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In this Issue...

Is Krippendorf's Tribe Bad for Teaching Anthropology?
 As Usual -- It All Depends 2
by Richard Chalfen

Anthropology Explored: The Best of Smithsonian AnthroNotes 3
reviewed by Lynne M. Schwarz

Teaching About Evolution 5
 Videos for Teaching About Evolution 5

Neanderthal Heaven 6

Teaching (Archaeology) With Historic Places 6
 More Teaching Archaeology 6
 And More 6

Thinking About Religion from a Global Perspective 7

The Society for Anthropology in Community Colleges 7

Meetings of Interest 8

Notes on Contributors 8

Teaching Anthropology Newsletter

Teaching Anthropology Newsletter (TAN) promotes precollege anthropology by providing curriculum information to teachers, creating a forum for teachers to exchange ideas and establishing communication among teachers, professors and other advocates of anthropology.

TAN is published free-of-charge semiannually in the Fall and Spring of each school year by the Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3 (TEL 902-420-5628, FAX 902-496-8109, E-MAIL mlewis@shark.stmarys.ca). Items for publication should be submitted to Monica Lewis, Circulation Manager, or Paul A. Erickson, Editor. Deadlines for submission are October 1 for the Fall issue and March 1 for the Spring issue.

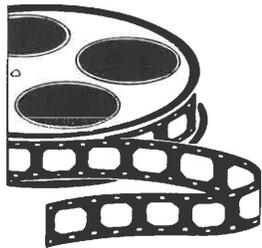
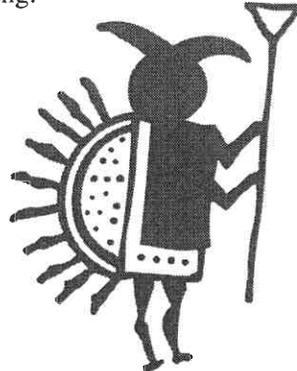
TAN is mailed to 12 Canadian Provinces and Territories, 44 American States and 10 countries abroad.

A Reminder to *TAN* Readers

Manuscripts Welcome

The vitality of *TAN* depends on its content, which to a significant extent depends on *you*.

Please send us articles, reviews, announcements and other items pertaining to precollege anthropology teaching.



Film Review

Is Krippendorf's Tribe Bad for Teaching Anthropology?

As Usual -- It All Depends

by Richard Chalfen

During the Spring of 1998, Todd Holland's production of *Krippendorf's Tribe** opened to a lackluster reception and a pile of negative reviews. Richard Dreyfuss plays the role of cultural anthropologist James Krippendorf, who with his anthropologist wife had earned a \$100,000 grant from their university to find an undiscovered tribe in New Guinea. However, this goal was unfulfilled; Krippendorf's wife unexpectedly dies and he has frittered away the grant funds on family-related expenses. When required to give a public lecture at his university on his findings, Krippendorf spontaneously invents his own tribe, called the Shelmickedmu, named after the first few letters of the names of his three children. Krippendorf proceeds to present certain incredible facts about this tribe and to intercut his original ethnographic footage with new videotape shot in his back yard using his children to act out examples of tribal behaviors. Krippendorf is joined by former student Dr. Veronica Mecelli, played by Jenna Elfman (from ABC's television sitcom *Dharma & Greg*) and rival colleague Dr. Ruth Allen, played by Lily Tomlin, an anthropologist who remains suspiciously competitive throughout the storyline.

When some of my colleagues heard that such a film was in production, the general reaction was along the lines of "uh oh" (as in "oh no!"). In one Web-published review, Nathaniel R. Atcheson (nate@pyramid.net) wrote: "If I were an anthropologist, this film would insult me immensely." Indeed the film reaches heights of vulgarity in places; it is not a film of cinematic excellence in any sense of the term. At best, it is a good bad example.

Importantly, the film seems to reflect a profile of popular attitudes about being an anthropologist, doing anthropology and, perhaps, social science in general. For instance, we see the well-worn, tired images of the absent-minded professor; the non-work-life of academe; the stereotypic search for a lost tribe -- or "previously undiscovered tribe"; anthropology's stereotypic and myopic attention to the exotic (and the exotic erotic at that!); the ideal of being adopted by tribal members; male professors and their female groupie graduate students; to mention a few. All of these topics are brought to the surface in a very visual and, at times, humorous manner.

The exoticization of the Other is well covered with such references to penis sheaths (as virtually the first

words spoken by Krippendorf or any one else in the film); brother-executed circumcision; father-directed single-parent families (patri-focal?); Neolithic dildos; etc. In short, we are presented with a somewhat romantic and very outdated image of what it means to be an anthropologist. Ethnographic accuracy is certainly not the main point.

The appeal of visual evidence plays a key role. We see that Krippendorf's audiences demanded pictures to believe his findings. In turn, we can ask about Krippendorf's construction of evidence, as in a "mocumentary" -- the video recordings he staged, directed and filmed in his backyard -- which, in turn, brings a new meaning to "backyard anthropology."

The script plays with several anthropological reference points. For instance, we hear references to Dr. Leakey (the name of a pet hamster); to the Proxmire Foundation (dubious award for dubious research projects); to Horace Minor's classic essay on the Nacirema (complete with mention of shrines, altars, talismans, etc.); and a visual connection to graphics used in films starring Indiana Jones. Students may not recognize the former references but they surely do pick up on the latter.

In addition, there is a lot here about the problematic popularization of anthropology. One reviewer writing in the *Austin Chronicle* (Marjorie Baumgarten, 2 March 1998) suggested, "These two [Drefuss and Elfman] bring as much of the same credibility to the field of anthropology as Bob Newhart brought to the practice of psychology." In one instance, the film suggests that Krippendorf accept a contract that would put his films in a proposed "Primal Time" show for cable television, and we hear reference to the negative connotations of "Tabloid Anthropology." We are asked to consider what happens to ethnographic information when it goes public. In short, seldom have we been given a visual text that so explicitly plays into concerns so central to anthropology's relationship to the public. We should be taking advantage of this opportunity.

In conclusion, when we ask if the feature film *Krippendorf's Tribe* is bad for anthropology, we have to say, it all depends on how the film is used and how it is seen. The film provides a wonderful springboard for class discussion, in part because students feel a sense of competence and freedom when asked to comment on mass-mediated forms of information that are so familiar to their visual environment. But many colleagues will react in very negative ways -- to the film and probably these comments. My sense is that we have been given a film that can be used in teaching some problematic issues about anthropology, especially problematic relationships between the discipline and the public.

*The screenplay was developed from a book by the same title written in 1986 by Frank Parkin (New York: Delta/Dell/Bantam). The storyline is somewhat the same but details vary broadly: research was done in the Amazon Valley, not New Guinea; Krippendorf's wife does not die; but the children are considerably more rowdy.

Ed. -- For several years Richard Chalfen has been teaching an undergraduate course in visual anthropology entitled "Anthropology Through Feature Films." For information about the course, consult the Web site <<http://nimbus.temple.edu/~rchalfen/courses.html>>. For related information about films and books with paleoanthropological themes, consult the Web sites <<http://banamba.com/cave/film/>>, <<http://www.paleobook.com/>> and <http://www.trussel.com/f_prehis.htm>.

Book Review



Anthropology Explored: The Best of Smithsonian AnthroNotes

by Lynne M. Schwarz

For two decades, *AnthroNotes*, a Smithsonian Institution periodical, has published new advances in anthropology, its articles written in a light and easy-to-read fashion, illustrated with cartoons by Robert Humphrey. For teachers of anthropology, *AnthroNotes* serves almost as a newspaper, allowing them to keep up with a broad and ever-changing field. For college and first-year university students, some of the articles in *AnthroNotes* can also be excellent preparation for examination questions. With this younger student population as their target audience, Ruth Selig, the long-time editor of *AnthroNotes*, and physical anthropologist Marilyn London have compiled *Anthropology Explored: The Best of Smithsonian AnthroNotes*.*

In fact, a reader such as *Anthropology Explored* would probably be a welcome addition to the main text in many undergraduate anthropology courses. Not only does this anthology give some indication of the diversity of anthropology, but also its format, with updates to articles, allows the reader to see the process of publication, peer review and academic defence in action.

Anthropology Explored is divided into three sections, which deal respectively with human origins, archaeology and cultural anthropology.

Section One consists of articles on human evolution, language acquisition by apes and the perils faced by wild

ape populations and their protectors, with Alison Brooks and Kathleen Gordon each contributing more than one article. Several articles are very brief summaries of past and present developments in the above-mentioned fields, but there are some memorable images from these articles, such as Catherine Cockshutt Smith falling into a gorilla nest full of feces (Brooks, J. N. Leith Smith and Cockshutt Smith, "Politics and Problems of Gorilla and Chimp Conservation") and the expounding of a "bellycentric" view of how modern humans were able to "afford" a big brain (Brooks, "What's New in Early Human Evolution 5 to 1 Million Years Ago?"). George Armelagos' article (Armelagos, Kathleen Barnes and James Lin, "Disease in Human Evolution: The Reemergence of Infectious Disease in the Third Epidemiological Transition") is a different look at human evolution -- from the microbial point of view.

Section Two focuses on archaeology and primarily on "firsts", with articles discussing the first Old World and East Coast New World farmers (Melinda Zeder, "New Perspectives on Agricultural Origins in the Ancient Near East" and Selig and Bruce Smith, "A Quiet Revolution: Origins of Agriculture in Eastern North America"), the first North and South Americans (Selig and Dennis Stanford, "Bones and Stones - Or Sheep?: Studying the First Americans" and Tom Dillehay, "The First South Americans: Archaeology at Monte Verde"), the first Arctic North Americans (William Fitzhugh, "Global Culture Change: New Views of Circumpolar Lands and Peoples") and early African Americans (Theresa Singleton, "The Archaeology of African American Life"). There is nothing wrong with this perspective, inasmuch as most people find invention, initial colonization and exploration fascinating. The inclusion of John Verano's article on the Moche ("The Moche: Profile of an Ancient Peruvian People") in this section initially baffled me, though, since it is definitely an article on the physical anthropology of the Moche rather than their archaeology, and the Moche, while an intriguing culture, were not really "first" at much of anything. Lack of a more broadly-based physical anthropology section doubtless mandated the Moche's inclusion in the archaeology section. In general, the quality and depth of scholarship of the archaeology section exceed that of the human origins section.

Section Three is devoted to articles dealing with actual field applications of various anthropological techniques such as ethnographic film (John Homiak, "Ethnographic Film: Then and Now"), anthropological linguistics (Robert Laughlin and Kathleen Bragdon, "Mayan Indians and the Passamaquoddy of Maine: Anthropological Linguists Aid in Cultural Survival" and Ann Kaupp

and Roger Shuy, "Medicine, Law, and Education: A Journey into Applied Linguistics") and ethnographic research by college students (Selig, "Doing Ethnography at Macalester College: 'From the Inside Out'") and is very stimulating. It is likely to whet the appetite of any anthropology student for just getting out and using various methodologies in the field, then absorbing more fully their theoretical underpinnings, a perspective on learning which is put forward in Selig's article on David McCurdy's teaching methods at Macalester College. Patricia Draper's transcripts of interviews (Brooks and Draper, "Anthropological Perspectives on Aging") where she tried and failed to get her puzzled and often-frustrated !Kung and Irish informants to categorize people according to age, are extremely funny.

Other than the minor organizational problems mentioned previously, I would have like to have seen the editors make more comments on the articles themselves or include brief peer reviews. Such reviews might have commented on major omissions, such as Armelagos discussing the role of antibiotic overuse in modern plagues but not our failure to develop treatments for the many modern viral plagues that he mentions, or Stephen Williams ("Who Got to America First?: A Very Old Question") discussing the hypothesized African inspiration for Olmec megalithic statuary without ever mentioning its iconographic context. Mark Cohen's update ("History, Progress, and the Facts of Ancient Life") is a model of what could have been provided, with a good discussion that cites who, where and how his article was critiqued and defended. Bruce Smith also wrote a very useful update on early agriculture in eastern North America ("Update To: 'A Quiet Revolution: Origins of Agriculture in Eastern North America'"), but many authors did not update their work.

In summation, *Anthropology Explored* contains many informative and entertaining articles that should stimulate interest in the discipline and class discussion, which is the end it was meant to serve.

**Anthropology Explored: The Best of Smithsonian AnthroNotes*, edited by Ruth Osterweis Selig and Marilyn R. London, illustrated by Robert L. Humphrey with a foreword by David W. McCurdy, is available from the Smithsonian Institution Press (TEL 800-782-4612, FAX 703-661-1501). Telephone to purchase by credit card or send a check for the cost of the book (\$17.95US paper, \$35.00 cloth) plus \$3.50 for mailing and handling to Smithsonian Institution Press, P.O. Box 960, Herndon, VA 20172-0960. Royalties support the continuing publication of *AnthroNotes*.

Teaching About Evolution

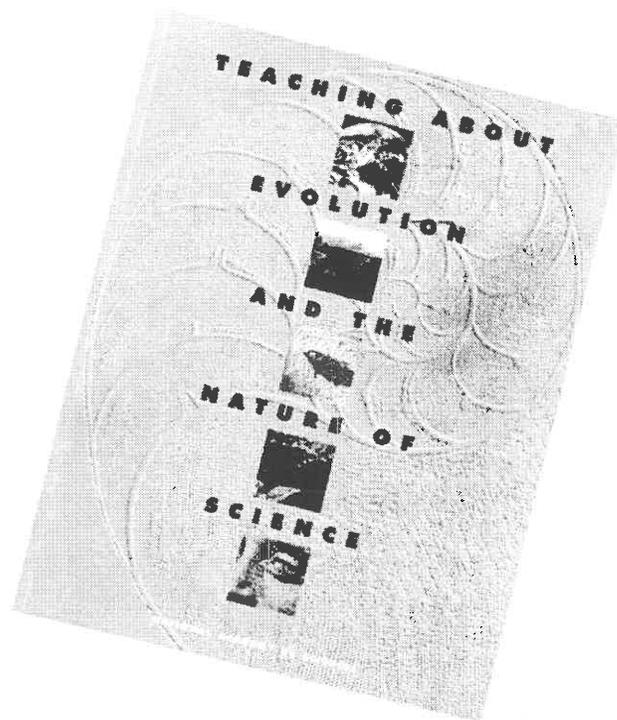
Teaching About Evolution and the Nature of Science is a 140-page glossy paperback book published in 1998 by the US National Academy of Sciences, a private nonpartisan organization dedicated to using science for social betterment. In publishing the book, the Academy aims to counteract public misunderstandings and hostility toward science nurtured by inadequate teaching of science, especially evolutionary science, in precollege schools. *Teaching About Evolution* is intended for teachers, educators and other policy makers who design and deliver biology instruction in the classroom. A companion publication, *Science and Creationism: A View from the National Academy of Sciences*, is in press.

Teaching About Evolution is divided into seven chapters with three interspersed "dialogues", in which a group of fictional teachers discusses and debates chapter themes. Useful appendices provide a summary of court decisions affecting the teaching of evolution in public schools, a sample of statements of professional organizations supporting evolutionary teaching and a list of references for further reading and consultation.

The first three chapters -- "Why Teach Evolution," "Major Themes in Evolution" and "Evolution and the Nature of Science"-- introduce basic concepts prerequisite for adequate teaching of these subjects. The fourth chapter, "Evolution and the *National Science Education Standards*," demonstrates how the teaching of evolution can meet many goals of a general science education. The fifth chapter, "Frequently Asked Questions About Evolution and the Nature of Science," responds to common concerns and curiosities expressed by students, parents and teachers. The concluding chapters, numbers six ("Activities for Teaching About Evolution and the Nature of Science") and seven ("Selecting Instructional Materials") help put these principles about teaching evolution into practice.

Teaching About Evolution was produced by a working group of scientists with extensive experience in research and teaching about evolution. The group worked closely with other teachers, school administrators and government officials responsible for the development of biology curricula. The focus of the book is on general evolution, but human evolution is clearly included. Therefore, readers of *TAN* should find the book relevant.

Teaching About Evolution is available from the National Academy Press, 2101 Constitution Avenue, NW, Box 285, Washington, DC 20055. The price is \$19.95US for a single copy, with discounts available for orders of multiple copies. The shipping and handling charges are



\$4.00 for a single copy and \$0.50 for each additional copy. Orders can be placed by telephone (toll free 800-624-6242), fax (202-334-2451) or Internet (<http://www.nap.edu/bookstore>).

Teaching About Evolution is also available online at www.nap.edu/readingroom/books/evolution98.

Videos for Teaching About Evolution . . .

Two videos produced by the National Center for Science Education teach about evolution by engaging students in the process of evolutionary discovery.

How Scientists Know about Human Evolution (18 minutes) demonstrates how scientists study and interpret fossils in a multidisciplinary effort to understand the human past. *How Scientists Know about Punctuated Equilibria* (20 minutes) explains why evolution is not "just theory" and why the concept of punctuated equilibria is not "anti-Darwinian".

The videos may be rented for \$50.00US each or purchased for \$150.00 each (\$250.00 for both) with a shipping charge of \$7.00 for each or \$9.00 for both. To order, contact the Center for Media and Independent Learning, 2000 Center Street, Berkeley, CA 94704 (TEL 510-642-0460, E-MAIL cmil@uclink.berkeley.edu). The address of the National Center for Science Education is P.O. Box 9477, Berkeley, CA 94709-0477 (TEL 510-526-1674, FAX 510-526-1675, E-MAIL ncse@natcensci.ed.org, WEB SITE <http://www.natcensci.ed.org>).



Neanderthal Heaven

*Neanderthal
Heaven* is a Web
site created in
1997 by high school
teacher Chris Hawkins
and his students in
Perth, Western Aus-
tralia. Subtitled *A Site
Devoted to All Things Neanderthal*, it addresses a
number of "Neandertopics" and provides straight-
forward -- and serious -- answers to questions such as
"So you think you know the Neanderthals?," "Where
do I meet one?" and "Neanderthal -- the ideal lover?"
The site also provides "Neanderlinks," references
and definitions of Neanderthal-related terminology.
Check it out at <[http://www.iinet.net.au/~chawkins/
heaven.htm](http://www.iinet.net.au/~chawkins/heaven.htm)>!

Teaching (Archaeology) With Historic Places

Teaching With Historic Places is an educational series published by the National Register of Historic Places of the US National Park Service. As explained in *Archaeology and Public Education* (Vol. 8, No. 2, 1998), the series consists of 55 lesson plans designed to help junior and senior high school teachers acquaint students with the National Register. Five of the lesson plans deal with registered archaeological properties: *Frederica: 18th-century Community* (in Georgia), *Gran Quivira: A Pueblo Village* (Arizona), *Knife River: Early Village Life on the Plains* (Minnesota), *Mammoth Cave* (Kentucky) and *Saugus Iron Works* (Massachusetts). *Teaching With Historic Places* can also supply a guide for teachers using the lesson plans.

For more information about *Teaching With Historic Places*, contact Coordinator Barbara Little at the National Park Service, National Register, History, and Education, 1849 C Street NW, Washington, DC 20240 (TEL 202-343-9513) or consult the *Teaching With Historic Places* Web site at <<http://www.cr.nps.gov/nr/twhp/home.html>>.

More Teaching Archaeology . . .

Project Archaeology is a highly successful educational program sponsored by the US Bureau of Land Management that helps elementary and secondary school teachers enliven the classroom. It exposes students to issues in archaeological preservation and shows them how to "connect" with the past.

As explained in *Federal Archaeology Program Report to Congress 1994-95* (published in 1998), Project Archaeology operates through State programs that provide high-quality, user-friendly educational materials, basic and advanced workshops, field projects and archaeology award programs that keep teachers and students "involved." Its goal is to instill an appreciation for past material culture that will curb archaeological vandalism, illegal excavation and theft.

Originated in Utah, Project Archaeology is now established in at least eight other States (Alabama, Alaska, Arizona, New Mexico, Oregon, Pennsylvania, Tennessee and Wyoming) and is under consideration in several more. So far, it has reached nearly three thousand teachers and, through them, tens of thousands of students. For more information about Project Archaeology, contact Jeanne M. Moe at jmoe@ut.blm.gov.

. . . And More

The Center for American Archaeology was established in 1958 to promote archaeology to the public, including public schools. The Center sponsors field schools, tours and exhibits as a means of encouraging schools to integrate archaeology into their curricula in ways that are educationally sound. An engaging 40-year "retrospective" of the Center's accomplishments appears in the Spring 1998 issue (Vol. 3, No. 1) of *Common Ground: Archaeology and Ethnography in the Public Interest*. The author of the retrospective, Harry Murphy, addresses several issues of importance to archaeology educators, including issues surrounding "sandbox archaeology" and "garbology." Harry Murphy can be reached at P.O. Box 95, Kampsville, IL 62053 (TEL 618-653-4243, E-MAIL hmurphy@caa-archeology.org). The Center for American Archaeology Web site address is <<http://www.caa-archeology.org/>>.



Thinking About Religion from a Global Perspective



The Teachers' Press is a publishing venture by teachers at Riverside-Brookfield Public High School in Riverside, Illinois. Its publications reflect years of interaction with students in academically-oriented, "non-tracked" classes. They are produced in economical, durable spiral-bound format. Duplication for students is encouraged, so schools need purchase only one copy per teacher.

The latest publication from The Teachers' Press is *Thinking About Religion From a Global Perspective* by Brant Abrahamson and Fred Smith. This three-component publication features a student text, booklet of materials for analysis and teachers manual.

The 56-page student text begins with a comparison of Eastern and Western world religions. Each religion is described as it might be understood by highly educated practitioners of the faith. Core chapters are "New Religions," "Religion and Morality," "Religion and Science," "Religion and Human Life," "A Historical Perspective" and "Getting Together." The text ends with an annotated bibliography.

The 55-page booklet of materials for analysis provides numerous single-page readings and illustrations exploring issues such as psychological methods of persuasion (as in "cults") and the relationship of religion and magic. The materials are intended for classroom discussions, student reports, lectures or personal study.

The 34-page teachers manual focuses on how to teach religion empathetically and "objectively." It suggests ways of answering questions such as, "Should personal religious beliefs be revealed in the classroom?," "How can we deal with 'abhorrent' religious practices?" and "How can we resolve conflict between rival religious groups?" Lesson plans and evaluation procedures are included.

To order copies of *Thinking About Religion from A Global Perspective*, send \$10.00US for the student text (only) or \$20.00 for the complete publication, plus \$3.00 for shipping and handling, to The Teachers' Press, 3731 Madison Avenue, Brookfield, IL 60513 (TEL 708-485-5983, FAX 708-387-7057, E-MAIL teacherspr@aol.com).



The Society for Anthropology in Community Colleges

The Society for Anthropology in Community Colleges (SACC) was founded in 1978 to stimulate communication among anthropologists and teachers of anthropology in community colleges, colleges and precollege institutions; to foster instructional, curricular and program development in the school and aid in the improvement of teaching; and to publish and promote materials related to anthropology and community colleges as well as other school settings. SACC members receive the newsletter *Teaching Anthropology/SACC Notes*.

The next annual conference of SACC will be held in Boston, Massachusetts, 7-11 April 1999. The conference theme is "Teaching and Research in Anthropology -- Approaches to the Year 2000." As with previous gatherings in locations such as Santa Fe, Toronto and San Antonio, this gathering will present an opportunity to meet and make friends and colleagues committed to anthropology teaching. Besides paper and panel sessions, the conference will feature a speech by David Maybury-Lewis of Harvard University, founder of *Cultural Survival*, and a visit to the historical recreation of Plimoth Plantation.

For questions, comments and further information about SACC and the 1999 conference, contact Barry D. Kass, Professor of Anthropology, SACC President-Elect, Orange County Community College, SUNY, Middletown, NY 10940 (TEL 914-341-4364, E-MAIL kassbrown@pioneeris.net).



Meetings of Interest

1998

Dec 2-6 *American Anthropological Association*, 97th Annual Meeting, Philadelphia, Pennsylvania. Contact AAA Meetings Department, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203-1620 (TEL 703-528-1902 ext. 2, E-MAIL jmeier@ameranthassn.org).

Dec 7-10 *Australian Society for Human Biology*, 11th Annual Conference, Fremantle, Western Australia. Contact Jim Chisholm, Department of Anatomy and Human Biology, University of Western Australia, Nedlands, WA 6097 Australia (TEL 08-9380-3296, FAX 08-9380-1051, E-MAIL jchisholm@anhb.uwa.edu.au).

1999

Jan 5-10 *Society for Historical Archaeology Conference on Historical and Underwater Archaeology*, Salt Lake City, Utah. Contact Don Southworth, Sagebrush Consultants, LLC, 3670 Quincy Avenue, Suite 203, Ogden, UT 84403 (TEL 801-394-0013, FAX 801-394-0032, E-MAIL sageb@aol.com).

Jan 10-14 *World Archaeology Congress 4*, Capetown, South Africa. Contact Congress Secretariat, P.O. Box 44503, Claremont, 7735, South Africa (TEL 27 [21] 762-8600, FAX 27 [21] 762-8606, E-MAIL wac4@globalconf.co.za, WEB SITE www.uct.ac.za/depts/age/wac).

Feb 26-28 *Southern Anthropological Society*, Atlanta, Georgia. Contact Colleen Blanchard, Department of Anthropology and Geography, Georgia State University, Atlanta, GA 30303-3083 (TEL 404-651-1038, E-MAIL antccb@panther.gsu.edu).

March 24-28 *Society for the Anthropology of Consciousness*, Annual Meeting, Berkeley, California. Contact Mira Zussman, Department of Comparative Religious Studies, San Jose State University, San Jose, CA 95192-0097 (E-MAIL miraz@sirius.com).

March 25-28 *American Ethnological Society*, Annual Meeting, Portland, Oregon. Contact Jan Meier, AAA Meetings Department, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203 (TEL 703-528-1902 ext. 3205, E-MAIL jmeier@ameranthassn.org).

April 7-11 *Society for Anthropology in Community Colleges*, Annual Meeting, Boston, Massachusetts. Contact Barry D. Kass, Department of Cultural and Historical Studies, Orange County Community College, SUNY, Middletown, NY 10940 (TEL 914-341-4364, E-MAIL kassbrown@pioneeris.net).

April 15-18 *Central States Anthropological Association*, 76th Annual Meeting, Chicago, Illinois. Contact Jan Meier, AAA Meetings Department, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203 (TEL 703-528-1902 ext. 3205, E-MAIL jmeier@ameranthassn.org).

April 20-25 *Society for Applied Anthropology*, 58th Annual Meeting, Tucson, Arizona. Contact SFAA, P.O. Box 24083, Oklahoma City, OK 73124 (TEL 405-843-5113, FAX 405-843-8553, E-MAIL sfaa@telepath.com, WEB SITE <http://telepath.com/sfaa>).

May 21-23 *Society for Cultural Anthropology*, Annual Conference, San Francisco, California. Contact Jan Meier, AAA Meetings Department, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203 (E-MAIL jmeier@ameranthassn.org).

Notes on Contributors

Richard Chalfen is Professor of Anthropology at Temple University in Boston, Massachusetts. For several years he has been teaching an undergraduate course in visual anthropology entitled "Anthropology Through Feature Films." He can be reached at rchalfen@nimbus.ocis.temple.edu.

Lynne M. Schwarz is a Canadian archaeologist who has worked and conducted research in Alberta, Nova Scotia, Newfoundland and Labrador. She is a partner in Black Spruce Heritage Services (E-MAIL schwarz@netcom.ca).