraduate students. The editors maintain a strong commitment to service-learning, and bringing students and community members together through the mechanism of a “collaborative project” that enables learning and skill development at several levels. We encourage students to reflect on their current understanding of *praxis*, and write to us about their observations of the forms it takes in the context of their training programs.

For those practitioners unable to come to Tampa this year, you have an opportunity to let others know about your recent work in the form of a *Practitioner Brief*. Our goal is to create a place in *PA* that, similar to “Reports from the Field,” will provide readers with timely summaries (approximately 500 words) about the topics, methods, successes or shortcomings of practitioners. We encourage members of Local Practitioner Organizations (LPOs) to use this as a forum to reach a broader audience, and we hope the submissions will add value to our goal of making *PA* an important teaching resource.

As part of our efforts to bring well-written, informative submissions to *PA* in print, the next issue will be an editor’s choice. An editor’s choice issue consists of a collection of individually submitted papers we select and publish around a set of broader themes relevant to anthropological and social science practice. Every issue of *PA* seeks to inform readers about the ever-changing involvement of social science practitioners with real world problems through the publication of high quality, well written, timely reports. We look forward to seeing you and hearing about your activities. Mark this on your calendar: Meet the Editors, Friday, March 30, 12:00 – 1:30 p.m. in Buccaneer C.



ANNOUNCEMENTS

The Social Science Research Council’s Dissertation Proposal Development Fellowships

These are grants for students, usually second- or third-year students but occasionally first- or fourth-year students, who are working on research proposals. The SSRC wants to support graduate education overall by helping students improve their proposals. The students who are funded will attend two workshops, one in the late spring that helps prepare them to undertake predissertation research on their topics, and one in the early fall, designed to help them synthesize their summer research and to draft proposals for dissertation funding. The participation of DPDF fellows is sponsored by the SSRC. DPDF Fellows are eligible to apply for up to \$5,000 from SSRC to support predissertation research

during the summer. You can read more about it at <<http://programs.ssrc.org/dpdf/>>. There are five specific topic areas that are addressed, all interdisciplinary. Steve Caton at Harvard and Benjamin Orlove at UC Davis are the two heads of the one environmental topic, "Water Sustainability - Society, Politics, Culture," see <<http://programs.ssrc.org/dpdf/water/index.html>>. It's quite broad and anthropology students are encouraged to apply, as long as their research projects contain some link to water. The applications are online. The deadline is March 1. If you have any questions, please check with Benjamin Orlove <bsorlove@ucdavis.edu> or with the program coordinator, Neal Profitt, at <profitt@ssrc.org>.

Things that Move: The Material Worlds of Tourism and Travel, July 19 - 23, 2007, Leeds, United Kingdom.

Whatever the prophecies of 'virtual' reality, we inhabit and move through the 'real' world of objects. Though tourism and travel are bound to concepts of time and space, they are also rooted in the material world - a tangible world of places, things, edifices, buildings, monuments and 'stuff'. The relationships we develop and share with these things varies from the remote to the intimate, from the transient to the lasting and from the passive to the passionate. Within the practices of tourism and its use (and non-use) of the material world, and, through the act of travel, objects are given meaning, status, and are endowed with symbolism and power. Objects construct, represent and even define the tourist experience. Our journeys through the world of objects generate a plethora of emotions - pleasure, attachment, belonging, angst, envy, exclusion, loathing and fear - and feed on-going discourse and narratives. Moreover, through tourism, and our touristic encounters, the material world itself is challenged and changed.

In this, our fifth annual international research conference, we seek to explore the multi-faceted relationships between tourism and material culture - the built environment, infrastructures, consumer and household goods, art, souvenirs, ephemera and landscapes. As in previous events, the conference aims to provoke critical dialogue beyond disciplinary boundaries and epistemologies and thus we welcome papers from the following disciplines: aesthetics, anthropology, archaeology, architecture, art and design history, cultural geography, cultural studies, ethnology and folklore, history, heritage studies, landscape studies, linguistics, museum studies, philosophy, political sciences, sociology, tourism studies and urban/spatial planning. Key themes of interest to the conference include:

- ❖ Histories, mobilities, and the symbolic/political economies of tourism objects
- ❖ The dialectics of tourism objects and places / spaces
- ❖ Structures/infrastructures of international tourism,
- ❖ Building/architecture/design for tourism and tourists
- ❖ Aesthetics of objects in a touristic context
- ❖ Tourist art and art for tourists
- ❖ The performance of material culture in the tourism realm
- ❖ Language and the translation of objects in tourism
- ❖ The tourist souvenir - commodity fetishism and religious relics
- ❖ The tourist object as metaphor and memory
- ❖ Ownership, display and interpretation - contested pasts and presents
- ❖ Curating for tourism - collecting the worlds of the tourist
- ❖ Overcoming the material through the virtual - future realms of tourist experience

For further information please visit www.tourism-culture.com or email <ctcc@leedsmet.ac.uk>.



Current Anthropology Introduces New Section On “Current Applications”

The international journal *Current Anthropology* launched a new section called “Current Applications,” presenting work conducted by anthropologists addressing the problems and needs of specific communities, collectivities, organizations and agencies. Current Applications is open-access at www.journals.uchicago.edu/CA, reinforcing the journal’s dedication to the role of anthropology in public life.

Appearing in every issue of *Current Anthropology*, Current Applications seeks to facilitate the discussion between academic and applied research. The section brings attention to a wide range of anthropological applications, showing that they span the subdisciplines and that they are conducted in widely different settings around the world.

“The addition of Current Applications represents an improvement that helps the journal carry forward its mission to publish innovative and significant work within anthropology and closely allied fields, to represent the different sub-disciplines and the broad array of perspectives from different parts of the world, and to support debates,” said *Current Anthropology* Editor, Ben Orlove.

Rather than academic in nature, the studies presented in Current Applications explore how anthropological principles are used by specific social or public groups and often involve their collaboration and participation. Recent articles have addressed wind energy and the New Jersey shore, African asylum seekers, and the popular television show *Bones*.

As Professor Orlove explained: “The expansion of the field supports expansion of the journal. With this change, as with past and future changes, *Current Anthropology* strives to continue its long-established strengths by providing readers with current anthropology in current ways.”

FROM THE EDITOR

A while back one of our colleagues, I think it was Don Stull, commented that I often started my columns by talking about the weather. That's what we do in Iowa. It's so bitterly cold right now that people are actually missing global warming. But this weather, too, will pass.

This is actually a nice segue into reminding you that the SfAA meetings in Tampa are around the corner. The Tampa/St. Petersburg region is a delightful area and we are guaranteed superb weather. Go early or stay late, if you can. There are plenty of things to do. I certainly wouldn't endorse skipping any of the incredible sessions that the organizers have put together, but this is a place that you should see and savor. The folks at the University of South Florida will make sure that you won't be bored.

In his "President's Letter" Don Stull points out a number of major transitions will take place at these meetings. Susan Andreatta will take the presidential gavel (and other important trappings of power) from Don. As always there will be new members coming onto the Executive Board. Like so many voluntary associations, we depend on dedicated members to keep the operation going and this seems to happen in such a seamless manner that I continue to be gratefully surprised.

Speaking of which, Jackie Comito, my Assistant Editor, and I will depart after putting together the next (May) issue. We look forward to giving Tim Wallace the opportunity to communicate with all of us. We've certainly enjoyed the process. And on that note, I hope to see many of you in Tampa.

*Mike Whiteford [jefe@iastate.edu]
Iowa State University*



SEARCH FOR NEW PRACTICING ANTHROPOLOGY EDITOR

The Society for Applied Anthropology (SfAA) announces its search for the next editor of the journal, *Practicing Anthropology*. The current coeditors, Professors Jeanne Simonelli and Bill Roberts, will complete their term on December 31, 2008. The new editor(s) will assume responsibilities for a three-year term on January 1, 2009.

PA's Editor is appointed by, and reports annually to the SfAA Board of Directors. On appointment, the editor becomes a voting member of the SfAA Board.

PA is a quarterly publication focusing on issues and topics associated with the application of the social sciences to contemporary issues. Volume 28, published in 2006, included 44 articles and a total of 195 pages. *PA* is a benefit of membership in the SfAA; there are also 500+ institutional (library) subscribers.

The journal's editor determines the content of the publication within certain broad guidelines, executing this responsibility through the nomination of an editorial board as well as the review and selection of manuscripts.

Applications should describe prior editorial experience and outline institutional support (such as editorial office space, equipment, editorial assistance, and other in-kind or financial support) for the proposed editor. The editor should expect to devote about 10 hours per week on average, with additional time prior to issue preparation. The statement of application should also recount the applicant's particular interests and how these might influence the future direction of the journal and its contents. Applicants are expected to be members in good standing of the SfAA.

Interested individuals should contact the SfAA Office for additional information and sample copies of past issues. Applicants may wish to communicate with previous editors for a description of the workload, the resources required, and the benefits of this office. The SfAA Office will provide addresses and contact information for previous Editors.



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: Michael B. Whiteford, College of Liberal Arts & Sciences, 202 Catt Hall, Iowa State University, Ames, IA 50011-1301, E-mail: jefe@iastate.edu. Telephone: 515/294-3220; fax 515/294-1303. 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.

Address changes 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>](mailto:info@sfaa.net). Visit our website at [<http://www.sfaa.net/>](http://www.sfaa.net/).

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