conception of things and it is different from ours, then we cannot be rationally justified in our conception of things, and vice versa.

Now consider some anthropological "solutions" to the problem. If you rejected only proposition 1 you are an invertebrate developmentalist. You view other cultures as backward or primitive, and your own as closer to God or to the truth.

If you rejected only proposition 2 you are a universalist, perhaps an advocate of ecumenism. You think cultural differences are superficial or merely "skin deep."

If you rejected only proposition 3 you are a prolegomenist. You view other cultures as backward or primitive, and your own as closer to God or to the truth.

If you rejected only proposition 4 you are a confusionist. You believe in the irreducible multiplicity of rational forms and the polytheistic nature of reality. Alternatively you believe that the most important things are cosmically un-decidable or ultimately mysterious. If you are a postmodern confusionist you may find yourself valuing ethnic diversity and revaluing the premodern past as art or as artifice. (See Shweder, Thinking Through Cultures, for a fuller discussion of the four propositions and of various schools of thought in contemporary anthropology.

These days in public policy debates it seems to be proselytizing monotheism that has firmest grip on popular consciousness, although (despite the best efforts of Ernest Gellner) it remains a minority position within anthropology. Indeed, the myth of progressive monotheistic development is almost commonplace in discussions about current events in Eastern Europe, especially when the rejection of religious and cultural influence is interpreted as equivalent to the adoption of consumerism, market pricing, individualism and other natural truths.

This is not surprising. One of the central origin myths of the modern period in the West is the idea that the opposition between religion-supernatural-revelation-communalism-hegemonic rule versus logic-science-rationality-individualism-free market rule divides the world into two (the dark ages) and now (the enlightenened present), them and us.

Whether the myth will continue to serve our liberal democracy well or help us understand the primordial fault lines currently fracturing and rearranging the East remains to be seen, although I have no doubts. One listens to anthropological voices to enrich the ethical discussion of the '90s with the alternative cosmogonies. It may even be time for a postmodern appreciation of premodern community, as we try to imagine new forms of age-old separation, local cultural efflorescence and global interdependency.

SOCIETY FOR VISUAL ANTHROPOLOGY
Richard Chalfen, Contributing Editor

Summer School in Ethnographic Film

The Center for Visual Anthropology at USC has announced an intensive summer school program in ethnographic film, highlighted by two courses which, as described by their brochure, "will provide an opportunity to utilize the material in covering a wide range of theoretical and practical issues in ethnographic filmmaking. This small and intensive program caters to both the experienced student of visual anthropology looking to deepen critical and production skills and at the novice aiming to become familiar with the concepts and practices of ethnographic filming and filmmaking." Two courses, Ethnography and Ethnographic Filmmaking (Anth 510) and Urban Anthropology (Anth 499) will be led by instructors Andre Singer, Alexander Moore and Dan Bonner. Additional information can be obtained from Debbie Williams, Dept of Anth, USC, Los Angeles, CA 90089-0032, 213/747-4176.

Film Festival

The Fifth International Festival of Ethnographic & Anthropological Films will be held in Sardinia, Italy, October 5, 1990. The theme of this year's festival (which takes place every two years) is "islands"—presenting an overview of anthropological films dealing with both the condition of people living on islands—in a strict geographical sense—and of those peoples or social groups who are "isolated." Deadline for the arrival of films and application forms is June 25. More information may be obtained from Instituto Superiore Regiole Ettnnico Anthroplnico, Via Mercurio 66, 90148 Nuoro, Italy (Tel 0749/3563-3147-37484).

Film Jurying Set for Santa Fe

Joan Williams has finalized the date for this year's SVA/AAA film/video jurying. Jury members will meet at the Anthropology Film Center (AFC) between May 23-28. Anyone who has submitted an application for the competition must make sure that the film is in AFC by no later than May 16 (PO Box 493, Santa Fe, NM 87501; 505/991-4127).

Urge to Vote

I urge to encourage all SVA members...