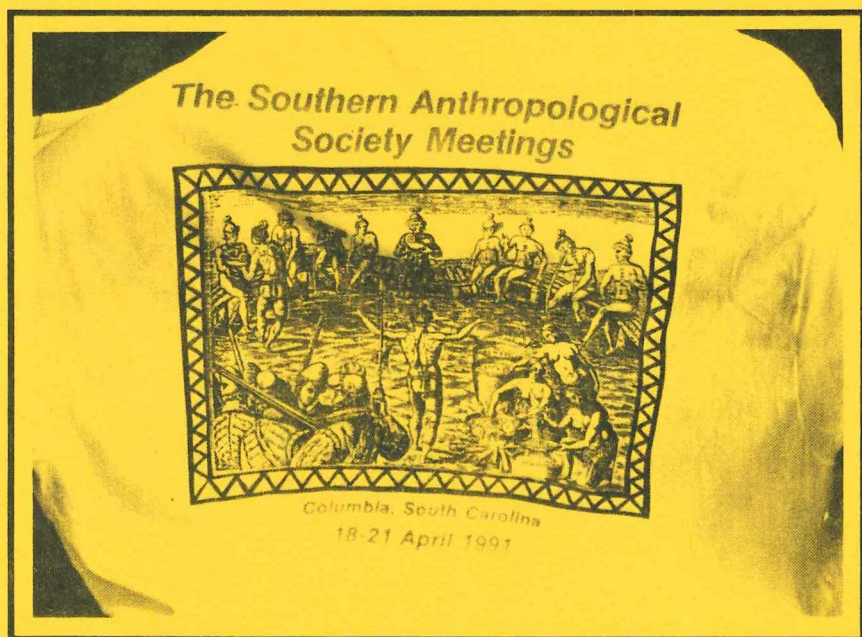
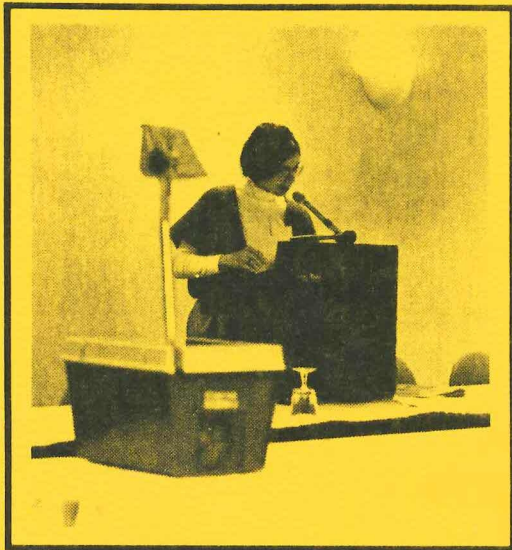


*Southern
Anthropologist*

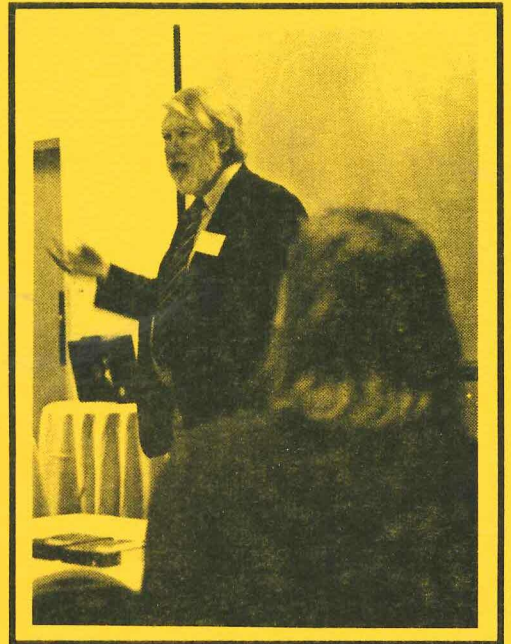


Volume 18, No. 3, Summer, 1991

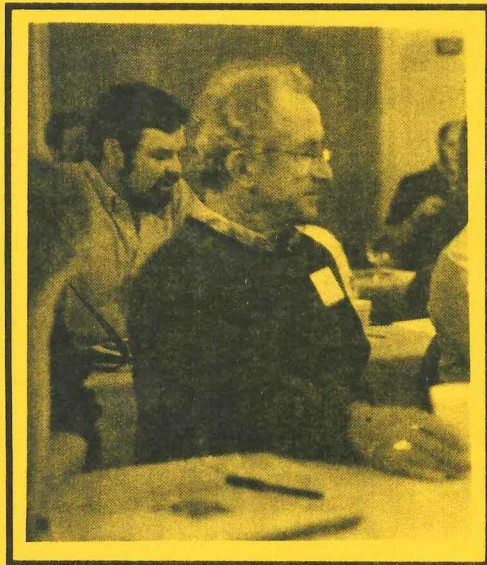
Scenes from the SAS 1991 Annual Meeting



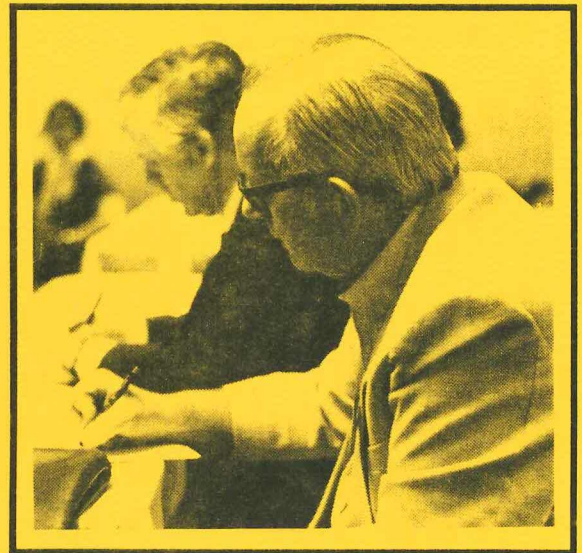
Mary Helms Reports on Proceedings



Charles Joyner in the Midst of a Point



President-elect Al Wolfe



Giff Nickerson and Tom Collins at Work

Southern Anthropologist

Editor: **Gifford S. Nickerson**
Department of Sociology, Anthropology and Social Work
Campus Box 8107
North Carolina State University
Raleigh, NC 27695-8107
Telephone: (919) 515-2491

CONTENTS

Editor's Corner and President's Column	Pages 2-5
1992 Meeting Update, "Calls" for Key Symposium and Student Competition	Pages 6-11
Articles by Hans Baer, J. Anthony Paredes, and Alvin W. Wolfe	Pages 12-35
Minutes of the SAS 1991 Annual Business Meeting	Pages 36-41
Membership and Proceedings Information	Pages 42-43

OFFICERS OF THE SOUTHERN ANTHROPOLOGICAL SOCIETY

President

Thomas W. Collins (1991-1992)
Department of Anthropology
Memphis State University

Secretary-Treasurer

Daryl White (1991-1994)
Department of Sociology and Anthropology
Spelman College

Editor, Southern Anthropologist

Gifford S. Nickerson (1990-1993)
Department of Sociology, Anthropology
and Social Work
North Carolina State University

Editor, SAS Proceedings

Mary W. Helms (1991-1994)
Department of Anthropology
University of North Carolina, Greensboro

President-Elect

Alvin W. Wolfe (1992-1993)
Department of Anthropology
University of South Florida

Councillor

Benita J. Howell (1989-1992)
Department of Anthropology
University of Tennessee

Councillor

Alice B. Kasakoff (1990-1993)
Department of Anthropology
University of South Carolina

Councillor

Gifford S. Nickerson (1991-1994)
Department of Sociology, Anthropology
and Social Work
North Carolina State University

Editor's Corner—

Gifford S. Nickerson

Note on Annual Membership Renewals. SAS Secretary/Treasurer, Daryl White, recently noted that—as of August 1991—a number of SAS members have not sent in their

dues for 1991-1992. He will be mailing a reminder to all those who have not renewed their membership, and both he and I urge your prompt remittance. This issue of the *Southern Anthropologist* is being sent to a number of 1990-1991 members whose renewal had not been received as of the time the mailing labels were prepared in August. The reasons for neither former Secretary/Treasurer Tom Arcury nor Daryl receiving renewals are undoubtedly manifold—including such possibilities as misplacing of notices or simple oversight, procrastination, extensive time away from one's permanent work site, decisions not to renew, etc. In any case, the fall *Southern Anthropologist* will be sent only to 1991-1992 members in good standing as of the time of that mailing.

The current SAS dues continue to be one of the few genuine bargains extant in these inflationary times. Costs incurred from publishing and distributing the proceedings volumes and the *Southern Anthropologist* continue to constitute a large—and increasing—proportion of your dues, which are able to be kept low only because of dedicated volunteer efforts by many SAS members. Your membership is encouraged, however, for much more than the tangible benefits you receive. As I have opined in earlier comments, I see intangible benefits of membership in the SAS as exceeding those things that can be measured or counted. Despite significant differences in theoretical and/or methodological orientations, we anthropologists nevertheless all share much in common and can, as SAS members, mutually benefit from each other's ideas and efforts as we engage in matters relating to the anthropological enterprise. **Again, if you meant to renew but somehow didn't, please do it soon and rejoin one of the most active regional anthropological societies in the U.S.!**

There is a good mix of items in this issue. Hans Baer's and Tony Paredes' contributions to the "Comment and Reply" column—on classism and the Columbian quincentennial respectively—are interesting and pertinent discussions of issues that I trust will spark further contributions by SAS members on these and other matters of concern. Keep your comments and replies coming! Alvin Wolfe's examination of historical and contemporary considerations relating to internships and practica in applied anthropology, and his insights and recommendations with regard to them, provide perspectives and practical strategies that should be of interest and use to readers

generally, and particularly those who are centrally engaged in applications of anthropology in which practica and internships are viable curricula options.

Calls for SAS Key Symposium and student competition papers for the 1992 annual meeting begin with this issue. While we can anticipate an excellent Key Symposium and excellent winning student papers, these outcomes are dependent on efforts of many individuals; it does not just happen. Please note carefully the information in these "calls," particularly the deadline dates, which consistently have a tendency to creep up on us with our busy schedules. The time has arrived to start encouraging both graduate and undergraduate students to project toward their timely submission of papers for the competition. I am sure that Heidi Kelley and her committee would much prefer a large number over a small number of entries, in spite of additional efforts that might be required on their part. In a real sense, the competition process—win or lose—entails the initiation of students into one phase of the discipline, thus constituting, at the least, a valuable learning experience.

The fall issue of the *Southern Anthropologist* will include several papers relating to the teaching of anthropology which were delivered in the teaching panel at the SAS 1991 annual meeting in Columbia. This "theme" issue should be of immediate interest to SAS members; in addition to some practical pedagogical insights and procedures that will be well worth the reading and contemplation for those engaged in undergraduate teaching, these contributions should provide food for thought for all readers, whatever their primary responsibilities or membership status.

Many thanks go to David Johnson (NC A&T) for his helpful contribution of photographs to this issue. Aside from the photo that Alvin Wolfe supplied (appearing at the end of his article), all of those in this issue are the result of Dave's excellent photography at the 1991 Annual Meeting in Columbia. He not only took the pictures; he developed them, screened them for better reproduction, and offered suggestions as to cropping. So as not to end up with partial listings, with many Jane and John Does, I have not identified all individuals in group pictures, but most of you should recognize some of those in these photos and some of the contexts in which they were taken.

Once again, I urge SAS members to send in items for publication in the *Southern Anthropologist*. Perhaps it might help if I assure you that the acceptance rate is much higher than in most other vehicles. It is important that others in the Society be allowed to benefit from your contributions—observations, comments, replies, news, obituaries, papers, graduate and undergraduate programs, etc. Such contributions can benefit us all, but unless you send them along, we can't be the beneficiaries. □

President's Column

Thomas W. Collins

George Armelagos (U of Florida) and I will co-chair the Annual Meetings on April 22-25, 1992 at the Ponce de Leon Resort and Convention Center in St. Augustine, Florida. Holly Mathews will be in charge of local arrangements. The Key Symposium topic is "The Southeast at the Time of Columbus: Linguistic and Archeological Evidence," and is being organized by Jerry Milanich (U of Florida) and Patricia Kwachka (U of Alaska) as an observance of the 500th anniversary of the voyage of Columbus. (Many years ago, as a young anthropologist, Collins was emphatically reminded by a Northern Ute informant, "Columbus did not discover America, Native Americans did." Continuing that view, the Key Symposium will explore those populations occupying the Southeast in 1492.)

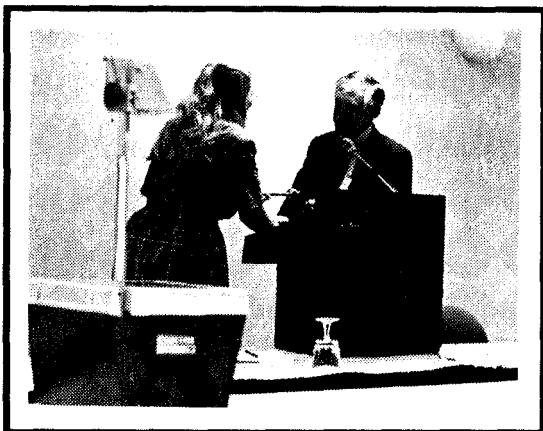
There will be additional symposia and sessions on various topics such as development in the U.S. South, ethnicity and race, and school ethnography. Marvin Harris has been invited to deliver the keynote address on Friday evening. There will be a luncheon on Saturday noon to honor the winner of the Mooney Award for the best book in the past two years on the South written from an anthropological perspective. In addition, SAS will sponsor guided tours of the Living History Museum in the Spanish Quarter of St. Augustine. This will be an exciting meeting located in one of the most unique cities in North America. Further details, abstract and registration forms will be in the mail in October.

Heidi Kelley at UNC-Asheville has agreed to chair the student paper competition again this year. We urge all SAS members to encourage both their undergraduate and graduate students to submit outstanding research papers. Winning papers in both categories are published in the *Southern Anthropologist* and are awarded a \$200 cash prize. As usual, the deadline for submission will be earlier than the February deadline for session paper abstracts.

It is now time for members to consider organizing a session for this meeting. Variety in symposia is critical for the success of the program and I would be delighted

to entertain any ideas you may suggest. We are particularly interested in the possibility of addressing political access of contemporary Native Americans in the Southeast. Another critical issue of the region is the loss of industry to offshore competition and its impact on rural community structure. Recent trade negotiations by the Bush administration should all but eliminate much of the economic base of many rural areas in the South. We have not presented sessions on religion or ethnography of schools in a few years. Please send your ideas and suggestions to me in care of the Department of Anthropology, Memphis State University, Memphis, TN 38152. [Collinst@memstux1].

□



**Left: Passing the gavel—
President Holly Mathews to
President-elect Thomas Collins**

Below: President's Reception



Update on 1992 Meeting in St. Augustine, Florida

It is not too early to begin making plans for the 1992 annual meeting to be held in St. Augustine, Florida from April 23 to April 26, 1992

Headquarters for the meeting will be the beautiful Ponce de Leon Resort and Convention Center located on U.S. 1 about a mile north of the Spanish quarter. The resort is a full service hotel and convention facility offering amenities and recreational facilities for the entire family, including the full range of dining facilities, swimming pools, tennis courts, a full golf course, and an 18-hole championship putting course. Because the SAS booked the hotel two years ago, room rates will be extremely reasonable. The hotel is also located close to the beautiful beaches of St. Augustine and to the historic sections of town.

St. Augustine is located between the cities of Jacksonville and Daytona Beach, Florida. There is limo service to St. Augustine from the airports in both cities. The trip takes about 45 minutes to one hour from each. Those wishing to visit the beaches or surrounding attractions may also rent a car, and rental offices are available at both airports.

Plans for the very exciting program are under way now. The key symposium is being organized by Patricia Kwachka of the University of Alaska and Jerald Milanich of the University of Florida. The topic is "The Southeast at the Time of Columbus: Evidence from Linguistics and Archeology." A call for papers is included in this issue. Other sessions being considered include a panel featuring Native Americans responding to the quincentennial debate, a plenary session to honor the Mooney Award winner, a poolside seafood buffet, and a special guest lecture one evening. More detailed program and local arrangements information will be forthcoming in the fall.

**PLAN NOW FOR A SPECIAL EVENT—TOUR OF HISTORIC
ST. AUGUSTINE ON THURSDAY, APRIL 23, 1992**

A very special event is being organized for the opening day of the meeting. A tour of the historic Spanish quarter conducted by archeologists working for the St. Augustine Preservation Board will be held exclusively for our members. The tour will depart from the hotel around 9 a.m. on Thursday, April 23rd. Members will tour a number of key attractions in the historic section of town including the Castillo de San Marco, the oldest house museum, the living history museum run by the preservation board, and much more. Members will break for lunch on their own in the Spanish

quarter and reassemble for a guided walking tour of the district in the afternoon. The return to the hotel will be around 4 p.m.

Cost for the tour will be approximately \$15 per person and will include all admission fees, a donation to the St. Augustine Preservation Board for our guides, and transportation. Lunch is not included in that price. Space will be limited, and slots for the tour will be reserved on a first come-first served basis. Plan now to arrive in St. Augustine in time to join us for this unique experience. Additional information with details for pre-registration will accompany the call for papers in the late fall. O

• • • • •

Editor's Note: readers will see a slight difference in dates for the 1992 SAS Annual Meeting in the above update (April 23-26) and in Tom Collins' and Heidi Kelley's items (April 22-25). This is not really a discrepancy or misprint, and will be clarified in the pre-registration materials and and forthcoming general call for papers.

A Scene from the SAS 1991 Annual Meeting



Carole Hill, et al. in Dialogue

Call for Papers

Keynote Symposium Southern Anthropological Society St. Augustine, Florida April 24, 1992

The Southeast at the Time of Columbus: Evidence from Linguistics and Archeology

The purpose of this symposium is to explore the extent to which the combined perspectives of linguistics and archeology can lead to a better understanding of the geographical distribution, relationships, and internal social organization of southeastern Native American peoples, prior to and leading up to the time of contact. Both linguistics and archeology have long histories of scholarship in southeastern ethnohistory yet, to date, representatives from these fields have had little opportunity to systematically compare inferences drawn from their separate data sources. The drawing together of multiple perspectives will offer a unique forum for collaboration and one which will certainly stimulate discussion and reappraisal of our current understanding of the period preceding and immediately following contact.

Besides invited papers, the organizers wish to encourage submissions from social scientists in all fields whose work is relevant to the understanding of southeastern ethnohistory. The ultimate goal of this session is to redraw the southeastern map in terms of the recent fluorescence of research in the area.

Possible topics include, but are not limited to:

- multilingualism
- pidgins, trade languages
- resource access, including nutritional/population implications
- territory, including tenure and usufruct
- expansions, contractions, and extinctions, both linguistic and social

Abstracts (200 word maximum) should be submitted in duplicate to either of the session organizers by **January 15, 1992**. Note that because of the multidisciplinary perspective of this session, presentations should be accessible to a general audience.

ORGANIZERS:

Patricia Kwachka
Department of Anthropology
University of Alaska
Fairbanks, AK 99775
(907) 474-6610
BITNET: FFPBK@ALASKA

Jerald Milanich
Florida Museum of Natural History
University of Florida
Gainesville, FL 32611
(904) 392-1721

SAS

Scenes from the SAS 1991 Annual Meeting



Left: Penny Banks, et al.

Call for Student Papers

SAS 1992 Student Paper Competition for the Annual Meeting to be held April 22-25, 1992 Ponce de Leon Resort St. Augustine, Florida

Calling all aspiring anthropologists!

Undergraduate and graduate students are encouraged to submit papers on anthropological topics to the Southern Anthropological Society's annual paper competition. Two awards will be given: one to the best undergraduate paper and one to the best graduate paper. Each award consists of: (1) a cash prize of \$200, (2) a certificate, (3) a selection of anthropology books, and (4) publication of the winning entry in the *Southern Anthropologist*. In addition, all students entering a paper are invited to present their papers at the 1992 Annual Meeting in St. Augustine. Each student entrant who presents a paper in St. Augustine will be awarded a book.

Following is a list of requirements and deadlines for the paper competition. If you have any questions about the competition, please contact Dr. Heidi Kelley, Student Paper Competition Chair, (704) 251-6426 (address below).

Requirements

- All submissions must follow the standard anthropological format for citations, footnotes, and "References Cited" as outlined in the *American Anthropologist* style guide.
- All manuscripts must be printed or typed on bond paper with one inch margins. Elite is the smallest allowable type.
- Maximum length is fifteen typed, double-spaced pages, including tables, notes and references.
- The author's name, address, telephone number, university affiliation and status (graduate or undergraduate) should appear typed on a cover sheet separate from the title page of the manuscript.

- A fifty-word typed abstract should be included on a separate page. The author's name, address, telephone number, affiliation and status should also appear on the abstract.
- All entrants must submit three copies each of the manuscript, the abstract and the cover sheet no later than **February 28, 1992**. In addition, one copy of the abstract is to be submitted no later than **January 31, 1992**.
- All entrants must be (or become) members of the Southern Anthropological Society. The student membership fee (\$12) and the registration fee (\$13) are to be submitted with the abstract.
- Entries that do not conform to the above requirements will not be accepted.
- Award-winning entries may be returned to their authors for revision before publication.

Deadlines

- **January 31, 1992**
Submit one copy of the abstract along with the membership and registration fees.
- **February 28, 1992**
Submit three copies of the manuscript, abstract and cover sheet.
- The entries are to be received by the above dates. No late entries will be accepted.
- All entries should be mailed directly to:

Dr. Heidi Kelley
SAS Student Paper Competition Chair
Department of Sociology
University of North Carolina at Asheville
Asheville, NC 28804

Please pass the word and encourage students to participate!

SAS

Commentary and Reply

Classism in Anthropology: A View from the Bush Leagues

Hans A. Baer

*Department of Sociology and Anthropology
University of Arkansas at Little Rock*

Anthropologists view themselves as a community of scholars who in, their "search of the primitive" (Diamond 1974), are able to transcend the class, racial, and gender distinctions of complex societies and function as an egalitarian band or tribal society. As Diamond, Scholte, and Wolf (1975:874) observe, "Most often, anthropologists have been self-selected, rather marginal persons who have gone in search of that 'common humanity' which contemporary Western Civilization . . . has systematically deformed and failed to define except on its own terms." Since the 1960s, when many of us came to realize that our discipline emerged as the "child of imperialism," we have engaged in a reflexive endeavor in which we have examined the epistemological roots of our theories and the sociopolitical implications of our praxis. Other than a few essays, we have generally not turned our attention to the social structure of our profession. We generally have seen ourselves as somewhat more progressive than many other academic disciplines.

While we are well aware that at least some male anthropologists exhibit misogynist tendencies, we soothe our consciences by observing that our most renowned public representative for several decades was a woman. As for matters of race, we point with pride to the anti-racist positions of renowned anthropologists such as Franz Boas, Ruth Benedict, and Ashley Montagu. Yet we continue to be amazed by the paucity of Blacks, Hispanics, Asians, and Native Americans within American anthropology. By focusing upon classism, I do not mean to suggest that strong vestiges of racism and sexism do not linger within our profession. Needless to say, they do. Somehow,

however, many anthropologists act as if they function within a classless society. In a recent letter titled "Anthropology Should Not Be Elitist," to the *Anthropology Newsletter* (March 1991, p. 3), Tamar Diana Wilson spoke of the elitism, or what I prefer to term "classism," that she has observed at American Anthropological Association meetings. In this essay, I discuss some of my own observations of classism in anthropology.

Perhaps because I hold an M.A. and a Ph.D. from two non-elite anthropology departments, I have over the years become interestingly cognizant of classism within my discipline. I don't remember any of my professors telling me about anthropological classism while I was in graduate school, despite or perhaps because of the fact that most of them did hold degrees from elite anthropology departments. I believe that the first time I became vaguely aware of classism within my profession was at the 1972 AAA Meeting in Toronto at a time when I was a lowly instructor at Kearney State College in south-central Nebraska. No one from the department at the University of Nebraska where I had earned my M.A. attended that meeting. I could not help feeling that I had become the "invisible man" when people squinted fleetingly at my name-institution identification tag to discover that I was a proletarian no-body. I think that what saved the meeting for me were some kind words from a Ph.D. candidate from a non-elite institution in the South and Margaret Mead responding to some comment that I made at a panel discussion about the state of the discipline.

At any rate, I ended up earning my Ph.D. at the University of Utah, yet another non-elite institution. In retrospect, I got a pretty decent graduate education and, after dabbling around in culture and personality studies, I became a materialist of sorts as a result of taking several classes from Robert Anderson who graduated as Leslie White's first Ph.D. student. Although I obtained my doctorate in 1976, by which time academic jobs had become scarce, I have been fortunate in having been able to obtain tenure-track positions in combined sociology-anthropology departments, in the bush leagues of course. Where else, except in the old days, do you find such departments?

I generally no longer feel like the "invisible man" when I attend anthropology meetings. In part this is because I have gone to enough meetings and am forward enough that inevitably I got to know a fair number of anthropologists, even a few luminaries. In medical anthropological circles I have even gained a certain notoriety as one of several rather vocal spokespersons for a critical medical anthropology (Baer, Singer, and Johnsen 1986). I do, however, remember making myself somewhat, if not very, obnoxious while I was a post-doctoral fellow in a medical anthropology program by insisting that medical anthropologists give serious consideration to the political econo-

my of health (Baer 1982). Yet, despite a modest degree of notoriety and a fairly respectable-looking list of publications, I find myself periodically reminded of my humble origins. While I find Marx much more convincing than Weber, I managed to internalize the Protestant work ethic sufficiently to believe that somehow my productivity would result in a nice position in the major leagues, or at least playing for an AAA or AA team.

A lot of people don't even ask me where I went to graduate school, which some may interpret to mean that classism really does not exist in anthropology or at least one can overcome the stigma of having attended a non-elite institution if one has enough ambition. Conversely, when fellow anthropologists ask me where I obtained my Ph.D. or I volunteer that I graduated from the University of Utah, they often ask, "Why did you go to Utah?" Imagine someone asking, "Why did you go to Yale (or some other elite institution)?" Despite my enterprising efforts to pull myself up by my boot straps, I have been repeatedly struck by the fact that a colleague with a Yale Ph.D., who has a fraction of the publications that I do, has been extended job interviews with much greater frequency than I have.

I in particular was reminded of classism within anthropology at the Joint Meeting of the American Ethnological Society and the Central States Anthropological Society in St. Louis in the spring of 1988. An anthropologist from the University of Sydney on a visiting assignment at a New York university got the distinct impression that the cash-bar on the first evening of the meeting consisted of little groups of people aligned according to association membership. A CSAS officer at a party on the second evening of the meeting observed that CSAS and AES members don't mix well together because the former is the oldest and the most distinguished of the many American anthropological associations, whereas the latter consists largely of professors from provincial institutions.

Indeed, several CSAS members lamented the decline of their organization over the past decade or so. One member speculated that one important factor for this decline was that administrators give much more recognition to papers presented at national and international meetings than to those presented at regional meetings. Perhaps in part because I was very much involved with affairs relating to the Key Symposium at the Joint Meeting of the American Ethnological Society and the Southern Anthropological Society in April 1990 in Atlanta, I did not make note of explicit signs of classism.

In *The Hidden Injuries of Class*, Sennett and Cobb (1973) examine the internal conflict in the hearts and minds of working class people created by social stratification in American society. To what extent does class injure our own discipline and impact

upon its activities and interpretations of the human condition? What is the impact of increasing bureaucratization in our discipline (see Benich 1977)? Has the AAA grown into a corporate-like structure presided over by an executive director who receives a better salary than most AAA members and by well-entrenched professors at elite institutions who have been for a long time oblivious to the plight of graduates of non-elite institutions in seeking employment? Ironically, now that the graduates of the elite institutions are facing difficulty in obtaining full-time employment, including in the bush leagues, the leadership of the AAA has recently taken notice of the problem. I personally am skeptical whether their role as entrenched intellectuals at lofty institutions will provide those of us in the trenches (read as bush leagues, the labor reserves, and part-time teaching) with meaningful solutions to our problems. Meaningful solutions, if they are to occur, will have to come from below, but can only begin to be formulated when anthropologists recognize that their discipline is part and parcel of a "class-divided, class-oppressed society" (Krader 1976:6). As part of developing such an awareness, we need to systematically study our associations, our meetings, our pecking order, our departments, and our mythology. □

References Cited

Baer, Hans A.

1982 On the Political Economy of Health. *Medical Anthropology Newsletter* 14(1):1-2, 13-17.

Baer, Hans A., Merrill Singer, and John Johnsen, eds.

1986 Toward a Critical Medical Anthropology. *Special Issue of Social Science and Medicine* 23(2).

Benich, Bette

1977 On the Bureaucratization of Scholarship in American Anthropology. *Dialectical Anthropology* 2:153-157.

Diamond, Stanley

1972 *In Search of the Primitive: A Critique of Civilization*. New Brunswick, NJ: Transaction Books.

Krader, Lawrence

1976 *Dialectic of Civil Society*. Assen/Amsterdam: Van Gorcum.

Sennett, Richard, and Jonathan Cobb

1973 *The Hidden Injuries of Class*. New York: Random House.

Some Thoughts on Christopher Columbus, Museum Exhibits, and Live Indians

J. Anthony Paredes
Department of Anthropology
Florida State University

PROLOGUE

Holly Mathews' reference to the Columbian quincentennial in the last issue of SA prompts me to send along for publication my remarks from a forum on May 22, 1990, at the Museum of Florida History in Tallahassee, Florida. Others on the panel were Joe Quetone (Executive Director, Florida Governor's Council on Indian Affairs), Brent Weisman (archaeologist, Florida Bureau of Archaeological Research), and Billy Cypress (Chairman, Miccosukee Tribe of Florida). The occasion was the opening of an exhibit on 16th century *La Florida*. The exhibit consisted of a display on the local De Soto-Apalachee site and, in largest part, the scaled down roadshow version of *First Encounters*, an exhibit which produced a minor public furor over accusations of racism when first opened at the Florida Museum of Natural History in Gainesville.

I saw the original and found it to be a rather straightforward, innocuous retelling of the now-familiar story of the *conquistadores*, of Spaniard meets Indian, albeit with sometimes fascinating details, but the exhibit was visually overpowering and demanded just too much reading. (Perhaps, Jerry Milanich, one of the organizers, will tell us more about the controversy over *First Encounters* when he chairs the Key Symposium at our 1992 SAS annual meeting in St. Augustine.) Our forum in Tallahassee was organized by Museum of Florida History program supervisor K.C. Smith in an effort to forestall negative reaction and charges of insensitivity to the issues raised by an exhibit on the so-called "'Discovery' of America." Apparently it worked. No complaints like those that have greeted *First Encounters* elsewhere surfaced in Tallahassee.

There are two kinds of anthropologists: anthropologists of the living and anthropologists of the dead. I am an anthropologist of the living. Keep that in mind even though I will be talking mainly about the dead. Bear with me, too, if sometimes I fail to provide the connective tissue on the skeleton of my ideas.

I have mixed feelings about the exhibit which is the occasion for this gathering. I do take a certain pleasure in the fact that the Spaniards are finally getting fuller recognition for their role in U.S. history. Growing up in Orlando in the 1950s, I belonged to one of the very few Spanish-surname families in town back in those days, believe it or not. September after September I would wait for the teacher to stumble over my name on the first day of class. In school, we learned about Columbus, of course, and about Ponce de Leon (my father taught me how to pronounce it correctly in that lisping Castilian manner), and about De Soto, a bit, but it all seemed little more than a mythic prologue to the "real" beginnings of the story of American history when fair-haired pilgrims, pioneers, and minutemen tamed the wilderness.

The other day, carefully going through the exhibit I learned much that they didn't tell us back at Hillcrest Elementary. The Spaniards got all the way to New England. De Soto met up with some Indians that my mother's home county in Alabama is named after, Tuscaloosa. The jumping off place in Mexico for the southwestern expeditions bore the name of the region of Spain where my father was born, Galicia. (Is that why the surname "Gallegos" is so common among old-family Hispanics in New Mexico today?) At last they are finally giving the Spanish explorers of *La Florida* their due credit. Ironic, though, how this state-sponsored exhibit comes so soon after Florida, in a fit of hispanophobic pique, adopted its "official English" law.

On the other hand, the Columbian Quincentenary, De Soto's camp, and all that are already becoming rather a bore. They came, they saw, they conquered. Now, let's get on with more interesting anthropological questions in the history of human expansion, conflict, adaptation, and cultural evolution. Oh well, a 500th anniversary of anything is a good enough excuse to make a few bucks, garner a grant or two. And, there is nothing wrong with that.

I would guess that a lot of American Indian leaders will remain true to form and with wry humor and good business acumen sponsor Columbus Day specials in tribal bingo parlors across the country come October 1992. Even the enlightened admission that the arrival of the Spaniards was not discovery but invasion with devastating consequences to the natives has begun to grow stale—the Spaniards, after all, at least had the virtue of forthrightness in calling it *La Conquista*, The Conquest, to begin with. They, the Spaniards, conquered largely because of four Asiatic inventions: sails, steel, gunpowder, and horseback riding. And, it was from Asia that the ancestors of those they conquered had come thousands of years before.

These days some people avoid speaking of "the Old World" and "the New World" so as not to appear to be unsophisticated, racist louts; the preferred contrast is

“Eastern Hemisphere” and “Western Hemisphere.” In point of fact, the Americas are a new world for all human beings, and if there is something ethnocentric in the way in which we refer to these things, it is in placing the Americas in the Western Hemisphere. The first humans to arrive traveled east not west to get here!

Recent genetic research has indicated that all of us human beings—white, yellow, black, brown, red, pink, and tan—have an ancestress in common as recently as 200,000 years ago. That might seem a long time ago, but it’s not, considering that two-legged, tool-making primates have been around for ten times that long. During all those millenia, the story of human evolution was unfolding in Africa, Asia, and eventually Europe, while the Americas lay truly untouched by human hands, a virgin game preserve.

Only within the past 25,000 years or so did humans migrate from certain river valleys in Siberia across now-inundated Beringia and into a brand new world (evidence is mounting that there were three separate waves of such movements). With amazing speed their descendants reached all the way to the tip of South America by some 8,000 years ago. These first arrivals were not some puny-brained ape-men, nor some beetle-browed Pithecanthropoids, nor even some big-brained but weak-chinned Neanderthals; these were physically and mentally modern men and women, every bit as modern as the Spaniards who came from the other direction several thousand years later or as those of us assembled in this room. In time these Upper Paleolithic Asian descendants were to explore, exploit, and settle virtually every habitable environment in the New World—from desert to jungle, from high mountains to sea coasts, from the Arctic to as close to the Antarctic as anybody ever lived before the twentieth century. Now there was a discovery.

I must pause here to remind you that the reconstruction of migration across a Bering land bridge is, of course, far different than orthodox Native American accounts of their origins. As a young Choctaw woman said once after patiently listening to my recounting the scientific account of the origin of the American Indians, “Yes, I know that’s what you archaeologists and anthropologists believe, but that’s not what my people say; we came out of the great mound at Nineh Wiyah.”

With the end of the Ice Age about 10,000 years ago, rising sea levels cut off the Americans from the rest of humanity back in Asia, Europe, and Africa. For thousands of years the two major portions of our species continued along separate but parallel historical paths—the invention of agriculture, the discovery of metallurgy, the building of city-states—but the American timetable was three to four thousand years behind that of the Old World. Remember, everything got started later in the Americas. That slight

difference in timing—slight by archaeological reckoning—was, however, to make a big difference in world history, because the Americans did not have sails, steel, gunpowder, and horseback riding. The New World people did not have either the germs for smallpox, whooping cough, measles, malaria, typhoid, cholera, or—perhaps—tuberculosis, that the Europeans, and Africans, carried in their bodies. Somehow, the eons of isolation had protected the Americans.

By now, most educated people are aware that Old World diseases took a terrible toll of Native Americans. The aboriginal populations encountered by the first European explorers were much greater than the populations found by the European settlers who came later. We anthropologists might argue among ourselves about the exact sizes of native populations at first contact and about rates of decline, but there can be no argument with the fact of demographic decline.

That decline began almost the first day of European arrival. But the dying did not end so quickly as the casual observer might infer from the current exhibit, which ends its list of epidemics at 1559. Epidemics among Native Americans continued for centuries. For example, in the 1830s a smallpox epidemic reduced the Mandans of the Upper Missouri to only some 10% of their former population size. Indeed, the official low point in the Native American population of the U.S., at approximately 250,000, didn't come until about 1890, within the lifetimes of thousands of Americans still living today [according to one report I heard over NPR, each day 4,000 Americans celebrate their 100th birthday].

From a local perspective, however, the continental population losses may mask earlier population recovery and increase in specific areas. For instance, the population nadir for the familiar historic Indian nations of the Southeast—Creek, Cherokee, Choctaw, etc.—came in the first third to half of the 18th century, the early 1700s, and thereafter these tribes experienced rapid population growth, especially the Creeks. That population increase very well might have been an important contributing factor to the Creek War of 1813-14 and to the budding off of communities to eventually become the Seminoles and Miccosukees of Florida.

South of us the Native American populations began to rebound earlier. Now we seem almost to have lost sight of the fact that the modern masses of Mexico and several Central American countries are largely of Native American genetic origin, even though called mestizos. Yet there, too, identifiable Indian populations survive—distinguished as “Indian” as much by language and custom as by so-called racial type. And, some of them, like the highland Maya of Guatemala, today flee from the aftershocks of the Conquest across the centuries, seeking refuge even in such far-off places as, ironically,

Indiantown, Florida, in Martin County.

The Conquest not only rejoined the two main demographic currents of humanity into a world-wide connubial pool, all sharing the same germs, but also forged the first links in a world economic system. Through tribute and forced labor under the Spanish, suddenly Mesoamerican and Andean peasants were no longer working just for some local native ruler whose trade networks extended at best only into the next adjacent continent but were tapped into an economy that soon would literally circle the globe. In a nutshell, that was the seed of many of the current problems of those countries now occupying regions formerly ruled by the Aztecs, the Mayas, and the Incas.

Though, in the lowlands and on the outer margins of pre-Columbian civilized, nuclear America, in places like the islands of the Caribbean and the red clay hills of Tallahassee, the indigenous population simply became extinct. Even in these far-flung regions, however, the Spaniards established in St. Augustine and in Pensacola and elsewhere the first footholds for trade with the Indians to the north. And, with that trade came increasing native dependence on European technology—guns, knives, cloth, rum, on and on—and entanglements in a commercial economy that would prove to be the final undoing of many native peoples in eastern North America, even while laying the foundations for the vast family fortunes of the likes of John Jacob Astor. (There may be a lesson in all this for us in our current mania for computers and other high-tech gadgetry.)

One of the unfortunate things about museum exhibits is that they make it easy for us to put things in the past, to separate ourselves from those long-ago times, to put things away as done and gone. To cast moral judgments on the *conquistadores* is temporocentric and in a way as ethnocentric as were their judgments of the Indians, and vice versa. Celebration or criticism of the Spaniards in *La Florida* is rather beside the point. We have barely begun to understand in any systematic way the commonality of cultural processes that link conflict, exploitation, and oppression around the world today with the forces that drove the far-reaching events of *La Florida* more than four centuries ago.

In 1990 the U.S. Supreme Court upheld an Oregon law restricting the free exercise of religion by Native Americans who follow the Peyote Way. In congress and in the courts American Indian tribes today battle to hold on to treaty rights and regulate their own economic affairs—especially when such affairs turn out to be rather lucrative, like bingo. And, I read the other day that a bumper sticker popular among some Wisconsin sport fishermen reads, “Save a fish, spear an Indian.” While we are on the subject, can we draw anything from the study of Native American interactions with

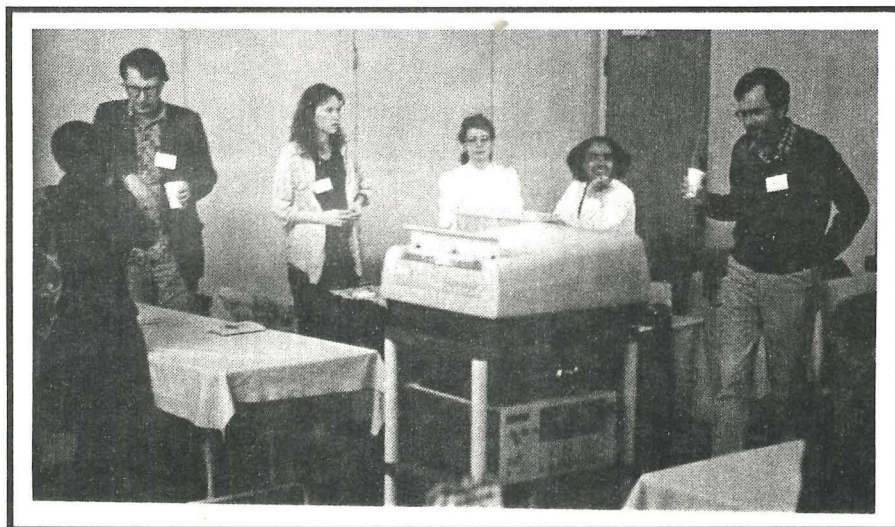
their conquerors that might guide us in dealing with, say, the redfish controversy (i.e., should commercial catches be banned), turtle excluder devices, setback lines, off-shore drilling, high-speed railroads, developers?

To end on a more upbeat note. It wasn't all a one-way street. The Americans left their mark on European culture too. Imagine movies without popcorn, the automobile industry without rubber, pizza without tomato sauce, biomedical research without guinea pigs, the Dutch without chocolate, the Irish without potatoes, the Hawaiians without pineapple, almost anybody without tobacco, or imagine, if you can, that ultra-chic, Spanish cold soup *gazpacho* without tomato juice. Before the Conquest *gazpacho* was just a simple Mediterranean peasant way of recycling stale bread with garlic, olive oil, and cold water.

Bon appétit. □



A Scene from the SAS 1991 Annual Meeting



Session Break with Karl Heider, Tom Lefever, *et al.*

*Internships and Practica in Applied Anthropology**

Alvin W. Wolfe
*Department of Anthropology
University of South Florida*

Abstract

Twenty years after their introduction into the curricula of training programs, internships and practica appear universally established as *sine qua non* for professional preparation. Their potential as probes into uncharted networks of modern, and post-modern, society has not yet been fully appreciated. Where all this might lead applied anthropology warrants consideration.

HISTORY

As important as it has become in the training of applied and practicing anthropologists, the use of internships and practica is still such a recent invention that one does not find it often treated by historians of the discipline or even in the "history" sections of general anthropology textbooks. In applied anthropology textbooks one finds mention, but not much more. In fact, the only reference to internships I find in van Willigen's (1986) *Applied Anthropology: an Introduction* is a brief sentence about the academic content in programs specifically focused on preparation for nonacademic careers: "These programs (compared to traditional ones) tend to make wider use of internships and practica in their instructional strategy" (p. 35). Chambers' text does only slightly better by our subject matter, devoting four paragraphs in a 233-page book (1989:227-228).

In celebrating the 50th anniversary of the Society for Applied Anthropology, were we to dwell upon the early years, we should hardly be talking about internships and practica.

*A paper prepared for presentation at the Annual Meeting of the Society for Applied Anthropology, Charleston, South Carolina, March 14, 1991

I believe internships and practica, in anthropology, are products of the 1960s, but late products, so late that the ideas don't really get implemented until the middle 1970s.

An early documented instance of discussion of the use of internship in the training of applied anthropologists occurred at a 1973 meeting of the Executive Committee of the Society for Applied Anthropology. I quote from the minutes of the Executive Committee meeting of April, 1973:

[President Clifford] Barnett read a letter from George C. Klein of Oakton Community College regarding the establishment of a congressional internship and his interest in helping the Society set up such a program. The letter had been sent in response to our membership survey in which we asked for recommendations from the fellows of the Society. [President-elect Margaret] Lantis agreed to gather additional information on the selection process and training needed for such an internship. [Committee member Alvin] Wolfe indicated an interest in this matter from his work on the Manpower Committee of the American Anthropological Association. It was suggested that a session might be set up on this problem at the (next) annual meeting in Boston in 1974. [President] Barnett appointed the following Committee on Internship Programs: Chairman, Alvin Wolfe; Members, Philleo Nash, Margaret Mead, Margaret Clark, and Margaret Lantis.

Notice that the minutes say that my interest was related to my involvement with the AAA "Manpower Committee." What was referred to in that way was the AAA "Conference on Future Employment of Anthropologists," a conference in Washington funded by the National Institute of Mental Health. Among the persons at that conference was Gil Kushner of the University of South Florida, who had already proposed a program using internships as a mechanism for training anthropologists at the master's level (his department's proposal would be approved in the summer of 1973 for implementation in 1974). At that time, I was at the University of Wisconsin—Milwaukee, where we had a thriving master's level program in museum anthropology which involved internships. So George Klein's suggestion was very favorably received by SfAA. President-elect Margaret Lantis had spent most of her professional life as an officer of the U.S. Public Health Service before accepting a faculty position at the University of Kentucky, the site of the most practically oriented graduate program of that time.

SfAA did what associations do best; it established a committee to look into the issue. But I think all will agree that the committee was not one to be taken lightly: Margaret Mead, probably the top outreaching activist in anthropology, ever, and a found-

ing member of the Society; Philleo Nash, a former president of the Society, with an impressive record of applications of anthropology in government and business as a former assistant to President Truman, a former Lieutenant Governor of Wisconsin, a former U.S. Commissioner of Indian Affairs; and President-elect Margaret Lantis, whose years of experience as an anthropologist in government service (in the Public Health Service) was invaluable. A few months later, when Margaret Lantis became president, George Klein, whose letter prompted the action, was added to the committee.

As SfAA liaison to the AAA Conference on Future Employment of Anthropologists, I reported to the SfAA in November 1973 on the conference that had been held in September of that year:

The AAA is urged to explore the designing and funding of internship programs that would help anthropologists reach out into the non-academic areas of American society Recommendations concerning the training of anthropologists for adaptation to the impending circumstances include one which calls for the American Anthropological Association to encourage departments to develop programs which will train students at all levels for work at all levels of applied anthropology. Deliberate emphasis was put on the phrases 'at all levels.' In the past, we have paid little attention to the purposes of anthropology programs at the bachelor's and master's levels, almost priding ourselves that the only degree that really counts in anthropology is the doctorate. Consequently, what we have taught at these lower levels has been particularly inapplicable to anything but further scholarship, with the result that a high, perhaps too high, proportion of majors go on to graduate work. If anthropology is useful at various levels in the occupational structure, then training programs at all levels can prepare people for positions at all levels. In this regard, one means of encouraging development of such programs is to establish a national clearinghouse for information about them, and this latter recommendation is being made to AAA.

I think you get the picture. There were a lot of words addressing the issues before there was much action in the way of real training for applications, direct practical training in the form of internships.

It was not all just talk, however. At the Annual Business Meeting of the Society for Applied Anthropology in March, 1974, President Margaret Lantis was able to report:

Further, relevant to the preparation of young people to fill positions other than the academic, the Executive Committee [of the SfAA] has voted at this annual meeting to 'establish an information service, the function of which is to inform SfAA mem-

bers of types of non-academic training opportunities for students, for example internships and practica, and to encourage departments of anthropology to explore the availability of programs and internships in local public and private agencies and institutions'.

By that time, Gil Kushner, who participated in the AAA "Future Employment" conference, had already moved into the cited field. He and his colleagues at the relatively new University of South Florida had already designed a graduate program that would train master's level students, not doctoral students, for employment outside of academia and would use internships in non-academic institutions as a part of that training. By the time that new program was initiated, other anthropology departments were making adjustments in their ongoing programs in attempts to offer their students more practical training in the applications of anthropology. Still, as one reads the chapters in the 1974 publication, *Training Programs for New Opportunities in Applied Anthropology* (Leacock, Gonzalez, and Kushner, eds. 1974), it becomes clear that the chapter by Kushner and Angrosino describing the USF master's program describes a true innovation.

NIMH SUPPORT FOR AAIP

In the fall of 1974, I moved from UW—Milwaukee to USF where Kushner and his colleagues gave me the title of Coordinator of Internships in their brand new master's program. Aware that anthropologist Bela Maday had been responsible for getting NIMH funding for the AAA Conference on Future Employment of Anthropologists, I early contacted him about providing some support for the USF program. In a letter to him dated February 12, 1975, I wrote:

As I see it, in order for this program to live up to its potential, we must do a good job of supervision of the work of these interns. This kind of education, however, is expensive. On the one hand, we have the problem of finding stipends for as many of these students as we can at a time when most of the cooperating organizations are pressed by the economic climate [the "oil" crisis world-wide, and the housing market crisis in Florida]. On the other hand, we have to find adequate compensation for faculty members who will supervise these interns at a time when this university system, like others, is trying to economize by increasing the student/faculty ratio. In a sense, we are moving against that trend, even while we are moving with an important trend of preparing a new kind of applied anthropologists who will earn their own keep by real services to society.

Thanks to Bela Maday's broad vision both of anthropology and of the field of

mental health, NIMH funded USF's Applied Anthropology Internship Project under the rubric of NIMH Training Grant, for a five-year period, from 1976 to 1981. I do not believe anyone thinks it could have been as successful as it proved to be had we not had the benefit of that support. It enjoyed recognition within the university (external funding impresses administrators); it enjoyed recognition in the local community (the local health and human services organizations were grateful for our help); it enjoyed recognition in the discipline (the USF approach served as a model for several other master's level programs initiated shortly thereafter).

For those who may not be familiar with the model, here is how it was presented to NIMH, in brief (Figure 1):

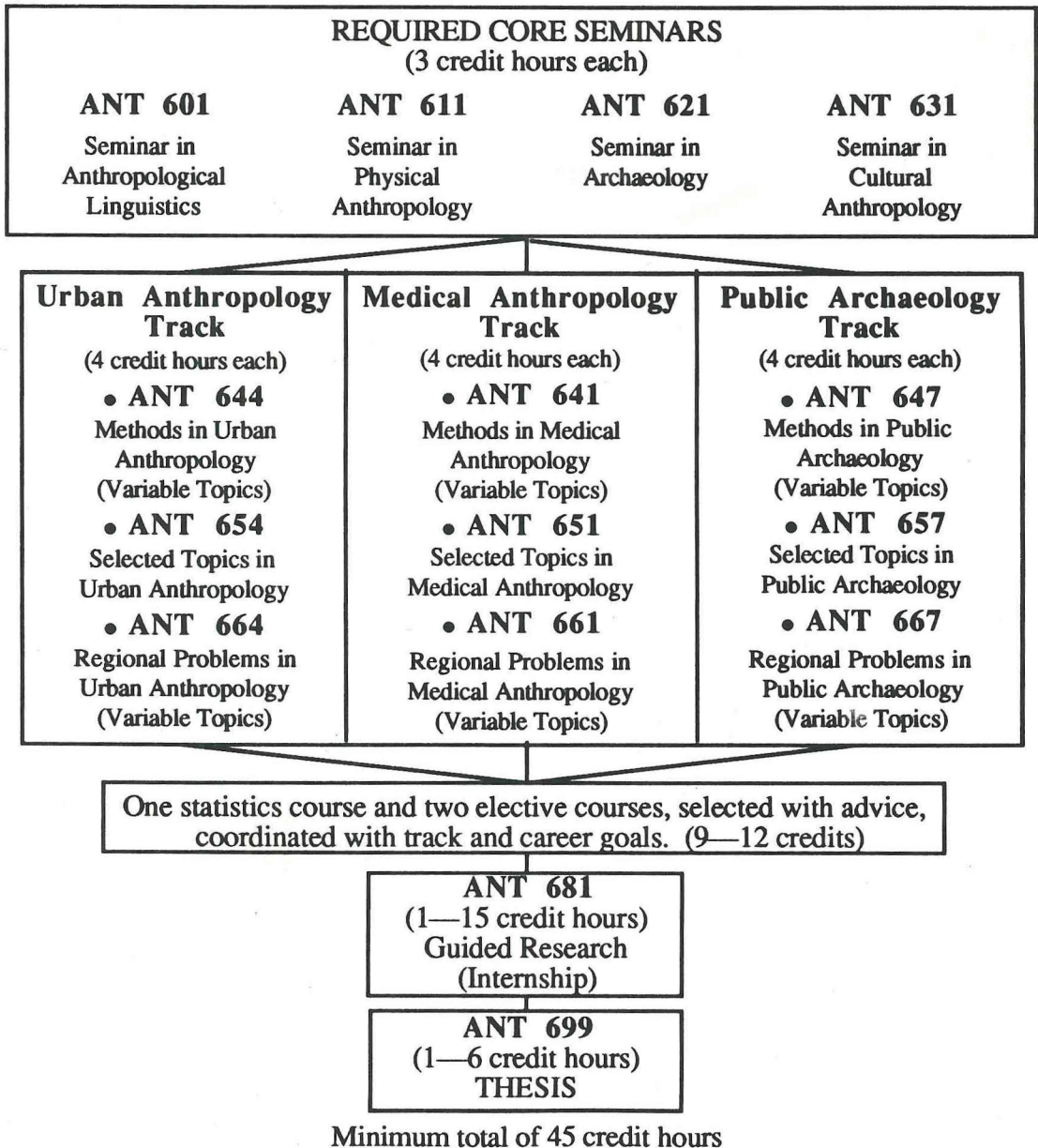
The present master's program aims at giving each student a solid grounding in the four basic branches of anthropology (physical anthropology, archaeology, linguistics, and cultural anthropology), in the firm conviction that the applied anthropologist must know general anthropology. The initial phase of the student's training consists of participation in core seminars covering the four branches, with the aim of providing the student with the conceptual, empirical and methodological tools of the anthropologist. The seminars emphasize the existing and potential contribution of each branch to defining and resolving problems of contemporary societies.

After the successful completion of the core requirements (a process which ensures a common fund of knowledge regardless of prior experience), the student then moves into the specialist tract he (or she) has selected (namely, urban track, medical track, or public archaeology). Courses in each track include Methods, Selected Topics, and Regional Problems. Each course permits flexibility to accommodate student and faculty interests. In addition to the minimal three courses in the selected tract, each student is required to take statistics and at least two other courses outside the department. These electives are determined by each student in consultation with the student's advisor, in the light of the student's specific career goals.

Following the formal course work and satisfactory completion of a comprehensive examination (taken in three of the four core areas), the student embarks upon a period of guided field experience, ideally, internship During this period the student is placed in a public or private agency and works toward resolution of an agency-defined problem under the joint supervision of the agency staff and appropriate faculty in the department. A final report by the student on (those internship) activities may be utilized both as a report to the agency and as a master's thesis.

Figure 1. Model of USF Master's Program in 1974

STRUCTURAL SUMMARY OF COURSE REQUIREMENTS



THE JOBS OF APPLIED ANTHROPOLOGISTS

An early critic of the internship program, in fact one of the reviewers of the USF NIMH proposal in 1975, predicted that the market for applied anthropologists was small, and that unless we marketed the product nationally the local market would be saturated in no time. Well, I don't think that was a valid criticism. It reflects an underestimation of the capabilities of applied anthropologists and an underestimation of what our complex society needs. Nowhere have anthropologists saturated any local market. As I have said before (at least in the AAA/NAPA volume, *Anthropology for Tomorrow*): "It is both a blessing and a curse of applied anthropology that we are interested in and capable of working effectively in every niche of the modern occupational system" (1989:60).

Fifteen years ago, the Society for Applied Anthropology commissioned a survey of the jobs of applied anthropologists and the report in *Practicing Anthropology* said that 113 respondents reported 98 different job titles for 134 jobs (Wolfe 1978). Not only do anthropologists work under many different titles, but our work ranges over a wide spectrum of the occupational structure of modern society. Anthropologists found work in all of the thirty-two broad topical areas adapted from the U.S. Department of Labor's *Dictionary of Occupational Titles*, including public relations, health, community development, personnel administration, agriculture, financial management, housing, education, and so on. In large measure, those jobs follow internships and practica.

The program of the 1991 USF Student/Faculty Colloquium in Applied Anthropology, wherein students at both the master's and doctoral levels give brief reports on their internships (scheduled for Friday, April 12, 1991), contains the following topics:

Training for Geriatric Medicine

Oral History of the Transcultural Nursing Association

Problems Related to Dengue Fever in the Dominican Republic

Planning Transportation for the Disadvantaged

Relations Between the Police and the African American Community

Conflicts Over the Management of the Commons in an American Community

Archaeological Investigations at the Cowhouse Sites

Public Archaeology

Children's Health Policy in the People's Republic of China

Coordination of Children's Services

Employer-assisted Child Care

The Children's Board

Many an internship leads to a job, and that first job leads to another for oneself and for other practicing anthropologists. I agree with Robert Hackenberg when he says:

A quiet revolution is taking place in the market for our services and the scene of the action is far from the seminar rooms and faculty offices . . . The next several decades belong to innovators and creative problem-solvers in the area of public service, and I expect to find applied anthropologists prominently represented among them (1988:183).

Before we permit our euphoria to make us overly optimistic about the future, we should remind ourselves that the successes we have enjoyed are due in part to the fact that anthropology programs, especially those using internships as a step in the training, have worked hard to prepare students for these jobs and for the practice of applied anthropology. We have given students not only that general "holistic perspective" of which anthropologists are justly proud, but we have also given students preparation for practice—professional methods that are useful and professional ethics that are respectable. We need to touch on both of these aspects of education here, as we celebrate the 50th anniversary of the Society for Applied Anthropology, because applied anthropology has had an impact on anthropology as a whole in respect to these areas.

METHODOLOGICAL ASPECTS

Applied anthropology requires that students receive prior training in methods to an extent that traditional anthropology programs did not give. Historically, we could see that developing years ago at the University of Kentucky as Art Gallaher and others paid greater attention to the roles available to applied anthropologists in developmental change. When formal internships and practica became a part of training programs, methods courses necessarily took on greater importance within the curriculum.

Instead of taking participant observation for granted, as being that which anthropologists simply do as a matter of course, those setting up practical internships in operating agencies and organizations must develop the rationale for every method to be employed, and then convince the employer, supervisor, or client of the worth of that method for the particular project of the internship. Generally that convincing is easier to do if one is interviewing a sample of a subject population, or even if one is interviewing certain persons in depth, than if one is engaged in intensive participant observation (often confused with "hanging out").

Consequences follow from this. Applied anthropology programs have come to put greater emphasis on methods of all kinds. We need quantitative skills, because

such methods are expected by our clients and because such methods are necessary for the complex problems we address. We need also to put emphasis on qualitative methods because these are important to the practice of anthropology and must be explained to our clients.

I am interested in another aspect of the methodological question. I see internships and practica as providing a new way for anthropologists to practice participant observation. Not only is each intern and practicing anthropologist participating directly in, and observing, the community and society, but from the perspective of the program or the discipline as a whole, there is a kind of meta-participant-observation going on that could prove very important. Let me try to explain, in what will necessarily be a very personal illustration.

Over the past fifteen years I have enjoyed an unusual opportunity to engage in participant observation in the whole Tampa Bay Metropolitan Area. As coordinator of internships for the programs in applied anthropology at the University of South Florida, I have been in communication with a wide range of organizations providing a variety of human services. In the course of helping our students and graduates gain some control over the date they needed for the planning and evaluation work they do in the health and human services fields we began to collect data on what services are being offered by the various agencies and organizations in the metropolitan area.

The number of agencies on which we gathered information mounted more rapidly than we expected, reaching well over a thousand in a short time. To manage the mass of information, we had to develop a computerized data base management system. This experience prompted me to worry about how to maintain the humanistic and holistic perspectives characteristic of anthropology even while handling quantities of information that are literally mindboggling. For example, the Human Services Information System, the data base we developed in the course of this work in the Tampa Bay Metropolitan Area now contains information on more than 1700 organizations providing health and human services that fall into more than 500 categories.

In the course of this work related to the internship program in applied anthropology, I participated directly in the work of many of these organizations, especially in those having to do with services to children and families. Over the years I have served in one or another consultative or advisory capacity with the Hillsborough County Study Commission for Children and Youth, the Juvenile Welfare Board of Pinellas County, the Hillsborough County Department of Children's Services, the American Red Cross, Hillsborough County Child Care Licensure Board, Hillsborough Informa-

tion Line, and others. I have come to appreciate the enormity and complexity of the social and cultural institutions of a modern urban community.

I see this whole experience as a very broad, in some ways vicarious, kind of participant observation that I could not have done by myself as a lone anthropologist. It involves all those interns and it involves the university and it involves the institution of internship itself. I believe that if we are to do participant observation in modern complex societies we must develop techniques such as these that surround internships.

In order to understand the relationships among the hundreds, and often thousands, of organizations operating in a metropolitan area, we have to go beyond ordinary geographical maps and statistical tables that do not tell us much about the way a modern community is organized socially. We have to go beyond ordinary sampling and surveying techniques. We need schematic outlines that illustrate the spatial and jurisdictional distribution of organizations that make up a metropolitan area. Figure 2 is suggestive of this approach.

But even this approach, however superior to individual observational and interviewing efforts, is woefully incomplete. For one thing, although the forty-eight organizations of Figure 2 represent a respectable number of sites in which to have anthropologists working, they are a small fraction of the organizations in the metropolitan area. I already mentioned that there are more than 1700 organizations involved in health and human services in the Tampa Bay Area. It would take 36 pages like Figure 2 to chart them all. How can such a massive set of data be organized?

We need to show the distribution of these and hundreds of other agencies in structural spaces other than geographic. Network analyses of the various ways in which organizations relate, combined with application of multidimensional scaling procedures, permit more meaningful representations of the social structure of the metropolitan area than the usual maps and figures. The aim is to get a more holistic picture of the structure of a metropolitan community. Despite problems of measurement and problems of interpretation, analysis of social data using this kind of structural model holds great promise.

If we want to find the structure of such a complex whole, we must find ways of sorting its subsystems. This is a methodological question, but it is also a question of data collection. I believe interns and students doing practica help to make the data collection possible.

I see a three-component approach as the basis of a new kind of ethnography that depends on applied anthropology: internships, network models, and relational database management systems.

Figure 2. Location of Applied Anthropology Projects, 1975-1985

HRS DISTRICT V	PASCO COUNTY
HRS Services	STAR (I & R)
Pinellas-Pasco Mental Health Board	Manpower Department
	Trilby Manor Community Action Program
	Focus
	PINELLAS COUNTY
Clearwater Hospice	Health Department
Community Development	Data Bank Survey
Neighborly Senior Services	Juvenile Welfare Board
Safety Harbor Planning	Palm Harbor Day Care Center
Tarpon Springs Planning	Grants Development Department
	TAMPA BAY AREA
	Tampa Bay Regional Planning Council
	Florida Gulf Health Systems Agency
	USF Human Resources Institute
	HRS, Florida Mental Health Institute
	Veterans Administration Hospital
	Redlands Christian Migrant Association
	HRS DISTRICT VI
	Foster Care Program, HRS
	Single Intake Services, HRS
	Hillsborough/Manatee Mental Health Board
	Children's Medical Services, HRS
	HILLSBOROUGH COUNTY
County Stockade	Children's Services Department
Employment and Training Division	Hillsborough Information Line
Tampa Housing Authority	Hillsborough CMHC
Spring Shelter	Tampa Bureau of Planning
Office on Aging	Community Action Agency
Community Design Center	Children's Study Commission
Bay Area Legal Services	Women's Survival Center
Medical Examiner	Mental Health Association
Women's Resource Center	Neighborhood Housing Services
Diaz, Seckinger & Associates	Planning Commission
Tampa Urban League	Coalition of Senior Citizens
Suicide and Crisis Center	Manpower Consortium
Northside Community Mental Health Center	Parks and Recreation
Lowe's Nursing Home	United Way of Greater Tampa

It may seem that I have drifted somewhat off of the course set by my title. Not too far, I think, because I am talking about internships leading directly to a concern with method, about internships leading to a new kind of participant observation, about internships contributing to the collection of data that can best be managed electronically, about internships involving connections among persons and organizations that can best be appreciated through the use of network models.

The potential of internships and practica as probes into uncharted networks of modern, and postmodern, society has not yet been fully appreciated. Where this might lead applied anthropology warrants consideration. That seems a good line to end with, with emphasis: Where all this might lead applied anthropology warrants consideration.

ADDENDUM

Were I pressed to give recommendations to the SfAA to begin its next fifty years, I would make two:

- (1) That SfAA return to some ideas we had in the early 1970s, that the SfAA should play a role in setting up internships, nationally and internationally;
- (2) That SfAA press on toward accreditation of training programs for applied anthropology.

I spoke earlier about the SfAA in 1973-74 drafting a proposal to fund internships that might be used by any anthropology students. In the end, we did not initiate that program, settling instead for occasional publication of internship opportunities offered by others. We might revisit some of those ideas now. SfAA might be able to play an important role in fostering internships that would not only train students but make some methodological contribution to applied anthropology as well.

Regarding the second recommendation, there are really two closely related issues that anthropologists have been reticent to talk about: certification of individuals as practicing anthropologists and accreditation of the programs which train people who are certifiable. They were talked about in the middle and late 1970s, by archaeologists who moved ahead to form the Society of Professional Archaeologists, and by others in committees of the Society for Applied Anthropology.

In 1977, Art Gallaher, as President of the Society for Applied Anthropology, appointed a Committee on Professional Accreditation and Certification. At the 1978 SfAA meeting that committee reported on its analysis of jobs that applied anthropologists perform. It recommended gathering information on accreditation/certification procedures and criteria used in related professions such as planning, public administration, architecture, clinical psychology, social work and so forth. The committee even rec-

commended that the Society should move ahead by developing a working draft of accreditation criteria. Upon hearing that report, some SfAA members expressed concern whether such important matters should be undertaken by one small committee. During the succeeding year, to increase the opportunity for wider discussion, these issues were remanded to seven regional committees. The effective result was that the issues were dissolved rather than resolved.

Accreditation of programs and certification of individuals play a crucial role in placement for all of our neighboring and competing fields. In certifying individuals who have graduated from accredited programs, professional associations serve the field in several ways: they improve the employability of people in the field and they improve the bargaining position of university departments seeking resources to meet the standards set for accreditation. □

References Cited

Kushner, Gilbert, and Michael V. Angrosino

1974 Applied Anthropology at the University of South Florida. *In* Training Programs for New Opportunities in Applied Anthropology. E. Leacock, N.L. Gonzalez and G. Kushner, eds. Pp. 34-38. Washington, DC: American Anthropological Association and the Society for Applied Anthropology.

Chambers, Erve

1985 Applied Anthropology: A Practical Guide. Englewood Cliffs, NJ: Prentice-Hall.

Hackenberg, Robert

1988 Scientists or Survivors? The Future of Applied Anthropology Under Maximum Uncertainty. *In* Anthropology for Tomorrow: Creating Practitioner-Oriented Applied Anthropology Programs. Special Publication No. 24. Robert T. Trotter II, ed. Pp. 170-185. Washington, DC: American Anthropological Association and National Association for the Practice of Anthropology.

Leacock, Eleanor

1976 Beyond Analysis and Explanation? Notes on the Life and Times of the Society for Applied Anthropology. *Human Organization* 35:335-343.

van Willigen, John

1986 Applied Anthropology: An Introduction. South Hadley, MA: Bergin and Garvey Publishers, Inc.

Wolfe, Alvin W.

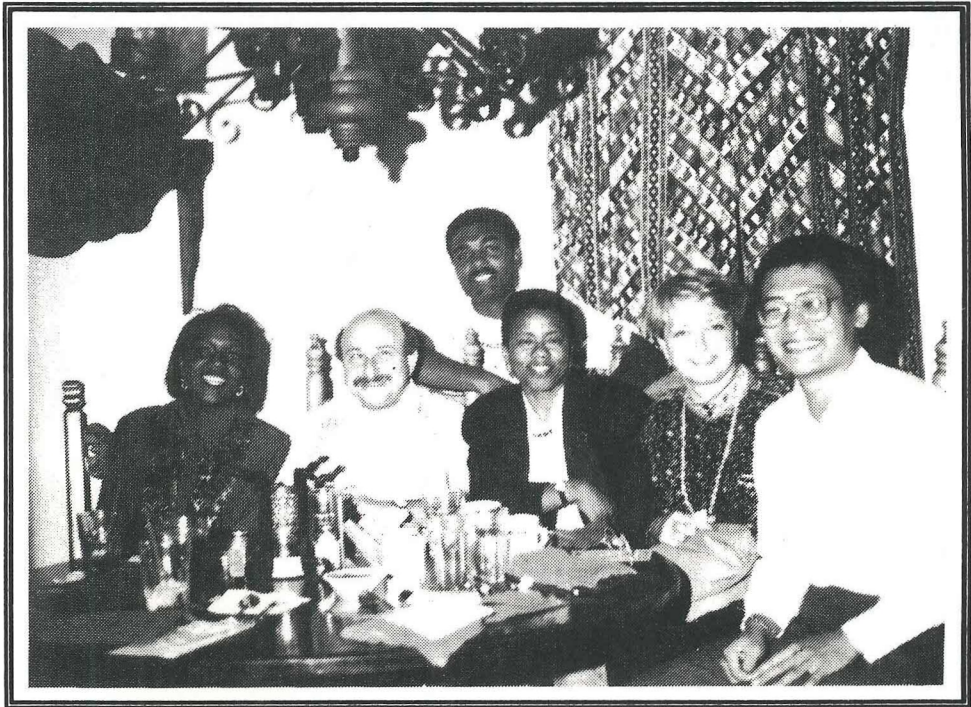
1978 The Jobs of Applied Anthropologists. *Practicing Anthropology* 1(1):14-16.

Wolfe, Alvin W.

1988 General Placement Issues. *In Anthropology for Tomorrow: Creating Practitioner-Oriented Applied Anthropology Programs*. Special Publication No. 24. Robert T. Trotter II, ed. Pp. 170-185. Washington, DC: American Anthropological Association and Association for the Practice of Anthropology.

Wolfe, Alvin W., Erve Chambers, and J. Jerome Smith

1981 Internship Training in Applied Anthropology: A Five-Year Review. Tampa, FL: Human Resources Institute, University of South Florida.



University of South Florida applied anthropology graduate students in a recent mutual support session. Front row, from left, Alesia Scott-Ford, Ron Habin, Evelyn Phillips, Patricia Salmon, and Honggang Yang. In back, Reuben Sparks. (Photo by Reuben Sparks)

**Southern Anthropological Society
Annual Business Meeting**

Minutes

**April 19, 1991
Columbia, South Carolina**

Item 1 — Call to Order by the President. President Holly F. Mathews called the 1991 Business Meeting of the Southern Anthropological Society to order.

Item 2 — Minutes of the 1990 Business Meeting. The minutes of the 1990 Business Meeting of the Southern Anthropological Society were approved as submitted.

Item 3 — Announcements. President Mathews announced the death of Asael Hansen, charter member of the Southern Anthropological Society and longtime supporter of professional anthropology in the South.

President Mathews announced the reception honoring incoming president Thomas Collins immediately following the business meeting.

Item 4 — Recognition of Outgoing Officers. President Mathews thanked outgoing officers who have completed their terms of office:

Secretary-Treasurer:	Thomas Arcury
Councillor:	James Wallace
Program Chair:	Morgan Maclachlan
Local Arrangements:	Leland Ferguson
Key Symposium:	Karl Heider

Item 5 — Secretary-Treasurer's Financial Report. The secretary-treasurer reported on the financial situation of the Society. The accompanying tables include a statement of revenues and disbursements for the year ending December 31, 1990, cash on deposit as of December 31, 1990 and the financial statement for the 1990 annual meeting in Atlanta, Georgia.

Total income for 1990 was \$7483.86. Although this is a decrease of about \$1800 from 1989 income, it remains above the 1988 total.

Disbursements for 1990 totaled \$6988.99. This continues the situation of revenues over disbursements.

Item 6 — Secretary-Treasurer's Report of Election Results.

President-elect:	Alvin W. Wolfe
Secretary-Treasurer:	Daryl White
Councillor:	Gifford S. Nickerson

Item 7 — Report on the Student Paper Competition. Heidi Kelley, chair of the student paper competition committee thanked all those who participated in making these awards possible, including the students who submitted papers and the faculty who served as judges. The following winners were announced:

Graduate Student Award:	Jessica Gregg
Undergraduate Student Award:	Melissa Schrift

Item 8 — Report of the Proceedings Editor. Mary Helms, who continues to edit the Society's Proceedings, reported that everything is proceeding on course, noting that the Food Policy issue has been completed, that the issue on African Americans and the South, edited by Hans Baer and Yvonne Jones is in process, and that the work on the current key symposium on film will soon begin. Concerning sales of past proceedings, Helms noted that in a cooperative venture the University of Georgia Press and the Southern Anthropological Society recently advertised in the *Anthropology Newsletter* of the American Anthropological Association. Although some issues are out of print, this year's highest selling issues were *Cultural Heritage* and *Women in the South*, while long-time highest sellers continue to be *Red, White and Black*, *The Not So Solid South*, *Symbols and Society*, and *Holding on to the Land and the Lord*.

Item 9 — Report of the 1990 Meeting. Local Arrangements Organizer Leland Ferguson welcomed everyone to Columbia, commented that the meeting was going

well, and announced that the current registration figure was 166.

Item 10 — Report on the *Southern Anthropologist*. Gifford Nickerson, editor of the *Southern Anthropologist*, reported that three issues were produced this year at a cost of approximately \$1500. He issued a general invitation for submissions of all types of writing, from commentary to polemic. He also requested submission to the Graduate Departments Column. All submissions should be submitted in a double-spaced format.

Item 11 — Report on the Mooney Award. In Hester Davis' absence, Holly Mathews reported on the situation with the award. Efforts to have the award presented at the AAA meeting having been unsuccessful, the committee is currently exploring the possibility of presenting the award at a plenary session at SAS annual meetings.

Item 12 — Report on the 1992 Meeting. The 1992 meeting of the Southern Anthropological Society will be in St. Augustine, Florida at the Ponce de Leon Resort. Thomas Collins will be the program chair.

Item 13 — Old Business. Holly Mathews announced the appointment of an *ad hoc* committee, chaired by Alvin Wolfe, to consider the establishment of an endowment.

Item 14 — New President. President Mathews turned over the symbol of the Office of President of the Southern Anthropological Society to President-elect Thomas Collins, conferring with it the Office of the President.

Item 15 — Resolution. Later, at the president's reception, President Collins proposed a resolution to thank past president, Holly Mathews, for her service. This resolution was passed by acclamation.

Item 16 — New Business. Thomas Collins asked for any new business. There being none,

Item 17 — Adjournment. The general business meeting was adjourned. □

Respectfully submitted,
Daryl White, Secretary-Treasurer

The logo for the Southern Anthropological Society (SAS) features the letters "SAS" in a white, serif font, centered within a black rectangular box. Two horizontal lines extend from the left and right sides of the box, suggesting a larger emblem or a decorative element.

Southern Anthropological Society

Statement of Revenues and Disbursements for the Year Ending December 31, 1990

REVENUES FOR CALENDAR YEAR:	1990	1989	1988
Dues	\$3,238.00	\$4,398.00	\$2,989.00
Paid for 1990	3166.00		
Paid for 1991	72.00		
Royalties on Proceedings	189.26	181.02	139.97
Proceedings Sales	168.35	154.50	53.90
University of Georgia Press			
Contribution to Advertisement in <i>Anthropology Newsletter</i>	175.00	----	----
1988 Annual Meeting			
Registration Fees	----	----	1,924.00
Book Exhibits and Sales	----	----	1,025.00
Onsite Activities	----	----	120.00
Refund from Advance	----	----	26.21
1989 Annual Meeting			
Registration Fees	----	2,577.00	----
Book Exhibits	----	470.00	----
Mid-South Association of Professional Anthropologists	----	250.00	----
Onsite Fees	----	473.00	----
1990 Annual Meeting			
Registration Fees	2,153.55	----	----
Book Exhibits	720.00	----	----
Interest Income			
University of Kentucky Credit Union Savings Account	443.83	369.38	250.26
Bank One, Lexington, Kentucky Certificates of Deposit	377.07	354.56	281.76
Miscellaneous	15.80	----	33.00
TOTAL CASH REVENUES	\$6,881.50	\$7,483.86	\$9,227.46

DISBURSEMENTS FOR CALENDAR YEAR:	1990	1989	1988
Newsletter	\$ 700.00	\$1,200.00	\$ 600.00
Postage	61.70	105.70	76.76
Printing and Duplicating	208.49	298.88	19.70
License Fee	15.00	15.00	10.00
Officer Expenses	155.74	48.82	61.35
1988 Annual Meeting Expenses----	----	1,060.00	
1989 Annual Meeting Expenses----	2,449.80	----	
1990 Annual Meeting Expenses1,368.85	----	----	
1992 Annual Meeting Expenses (Deposit for Hotel)	500.00	----	----
Proceedings	2,207.99	1,870.70	1,505.60
Publication of Volume 23: \$1729.80			
Orders for back issues: 478.19			
American Anthropological Association for Advertisement in <i>Anthropology Newsletter</i>	750.00	----	----
Awards and Grants			
Student Paper Prizes	400.00	400.00	----
Gift to Spelman College/Honorarium to Johnnetta Cole	200.00	----	----
Award to Asael Hansen	107.82	----	----
Award to University of Georgia Press	113.40	----	----
Grant to Harvard Peabody Museum for Gordon Wiley Video	200.00	----	----
TOTAL DISBURSEMENTS	\$3,348.38	\$6,988.99	\$6,938.90
REVENUES OVER DISBURSEMENTS	+\$ 494.87	+\$2,288.56	+\$3,533.12

CASH ON DEPOSIT ON DECEMBER 31,	1990	1989	1988
University of Kentucky Credit Union			
Checking Account	\$ 932.72	\$ 939.94	\$ 879.95
Savings Account	6,873.82	7,359.99	5,990.61
Bank One, Lexington, Kentucky			
6 Month Certificate of Deposit (6.80% APR, Due 8/27/89)	2,500.70	2,312.22	2,136.76
1 Year Certificate of Deposit (7.25% APR, Due 8/27/89)	2,512.69	2,324.10	2,145.00
TOTAL CASH ON DEPOSIT	\$11,152.32	\$12,819.93	\$12,936.25

Southern Anthropological Society

Membership and Proceedings

Membership in the Southern Anthropological Society is open to all persons interested in Anthropology. Benefits of membership include a subscription to the *Southern Anthropologist*, the latest issue of the SAS Proceedings (1991 members will receive SAS Proceedings No. 24), various Society communications, and the opportunity to purchase earlier SAS Proceedings at a 20% discount. Annual membership categories are: Regular (\$20.00), Student (\$12.00), Joint (\$26.00), and Retired (\$12.00).

SAS Proceedings Available:

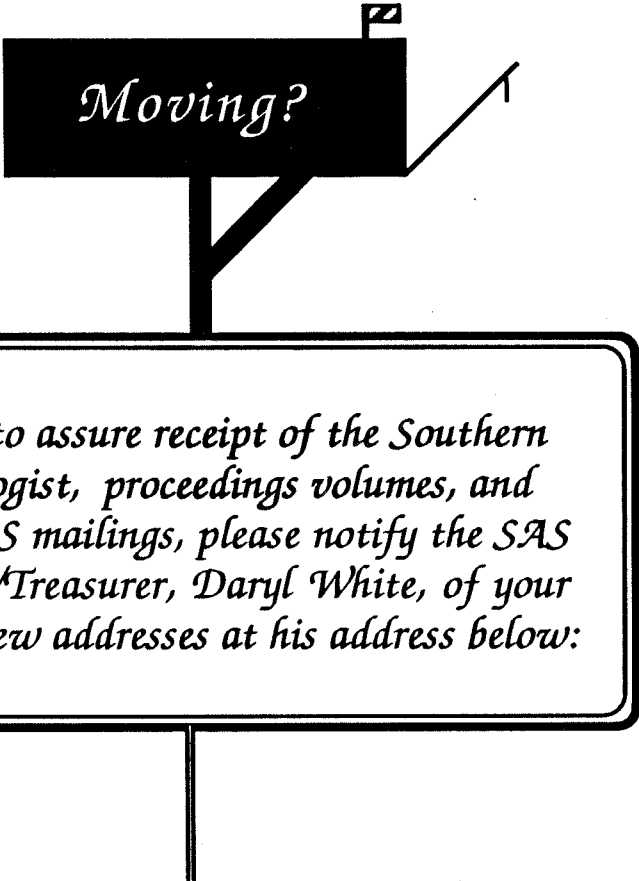
		Price Member	Price Nonmember
No. 5	Red, White, and Black: Symposium on Indians in the Old South Charles Hudson, Editor	\$8.00-p	\$8.00-p
No. 8	Social and Cultural Identity: Problems of Persistence and Change T.K. Fitzgerald, Editor	\$4.40-p	\$5.50-p
No. 9	Symbols and Society: Essays on Belief Systems in Action Carole E. Hill, Editor	\$8.00-p	\$10.00-p
No. 12	Interethnic Communication R. Lamar Ross, Editor	\$7.20-p	\$9.00-p
No. 13	Predicting Sociocultural Change Susan Abbott and John van Willigen, Editors	\$7.20-p	\$9.00-p
No. 14	Cities in a Larger Context Thomas Collins, Editor	\$5.60-p	\$7.00-p
No. 15	Holding on to the Land and the Lord: Kinship, Ritual, Land Tenure, and Social Policy in the Rural South Robert L. Hall and Carol B. Stack, Editors	\$11.20-h	\$14.00-h
No. 16	Bilingualism: Social Issues and Policy Implications Andrew W. Miracle, Jr., Editor	\$7.20-p	\$9.00-p
		\$14.40-h	\$18.00-h
		\$8.00-p	\$10.00-p

SAS Proceedings Available

		Price Member	Price Nonmember
No. 17	Cultural Adaptations to Mountain Environments Patricia D. Beaver and Burton L. Purrington, Editors	\$6.00-p	\$7.50-p
No. 18	The Burden of Being Civilized: An Anthropological Perspective on the Discontents of Civilization Miles Richardson and Malcolm C. Webb, Editors	\$12.80-h	\$16.00-h
No. 19	Contemporary Health Policy Issues and Alternatives: An Applied Social Science Perspective Carole E. Hill, Editor	\$7.20-p	\$9.00-p
No. 20	Visions and Revisions: Ethnographic Perspectives on Southern Culture George Sabo III and William M. Schneider, Editors	\$14.40-h	\$18.00-h
No. 21	Sea and Land: Cultural and Biological Adaptations in the Southern Coastal Plain James L. Peacock and James C. Sabella, Editors	\$9.60-p	\$12.00-p
No. 22	Women in the South: An Anthropological Perspective Holly F. Mathews, Editor	\$19.20-h	\$24.00-h
No. 23	Cultural Heritage Conservation in the American South Benita J. Howell, Editor	\$8.00-p	\$10.00-p
No. 24	Anthropology and Food Policy: Human Dimensions of Food Policy in Africa and Latin America Della E. McMillan, Editor	\$20.00-h	\$25.00-h
		Free to 1991 members	

Checks for Membership dues and/or orders for previous Proceedings volumes (including \$.95 postage for each volume) should be made payable to the Southern Anthropological Society and sent to:

Daryl White, SAS Secretary-Treasurer
 Department of Sociology and Anthropology
 Box 247
 Spelman College
 Atlanta, GA 30314-4399



Moving?

In order to assure receipt of the Southern Anthropologist, proceedings volumes, and special SAS mailings, please notify the SAS Secretary/Treasurer, Daryl White, of your old and new addresses at his address below:

SOUTHERN ANTHROPOLOGIST

Published three times a year (Winter, Summer, and Fall) and distributed as a benefit to the membership of the Southern Anthropological Society. Annual dues (Regular, \$20.00; Students and Retired, \$12.00; Joint, \$26.00), subscription only (\$10.00), and address changes, may be sent to:

Daryl White
SAS Secretary/Treasurer
Department of Sociology and Anthropology
Box 247
Spelman College
Atlanta, Georgia 30314-4399

[Telephone: (404) 223-7573]

Scenes From the SAS 1991 Annual Meeting



Mingling and Snacking at President Collins' Reception



SAS Members Enjoying South Carolina Barbeque

SOUTHERN ANTHROPOLOGIST

Gifford S. Nickerson, Editor
Department of Sociology, Anthropology and Social Work
Campus Box 8107
North Carolina State University
Raleigh, North Carolina 27695-8107

ADDRESS CORRECTION REQUESTED

NONPROFIT ORG.
U. S. POSTAGE
PAID
RALEIGH, NC
PERMIT No. 2353

SAS

*Harry G. Lefever
Box 253
Spelman College
ATLANTA, GA 30314