FOSAP Business Meeting
December 3, 1994
Atlanta Hilton

In attendance: Clare Boulanger (Mesa State Col), Catherine Mary Cameron (Cedar Crest Col), Katy Fine (Fort Lewis Col), Grace Morth Fraser (Plymouth State Col), John Gatewood (Lehigh U), Paul Grebinger (Rochester Inst of Tech), David Hakken (Suni Inst of Tech), Ann Maxwell Hill (Dickenson Col), Chad E. Litton (U Wisconsin–Milwaukee), Kimberly P. Martin (U LaVerne), Daniel E. Moerman (U Michigan–Dearborn), Laura Montgomery (Westmount Col), Angelo R. Orona (U San Diego), V. Richard Persico (Georgia Southern U), Richard Popi (U Regina), Patricia Rice (West Virginia U), Kathy Siebold (Albertson Col), Karen Simpkins (Marshall U), James Tim Wallace (N Carolina State U), Bill Wedenoja (Southwest Missouri State), George Westermark (U Santa Clara).

Guests: David McCurdy (Chair-elect GAD) and David Givens (AAA Director Academic Relations).

1. The meeting was called to order at 4:45 p.m. by Dan Moerman, Chair. He distributed his president’s report, and Pat Rice distributed the Minutes of the FOSAP business meeting of November 20, 1993. The Minutes were approved as written.

2. Dan Moerman introduced Dave Givens, Director of Academic Relations of AAA, who made a presentation about the relationship of small departments with the Association. Mr. Givens noted that in the present age of downsizing institutions of higher education that small programs were at some risk. He recommended that anthropologists in these programs work with chairs and administrators to keep the discipline visible and viable. He also said that the AAA Guide to Departments is inclusive only of departments who pay for their listings and excludes many small departments. He suggested that FOSAP create a list of all small departments and pass it on.

FOSAP Panel at AAA Meeting:
“Reinventing the Intro Course:
Cultural Anthropology for the
Postmodern Generation”

Organizers:
Ann Maxwell Hill & Paul Grebinger

Panel Members
1. Dan Moerman: Nacirema Anthropologists, Peering
   Through a Looking Glass, Observe Paradox and
   Ambiguity in a Multicultural Classroom
2. Bonnie Lloyd: The Anthropologist as Missionary:
   Preaching on Easter Sunday to the Unchurched
3. Paul Grebinger: Beyond the “Exotic” Other:
   Transforming the Introductory Cultural Anthropology
   Curriculum
4. Chad Litton and Art Jepson: The New Dog and
   Pony Show: Techniques for Revitalizing the Intro
   Course
5. Michael Billig: The Five Dichotomies of Intro:
   Teaching Anthropology as a Western Cultural
   Experience
6. Catie Cameron: My (New) Hidden Agenda in
   Teaching Introductory Cultural Anthropology
7. Ann Hill: Light from the Past or at the End of the
   Tunnel? Changing the Intro Course to Meet the
   Nineties
8. Larry Breithrods: Discussant

As paradigms in anthropology continue to change and
as we tailor our classroom presentations to accommodate
new generations of undergraduates, the introductory
course in cultural anthropology that brought many of us
into the discipline demands reappraisal. Postmodern pers...
to AAA. Several points were made in the ensuing discussion: that the Guide to Departments would be better construed as a Guide to Association Members; that the Guide might include abbreviated listings for small departments at a low cost; that the Guide include practicing (non-academic) anthropologists; that the AAA publish a guide to jobs for anthropologists.

3. Dan Moerman introduced David McCurdy, the incoming chair of GAD. He noted that with its approximately 280 members, FOSAP has a seat on the GAD board (Dan Moerman) and an allocation of $500 for expenditures. He also said that he has just launched the GAD Newsletter.

4. Dan Moerman noted that Jeannette Sherbondy has been working on a FOSAP membership list which should be available soon. In a discussion of possible FOSAP symposia for next year, two suggestions were made. David Hakken expressed interest in a session on the uses of internet. Ann Hill noted that she would like to see a session on new designs for introductory courses that would include perspectives from multiculturalism. The chair asked if she and Paul Grebinger would plan such a session for the next meetings.

5. The meeting was adjourned at 6:45 p.m.

Cate Cameron, Secretary

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Future Sites of AAA Meetings for Next Nine Years

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Panel: Perspectives, race, class and gender, a more self-reflexive approach to our fieldwork—all are recent developments affecting how and what we teach our students. This session seeks to identify important questions we should address in the introductory cultural anthropology course as the nineties come to a close, as well to suggest ways of engaging our students in thoughtful responses through anthropological insight and analysis.

Although the enormity of the task of teaching introductory cultural anthropology, usually in one seminar or quarter, is not unique to small departments of anthropology, it is especially acute for those of us with few colleagues, few majors (or none at all) and no teaching assistants. More often than colleagues in larger departments, we stand alone, semester after semester, before large sections of students fulfilling a social science requirement whose only exposure to anthropology is our introductory course. At the same time, faculty in other departments expect us to deal with current demands for teaching perspectives on American diversity, and we tax ourselves as we feel that anthropology indeed speaks to such issues.

Our audience, too, is a challenge. However much they may be more diverse than previous generations, students in the nineties nonetheless share certain expectations about the anthropology classroom. They expect a course about “exotic” others; there is nothing like the rapt silence of students viewing a video on the Yanomamo, reflecting both their preference for difference in faraway places and their habituation to visual media. The latter habit—of passive, intermittent attendance to “entertainment”—demands interactive teaching. A strictly lecture format no longer suffices.

The foregoing examples suggest some of the dimensions of teaching the introductory anthropology course that our session intends to engage. Although we do envision the panel to include pedagogical technique, we explicitly wish to exclude papers focused on the new technology of telecommunications and CD-ROMS, for example. Nonetheless, we see close connections between what we teach, who we teach and how we teach. Contributions to the panel reflect this broad scope.

Abstracts

Daniel E. Moerman (U Michigan–Dearborn) Nacirema Anthropologists, Peering Through a Looking Glass, Observe Paradox and Ambiguity in a Multicultural Classroom. Horace Miner’s article “Body Ritual of the Nacirema” is a holy text in anthropology (not unlike the “holy mouth men”). It is probably the one article read by every American anthropologist since World

(Continued on page 4, see Panel)
Letter to the Editor...

Dear Editor,

In her contribution to the Fall 1994 FOSAP Newsletter, "Building a One-Person Minor," Pamela Norris mentions that Illinois Wesleyan was "lucky enough to gain approval for the coveted Natural Science education credit" for a physical anthropology/archaeology course taught by a senior professor at a neighboring state university (p. 2). I offer my congratulations; it probably comes as no surprise to most FOSAP members that gaining such approval has not always been an easy task in anthropology programs whether large or small.

For others who might be facing this problem, there is something which might be of help. Nearly 15 years ago, in April of 1980, the American Association of Physical Anthropologists endorsed a resolution entitled "The Introductory Physical Anthropology Course as a Natural and a Social Science" that was designed to address this potentially thorny issue, that is, gaining natural science course credit for offerings in physical (biological) anthropology. I authored the initial draft of this resolution, which was then submitted to the AAPA membership on behalf of what was then called the Committee on Undergraduate Education. To the best of my knowledge, this resolution was used to good effect by twenty or more schools in the early to mid 1980's, before it sank into an undeserved obscurity.

On the assumption that this might be of interest to FOSAP members, and others who read the FOSAP Newsletter, I attach it here for re-publication. This wording, which is very close to that of the original resolution, is identical to that published in the Fall 1982 issue of PAN: Physical Anthropology News (Vol. 1, No. 2).

J. Kenneth Small
Professor of Anthropology
Kenyon College

1980 AAPA Resolution:

The Introductory Physical (Biological) Anthropology Course as a Natural and a Social Science

WHEREAS physical anthropology (biological anthropology or human biology), given its particular emphasis on the interactive natural of cultural and biological mechanisms in dealing with human evolution, both past and present, fills a unique multidisciplinary "bridge" between the:
(a) natural sciences, from which it has borrowed (and, in several instances, helped formulate) a significant portion of its methodology and theory; and
(b) social sciences, where it finds its historical origins, developmental ties, and much of its subject matter;

AND

WHEREAS physical anthropology:
(a) is formally represented as a biological science through its close relationship with the International Association of Human Biologists (IAHB) which is affiliated with the International Union of Biological Sciences (IUBS); and
(b) is formally recognized as a social science through its long-term affiliation with the American Anthropological Association;

AND

WHEREAS introductory course work in physical anthropology is equivalent to introductory course work in various other scientific disciplines in terms of its scientific rigor, specifically in its:
(a) reliance on empirical evidence;
(b) methodology in gathering and interpreting such evidence; and
(c) utilization of laboratory-oriented demonstration and experimentation;

BE IT RESOLVED that, in colleges and universities where introductory course work in physical anthropology is being taught be qualified personnel, the American Association of Physical Anthropologists recommends that such courses be permitted to fulfill diversification (distribution) requirements in either the natural (biological) or the social sciences.
War II; it is also probably read by nearly every student of anthropology as it is reprinted everywhere. This ubiquity denotes a very clear message about the implicit audience for anthropological writing and teaching: wasp males, in this case young wasp males. This becomes apparent when Miner's article is assigned in an anthropology classroom which reflects the contemporary diversity of higher education—half the class doesn't "get it." In order to "get" Miner's text, and, I would argue, to "get" anthropology, one must understand the culture of the anthropologist, indeed must share it. A review of some standard introductory teaching materials will elaborate this argument.

This poses a dilemma—since much of elementary anthropology is designed to challenge elements of the anthropologist's culture by attacking "ethnocentrism." If, however, a substantial portion of a class does not share wasp culture to begin with, this is problematic at best. Much of modern "multicultural" education is designed to augment contemporary minority cultures, not to challenge them. Is it a legitimate activity to challenge the ethnocentrism of Ojibwa, Arab or Hispanic students? What of fundamentalist Christian students, or Hindu students (like the one who asked me if Australopithecines were reincarnated as Homo erectus)? One man's ethnocentrism may be another's ethnic identity. The word "Dene," like the word "Inuit," means "people, human beings." The implication of such a self-designation transcends ethnocentrism and verges on "humanocentrism," denying the humanity of others, not simply degrading their ways of life. Yet the very relativism of anthropology, accepting the "other"—whether she be "informant," "consultant," or "instructor"—as expert, as well as the ethical formulations of our Association, force us to some degree to accept these propositions. The ambiguity of anthropological discourse on female circumcision, and other international human rights issues, demonstrates at another level what occurs each day in any introductory anthropology classroom in a contemporary university. This paper will attempt to describe, but will not resolve, these dilemmas of the classroom.

Bonnie Lloyd (Monroe Community) The Anthropologist as Missionary: Preaching on Easter Sunday to the Unchurched. Teaching the introductory course in cultural anthropology at a community college is a little like delivering a sermon on Easter; most of the "congregation" won't be coming back next time. And the "congregation" itself can be astounding—students from seventeen to seventy-five, sometimes from all over the world and always from both sides of the tracks, almost all of whom are there to fulfill a requirement. At the same time, what anthropology has to offer these students is vitally important. The recognition and respectful acceptance of "otherness" and the recognition and acceptance that our world faces political, economic, and ecological problems that defy reductionist solutions are challenges that invite anthropological discourse. Core anthropological concepts such as ethnocentrism and holism can be potentially transformative ideas for today's students. And an understanding of culture and its conceptual as well as practical consequences can provide the foundation for a positive acceptance of cultural diversity.

This paper suggests that the introductory course in cultural anthropology be reenvisioned in light of the above. Course design and pedagogical methods are suggested which take into account both the needs of contemporary students and the limits imposed by the likelihood that most students will not take another anthropology course. The introductory course is seen, not as an introduction to the language and categories of a discipline, but as the presentation of a conceptual tool kit, the contents of which no citizen of the approaching twenty-first century should be without.

Paul Grebinger (Rochester Institute of Technology) Beyond the "Exotic Other": Transforming the Introductory Cultural Anthropology Curriculum. Putting ourselves and our students into the role of the "exotic other" is the essence of the anthropological enterprise. Consequently, it appears paradoxical to suggest that the introductory cultural anthropology course, in which multifarious difference is treated on a global scale, should be decentered. Decentering refers to curriculum transformation in which the point of view of the "other" becomes incorporated in the values that guide decisions about syllabus construction, student projects, and other details of course design. This paper provides an example of such decentering through curriculum transformation still in process. The process began, ironically, when the intercultural perspective of anthropology and the token anthropologist bearing it were called to assist interdisciplinary faculty in creating a seminar on issues of race, class and gender for all senior students at Rochester Institute of Technology. A principle which guided the faculty who prepared and delivered the program was that it be accessible to RIT undergraduate students, sixty-six percent of whom are male. Teaching in such circumstances is reflexive: experiments designed to assist male undergraduate seniors to put themselves in the place of females as "other," are now being incorporated in the introductory cultural anthropology course. These include projects in material culture analysis, interactive experiences in sociolinguistics, and the use of popular media. Although the context of the creation of the curriculum transformation may be unique, the resulting techniques for gender issues will be of interest to cultural anthropologists.

(Continued on page 5, see Panel)
Chad Litton (U Wisconsin–Milwaukee) and Art Jipson (Miami U–Ohio) The New Dog and Pony Show: Techniques for Revitalizing the Intro Course “Let the dog and pony show begin.” This was the beginning lecture in an intro class I had as an undergraduate. The point the professor was making was that in an intro course, an instructor has to dance his way through juggling, tumbling, and sometimes bumbling in order to keep his students actively thinking about the subject. This was the first exposure I had to interactive education. Since then I have been a TA, an instructor, but most of all the leader of a dog and pony show. An intro course in anthropology must continue to prepare students for upper division courses; however, this academic preparation must not detract from anthropology’s inherent ability to attract new students based on the “exotic” nature of the subject. Pragmatically we must continue to strive for higher enrollments in order to perpetuate the discipline and to remain academically viable and credible. Most importantly students must be taught to think critically in order to comprehend and deal with the world around them. This paper describes one way to accomplish these goals, interactive teaching techniques. Interactive techniques are designed with the intent to make students talk to one another in order to make them think about the material. It gets students moving, it makes the course less static, and it helps them to recall what they are supposed to be learning. Older examples of this technique include “The Name Game,” to get students acquainted with one another, “Alphans and Betans” and “Boffa Boffa,” to help students understand the interaction between two cultures. These interactive games are combined with a distinctive style of presentation which gets the teacher out from behind the lectern and into the classroom. With a student population increasingly composed of the MTV generation, an instructor must be able to “keep moving” in the classroom. Class exercises which get the students involved with each other, the instructor, and the material are offered as the key to this style of interactive education.

Michael S. Billig (Franklin and Marshall) The Five Dichotomies of Intro: Teaching Anthropology as a Western Cultural Experience. In our zeal to teach students about the value of cultural relativism and to sensitize them about the danger of ethnocentrism, we often fail to convey the extent to which anthropology itself is embedded within the Western intellectual heritage. The strategy for teaching introductory Cultural Anthropology described in this paper is one that not only seeks to enable students to appreciate the cultural embeddedness of race, class, gender, and self, but also to situate the discipline within a broader liberal arts education, rather than as an antidote to “eurocentric” learning.

The major theme of the course is how anthropological theorizing mirrors recurrent issues within Western philosophy. Questions about the nature of culture, the relationship of individuals to society, ways of knowing “the Other,” the sustainability of relativism, and the position of the observer vis-à-vis the observed all have deep roots in intellectual history beginning with classical antiquity. Understanding the ebb and flow of anthropological theory within this context not only affords students the opportunity to think through these issues for themselves, but also gives them a concrete appreciation of philosophical and social scientific reasoning.

These issues are approached through a set of ideal typical dichotomies which are sequentially rendered more complex and nuanced. These dichotomies are: Materialism versus Idealism; Individualism versus Holism; Structure versus Agency; Rationalism versus Empiricism; and the State of Nature (“nasty, brutish and short” versus “the noble savage”). Whereas some intro students come away thinking that theoretical debate is a symptom of rudimentary understanding, those who learn about anthropology this way come to respect it as a discipline grappling seriously with important issues that touch all of our lives.

Catherine Mary Cameron (Cedar Crest Coll) My (New) Hidden Agenda in Teaching Introductory Cultural Anthropology. Having now co-taught two interdisciplinary courses incorporating perspectives from multiculturalism, I have developed a fresh appreciation for the subject matter of introductory cultural anthropology. In fact, the intro course can provide a valuable antidote to some of the weakness inherent in multiculturalism, in particular the penchant for extreme cultural relativism and the emphasis given to the topic of “negotiating cultural differences.” What makes anthropology distinctive is the emphasis on ethnography, both the doing of it and the study of ethnographic cases. This paper reports on my experiments in teaching ethnography.

Ann Maxwell Hill (Dickinson Coll) Light From the Past or at the End of the Tunnel? Changing the Intro Course to Meet the Nineties. I approach the question of what makes a good intro course in cultural anthropology in the nineties by examining how the course has changed since my first encounter with the intro as a student in 1970. Referring to an archive of syllabi, I revisited the intro in 1980, my first teaching job, and then again in 1995, as a veteran teacher. I identify what has changed in the content of the intro—the domestication of anthropology, problematizing inequality and an increasing preoccupation with issues of sociocultural change—as a means of understanding why changes were made and what implications these changes have for how I put anthropology across in the classroom to a new generation.

(Continued on page 6, see Panel)
of undergraduates. Not immune to trends in anthropological analysis, I frame this journey of several decades through the intro within the shifting concerns of the discipline as manifest in a popular reader in cultural anthropology, but also within my goals as a teacher responding to the students I engage year after year at a small liberal arts college. I conclude with a set of questions which I argue captures important issues productively addressed at this beginning level of anthropological analysis. I note that some of these questions resemble ones raised in the intro course of the early seventies.

“Syllabus Exchange” for the FOSAP World Wide Web Home Page

In the next few months I will establish a World Wide Web Home Page. This will be a way we can start an electronic journal—where we can send out immediate calls for papers, where we can publish papers of sessions at the AAA meetings without the necessity of paper. For a first project, I want to establish a “Syllabus Exchange.” If you have an interesting syllabus for most any course which you think might be of interest to another member (or anyone else in the world for that matter), send it to me on a disk in some sort of format I can read with WordPerfect for Windows. As soon as the page is established (Real Soon Now), I will post it there. When members consider course revisions, they can see what others are doing and get some new ideas. Send your syllabus on a disk to Dan Moerman at 6515 Cherry Hill Rd, Ypsilanti, MI 48198; or attach it to an e-mail message using MIME or BinHex (I don’t quite know what that means, but I do know that it works) and send to me at dmoerman@umich.edu.

To the Editor...Anyone wishing to express an opinion or make an announcement of any kind such as reports, dates and places of meetings, calendar of events, letters, suggestions, etc., send your material to the Editor. On anything of length, you may use WordPerfect 5.1 or MS Word for Windows on a floppy disc. Please submit your material by January 26, 1996 for the Spring edition of the NEWSLETTER. If you have any ideas for future sessions, paper or special events, contact any of the officers.

Invitation to Contribute to Film and Video Reviews in Urban Anthropology

A new Society for Urban Anthropology publication is planned. Film and Video Reviews in Urban Anthropology. This will be a collection of reviews of films and videos for use in urban-focused courses. The reviews will be written by anthropologists and other professors of urban courses. The volume will be edited by Irene Glasser (Eastern Connecticut State University). This collection will be especially helpful for those university instructors searching for provocative and ethnographically reliable material for their classes.

You are invited to submit your review(s) of urban-focused films or videos. In your review, please discuss the major strengths of the film, how it is received by students, and the kind of discussion it tends to generate. Please also recommend any readings that complement the viewing of the film. Are there any precautions that are appropriate (for example, for students, for anything very graphic)? Also, include information on how to obtain the film or video for rental or purchase. You will of course be fully credited with the review.

Each review should be approximately one page (single-spaced). You may want to review several films that focus on a specific topic (e.g., aging in the city), or on a specific geographical area. Send both a hard copy of the review and the computer disk (IBM compatible if possible) on which it was typed. Send your review(s) to Irene Glasser, Professor (Anthropology), Department of Sociology, Eastern Connecticut State University, 79 Windham St., Willimantic, CT 06226. For further information write or call 203/456-5227.

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The FOSAP Membership Directory

Elsewhere in this issue is a FOSAP membership list. Jeanette Sherbondy of Washington College in Maryland, using some magic I can only guess at, managed to have someone at the American Anthropological Association extract from the *AAA Guide* the professional interests of our members. We have reformatted the information and combined it with our own to make this listing. It is as complete as we could make it but some members are not represented with a full text for several reasons. First, their department may not be listed in the *Guide*; or they may have become members after Jeanette did the match. Take a look at your entry. If you want any changes made or if we missed you, please let me know. If you want to list Courses you teach, please do that, too, and we will add them for the next version.

Our plan is to be able to produce a classified directory as a supplement to an alphabetical one so we can find all our members who teach Economic Anthropology, or who do research on Asia, or the like. You can send the information to Dan Moerman by fax-(313/769-8643), by e-mail (dmoerman@umich.edu) or US Mail (6515 Cherry Hill Rd, Ypsilanti, MI 48198 USA).

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Classified Directory

Prof. Anagnosti Agelarakis; Dept of Anthropology, Adelphi University, Adelphi NY 11960 USA Phone: (516)877-4112; Interests: Physical anthropology, human evolution, human variation, skeletal biology, paleopathology, paleoepidemiology, archaeological forensics, prehistoric environments, excavation and recovery techniques

Dr. Kathryn Anderson-Levitt; Dept Behavioral Sciences, Univ Michigan- Dearborn, Dearborn MI 48128 USA Phone: (313)593-5520; E-Mail: kanderso@umich.edu; Interests: Cognitive anthropology, folk psychology, schooling, mental retardation, sex roles; Areas: France, US

Dr. Anthony P Andrews; Division of Social Sciences, New College Univ of So Florida, Sarasota FL 34243-2197 USA Interests: Prehistoric and historical archaeology, trade, ecology, ethnohistory; Areas: Middle and South America

Dr. Dean E. Arnold; Dept of Soc & Anth, Wheaton College, Wheaton IL 60187-5593 USA Phone: (708)260-5536; Interests: Archaeology, ethnology, ceramic ethnoarchaeology, cultural ecology; Areas: Mesoamerica, South America

Prof. Marigene Arnold; Dept of Soc & Anth, Kalamazoo College, Kalamazoo MI 49006 USA

Dr. Paul Axelrod; Dept of Anth & Soc, Ripon College, Ripon WI 54971 USA Phone: (414)748-8324; Interests: Cultural anthropology, cultural ecology, urban anthropology; Areas: South Asia, North American Indians

Prof. R Elizabeth Baird; PO Box 38, Paris ME 04271 USA Phone: (207)752-4224; Affiliation: College for Lifelong Learning

Dr. Victoria J Baker; Dept of Anth, Eckerd College, 4200 54th Ave So, St Petersburg FL 33711 USA

Prof. Elizabeth Barber; Department of Anthropology, Occidental College, Los Angeles CA 90041 USA; Fax: (213)341-4991; Phone: (213)259-2546

Dr. Lawrence E. Bradley; Dept of Anthropology, University of South Dakota, Vermillion SD 57069 USA Phone: (605)677-5401; E-Mail: 1bradley@charlie.usd.edu; Interests: Prehistory, lithic technology, computer applications; Areas: European prehistory, US Plains

Prof. Judy Brink; 102 Thomas Annex, Lock Haven University, Lock Haven PA 17745 USA

Dr. McDonald Brooms; Dept of Sociology, Troy State University, Troy AL 36082 USA

Dr. William Brower; Anth & Beh Sciences, Johnson State College, Johnson VT 05656 USA Phone: (802)635-2356

Dr. Daniel E. Brown; Chair of Dept of Anthropology, University of Hawaii - Hilo, Hilo HI 96720 USA Phone: (808)933-3468, 346; Interests: Physical anthropology, biomedical ecology, general stress, culture change; Areas: Pacific

Dr. Judith K Brown; Dept of Anth & Soc, Oakland University, Rochester MI 48309-4401 USA Phone: (313)370-2420; Interests: Women's economic roles, subsistence activities, human development, cross-cultural research

Dr. Michael F Brown; Dept of Anth & Soc, Williams College, Williamstown MA 01267 USA; Fax: (413)597-4088; Phone: (413)597-2556; E-Mail: michael.f.brown@williams.edu; Interests: Ethnology, ethnomedicine, religion and ritual, anthropology of development; Areas: Native North and South America, Amazonia

Dr. Paul F Brown; Dept Anthropology, Mankato State University, Mankato MN 56002-8400 USA Phone: (507)389-6504; Interests: Ecology, demography, biocultural anthropology, physical anthropology, medical; Areas: Latin America

Dr. Elizabeth M Brumfield; Dept of Anth & Soc, Albion College, Albion MI 49224 USA Phone: (517)629-0420; Interests: Archaeology, complex societies, political economy; Areas: Mesoamerica
Prof. Anne M Brunton; Dept of Soc & Anth, Moorhead State University, Moorhead MN 55563 USA

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Dr. Henry Burger; The Wordtree, 10876 Bradshaw, Overland Park KS 66210-1148 USA
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