

Newsletter

Society for Applied Anthropology

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SfAA PRESIDENT'S LETTER

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Now that the Environmental Protection Agency cooperative agreement with the Society for Applied Anthropology is nearing its successful conclusion, I decided to ask you to reflect on the range of linkages the Society has with other groups. And we have a bunch.

For information on the results of the EPA cooperative agreement, check the SfAA website for reports from the fellows and read the most recent *PA* that contains a variety of different views of what applied anthropologists have accomplished during this five-year association. There will be at least one more product from this work. A series of brochures aimed at environmental professionals will be written and distributed to make suggestions based on anthropological understandings. The big question now is what next? Rob Winthrop who ably took over as director from Barbara Rose Johnston, the project's guru from the beginning, is working with a committee to brainstorm the next steps. Perhaps we can find other kinds of arrangements with government agencies that promote professional preparation of our students at all levels, practice opportunities for applied professionals (frequently mentoring fellows), and agency experience working with anthropologists. This is one of the tasks of the Society over the next six to twelve months.

Others of our linkages have been visible at annual meetings. For example, we meet jointly with the Society for Medical Anthropology on alternate years. Last year in San Francisco and three years ago in Seattle were real high points for both organizations as we were able to have more interchange among practitioners and scholars with overlapping interests. This year the SMA will meet with us again in Atlanta (March 6-10, 2002). We expect that the presence and importance of the CDC in the same location

will offer even more interest and enthusiasm than usual. Similarly, the Society for Community Research and Action (SCRA) has met with us on at least two occasions and we have begun cosponsoring their meetings; the most recent was in Atlanta in June.

We have a growing relationship with the School of American Research in Santa Fe, New Mexico. A large number of you attended the Plenary Session at the Merida meeting—The Ties that Bind: Building Communities in the 21st Century. This session was the result of joint SAR-SfAA planning and leadership and most important, SAR

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sponsorship. Nancy Owens Lewis from the SAR and Stan Hyland did a great job. Session participants were invited to the School last summer for a three-day seminar to build upon circulated draft position papers. With this experience informing the process, people wrote papers that made independent contributions all having consistent messages. The Plenary Session was followed by a popular reception. Both SAR and SfAA expect that this collaboration will produce a book covering the topics from the session. In addition, we plan to repeat this successful collaboration in future years beginning with the Portland meeting in 2003.

We also have a long-standing relationship with the International Union of Anthropological and Ethnological Sciences. This began years ago when Meta Baba lent her energies to expanding the Society's work in the international arena. Currently, Linda Bennett serves on the steering committee for the IUAES. A new relationship is underway with the American Association for the Advancement of Science. David Rymph met with anthropologists in Section H and discovered that they were interested in more participation by applied anthropologists. He agreed to set up a session for their next meeting and will find applied anthropologists to set up additional sessions at subsequent meetings. We are also developing a relationship with the University of Kentucky Library Oral History Program. John van Willigan wrote about the SfAA Oral History Project in the last *Newsletter*.

Within the Society we have at least two mechanisms that provide avenues to resources outside the Society. One of these is the set of LPOs that meet at the SfAA meeting. This is a singularly important set of connections for us to have and one that Carla Littlefield has been nurturing the past few years. Another is PESO (Political Ecology Society) under the tutelage of Jim Greenberg at the University of Arizona.

Two newer initiatives are COPAA (Consortium of Practicing and Applied Anthropology Programs) and the AAA-SfAA Commission. You can read about COPAA, I'm going to call it "the Consortium," in the May *Newsletter*. I think it is an incredible resource for the Society. Linda Bennett and her colleagues deserve a lot of credit for getting off to such a good start. In addition, you read Sandy Ervin's column in the May *Newsletter* saying that a Topical Interest Group has begun on the topic of undergraduate teaching of Applied Anthropology, the perfect complement to the graduate training focus of the Consortium. You also read about the AAA-SfAA Commission in my column in the May *Newsletter*. This promises to be a tremendous asset to applied anthropology. Both the AAA and the SfAA have a lot of training resources that are aimed at people entering the field and those already working in applied anthropology. By combining our work we should be able to create a much larger presence for skill and knowledge acquisition in applied work.

The SfAA Office and the Board of Directors continue to be open to new initiatives for links to the broader world of planned social and cultural change.

Now, as my professors used to say: So what? Why do we expend this energy to create relationships? From my perspective in community health, it just seems like the right thing to do: my community work is based on increasing assets through partnerships. When in doubt, read the mission statement.

The Society has for its object the promotion of interdisciplinary scientific investigation of the principles controlling the relations of human beings to one another, and the encouragement of the wide application of these principles to practical problems.

We are interdisciplinary and need to ensure good relationships with all of our disciplines. We are committed to research on human relations principles and need to promote that by making ourselves better at it and to assist others to improve. We want to apply these principles in national and international settings. I don't think that we can achieve such valuable and far-reaching goals alone. We need allies. What do you think?



MEMORIAL DAY/LABOR DAY

By Paul Durrenberger <epd2@psu.edu>
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Summer has Memorial Day on one end and Labor Day on the other. Where there is consciousness of classes, Labor Day is May 1 to commemorate the Haymarket—the attack of the Chicago police on strikers during the struggle for an 8-hour workday, the retaliatory bomb, the trumped up charges and the five hangings. With no reference to historical events or class, our American September Labor Day is part of our great magic trick to make classes disappear in a cloud of debate and rhetorical smoke and bolster our illusion of a classless middle-class society.

When I was growing up in Texas we did not much notice Memorial Day. One of the towns that claims to have initiated the day as a time to remember their Civil War dead is

Boalsburg, Pennsylvania. Since I came to central Pennsylvania, I have gone there to celebrate the day and mark the beginning of summer. This year, on the way through the cemetery to the town square, I saw men dressed in Union regalia tending cannons close to the statue of the women who first decorated the graves of the Union dead there.

Near the grave of a two-month baby I saw a marker inscribed with the birth dates of 1909 and 1910 waiting for it's ninety-something owners to claim it. The streets were teeming with all of the generations, people with white hair and their kids with their own kids. Toddlers and teenagers and new parents with new babies. I sat on the grass in the center of the village and listened to the fiddlers and the report of cannons in the background.

I remembered my father's father's father had come to Texas to claim a land grant as a reward for serving in the Union Army. I remembered the book that showed pictures of my mother's mother's people in their Confederate uniforms. I remembered my father's letter, postmarked "1944 Navy," that started, "Why was it necessary for my father to write 'Happy Birthday' on my first birthday will no doubt ramble through your mind many times in the future. This is no simple matter for any living human being to explain."

I remembered my Uncle who was aboard the first minesweeper into Japan. I remembered my uncle who was injured by a Japanese bomb in the Pacific and how he lost his civilian job when he was called back to serve in the Korean War shortly after he returned. I remembered the anxiety of the phone ringing and waiting tensely for my Dad to be called back too. I remembered practicing for the inevitable atomic holocaust and our own deaths in elementary school duck and cover drills. I remembered starting awake at night when a plane would fly over and thinking that if we were bombing Koreans, surely they would bomb us.

I recalled a grizzled old retired sergeant telling stories of killing Italian soldiers with his helmet when he ran out of ammunition and how he'd been machine gunned in Korea, his chest one mass of scars. I recalled my colleague who had been one of the experimental subjects of the atomic bomb tests and how his bones and flesh were rotting inside him. I remembered the mobilization for Vietnam. My brother joined the Army; my sister, the Air Force. I knew that if no one went there could be no war. I remembered an Iowa friend, a big Swede, one of the first Marines into Vietnam, who saw Hispanic Marines on all sides when he landed in Santo Domingo and wondered, "if the shooting starts, which way are *these* guys going to shoot?"

On the stage the fiddler introduced a medley of Civil War tunes. He said on this side of the Mason-Dixon Line people might not know the words to some of them but I found myself singing "for southern rights hurrah, hurrah for the bonnie blue flag that bears the single star." Southern rights? The rights of aristocrats to own slaves? I stopped singing. Then the crowd sang "look away Dixieland." Indeed. Look away.

During *the Battle Hymn of the Republic* I sang the only words that came to my mind—Joe Hill's *Solidarity Forever*—"Is there aught we hold in common with the greedy parasite who would lash us into serfdom and crush us with his might? . . . It is we who plowed the prairies; built the cities where they trade; dug the mines and built the workshops; endless miles of railroad laid. Now we stand outcast and starving midst the wonders we have made. . . . we have laid the wide foundations; built it skyward stone by stone. It is ours not to slave in, but to master and to own. . . They have taken untold millions that they never toiled to earn, but without our brain and muscle not a single wheel can turn. . . ." The fiddlers ended with the plaintive strains of Jay Ungar's *Ashokan Farewell*, the tune that runs through Ken Burns' Civil War films and makes your face swell for losses remembered.

Labor Day would make sense if it were a time for working people all over the world to remember that they share the fact of being working people... Making war is killing one of us, not one of them.

I remembered that these wars all had one thing in common—working people were fighting and killing other working people. Japanese workers built the bomb that injured my uncle. My mother's people fought my father's people. The scarified storyteller had killed Italian working people and Korean working people tried their best to kill him. It wasn't working people who did my colleague harm. It was other Americans. After a while in the Marine Corps it was all too obvious to my Iowa pal who was harming whom.

I thought maybe we should remember and celebrate the difference between the people who wage wars and the people they send to fight them. It doesn't matter what country or when. An atomic bomb as much as a bayonet is a weapon with working people at both ends.

Labor Day would make sense if it were a time for working people all over the world to remember that they share the fact of being working people. To make war is to kill our own kind whatever country they are from, whatever language they speak. Making war is killing one of **us**, not one of **them**.

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If we remember that hard enough and long enough, maybe next time they call us or our sons or our grandsons, our brothers and our sisters, no one will answer the call. Without our brain and muscle not a single wheel can turn. In time—in enough time— there will be people who have no war dead to remember. Then we can stop commemorating Memorial Day and have a big picnic on May 1 to rejoice in what we have in common with the rest of the world. Then we could celebrate our hopes for the future rather than the sorrows of the past.

ON A SHORT FUZE: A REVISED WORLD BANK INDIGENOUS PEOPLES POLICY AWAITS PUBLIC COMMENT



By Ted Downing <downing@u.Arizona.edu>
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Chair, International Standards Committee
University of Arizona

If we had a Richter scale to measure changes in international indigenous peoples policy, a near 7.5 quake just occurred. On 5 July, The World Bank quietly uploaded its long anticipated, new indigenous peoples policy for public comment (Operational Policy 4.10 and its associated Bank Procedures 4.10). The revision began in 1998 with a worldwide consultation on the Bank's Approach Paper. A regional consultation took place in Orissa (about 8m tribals in 2001), attended by 25 people. The Mexico and Central America (~14m indigenous people) consultation took place in Costa Rica (~30K indigenous people) and included 40 representatives from the government's side and from indigenous associations. Following these global consultations, the revised policy was drafted. The Bank is now requesting comments from external stakeholders, including representatives of Borrower governments, indigenous organizations, non-governmental organizations and academic experts, as well as multilateral and bilateral agencies. The basic knowledge on indigenous peoples lies within anthropology and its allied disciplines, placing a special burden and responsibility on them to respond before 30 October 2001.

The Bank states that its revision is being carried out to "clarify ambiguities and processing requirements, facilitate implementation, incorporating lessons learned from implementing its indigenous peoples policy over the last two decades. Translated, this means that someone in the Bank's management, staff, private sector clients, and/or

member governments is dissatisfied with the current policy. Complaints from indigenous peoples about the current policy (Operational Directive 4.20 from 1991) have been limited and focused on questions of compliance rather than the policy itself. Few are even aware that there is a global indigenous policy concerning those who are in-the-way-of-development.

Tectonic political forces are working in several directions. Rather than conspiracy, this means a conflict among stakeholders with unequal power – both inside and outside the Bank. Demystified, The World Bank is a very large credit union, consisting of member nations whose power is roughly proportionate to their financial contributions. It is managed by an almost autonomous Beltway staff who come from many cultures and disciplines, but mostly from the upper and upper-middle class SES strata. This creates a special mix of knowledge, ignorance, and ambivalence about poor indigenous people. There is also a small beachhead of pro-indigenous rights advocates working inside the Bank, albeit in rather powerless positions. Given the sensitive nature of indigenous and tribal peoples' status in many countries, it can be anticipated that government stakeholders will view the emergence of an international standard as an affront to national sovereignty, unless it strengthens governmental control of "their indigenous" people and their lands.

Activists and NGOs fighting for indigenous peoples rights are also ambivalent about the indigenous policy. Many prefer to focus on issues of systematic non-compliance with the existing indigenous policy. While they see the advantage in an international standard that strengthens the notoriously weak positions of indigenous peoples within their own nation-states, they are also skeptical that any international guidelines will be reflected in a more just, due process at home.

An alternative theory, espoused by some of the Bank staff is that the policy's release is not such a big deal. The Bank is simply releasing new draft guidelines for its management and staff to follow when they prepare loans. From this perspective, the draft policy applies *only* to indigenous peoples who find themselves in the way of development projects financed by the Bank – not to all indigenous people. In sum, The World Bank is not launching a global standard (who named this institution in the first place?).

In other forums, the Bank has argued that its policies set a global standard for the obligations and responsibilities of financial institutions and their borrowers to indigenous people who are in the path of their projects. Compared to international declarations and resolutions, these standards

have some teeth, since they are one item on a long checklist that must be completed in order for a project to access capital. The World Bank participates in only a small fraction of the world's development projects; nonetheless it has developed some of the most stringent international environmental and social standards among global financial organizations. Project financiers and promoters who are working on sensitive environmental and social projects take pride in claiming their projects include participation of The World Bank or meet its guidelines. Changes in this standard will have powerful downstream repercussions.

Why are these standards so important? An interesting financial twist works in favor of indigenous peoples and underscores the significance of commenting on the Bank's revised draft of its policy. Members of syndicates who finance large projects usually have distinct environmental and social policies. To maintain the integrity of the investment group and keep the project moving forward, the syndicate—as a group—is restricted by the *most stringent* policy of any one of its members. This may turn out to be a minority shareholder. International lenders, including The World Bank Group, hold such positions. The failure of a borrower to adhere to a lender's policy may force the lender to pull out of the project. A lender's withdrawal from a project may raise doubts over the viability of a project within the financial community. No financing, no project. This means that close attention should be paid to the environmental and social requirements of project investors—especially those with the most stringent policies. In the case of indigenous peoples' policies, this turns out to be The World Bank.

I will reserve my full analysis of the policy until later. There are some good ideas in the draft, but I want to point out a few places that merit critical thinking. Despite the Bank's claim that the revision of its indigenous policy is not intended to alter the current policy's key objectives, there are significant changes—especially in defining who is eligible for project benefits and safeguards. The policy must, at minimum, provide an internationally applicable definition of who are and are not indigenous peoples. The new policy language closely tracks the current one. It defines indigenous people by the presence, in varying degrees, of some of the following distinctive characteristics: 1) close attachment to ancestral territories and the natural resources in them; (2) presence of customary social and political institutions; (3) economic systems primarily oriented to subsistence production; (4) an indigenous language, often different from the predominant language; and (5) self-identification and identification by others as members of a distinct cultural group.”

The proposed policy significantly and radically departs from current Bank policy by *excluding* from its provisions

those groups who (a) have left their communities of origin, (b) moved to urban areas, (c) and/or migrated to obtain wage labor. Certainly the proposed policy is not a product of indigenous thinking. If this language is adopted, a waterfall of ugly things are likely to happen to indigenous people. Impoverishment has led many of the world's indigenous people to leave their communities, move to urban areas, and find temporary jobs as laborers. Although absent, many of these people maintain close links with their communities, hold rights to ancestral lands, and provide financial support for civil and cultural services. Such is the case of tens of thousands of Oaxacan indigenous migrants who are working in the United States and Mexico City. The proposed policy unjustifiably excludes these and millions of other indigenous peoples from eligibility. It creates an international definition that governments may use to justify claims that indigenous peoples within their borders are not really indigenous. And worse, the proposed policy thrusts an external policy wedge deep into indigenous social structure, creating two classes of people who are eligible for benefits and risk mitigation. In the chaos I have witnessed accompanying project development over the past three decades, the destructive potential of this new clause should not be underestimated (www.ted-downing.com). How can Bank policy override the rights inherent in the relations between families, people and their culture? This exclusionary clause is a direct affront to the sovereignty, traditional rights and the body politic of indigenous people. It should be immediately removed and not replaced with compromise language.

Unresolved issues await your suggestions. What changes might resolve the serious, internal conflicts of interest for Bank management, staff and borrowers—including their setting the time line and ground rules for consultation and information flow? What improvements might increase the likelihood of opportune, informed consent and participation? Are provisions in policy made to assure that indigenous people subjected to adverse project impacts are beneficiaries and share in the profits of projects and are not simply compensated for losses? Are provisions made to end the inherent human rights violations that occur when the Bank and borrowers draw up secret agreements over the future of indigenous groups without the informed consent of either the indigenous group and government?

Building on the comments made during the limited global consultation, why doesn't the draft strengthen the protection of indigenous ancestral lands and resources that are so critical to their cultural survival? Why are the adverse impacts of structural adjustment operations to indigenous peoples explicitly excluded from the policy? Why does the draft policy open up a procedure for the involuntary resettlement of indigenous peoples? Why doesn't the draft

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policy rank *self*-identification as the MAIN criterion which triggers application of the policy as requested by IPs and in accordance with ILO 169 and the Draft UN Declaration on the Rights of Indigenous Peoples? Why is there no *requirement* for participatory monitoring and involvement of IPs in the governance of projects and programs that affect them? And why does the policy empower the borrower rather than the indigenous people with the right to prepare an indigenous peoples development plan (see, for example, the quality work of David Maybury-Lewis, Ian McIntosh, and so many more who are working with Cultural Survival, including their Fall issue of Cultural Survival Quarterly on the option called “Plan B”).

The Bank claims the revised policy incorporates lessons learned from implementing the indigenous peoples policy over the last two decades. What lessons are being incorporated? With the policy commentary deadline on 31 October, the World Bank’s quality control arm, known as the Operations Evaluations Department (OED), finally initiated a long delayed review of the way Bank operations have affected indigenous peoples during the 1990s. This OED review —that should put forth the lessons learned, will not be released until one month *after* public commentaries on the proposed indigenous policy is completed. How could the lessons learned be considered in the commentary if the public review is not completed until after the deadline for public commentary? Will the Bank management dismiss critical commentaries claiming that new information from their internal OED review overrides external public comments? Is this a bureaucratic inefficiency, a cruel hoax, or cynical disregard for the public commentary process? Why not delay the deadline until after civil society has had an opportunity to review the results of the Bank’s internal review?

The policy comes in two pieces: [Operational Policies 4.10](#), for the borrower/bank agreements, and [Bank Procedures 4.10](#) intended for Bank management and staff. Rapid access to both these documents is available by going to www.policykiosk.com . Of these, OP 4.10 is the critical document, since it is likely to be incorporated into legally binding loan agreements. A common move in Bank policy crafting is to shift critical lines from the Operational Policies to such non-binding documents as the toothless Bank documents called Good Practices. While it might be great fun for late night academic policy discussions – the Good Practices issues are irrelevant and a detraction from binding policies and agreements.

Anyone who claims an interest in indigenous people should set aside some time to read the old and new policies and answer the Bank’s call. I highly recommend undergraduate, graduate and non-academic community

study groups deconstruct the policy and prepare comments to the Bank. The comments are strongest when the policy is marked-up and annotated line by line and includes constructive, alternative language and suggestions. I have tried this twice in class and the student-citizens have produced high quality, substantive comments that have nudged international policy.

The website www.policykiosk.com provides a quick connection to the current and proposed policies. Once at the Bank website, you will discover The Bank’s electronic consultations are being carried out in at least three languages: English, Spanish, French, and, it appears, other languages. No translation is planned into any indigenous language. They provide a simple, web-based form for feedback on the draft policy. I recommend people avoid using their filling-in-the-box, on-line form. It leaves no reliable political paper trail. A more effective way to make certain your voice is heard is to submit an old fashion letter to the Bank, along with an email and a copy to the members of your respective legislative oversight committees, your local elected representatives, your national Executive Director to The World Bank group, and the www.policykiosk.com. The kiosk publishes all commentaries as they were mailed to The Bank.



LOOKING AFTER YOUR MONEY : A NOTE FROM THE TREASURER

By Thomas A. Arcury <tarcury@wfubmc.edu>
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The SfAA continues to enjoy financial security. This security results in no small measure from the efforts of members who have taken management responsibility for the Society’s most important services, including the annual meeting Chairs, and the Editors of the Society’s journals and monographs. This security also reflects the dedication of the Business Office manager and staff.

While the Society currently enjoys financial security, it is also vulnerable. The margin in our annual budget continues to shrink. We are only able to balance the budget with income from interest and dividends – that is, we are spending more each year than we are receiving. We are asking the Business Office (now the Society Office) to do more each year with little increase in their annual fees. The Society leadership wants to provide more services to the

members, and the Board wants the Society to be positioned to be a more active voice for Applied Anthropology. Members are also asking for the Society to provide services in new areas.

The membership has not been asked to pay more in dues since 1985. Our current dues structure is artificially low when the Society is compared to similar organizations. This dues structure (\$25 for students, \$42 for regular members, \$52 for fellows, and \$75 for sustaining members) is particularly low with the several publications that members receive; these include *Human Organization*, *Practicing Anthropology*, and *Newsletter*. Based on a recommendation of the Treasurer (that would be me), the Board has voted for an increase in dues for the coming year.

The Society's Financial Status. The 2001 end of year assets of the Society total \$449,447, an increase of \$27,878 over 2000. These assets include \$71,0758 in cash, and \$378,372 in investment. The Board has set for itself the goal of having a financial reserve of twice the normal annual expenditure. This reserve will ensure the continued life and work of the Society in the face of a catastrophe. The Society has normal annual expenses of approximately \$350,000, so that the desired reserve is \$700,000. Therefore, while the Society is financially sound, the work needs to continue toward building the Society's fiscal strength

The 2000 Treasurer's Report. In 2000, the Society recorded revenues greater than expenditures. The Society had total receipts of \$417,617, and total disbursements of \$452,268, a difference of -\$34,651. However, interest and dividends of \$62,506 allowed the Society to have a positive balance of \$27,855. Without the reserve funds that the Society has built, and the interest and dividends available from these reserve funds, the Society would be in debt. These figures document the need for the Society to limit growth in disbursements without developing new or increasing existing sources of revenue. Growth in disbursements that are not matched by a growth in revenues may exceed the cushion provided by interest and dividend income from the reserve funds and thereby diminish these reserve funds.

The 2000 Annual Meeting in San Francisco yielded a profit of \$14,126. The profit from the annual meeting shows how some profitable activities of the Society must be harnessed to compensate for other important, but unprofitable activities.

Publications continue to be an important source of revenue, especially *Human Organization* that grossed \$76,600 in 2000. This is equivalent to 1999 gross income. The net income from *Human Organization* in 2000 was \$28,982.

The 2000 revenues from the Cooperative Agreement with the US Environmental Protection Agency totaled

\$128,000. The year's project costs were \$130,500. However, end of year unexpended funds in this account were \$7,222.

The Society has two long-standing trust funds: the Peter New Trust Fund and the Applied Anthropology Awards Trust Fund. Both are separately maintained and accounted. Trusts provide the vehicle to receive and manage tax-exempt donations. At the end of 2000 the Peter New Trust had a value of \$77,641, the Awards Trust \$132,067. Both trusts produce sufficient interest and dividends to support the awards.

This is a great success story! Due to the hard work of many Society members, no funds will need to be allocated in future general budgets for the Mead Award, the Malinowski Award, the Peter K. New Award, or any of the several student awards.

The Society's 2001 Budget. The 2001 budget adopted by the Board of Directors in November maintains the same general expenditure levels as in 2000, after taking into account an expected decrease in activity within the EPA Cooperative Agreement of about \$100,000. This includes total expected revenues of \$342,835 and total expected expenditures of \$339,116.

There are two programs reflected in the 2001 Budget to which members should pay particular attention. First, the amount of money allocated for the Society Web Page doubled to \$12,000. The Web Page has become an important service to the members, as well as a medium that reduces the costs of other services. Second, a new allocation of \$2,000 has been made for an Oral History of Applied Anthropology Project. Through this project, Society members will interview our long-time practicing anthropologists to document the place of applied anthropology in the larger discipline.

It is expected that the dues increase will net an annual revenues increase of approximately \$20,000.

The increase in dues starting in 2001

Student Members: \$30
Regular Members: \$50
Fellows: \$62
Sustaining Members: \$90

The Board will now consider an increase in subscription rates for the Society's two journals. These are rates for organizations and individuals who only subscribe to the journals without becoming Society members.

MINDING YOUR BUSINESS

By Jude Thomas May <tom@sfaa.net>
Executive Director, SfAA Office

I have a couple of interrelated items that I would like to address in this issue. First, we have entered in our membership database the e-mail addresses for our members. In May of this year, we had accurate addresses for approximately 93% of the membership (2,418 of 2,600). Subsequently, we addressed a personalized letter to the remaining members (N=183), requesting this information. The response has been very favorable (indeed, it would make a conventional survey researcher envious). We have received responses to date from over 60% and the number of members with e-mail addresses now exceeds 96%.

This will now permit the SfAA Office to communicate rapidly and inexpensively with the membership (hard copies of information can be sent to those individuals without e-mail addresses). Indeed, Neil Hann (our Web Master) is exploring the use of a periodic "News Notes" that would be posted to the membership. These occasional news items would supplement the other SfAA publications.

We have assured you in the past (and now re-affirm) that we will not (a) sell or loan the membership e-mail address file or (b) use this address file frivolously.

Second, let me update everyone on our efforts to alert the membership to the forthcoming "electronic-ization" of the *Newsletter*.

- As you know, we initiated the electronic version over a year ago, simultaneous with the hard copy version.
- We announced quite prominently in issue #2 that we would transition to a solely electronic version with #3 (with hard copies to requestors.)
- After issue #2, Neil sent out an e-mail to each member offering the hard copy alternative. To date, we have received a total of 72 members wanting a hard copy of the *Newsletter* sent to them.
- Neil sent out another e-mail to all members on July 21 reminding them that we are converting to an electronic version and that hard copies will be provided to those who request them.

We will anticipate with our print order for #3 that some members who wish to have the hard copy may not have notified us at that time. When we receive their late requests (after the print run), we will send them a hard copy.

If the conversion to the electronic format is as effective as we expect, we anticipate that you will save the annual budget of the Society over \$2,000 in 2001 and as much as \$3,000 in 2002 and beyond. You deserve special thanks from the Board of Directors.

FROM THE SECRETARY

By Willie L. Baber <wlbaber@uncg.edu>
University of North Carolina-Greensboro

University life will settle upon us in full force within a couple of weeks. Now is the time for committee chairs to draft reports in preparation for submission to the SfAA Board of Directors. The fall meeting of the SfAA Board will take place on December 1, 2001, at George Washington University, Elliot International School, in Washington, D.C.

In order to prepare an agenda for the Board, I need to receive a report from each committee. ***In preparation for the fall Board meeting I would like to receive all committee reports by October 22, 2001.*** This will allow time to prepare an agenda. Each committee chair will receive from me an e-mail approximately one month before the deadline as a reminder to submit reports.

Ideally, each committee should conduct business during the annual meeting of the Association. However, reports from committees are received at the fall and spring meetings of the Board of Directors. From the viewpoint of the Board, a brief written report is preferred even if a committee person plans to present an oral report. It is the chair's responsibility to submit a report, or to see that a report is submitted. Incidentally, Board members express their concerns candidly whenever any committee fails to submit a report in two consecutive meetings of the Board.

My goal as Chair of the Del Jones Award Committee is to have the Committee meet at each SfAA annual meeting, and prior to the Board meeting. In this way the Del Jones Award Committee reports to the Board at each annual meeting (it may help to be aware that tradition calls for the SfAA Board of Directors to meet on Thursday and Sunday during our annual meeting). In addition, the Del Jones Award Committee conducts business via email, so I am in a position to report to the Board during fall Board meetings as well.

Now is also the time to make plans for committee meetings in Atlanta. It helps greatly if the time and place of committee meeting are printed in the program book. Let Ben Blount, 2002 Program Chair, know early about your committee's intention to meet in Atlanta. Some committees also meet during the fall because their members plan on attending the American Anthropological Association Meeting.

So much for deadlines. On behalf of the Board of Directors, I very much appreciate the cooperation and support that I have received from SfAA committees, and committee chairpersons.

LPO NEWS

By Carla Littlefield <clittlef@compuserve.com>
Littlefield Associates
Denver, Colorado

The “High Plains Society for Applied Anthropology” (HPSfAA) is preparing for its annual fall retreat at Ghost Ranch in Abiquiu, New Mexico, October 5-7. The tradition, initiated in 1992, is an educational, social and recreational experience that continues to strengthen the HPSfAA community in the autumn atmosphere of New Mexico’s high desert. The theme for the Saturday morning program, organized by Ed Knop (Colorado State University), is “Northern New Mexico: Environment, Traditions and Challenges of Change.” Saturday evening, students from the Masters in Applied Anthropology Program, Northern Arizona University, will share their internship experiences under the guidance of Reed Riner. For more information on this event, contact Past President, Howard Stein, at <howard-stein@ouhsc.edu>.

HPSfAA elected its new officers following the Annual Meeting at Estes Park in April. Current officers include Emilia Gonzales-Clements (President) and Clare Boulanger (President-elect). Membership is the primary responsibility of the President-elect, so direct questions to Clare at <boulange@mesastate.edu>. HPSfAA members receive the journal, “The High Plains Applied Anthropologist” as well as periodic newsletters. The organization also maintains a website at <<http://www.colorado.edu/AppAnth/HPSfAA>>.

To better meet the needs of its members, HPSfAA will conduct a member survey in 2001. The instrument is being finalized and will be mailed out soon. It is modeled after the SfAA member survey done in 1994 and is expected to generate useful information for HPSfAA as it enters its third decade.

To communicate about LPO news and issues, please contact the SfAA-LPO Liaison, Carla Littlefield, at the e-mail address above.

REINVENTING ANTHROPOLOGY: THE DEL JONES TRAVEL AWARD

By Willie L. Baber <wlbaber@uncg.edu>
University of North Carolina-Greensboro

The Del Jones Travel Award was organized at the Tucson Meeting of SfAA, shortly after Delmos’ passing on February 4, 1999. This award commemorates Del’s life long commitment to social justice, and to the development of students. Del’s special concern was directed to those seeking to overcome less privileged environments and family backgrounds, and to anthropological perspectives that could

assist in transforming the lives of oppressed and disadvantaged peoples.

I first learned of Del’s work in the Dell Hymes edited volume, *Reinventing Anthropology*. A brief review of Del as portrayed there will remind us of his remarkable contributions and enrich the worthy mission that carries his name.

Dell Hymes cites Del’s paper on anthropological work in Thailand (1971) as an example of the subversion of anthropology to the aims of counterinsurgency. Hymes writes: “in the context of a thoroughgoing analysis of the relation of the United States to the rest of the world as essentially colonial or imperial, one would have to conclude that the Thailand controversy is but the tip of the iceberg.” Del Jones’ paper, an addendum published in *Current Anthropology* in 1971, challenged “scientific objectivity in basic research.” Jones, commenting on his work and the work of others in Thailand between 1957 and 1967, points out that social responsibility cannot be avoided and that ethical behavior should be a professional expectation.

He writes (1971: 347): “I would class as unethical only those who attempt to hide behind the idea of pure research while their activities aid the preservation of the status quo.” To Del, “transparency” was required as part of ethical professional conduct so that all interests and stakeholders are known. “What is lacking in anthropology at the present time,” he writes (1971:350), “is substantial support for the interests and aspirations of Third World peoples.”

William S. Willis’ contribution to *Reinventing Anthropology*, entitled “Skeletons in the Anthropological Closet,” goes even further in addressing social inequality and oppression. He states (1972:123): “to a considerable extent, anthropology has been the social science that studies dominated colored peoples—and their ancestors—living outside the boundaries of modern white societies.” Willis claimed that the end of American imperialism means the end of anthropology unless new alliances and theoretical perspectives are forged between those traditionally studied, or not allowed to study in the discipline, and those who have dominated in the study of the discipline in the United States.

One possible merger, Willis notes, could take place in urban anthropology, suggesting, “an immediate need to develop active and creative programs to recruit, train, and employ many young black and other colored anthropologists. They will not be so isolated in white academia as the few colored anthropologists of the past and therefore not as derivative in their anthropology.” In making these points Willis cites a paper written by Delmos Jones in

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1970, entitled "Toward a Native Anthropology," which discusses in some detail the type of alliance noted by Willis.

Del refers to this "alliance" as the difference between an "outsider" and "insider" in the realm of anthropological research. He suggests that anthropology as a discipline has much to learn from an "insider" perspective, i.e., from a person "who conducts research on the cultural, racial, or ethnic group of which he himself is a member." Del illustrates what we could learn from native anthropology. He compares his research among the Papago Indians of Southern Arizona and among the Lahu of Northern Thailand, as an outsider, with research that he conducted in an African American community in Denver, Colorado, where he assumed the perspective of an insider. "The crucial

Del's special concern was directed to those seeking to overcome less privileged environments and family backgrounds, and to anthropological perspectives that could assist in transforming the lives of oppressed and disadvantaged peoples.

point," Del writes (1970:252), "is that insiders and outsiders may be able to collect different data; they also have different points of view which may lead to different interpretations of the same set of data." Del illustrates methodological difficulties in either point of view.

The theories and concepts of anthropology were formulated from the point of view of Western ideology, Western needs, and a Western style of life (Calverton 1931). Del suggests that native anthropologists should be ones who look at social phenomena from a point of view different from that of the traditional anthropologist, and that this point of view will enrich the discipline of anthropology.

The inaugural winner of the Del Jones Travel Award, presented in Merida, was Georgette King, University of South Florida, for her work entitled "African American Church and HIV care organization collaborations in Florida." I attended Ms. King's talk. Her presentation, as the Del Jones Travel Award winner and an African American, reminded me of *Reinventing Anthropology*, as noted above, and of the critiques of the discipline offered in this volume.

King's work has the potential of "native anthropology" in at least two respects. First, Georgette King's research explores the role that churches in the African American community may assume in addressing issues of health and economic disparities in African American populations, in particular the inequalities associated with the disproportionate impact of HIV in several Florida counties. "Insider methodology" may be important in addressing the

problem of HIV prevention because the applied scientist would be seeking culturally appropriate ways to address the problem. African American churches could serve as key institutions.

Secondly, Georgette King is a member of the Minority Outreach Pilot Project Research Team, Department of Anthropology, University of South Florida. This Team is developing cultural competency training programs designed to increase the number of HIV positive African Americans who seek and receive HIV/AIDS services. It should follow that an emphasis is placed on the cultural perspectives of those needing HIV/AIDS services, in comparison to the cultural standards of healthcare providers.

The Del Jones Travel Award represents an important institutional link in continuing Del's commitment to social justice. Congratulations to Georgette King, and to the Department of Anthropology, University of South Florida.

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TIG FOR INTELLECTUAL PROPERTY RIGHTS

By Mary Riley <mriley88@hotmail.com>
Columbia College-Chicago

Welcome back after a (hopefully productive) summer! I have managed to find a few more pieces of information over the past few months to report here, one of the most important of which I'll mention first.

There is a Call for Papers for a future issues section in *Human Organization* titled "Applied Anthropology and the Heritage Industry: Contest, Partnership, and Futures." Contributors who wish to submit papers concerning the ways in which applied anthropologists engage in the responsible development and maintenance of native ownership and control of respective cultural heritage traditions (such as folklore, expressive culture, art, archaeological remains, etc.), and the continued resistance toward making the promotion of cultural heritage become simply one more form of cultural commodification. The deadline for submissions is December 31, 2001. For more information,

please contact Jeremy Campbell at Davidson College, (North Carolina), or by e-mail at jecampbell@davidson.edu. This promises to be a very interesting section of an upcoming issue of *HO*, so please consider contributing.

In additional news, there will be the premier airing of the documentary film "In the Light of Reverence," broadcast on the show *Point of View* on most PBS stations nationwide on Tuesday, August 14, 2001 at 10 p.m. (EDT). This film was produced in part by The Sacred Land Film Project of the Earth Island Institute, and will be re-broadcast again on PBS in November 2001, during Native American Heritage month. More information on this documentary film can be accessed at www.sacredland.org.

As a final piece of information that may be of interest to those within the fields of legal and environmental anthropology, the Biodiversity Action Network now has a list available of publications relating to international biodiversity policy and law. The list itself can either be obtained by contacting Stas Burgiel, Coordinator, Biodiversity Action Network, 1101 Fourteenth Street NW, Suite 1400, Washington, DC 20005, or by visiting the web site www.bionet-us.org. In addition, the recently published *Biodiversity Studies: A Bibliographic Review* by Charles H. Smith (Scarecrow Press, 2000) covers literature in the fields of biodiversity, conservation, environmental policy, law and planning, sustainable development, indigenous peoples and intellectual property rights (to name a few). While this work heavily focuses on the biological study of biodiversity, it is rare to find a work that deals with the literature over an extensive period (1986-1998) and simultaneously covers several fields of academic inquiry.

As usual, if anyone would like to contribute to this column appearing in the next SfAA *Newsletter*, please let me know by e-mailing me at mriley88@hotmail.com, or by sending your contributions to: Mary Riley, Department of Liberal Education, 10th Floor, Columbia College, 624 South Michigan Ave., Chicago, Illinois 60605.

THE INNOCENT AMONG THE SAVAGE

By Jerry A. Moles <jmoles@igc.org>
Global Renaissance, Roanoke, Virginia

Clean elections are the dream of Arizona voters as a next step in our democracy. In such elections, any voter can run for the state legislature if 200 other voters contribute \$5 and sign a petition supporting the candidacy. Through an initiative process, the "Clean Election Law" was passed in 1998. A percentage of all criminal and civil fines plus a fee from each lobbyist who prowls the chambers of the state legislature provides the necessary funding.

A candidate for the Legislature can draw upon this money for his/her campaign up to \$15,000 for a contested primary and up to \$45,000 for the general election. The exact amount is determined by the expenditure of those running against "clean" candidates to the \$15,000 and \$45,000 limits. Of course, an opponent's expenditure can exceed these limits but the money is adequate for a "visible" campaign. At the same time, the law limited private contributions to other candidates by 20 percent.

My Stanford classmate, Ted Downing, had gathered the necessary signatures and donations and invited me to participate in his effort to become a member of the Arizona House. Another anthropologist, Merrill Eisenberg, with experience in directing campaigns was also involved. Such an invitation I couldn't refuse. I was off to discover if the concerns of people as expressed in the "Clean Election Law" could make a difference. While I have experienced the body politic in two countries under the terror of civil wars and a third under military rule, I was unprepared for the challenges of "economic democracy" in the Grand Canyon State. I entered the fray knowingly as an innocent with the hope that the wisdom of democracy would become increasingly apparent to voters as they gained strength and confidence in directing their own affairs. I believe that the people who live in communities, districts, and states should decide how wealth is to be employed in ensuring a safe and secure present and future.

Ted, anthropologist, scholar, former SfAA President, and activist, is far more complicated than can be presented simply to any community. So it was necessary for Ted to offer himself in a way that would demonstrate that he possessed the necessary qualities to confront the challenges of the legislative process and, further, that he could forge a relationship with the electorate that permitted its will to be exerted.

Rather than deal with the usual banter of jobs, less drugs and crime, and the promise of the best educated kids in the world; Ted decided to talk about the future of the district, what it means to be a "l i v a b l e community," and why lifelong education makes

sense in terms of both skills and human fulfillment. Ted also talked about the rights to personal satisfaction and the capacity of communities to choose their paths. Under the "Clean Election Law," he had the freedom to represent the



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electorate rather than the special interests that might be willing to finance his campaign. Ted proclaimed that no special interest money could turn his head — “no favors received, no promises made.”

In a district of more than 50,000 voters, it’s difficult to provide people the opportunity to know a candidate. Despite 29 years on the University of Arizona faculty and years of neighborhood activities and participation in civic organizations, Ted, as a Democratic politician, was unknown. He walked the neighborhoods, knocked on doors, appeared on talk shows, and in the end stationed himself at a busy precinct on Election Day. Face-to-face contact made a difference.

As Merrill said he would, Ted won the primary in the precincts that he walked and at the poll where he stood on general election day greeting the voters. Yet, not all voters can be met personally. In addition, flyers were delivered with newspapers and shared through direct mail and radio and television commercials broadcast. Volunteers marched through neighborhoods armed with flyers while other volunteers worked the phone banks at Democratic Party headquarters. Despite the tremendous effort and Merrill’s amazing skill in selecting key precincts and likely supporters from the voter rolls, Ted lost the general election by a little over 800 votes as a consequence of absentee ballots.

Even though Ted’s campaign was provided funds to match the expenditures of opponents, there was other money at work in support of “non-clean” candidates that was never reported. The Republican Party invested in contacting those who voted by mail, an expenditure the Democratic Party claimed they had no money to match. These funds were not part of the opponents budgets and thereby required no matching by the Clean Election Office set up to administer the program.

The Arizona Chamber of Commerce and other special interests provided services in terms of publicity and used their networks of associates to promote their favored candidates. For example, owners of apartment buildings instructed their managers to distribute Republican campaign literature and made available phone banks to candidates. The Arizona Chamber of Commerce and developers invested millions of dollars in defeating a growth limitation initiative that was supported by Ted and other “clean candidates.”

Developers went so far as to pay an academic from the University of Southern California to prepare a “study” which purported to show that Arizona would lose several hundred thousand jobs because of the limits placed on development. When those equally academically endowed in Arizona reviewed the study, it was discovered that the California professor had assumed that Arizona would double in population within 12 years. The lost jobs were those that

would be needed to provide for such a huge influx of new people, an impossible scenario. The loss of jobs was the loss of imaginary jobs, jobs that didn’t exist and would not exist in the foreseeable future.

The candidates who believed that development should be a deliberate process, that city services to the burgeoning suburbs should be paid for by developers rather than by existing property owners through taxes, and that local communities should decide the fate of surrounding areas were at a distinct disadvantage as millions of dollars were poured in the campaign against the initiative. Ted was one of the candidates. And yet he came so close — not a bad showing by the innocent.

REPORT FROM THE *HO* EDITOR

By Donald D. Stull <stull@ku.edu>
University of Kansas

Summer is our favorite season at *Human Organization*. We are anthropologists, after all, and summer is the season for anthropological gallivanting. Even for those of us who can’t be in the field, we can be rid of those pesky students—and those even peskier faculty. For us at *HO*, summer is the season for catching up, and this summer we even managed to get a little ahead. We not only put the fall issue to bed (look for it in your mailbox in September), but we completed most of the work on the winter issue (due out in December). The winter issue is nearly laid by (as we say on the farm) because we are finally getting some manuscript backlog, though we still publish manuscripts within one to two issues after receipt of acceptable revisions. But more than anything else, it is our hardworking editorial staff who earned us the breathing room we now briefly enjoy.

Sadly, *Human Organization* will be saying goodbye to the editorial assistants you have come to know and love, and I have come to depend on: George Gotto, Li Jian, and Kristin Lundberg. Well, not so much goodbye as bon voyage. George will begin his doctoral fieldwork this fall, with a Foreign Language and Area Studies (FLAS) fellowship and funding from the Tinker Foundation. He will travel to Oaxaca City, Mexico, to study the cultural construction of disability. Li (“Lee”) Jian, who received his doctorate last year, has been named visiting assistant professor of anthropology at Northern Iowa University. Kristin recently received an Individual National Research Service Award from the National Institute for Nursing Research. This prestigious four-year award will provide full-time support for her doctoral studies on the social reproduction of health in Lao society. George, Li, and Kristin are taking the next steps in their professional careers, and we wish them all the best.

Since becoming editor of *Human Organization* in 1999, I have been blessed with an outstanding group of editorial assistants. While I have been saddened to see each one move on, students, the good ones at least, are by their nature transients. And it is my pleasure to welcome two new editorial assistants: Brian Garavalia and Shawn Maloney.

Brian is a second-year doctoral student in cultural anthropology at the University of Kansas, whose research interests are applied and corporate anthropology. He holds a B.S. in marketing, an M.S. in occupational education, and a Ph.D. in education administration and higher education from Southern Illinois University, Carbondale. Before coming to KU, Brian was assistant professor of adult and vocational education at Valdosta State University, Valdosta, Georgia, where he also served as assistant director of the Office of International Programs. In addition to his duties at *HO*, Brian is a graduate teaching assistant for Varieties of Human Experience.

Shawn is entering the doctoral program in cultural anthropology at the University of Kansas this fall. He holds a B.A. in political science from the University of Missouri, Columbia; a B.A. in anthropology and an M.A.A. in applied anthropology from the University of Maryland, College Park. Before coming to KU, Shawn served as associate researcher in the Department of Anthropology, University of Maryland, College Park. He was one of the lead researchers on a three-year examination of stakeholder views of environment and pollution in the Chesapeake Bay, funded by National Science Foundation and the Environmental Protection Agency. Shawn is interested in agricultural, environmental, and cognitive anthropology, as well as ethnographic methods and sustainable development. When he's not making the coffee for *HO*, he will be a graduate teaching assistant for Introduction to Cultural Anthropology.

Brian and Shawn are both accomplished researchers and scholars, with numerous professional publications to their credit. I am pleased to welcome them both to *Human Organization*. I know they will do everything they can to make me, as editor, and you, as contributors, look good.

Please join me in thanking George, Lee, and Kristin for their many and lasting contributions to *HO* and in welcoming Brian and Shawn to the editorial staff of *Human Organization*.

Oh, by the way, Brian tells me that he's damn glad to be at KU—and it isn't even basketball season—yet.



REPORT FROM THE PA EDITOR

By Alexander (Sandy) M. Ervin
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University of Saskatchewan

Bringing together the work of applied anthropologists from France, the U.S. and Mexico, the Fall, 2001 *PA* presents some proceedings from the International Union of Anthropological and Ethnological Sciences (IUAES) InterCongress 2000 in Beijing. These articles are sponsored by the IUAES's Commission on Policy and Practice. With two themes we have titled the issue International Perspectives on Disasters and Technological Exchanges, guest edited by María Josepha Santos of the National University of Mexico.

A commentary piece by Marisol Lizaur explores the general state of applied anthropology in Mexico: the activities, perceptions, relationships to clients, and some ethical dilemmas. From France, Phillipe Geslin of the National Institute of Agricultural Research links the field of ergonomics to technological transfer studies in anthropology. He does this through a case study about the Guinea Coast, one that sought effective ways of producing salt by solar means rather than by threatened mangrove fuel.

Research on cultural impediments to American-designed quality control standards in the Mexican auto industry is outlined by Carmen Bueno Castellanos. Rebecca de Gortari, a Mexican sociologist shows the value of anthropological perspectives and methods in describing the cultural history and current directions of research and development centers meant to enhance Mexican industry in globalization and world trade.

Marietta Baba provides a fascinating study of the phenomenon of “globally distributed teams”—working groups, with representatives from several countries oriented toward technological innovation. These teams are primarily virtual: they rarely meet and instead conduct most of their business electronically. Baba outlines some anthropological challenges in studying these radically different types of human institutions.

María Josepha Santos and María Teresa Márquez illustrate two concepts—“technological-symbolic trajectories” and “technological style”—as ethnographically derived analyses of the development of innovations and their

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acceptance in a Mexican telephone company and a computer software firm.

In the section devoted to understanding disasters, Allen Batteau of Wayne State University provides an overview with several case studies demonstrating the anthropological potential for the analysis of large-scale industrial disasters. Captain Alejandro Pérez-Chávez, author and pilot with AeroMexico, along with Carolyn Psenka a graduate student at Wayne State University provide a detailed anthropological analysis of the 1995 crash of American Airlines Flight 965 in Cali, Colombia.

The issue will contain *PA*'s annual index and likely a Real World column with the possibility of a Sources section. Because of summer schedules and editing across several national and linguistic boundaries, the issue will be approximately 1-1.5 months later than normal.

There is little over a year left to my editorship and the search for a new editor has begun. Submissions and commitments through the end of 2002 are now filled. On behalf of the new editor, I have been accumulating commitments for the Winter and Spring issues of 2003. Winter is already filled so that just leaves the Spring issue. Obviously the desire to publish in *PA* is quite high, and the degree of activity suggests how much applied and practicing anthropology is flourishing. But for prospective authors it is unfortunate that we have such a glut. We also have to be careful not to go seriously over budget in *PA*'s production. This is one very good reason for authors to stick to recommended publication lengths: saving more room allows other authors to get their messages out.

The addresses and phone numbers for the editorial office of *PA* are: Department of Anthropology and Archaeology, 55 Campus Drive, University of Saskatchewan, Saskatoon, Saskatchewan, S7N 5B1, Canada; the office telephone number is (306) 966-4176; my home number is (306) 343-5944; the departmental fax number is (306) 966-5640; my e-mail address can be found above.

STUDENT COMMITTEE REPORT

By Chad Morris <chadmorris1@aol.com>
University of Kentucky

Now compiled, the results of the Student Committee's recent student survey indicate a mandate for the committee, and indeed for the Society as a whole, to seek a means of rapid communication to augment the Society's paper-based publications. The online publication of this *Newsletter*, for instance, has greatly shortened the time required for Society news to traverse the distance between the editor's screen and Society members' eyes.

The Student Committee is proud to announce the next step in the Society's efforts to provide a forum for instantaneous dialogue between members of a field that fully realizes the importance of information accessibility and exchange. The student committee forum has been operational on the SfAA website (www.sfaa.net) since May. Since its debut, the forum has hosted meaningful exchanges about such topics as ethics in anthropology, academic programs in applied medical anthropology, and state-level mandates for "cultural competency". In addition, the forum has been useful as a signpost for committee activities, such as real-time chats between students. To access this forum, one should visit the SfAA website and click on "forums" near the bottom left of the main page. Click "SfAA Student Forum" on the next page, and you're in (to join the discussion, you'll need to follow the relatively simple registration link). The Student Committee cordially invites all SfAA members, student and otherwise, to take part in this new means of information exchange.

The student survey results also indicate student opinions and requests regarding conference activities and support. Job placement is the top concern of students according to the survey, leading to high demand for continued and expanded conference activities along these lines. Our

Our question is this: How does the Student Committee best go about increasing student membership in the Society, particularly in light of an upcoming increase in membership dues?

Conference Activity Sub-Committee, headed by Carla Guerron-Montero, is already hard at work organizing such activities for next year's meetings in Atlanta. Your suggestions will be cheerfully accepted by Carla via e-mail at cguerron@oregon.uoregon.edu. Additionally, it's certainly not too early for students to be thinking about our role in the Atlanta meetings. Student Committee members will be more than happy to assist in the development of a session, workshop, or poster for the conference. An important incentive to note is the awarding of a \$500 prize to the winner of the student poster contest.

Looking ahead, students should begin preparing their Peter K. New Award submissions for the December 30 deadline. This award carries conference airfare and lodging, a Steuben crystal trophy, and a \$1000 cash prize. More information is available on the SfAA website. Also, watch for a call for conference volunteers around the first part of the year. Conference volunteers can receive free registration and society membership, and play a vital role in insuring a smooth conference. Volunteering is also a great way to network!

Speaking of students at conferences, we have a question to pose to the Society this month. Of all student survey respondents, less than 52% claimed to be members of the SfAA. Our question is this: How does the Student Committee best go about increasing student membership in the Society, particularly in light of an upcoming (albeit necessary) increase in membership dues? Please help us answer this question via the student forum, or by e-mailing the address at the top of this article.

Finally, the committee would like to continue its call for student involvement. We have sub-committees that could always use additional membership. There are also a couple of openings on the executive committee. These are great ways to become involved in the greater field of applied anthropology, and to see firsthand the wealth that your own experience brings to our collective field. The Committee is excited about the opportunity to help provide a major addition to the applied anthropological toolkit via the new student forum. It is our hope that this asset will prove capable of breaking down multiple barriers in our information-based societies.

SUSTAINABLE AGRICULTURE: A NEW OPPORTUNITY FOR ANTHROPOLOGISTS

By Lorna Michael Butler <lmbutler@istate.edu>
Iowa State University

There are a good many anthropologists who have developed interesting and useful careers associated with agriculture. I am one of those. I have always believed that the holistic nature of anthropology, and the intimate tie between a society and its food and ecological system provided an easy fit with agriculture. In January 2000, I moved to Iowa State University to take a newly established position in the College of Agriculture. I now serve as the Henry A. Wallace Chair for Sustainable Agriculture and have the good fortune to be affiliated with both the Department of Anthropology and the Department of Sociology.

My position is supported by an endowment created by the W. K. Kellogg Foundation and the Wallace Genetic Foundation, with additional support from the Leopold Center for Sustainable Agriculture and the College of Agriculture. The position was established to promote the ideas of Henry A. Wallace, specifically his commitment to the wise use of science and policy for the protection of natural resources and farmland, to strengthen rural communities, and to address global poverty and hunger. This is no small challenge.

Henry A. Wallace, who held two U. S. cabinet positions, and served for four years as Vice President under President

Roosevelt, was a brilliant scientist and well versed in many fields, a successful businessman, a farmer, a plant breeder, a writer, and a complex, sometimes controversial, national leader who spoke out against issues like the cold war, materialism, and Third World poverty. He had a deep interest in ordinary people who worked the land, in preserving the family farm, and in assisting other nations.

Drawing on some of Wallace's experiences and philosophies, I have chosen to address the human and community dimensions of sustainable agriculture. As an advocate for public engagement in the human impacts of agriculture, I believe agriculture must contribute to a better social and ecological environment for future generations. The entire agriculture and food system must provide a safe, satisfying and equitable way of life for all who participate in it. This includes producers, farm workers, marketers, transporters, tourists, eaters and others who share in the bounties of the system. Whether a farm or non-farm resident, the quality of our lives is intimately connected to local and global food and agriculture systems.

One of my commitments is to the new Iowa State



University
interdisciplinary
Graduate Program in
Sustainable
Agriculture. This
program, which
begins this fall, offers
a Masters and PhD
program. It involves
ten different academic
departments,
including

anthropology, sociology, agricultural and biosystems engineering, agronomy, animal science, entomology, forestry, horticulture, plant pathology and agricultural education and studies. There are over 50 participating faculty members and the list is growing. In August 2001 we will welcome the first class of 15 students to the program. So if you have an interest in agriculture or food systems, the environment, or in bettering society, this program could be the answer for you. It is ideal for someone who has been out in "the real world" for a few years, such as working in the Peace Corps or with a non-profit organization, or if you are looking for a change of career. On the other hand, if you are just finishing your bachelor's degree, and are looking for something different, something that is meaningful, and enjoyable, this may be a good fit for you. It also might work well for someone who has an interest in other cultures and countries, diversified farming systems, protected areas and landscapes, organic farming or marketing, technology and the food system, water quality, or ecologically based pest management.

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The aim of the Graduate Program in Sustainable Agriculture (GPSA) is to develop student competence and expertise in the design, implementation, and evaluation of sustainable agricultural systems. While the curriculum is designed to satisfy the master's and doctoral degree requirements established by ISU's Graduate College, we have designed the program to encourage transdisciplinary and systemic thinking. A minimum number of courses are prescribed so that students can develop programs tailored to their needs and interests.

For example, you could enter the program through Anthropology (or any other participating department) and combine your interests in sustainable agriculture with an investigation of a particular culture or region of the world, and a topical area such as small-scale farming systems of Morocco, China or Tanzania, or food systems and policies of Cuba or a particular region of India. You might investigate Midwestern farmers' direct marketing alliances, compare Iowa farmers' markets with Mexican farmers' markets, or look at Native American communities' management of waterways and landscapes. My own research has been on participatory plant breeding and small-scale farmers' seed systems in Tanzania, and other agrarian systems of eastern and southern Africa. I will be making every effort to ensure that there is an international dimension in the graduate program.

For entrance to the program, master's degree students should have a bachelor's degree and a record of achievement in one of the natural sciences, social sciences, or engineering sciences, or a bachelor's degree and equivalent experience in these areas. PhD students must have a master's degree and either an undergraduate or master's degree in one of the majors in the College of Agriculture or its equivalent. The program stresses an integrated education in multiple areas of inquiry. This means that you would be expected to complement your previous academic background with courses from other areas of study. For example if you **come** in from cultural anthropology, your Plan of Study committee might suggest strengthening your background in the ecology of forest management, world cropping systems, or integrated pest management.

The program follows an interdisciplinary curriculum. Five courses and a colloquium make up the core curriculum. Our goal is to provide a common base of experience for students and faculty, thereby fostering a group identity. Everyone participates in the weekly sustainable agriculture colloquium, and is required to take three of the five core courses: Agroecosystems Analysis, Integrated Crop and

Livestock Production Systems, Ecologically Based Pest Management Strategies, Organizational Strategies for Diversified Farming Systems, and Society and Technology in Sustainable Food Systems. While no foreign language is required, given the international character of many of the issues involved in agricultural sustainability, competence in one or more languages other than English is highly recommended. Other courses to round out the program may be selected from various departments as recommended by the student's Program of Study committee. Everyone is required to complete the statistics requirement if you have not taken this previously.

Sustainable agriculture is about the future of human society— not just in North America, but also throughout the world. Usually when sustainable agriculture is defined we think of three interdependent components: the biological, the environmental and the social (including economics, policy, communities, and households). However human culture is central to sustainable agriculture since it involves decisions about the use of tools, organizations and policies as they are applied to an agricultural system. Agriculture is a product of human decisions and behaviors. Sustainable

agriculture issues may arise from the increased public concern about the impacts of agriculture—on the landscape, animals, waterways, the air we breathe, and population health.

For many people in the world, agriculture provides a critical livelihood and food supply. Yet there are grave concerns about the loss of

farmland to urbanization, the meager living it provides to small-scale farmers and farm workers, and to issues of power and equity in policy making. Urban people are increasingly disconnected from their food supply. Not all of us are comfortable with our dependence on an impersonal, sometimes unknown, global food supply, and for many rural communities, corporate agriculture can be a cold and impersonal landlord with little loyalty to local people and problems.

The discipline of sustainable agriculture provides a natural fit with anthropology because of the tie between human cultures and their intimate connection to agricultural and natural environments. Humans are unique among species in that they make deliberate choices that either enhance or degrade the environment. Agriculture, in whatever form, has the potential to sustain people through its role as a source of food, and as a mechanism to recycle nutrients, and to cleanse the air and water. It contributes to individual's livelihoods, provides aesthetic pleasure for community residents and tourists, gives personal satisfaction

...I believe agriculture must contribute to a better social and ecological environment for future generations...The aim of the Graduate Program in Sustainable Agriculture is to develop student competence and expertise in the design, implementation, and evaluation of sustainable agricultural systems.

to home gardeners and farmers, relieves mental stress in indoor settings, and provides an environment for outdoor recreation and wildlife.

Sustainable agriculture problems can arise from biological and technical questions, as well as human and community issues. Typically the settings that are investigated involve a particular system where people and ecological phenomena interact. A background in anthropology provides useful tools for investigation, particularly by drawing on ethnographic skills and participatory action research approaches. In a program like this, these field skills can be effectively combined with research methodologies from the biological and technical sciences. Following graduation from this type of program you might expect to find a job with a university or college, with the food system industry, in government, with a non-profit organization or with commercial agriculture. Your career could take you overseas, to an urban setting, or to a rural community.

Iowa State University is an ideal location to study sustainable agriculture. It is the center of one of the most productive rain-fed agricultural regions of the world. It is a leading producer of livestock, feed, food and biomass crops used for energy production, and it has stimulated some very unique innovations in grassroots farmer and marketer organizations and business entrepreneurship. Iowa State University was the nation's first land-grant university, therefore has the advantage of a long experience in combining the resources of research, teaching and community outreach. These resources can be an extra bonus in supporting your interests in sustainable agriculture graduate study. Check out our Web site: <http://www.sust.ag.iastate.edu/gpsa> or send me a message at the e-mail address cited above.

CARLOS VÉLEZ-IBÁÑEZ

Reprinted from *Fiat Lux*, University of California-Riverside. February 2001, volume XI, Number 1

Award-winning anthropologist Carlos Vélez-Ibáñez presented *Visiones de la Frontera* the new Spanish version of *Border Visions* at the prestigious Feria Internacional del Libro de Guadalajara in December.

The book weaves his family's history with the larger migrations from Mesoamerica to what is now the Southwestern United States. The back-and-forth journeys of Vélez-Ibáñez's family across the international border between Arizona and the Mexican state of Sonora blur the political boundaries to create a "cultural place and space" a practice which dates back at least 500 years.

Border Visions and its Spanish edition, have received critical and academic acclaim on both sides of the border. The work became a jumping off point for Vélez-Ibáñez's

current work in the "colonias" or informal communities, of New Mexico, populated mostly by immigrant and migrant Mexican farm workers.



His present projects in the colonias include "overcoming barriers to enumeration for the U.S. Census Bureau," he said. "The other project involves a research, training, and community development initiative."

The border residents of modest means live in substandard housing and frequently have no established services such as running water, electricity, sewer service or paved roads. Vélez-Ibáñez hopes to create a way in which colonia residents can get the services they need to improve the quality of their lives.

His book and fieldwork have also spurred Vélez-Ibáñez to reorganize the Ernesto Galarza Public Policy and Humanities Research Bureau, which he directs, to focus on issues of transnational migration between the U.S. and Mexico. By tackling issues of culture, education, labor, economy and community development, Vélez-Ibáñez hopes to provide long-term research and training programs that benefit Mexicans and Mexican-Americans.

"By 2050, Latinos will be one third of the U.S. population, and, if we don't address the gaps now, we're going to be in a world of hurt later," he said.

Annual Meeting Program Chair: Nominations Invited

The Society will convene the 63rd Annual Meeting in Portland, Oregon, in March of 2003. The Officers and Board of Directors plan to review nominations and select a Program Chair at the Fall Meeting of the Board on December 1, 2001.

The Program Chair develops the theme for the Program (with Board approval) and selects the members of the Program Committee. The Program Chair (with the Committee) is responsible for selecting the abstracts that are included in the Program, and thereby has the opportunity to influence significantly the focus and direction of the content of the annual meeting.

The SfAA Office provides staff support for the Program Chair and Committee. In addition, the Chair will have a small budget for office services and travel.

(continued on page 18)

The Board invites statements from individuals who are interested in the position of Program Chair. This statement should include a description of prior experience with program planning, evidence of experience/ability to manage and coordinate the activities of colleagues and some indication of the extent and type of local support that might be available. The deadline for receipt of this statement in the SfAA Office is November 25. Please direct any questions that you may have to the SfAA Office at: P.O. Box 2436, Oklahoma City, OK 73101. Telephone: (405) 843-5113. E-mail: info@sfaa.net. Interested individuals may wish to talk to prior Program Chairs. The following individuals have directed recent annual meetings: Mark Grey 2001 Merida "Conflict and Accord in the Postglobal Age"; Laurie Price 2000 San Francisco "Global and Local Histories: Applied Anthropology Across the Centuries"; Willie Baber 1999 Tucson "Constructing Common Ground: Human and Environmental Imperatives."

You may obtain from the SfAA Office the telephone or e-mail address for these individuals.

Wright State University invites applications for a Research Scientist/Ethnographer on a five-year natural history study of MDMA (ecstasy) users and STD/HIV risk behaviors funded by the National Institute on Drug Abuse. Master's degree or ABD in a social science and at least one year of ethnographic field research experience required. Ph.D., publications, qualitative data management software experience, and research experience in substance abuse preferred. Responsibilities include conducting ethnographic research in Columbus, Ohio, assisting in the coordination of the field site office, and preparing reports/publications. Successful applicant will be a member of a research team. Salary: \$42,000 - \$50,000 & excellent benefits. Continuation of the position contingent upon grant funding. For first consideration, submit letter of application and vita by August 25, 2001 to: Robert G. Carlson, PhD, Professor, Wright State University, SOM, 3640 Colonel Glenn Hwy, Dayton, OH 45435. <robert.carlson@wright.edu>. Review of applications will begin immediately and continue until position is filled. Wright State University is a AA/EEO employer.

FROM THE EDITOR

End-of-summer greetings. I hope things have gone well for all of you since we last communicated.

We have a lot of things squirreled away in this issue. But first an announcement and a reminder. This is the first issue of the *Newsletter* that is primarily on-line. As we have mentioned on several previous occasions in this column (and elsewhere in the *Newsletter*), the SfAA Board voted to move increasingly away from a hard/paper copy of the *Newsletter*

in favor of an electronic one. That doesn't mean you can't get a paper copy from the Okalahoma City headquarters, but you will have to tell them that is what you want.

On other matters of substance, we have our regular columns. These are designed to keep the membership up-to-date on issues that affect all of us. We join Don Stull in welcoming a new cadre of editorial assistants at *HO*. As Don knows, Brian Garavalia will get to see the second best basketball team in the Big XII in action.

Lorna M. Butler, my colleague at Iowa State University, gives us an overview of an exciting new interdisciplinary graduate program in sustainable agriculture and will welcome its first cohort of students this fall. To the best of our knowledge, this is the first program of its kind in the country.

Former SfAA President Ted Downing calls our attention to changes in the World Bank's policy toward indigenous people. Ted raises a number of very serious issues and invites commentary (he supplies the URLs) with him and the World Bank. Tangentially, the interested reader will appreciate the piece on Ted's foray into state-level politics that comes to us courtesy of Jerry Moles.

In a column on the Del Jones Travel Award, Willie Baber pays tribute to our late colleague's commitment to social justice. Another colleague was recently recognized by his home institution, the University of California-Riverside. We are happy to reproduce the piece that appeared on Carlos Vélez-Ibáñez earlier this year in that school's publication *Fiat Lux*.

As he has done in previous issues, SfAA Board Member Paul Durrenberger provides us with some intellectual tweaking. He asks us to think about the true meaning behind the holidays that sandwich the summer, while providing us with his thoughts on these matters.

That is about it—for now, at least. As always, we have several contributions that should interest everyone involved in applied anthropology. Our next issue should appear in mid-November. Please get things to me by October 25th. Thanks.

Mike Whiteford <jefe@iastate.edu>





SfAA Annual Meeting: Environment & Health in the New Millennium

Sheraton Colony Square Hotel • Atlanta, Georgia • March 6-10, 2002

The theme of the 2002 meeting of the Society for Applied Anthropology is Environment and Health in the New Millennium. The meetings will be in Atlanta, Georgia, March 6-10, 2002. The theme is intended to be broad and to cover a wide array of topics, concerns, and problems that face the contemporary world. Access by people to life-sustaining natural resources, such as clean air, fresh water, and fertile soil, is problematic worldwide, and will become even more serious in the future. The impacts on human health will continue to expand and accelerate as natural resource problems become more magnified. Health concerns and problems from environmental pollution will be at least as consequential. The meetings in Atlanta represent an opportunity to take stock of recent and current research, to propose new research topics and methods, and to propose and promote application of anthropological knowledge to the solution of environment and health problems. Several professional organizations have been invited to meet jointly with SfAA in Atlanta, including the Society for Medical Anthropology, the Council on Anthropology and Nursing, the Council on Nutritional Anthropology, the Political Ecology Society, Society and Agriculture, and Anthropology and Environment. Participation is also expected from the Centers for Disease Control and Prevention in Atlanta.

Session Abstract Form ~ Due October 15, 2001



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

Items to be included in the *Newsletter* should be sent to: Michael B. Whiteford, Department of Anthropology, 324 Curtiss Hall, Iowa State University, Ames, IA 50011-1050, E-mail: jefe@iastate.edu. Telephone: 515/294-8212; fax 515/294-1708. The contributor's telephone number 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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