

NAPA 20th birthday cake served at the Essex Inn.

Medicine." Honorable mention went to Dennis Foley (Colgate), for the "Friends' Gallery Exhibit" and Harold Green for his "Food Aid Management Constituency Study."

The Presidential Perspectives session presentations stimulated active discussion and a broad range of suggestions on future directions for NAPA. A few highlights include: address major policy issues so we have something to say to decision makers and the media; "re-brand" applied/practicing anthropology to change our fragmented public image; address the appropriation and poor use of anthropological methods by non-anthropologists; reach out to other disciplines; place more emphasis on improving the way that anthropology is taught; establish certification for practicing anthropologists; create more topical interest groups within NAPA to foster communities of practice; ask are applied anthropologists too practical, and should we capture relevant theoretical frameworks—theories that work; do a better job of serving the needs of MA anthropologists; hold virtual conferences via email to engage practicing anthropologists who cannot attend annual conferences.

If you would like to share your views on these suggestions or offer additional ideas, we invite you to participate in one of the following NAPA working groups: shaping the public image of anthropology; supporting career and organizational development; creating opportunities for information and resource exchange among professional anthropological researchers and practitioners; building community among students and professional practicing anthropologists by communicating effectively with our members. Please con-



Applied Anthropology Booth sponsored by the AAA/SfAA Commission on Applied/Practicing Anthropology.

tact Ed Liebow (LiebowE@battelle.org/ 206/528-3155) to share your ideas and join a group.

NAPA members with news, issues, photos or anything else that you would like to see highlighted in this column or elsewhere in AN, please contact Mari Clarke at mclarke@cedpa.org.

## National Association of Student Anthropologists

TARA HEFFERAN, CONTRIBUTING EDITOR

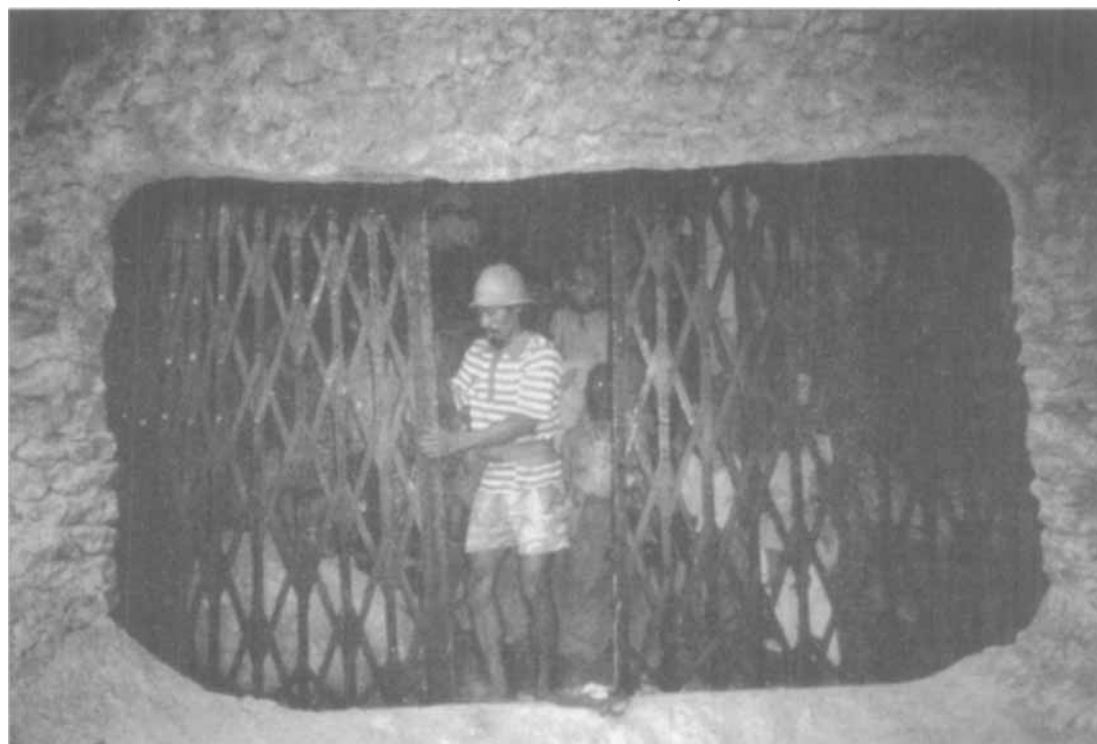
### Resolving Conflicts in Heritage Tourism: A Public Interest Approach

By Benjamin Porter, Noel Salazar and Peggy Sanday (U Pennsylvania)

We addressed the AAA conference theme, "Peace," in a Saturday morning session, entitled "Resolving Conflicts in Heritage Tourism: A Public Interest Approach." The session explored the ways public interest anthropology (PIA) can address the proliferating conflicts arising in heritage tourism. A PIA approach to heritage breaks from "top down" institutional models of heritage, instead paying attention to the generative moments of local heritage discourse. Although tourists possess differing motives for visiting heritage sites, people who live in and around heritage sites hold their own representations and attachments that often go unrecognized. Instead, powerful local, national, and international interest groups impose formal representations that agree with their economic and ideological agendas. This process can lead to conflict between promoters, tourists, and local groups, possibly ending in alienation and, at worst, violence.

Given its sensitivity to dialogue within civil society, PIA is rightly poised to examine conflicts ensuing from heritage tourism. An important component of PIA is participatory-action research, where the scholar acts as both researcher and public advocate, investigating the reasons for conflict, presenting their findings to all parties, and participating—when invited—in consensus building. As scholarship and advocacy combined, PIA offers a powerful research design with which to explore heritage tourism anew, providing the scholar with a means to further the goals of anthropological inquiry while promoting conflict resolution and dialogue in civil society.

In the session, scholars from disciplines ranging from cultural anthropology, folklore, public policy, and archaeology presented nine case studies from diverse regions. Elizabeth Greenspan (Penn) explored the on-going memorialization of the World Trade Center site in New York City where domestic and international visitors imagine themselves part of a larger collective public sphere. Likewise, Guldem Buyuksarac (Columbia) investigated similar processes at Taksim Square in Istanbul, Turkey, where special interest groups dispute the redefinition of public space into secular and religious venues. Vida Bajc (U Pennsylvania) explored the politics of tour guides in Jerusalem, Israel, and Lisa Breglia (Rice) focused on conflicts in site management and ownership at Chichén Itzá, Mexico. Linda Scarangella (McMaster) described tensions arising from definitions of and participation in heritage practices in Salish dance performances in British Columbia, Canada; Cathy Stanton (Tufts) explored similar themes in heritage movements and foodways presentations in Lowell, Massachusetts.



Tourism and anthropological publications have fueled collectors' interest in obtaining Toraja (Indonesia) effigies of the dead. Each evening, when tourists depart and locals retire to their homes, this Toraja villager locks up the ancestral effigies of the dead to prevent further thefts for the international art market. Photo by

Kathleen M Adams.

Archaeologists have ignored their role in producing conflicts in heritage and heritage tourism, and only recently has a public component been made commonplace in archaeological research design. Exemplifying this shift were three multiple-authored papers. Kelly Britt (Columbia), Mary Ann Levine (Franklin and Marshall) and James Delle (Kutztown) described their public archaeological program in Lancaster, Pennsylvania, while Melissa Vogel (U Pennsylvania) and David Pacifico (U Pennsylvania) reported a similar project in Peru. Morag Kersel (Cambridge) and Christina Luke (Boston) presented a comparative project exploring agency and communities in the archaeological replica economy in Latin America and the Eastern Mediterranean.

Three discussants, Florence Babb (Iowa), Anne Pyburn (Indiana), and Kathleen Adams (Loyola U, Chicago) brought a critical perspective to the session themes. Adams praised the multi-disciplinary representation of session participants, pointing out such rarities at AAA annual meetings. Aside from comments on individual papers, all three discussants discussed ways PIA can build on applied anthropology's achievements. This might include what Pyburn described as a shift away from questions of whether or not people are interested in heritage to an effort to getting people interested in heritage. No longer can anthropologists remain "professional strangers" to the communities in which they work, observing rather than affecting change. Rather, scholars much engage, collaborate and work for a variety of vested publics in their attempts to understand and help resolve conflicts in heritage tourism.

Plans to publish the proceedings are currently underway. For the session and individual abstracts, please visit [www.sas.upenn.edu/~bporter](http://www.sas.upenn.edu/~bporter). For more information on PIA, visit [www.sas.upenn.edu/anthro/CPIA/](http://www.sas.upenn.edu/anthro/CPIA/).

Interested in contributing to *NASA's Section News*? Contact Tara Hefferan: [hefferan2@msu.edu](mailto:hefferan2@msu.edu).

## Society for Anthropology in Community Colleges

LLOYD MILLER, CONTRIBUTING EDITOR

### SACC Conference 2005

President-elect Dianne Chidester has scheduled us for Savannah, GA, March 31-April 3, 2005. She says that the azaleas should be beautiful there at that time. Check this column and the SACC-L listserv for more information as it becomes available.

### SACC Conference 2004

There's still time to register for our Montreal meetings, April 1-3. Go to SACC's website, [www.anthro.cc](http://www.anthro.cc) for the registration and hotel forms. The conference hotel is the Fairmont Queen Elizabeth, 900 Rene Levesque Blvd W, Montreal, Quebec, Canada H3B 4A5; tel 800/257-7544, 514/861-3511, or Global Reservations Centre (Canada and US) 800/441-1414; [www.fairmont.com](http://www.fairmont.com). For further information, contact President



Five-Fields panelists, l-r: James Stanlaw, Amy Wolfe, Cynthia Clarke, Omara Ben Abe (organizer), Sibel Kusimba, Chapuruha Kusimba, Karl Heider.

Phil Naftaly, 630/942-2433, [naftalyp@acc.sunyacc.edu](mailto:naftalyp@acc.sunyacc.edu).

### Another Great Five-Fields Panel

SACC's *Current Issues in Anthropology: Five-Fields Update* invited symposium played to a near standing-room-only audience at the AAA Chicago Meeting this year. Karl Heider discussed some of the noteworthy recent combinations of book and film that address current issues in cultural anthropology. Cynthia Clarke presented some problems of teaching biological anthropology to community college students while competing with the popular media for their attention and limited time. Amy Wolfe emphasized the need to prepare applied anthropology students to work across (and not just against) disciplines in organizations whose staffs consist primarily of economists, ecologists and engineers. James Stanlaw traced the closing of the gap between cognitive "relativists" and "universalists," and showed how new tools of analysis during the past decade have made linguistic research more sophisticated and insightful. Sibel and Chapuruha Kusimba discussed some current trends in African archaeology as a basis for examining the degree to which American archaeology has incorporated social processes (such as gender, power, inequality) previously ignored. They asserted that archaeological theory is becoming more holistic.

These papers will appear in the spring 2004 issue of *Teaching Anthropology: SACC Notes*.

For submissions and communications, contact Lloyd Miller, [Lloyd.miller@mchsi.com](mailto:Lloyd.miller@mchsi.com).

## Society for the Anthropology of Consciousness

CONSTANTINE HRISKOS, CONTRIBUTING EDITOR

### Another Dangerous Idea: SAC Invited Panel Report

By Matthew C Bronson (California Institute of Integral Studies/UC Davis)

Whorf scholar and colleague Dan Moonhawk Alford (1946-2002), in whose memory the SAC panel, "Another Dangerous Idea: Linguistic Rela-

tivity and Consciousness in the Human Sciences," was organized and to whose work it was dedicated, recounted to me a time in 1979 when Karl Zimmer, a professor in a seminar in the UC Berkeley linguistics department raised a point about evidentials in Turkish morphology that was quintessentially Whorfian in its spirit. When Dan raised his hand to comment, the professor, a renowned and usually staid (comatose?) lecturer took one look at him and, surprisingly, crazily, began to bark like a dog, shouting rather wetly, "Whorf! Whorf-Whorf! Whorf!" Karl Zimmer's anti-Whorf bark sounds hollow and shrill in the echo chamber of subsequent history, particularly since Whorf's ideas are in full renaissance and continue to inspire a new generation of scholarship on the relationship between language and consciousness.

In our special invited session, one could sense how much the world has caught up with Moonhawk's and Whorf's ideas, or perhaps more precisely, how evanescent has proven the "axis of syntax" that for so long, and so sloppily has dismissed the principle of linguistic relativity and its associated theory complex as "wrong, all wrong." Nearly a hundred people showed up to this standing-room only session and stayed through the three and half hour Whorf teach-in.

I led this session off with a re-appraisal of the trajectory of the dangerous idea beginning with a film clip from a NOVA special that distorted Whorf's work in a fashion that was typical of pop-linguistics and the reflexive Anti-Whorfianism that has predominated in many quarters. I noted, nevertheless, that whole areas of study, such as contrastive rhetoric, language socialization and intercultural communication never stopped reading Whorf in the original and continue to hold him as a venerated grandfather. Michael Silverstein's recent exegesis of the "we" of national consciousness by analogy with Whorf's deconstruction of grammatical "time" demonstrated how vital and relevant his ideas still are for contemporary anthropological linguistic researchers. The "Language of Spirituality" Dialogues held annually in New Mexico are a continuation of Whorf's project in that they are about the respectful dialogue between science and indigenous cultures. Native American elders, scientists, linguists, quantum physicists and others gather in the tradition of Bohmian dialogue to explore a cross-cultural equation of stunning implications: what Native peoples call "spirit," what physicists call the "quantum realm" and what linguists call "meaning" may well be the "same thing."

Bernie Williams (U Kansas), an historian of science synthesized recent scholarship by Penny Lee and John Joseph to delineate the larger project of which Whorf's linguistics was but a part. Training in comparative ethnolinguistics by Sapir gave



Dan Moonhawk Alford (1946-2002) helped to keep the "dangerous idea" of linguistic relativity alive during the reign of the Axis of Syntax (1970s-mid-1990s).