



# The CSAS BULLETIN

CENTRAL STATES  
ANTHROPOLOGICAL SOCIETY

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## IN THIS ISSUE

Society News .....	3
CSAS Awards .....	4
CSAS Profile – Claude Jacobs .....	4
CSAS Authors .....	5
Member News .....	6
Department & Program News .....	6
Regional Conferences .....	8
Future CSAS Annual Meetings .....	8
2002 Distinguished Lecture (Pt. I) by Marshall Sahlins .....	9
81 <sup>st</sup> Annual Meeting, Call for Papers, Meeting Information .....	14
Registration/Proposal Forms .....	18-23

**FROM THE EDITOR:** Planning for the 81<sup>st</sup> Annual Meeting in Milwaukee is well under way. Current information as of press time for the meeting is included in this issue of the *CSAS Bulletin*. Pat Gray is busy with local arrangements. The meeting will be held at the Part East Hotel near Lake Michigan. Rick Feinberg, Program Chair, encourages all members to participate by organizing sessions and giving papers and to enlist their colleagues to organize sessions and write papers of the annual event. As is CSAS custom, the Society welcomes papers and sessions from the four fields of anthropology and all specializations.

This issue includes Part I of Marshall Sahlins’ stimulating 2002 Distinguished Lecture, “Anthropologies: From Leviathanology to Subjectology—and Vice Versa.” Because of its length, it is necessary to publish Part II in the February 2004 issue of the *CSAS Bulletin*.

Don’t forget to order **CSAS logo jewelry**: All versions are still available: the small hand tie tack, the earrings, and the large hand with CSAS letters. Your purchases will help the society to acquire much needed funds for its two award funds: the Leslie A. White Fund and the Beth Widler Dillingham Fund. Besides, you will have a very distinctive item and something to show for your generosity. The jewelry may be viewed on line by going to the CSAS page: <http://mypage.iu.edu/~jlucke/home.html>. Click on “CSAS Jewelry” in the left-hand column to view examples of the jewelry. You can also download a copy of the order form from that page. (Page 18 in this issue can also be used to place an order.)

In this issue I continue the *Society News* feature which contains a range of items hopefully of interest to members. *CSAS Profile* returns to this issue featuring one of our recently elected Executive Committee members. *CSAS Authors* and *Department and Program News* also continue in this issue, with some expanded coverage of member activities. A few photos from the 2003 Louisville meeting are featured on page 17.

The next issue will include complete up-to-date information on the annual meeting in Milwaukee, details on CSAS sponsored competitions, more news, Part II of Marshall Sahlins’ 2002 Distinguished Lecture and hopefully the 2003 Distinguished Lecture by Tom D. Dillehay.

For assistance with this issue of the *CSAS Bulletin*, my thanks go to Alan Sandstrom, Rick Feinberg, Pat Gray, reporter at-large Terry Straus, and Joyce Lucke for providing copy and information.

James F. Hopgood, editor

## LATE BREAKING NEWS:

Rick Feinberg has received a commitment from Andrew Strathern to present the CSAS Distinguished Lecture at our annual meeting in Milwaukee. Strathern is Andrew W. Mellon Professor of Anthropology at the University of Pittsburgh. Full details will appear in the February issue of the *CSAS Bulletin*.

## **CSAS BULLETIN**

**James F. Hopgood, Editor**  
Northern Kentucky University  
4918 Corn Row Ct.  
Independence, KY 41051  
859/356-8656 [hopgood@nku.edu](mailto:hopgood@nku.edu)



### **CENTRAL STATES ANTHROPOLOGICAL SOCIETY**

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Ohio State University

**ARCHIVIST: Pamela Effrein Sandstrom**

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Fort Wayne

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A N T H R O P O L O G I C A L  
A S S O C I A T I O N

## SOCIETY NEWS...

**ANTI-WAR RESOLUTION PASSED IN LOUISVILLE.** During the 2003 annual business meeting, President Paul Durrenberger introduced a resolution in reference to the recent invasion of Iraq by armed forces of the United States of America. After some debate over wording and intent, the following was approved by members in attendance: "Resolved that on the 19<sup>th</sup> day of April 2003, we, the members of the Central States Anthropological Society, support the right of the Iraqi people to pursue their own self-determination. Furthermore, we oppose all efforts of the U.S. government to substitute pre-emptive military action for diplomacy."

**2003 CSAS ELECTION RESULTS.** The results of the 2003 annual AAA elections have been announced. **MaryCarol Hopkins** of Northern Kentucky University has won election as Second Vice President Elect and will become Second Vice President at the 2004 Annual Meeting in Milwaukee. Two Executive Committee members elected are **Raymond Bucko** of Creighton University and **Cindy Vandenberg Hull** of Grand Valley State University. This will be Cindy's second stint on the Executive Committee (she must like us!). Joining the Nominations Committee for 2003-2005, is **Kathleen Adams** of Loyola University of Chicago. Kathleen, a former Executive Committee member, is back in the central states after an exploration of an interesting academic situation in California. Welcome back Kathleen and congratulations to all!

Although 2003 elections are out of the way, it is not too early to begin thinking of possible candidates for the 2004 elections. Positions to be filled include Second Vice President Elect, two positions on the Executive Committee, one position for

Nominations Committee, and Secretary-Treasurer. If you are interested in seeking one of those offices or in nominating someone, contact Kathleen Adams or Terry Straus.

### **NEW EDITORS FOR CSAS COLUMN IN THE ANTHROPOLOGY NEWSLETTER**

Two new editors have been appointed to write the CSAS section column in *The Anthropology Newsletter*. **Homayun Sidky** (Miami University) and **Deborah Akers** (Ohio State University) each volunteered at the CSAS Business Meeting and Lunch in Louisville. Please welcome them and extend your thanks to each for undertaking this important role. Also, the society owes **Rebecca Graff** its thanks for her service as CSAS AN editor. She is leaving the central states region for her native California. Best of luck, Rebecca!

**CSAS WEB PAGE.** Secretary-Treasurer Joyce Lucke continues her most dedicated and hard work on the CSAS exclusive web page. If you haven't visited the site, it is worth a look. The web page may be found at: <http://mypage.iu.edu/~jlucke> The page carries current information about the CSAS, the annual meeting, listing of officers, CSAS merchandise ordering information, and links to other sites. The web page remains a work in progress, so let Joyce have your thoughts.

**CSAS DISCUSSION LIST.** If you have not joined the CSAS list serve, contact Raymond A. Bucko, our majordomo (and recently elected member to the Executive Committee). This is an excellent way to keep up to date on CSAS events and business. To be added to the list write to Raymond at [bucko@creighton.edu](mailto:bucko@creighton.edu), identify

yourself as a member of CSAS and ask to be placed on the list.

**CSAS AT AAA IN CHICAGO.** As I put this issue of the Bulletin to rest, we have not received the AAA annual meeting's preliminary schedule. Members should check the preliminary schedule when it arrives for scheduled CSAS invited sessions and our reception and the Executive Committee meeting.

### *CSAS AWARDS...*

The 2003 winner of the Undergraduate Student Paper competition is **Ms Courtney Stoll** of the University of Kentucky. As undergraduate winner, Ms Stoll receives \$300 from the CSAS. Her paper, "Edward S. Curtis' Photographs: Post-modernism, Re-enactment, and Contextual Value," was judged as outstanding undergraduate work by a committee of readers chaired by Pat Gray, CSAS Second Vice President. Stoll's paper examines the effects of Edward Curtis's work on public images of Native Americans in the scholarly community and among Native Americans. Curtis was a photographer involved in the "salvage ethnography" movement of the early 20<sup>th</sup> century and produced over 40,000 photographs primarily for scholarly consumption. Stoll's paper addresses the issue of the past and continuing value of Curtis's work. Among other conclusions Stoll finds that Curtis's work provided an excellent tool for meeting ethnographic goals of his era. Ms Stoll's paper is her undergraduate senior honors thesis and was written with support from the Gaines Fellowship Program and the Department of Anthropology, University of Kentucky.

A similar award for a paper by a graduate student was not awarded for 2003.

### *CSAS PROFILE...*

#### **CLAUDE JACOBS**

Claude Jacobs believes he came to anthropology naturally. He explains that in some significant ways he was doing participant observation beginning in childhood, and that he eventually became an anthropologist is not at all surprising. He was born in New York and grew up in an Italian neighborhood in Mount Vernon, on the northern border of the Bronx. There his family, African Americans from the South, was surrounded by very different cultures from their own. They heard Italian spoken in the streets and went to feast-day celebrations for Catholic saints. What they found in common, however, was that all were immigrants and all were trying to reconstruct institutions and social patterns of an "old world." "My father loved the city," Claude says, "so in addition to Italian culture I was exposed to many other people and ways of life." This included spending time with his Uncle Charles who converted to Judaism and was known to everyone as "the rabbi." During the summers Claude visited his large extended family in



Alabama. There he first saw contrasts between urban and rural communities and

became aware of the harsh reality of American racism. As a teenager, his family moved to Detroit and into a neighborhood that was, at the time, the center of the city's black bourgeoisie. Consequently, by the time Claude started his undergraduate education, he had lived in a variety of cultural settings and the study of other cultures came naturally.

Claude received his Ph.D. in anthropology from Tulane University in 1980. While at Tulane University, one of his major interests was medical anthropology and he considered spending his career examining culture and illness. But, Claude also had a long term interest in religion and after receiving his degree an opportunity arose to combine research in both those areas. Claude was asked to join a research team to study Spiritual churches in New Orleans. Briefly put, his task was to study healing in the churches.

Since then, Claude expanded his interests in religion and he is now Director of the Center for the Study of Religion and Society at the University of Michigan-Dearborn. Two of the major research activities of the Center, the Pluralism Project and the Metropolitan Detroit Music Archive, focus on ethnicity and religion in southeast Michigan. Once again, Claude is exploring a city, uncovering its diversity, and documenting the immigrant experience. CSAS members may recall seeing the excellent photographic exhibit, "Religious Diversity in Detroit," prepared by Claude and colleague William McNeece. It was on display at the People's Church in East Lansing during the CSAS annual meeting there in 2002.

In addition to his work on the Spiritual churches of New Orleans, Claude has written on other African American religions, religion in Panama, African and Indian

slavery in the Americas, tourism, and health care. Claude is also an active member of the CSAS and is currently serving a term on the Executive Board.

## CSAS AUTHORS . . .

The CSAS membership continues to demonstrate high levels of productivity through published contributions in anthropology.

The untiring **Erika Bourguignon** recently published "Dreams that Speak: Experience and Interpretation" in *Dreaming and the Self: New Perspectives on Subjectivity, Identity and Emotion* edited by Jeannette Marie Maqgeo. The book is published by SUNY Press, Albany, 2002. **P. Nick Kardulias** has published "Lithics: Reduction Sequence and Microwear Analysis" in *Early Urban Life in the Land of Anshan: Excavations at Tal-e Malyan in the Highlands of Iran*, edited by William M. Sumner. The collection is Volume III of the Malyan Excavation Reports series published by the University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia. **Larry Nesper** is recipient of the Distinguished Service to History Award from the Wisconsin Historical Society for his book *The Walleye War: The Struggle of Ojibwe Spearfishing and Treaty Rights*. The book is published by the University of Nebraska Press.

Congratulations to all CSAS authors!

## IN PREPARATION . . .

**Tom Johnson** is currently editing a collection of chapters on Native American enrollment, past and present, and seeks additional contributions. He may be contacted at the Department of Philosophy, Collins Classroom Center, University of

Wisconsin-Stevens Point, Stevens Point, WI  
54481 or [tjohnson@uwsp.edu](mailto:tjohnson@uwsp.edu) .

## MEMBER NEWS . . .

**Raymond Bucko, S.J.**, recently elected to the CSAS Executive Committee, is now Director of the Native American Studies Program at Creighton University. (See the announcement on the program elsewhere in this issue of the *CSAS Bulletin*.) Current CSAS First Vice President, **Rick Feinberg**, was recently elected to membership on the Board of Directors of the Association for Social Anthropology in Oceania. CSAS Secretary-Treasurer, **Joyce Lucke**, has received a lectureship in the anthropology department at Indiana University-Purdue University at Indianapolis for another year. Her e-mail address remains the same, but her campus location remains undetermined. Former CSAS President, **Marty Ottenheimer** plans to retire from Kansas State University this year. Marty has received an invitation to lecture at Charles University in Prague, Czech Republic during 2004-05. Word is Kansas State will be doing a national search for an assistant professor to fill Marty's position. As it happens **Derek Brereton** recently completed his Ph.D. at the University of Michigan and is looking for a good position. His dissertation is titled *Kinship and Landscape at Squam Lake, New Hampshire*. Last minute news from CSAS in-the-field reporter **Terry Straus** has **Ray Fogelson** summering in the hills of Blairesville, Georgia. We can only wonder what may be going on in the hill country. Also, Straus reports that **Bob McKinley** and Fogelson made a trip to Green Corn in Oklahoma last month. Hummm....

## DEPARTMENT AND PROGRAM NEWS . . .

## IPFW ESTABLISHES NEW ANTHROPOLOGY DEPARTMENT \*\*\*\*\* by Alan R. Sandstrom

September 2002 marked a milestone for anthropology at Indiana University-Purdue University Fort Wayne (IPFW). That date marks cutting our ties to the Department of Sociology and becoming an independent Department of Anthropology. A few years ago, and still part of a combined department, the anthropologists at IPFW moved into new quarters that feature a suite of offices, an archaeology laboratory, an ethnological and bioanthropology laboratory, and a curation room that meets federal regulations. The new space was the first step in gaining autonomy. At a time when the discipline of anthropology is under assault from without and from within, we are pleased to report our successes and phenomenal growth in the past few years.

IPFW is a regional campus of both Indiana and Purdue Universities, founded in the mid-1960s in Indiana's second largest city. Currently the campus enrolls nearly 12,000 students and plans call for expanding to more than 20,000 students in the next 25 years. IPFW has always been a commuter campus, but the University's first on-campus student housing is now under construction. The bachelor's degree in anthropology was approved in the early 1980s and since we have grown from a handful of majors and three faculty to a department with seven faculty and nearly 100 majors. One of our proudest achievements is that over half of our majors apply and are accepted by some of the most prestigious graduate schools in the world.

The Department of Anthropology requires majors to undergo training in all four subfields and the program is committed to the scientific wing of the discipline. The

majority of faculty are cultural anthropologists but we have a very active archaeology component with a successful cultural resource management (CRM) program. This program brings in grant and contract funds, provides employment for enthusiastic students, and sponsors a yearly field school. The cultural anthropologists in the department have extensive field experience among Native Americans in North America, Mesoamerica, South America, the Caribbean, and Africa, as well as among Tibetans of northern India.

The department houses a world-class collection of hominid castings for use in research and classroom demonstrations. Bioanthropology at IPFW focuses on the peopling of the New World, forensics, and human evolution. Linguistics in the program covers Native North American languages as well as dialects of Anabaptists of northern Indiana.

As IPFW expands and works to expand its reputation, we are very proud that the Department of Anthropology is widely judged to be one of the best programs on campus. The Anthropology Club sponsors a weekly speaker series, international trips, and other creative programs that have placed it at the center of campus life. The club has won IPFW Outstanding Student Organization several years in a row and has become a model for other student organizations. The department faculty are committed teachers, active researchers, participants in regional and national professional associations, and energetic contributors to the development of anthropology at IPFW outside of the classroom.

These successes did not come easily. We had to educate administrators, faculty members in other departments, and members

of the Fort Wayne community about the power and significance of anthropology. In a self-affirming strategy, we used anthropological knowledge to build factions, obtain resources, and make ourselves indispensable to the university and wider community. We look forward to continued successes as we adjust to our independent status. Look for the new department's listing in the 2003-2004 issue of the AAA's guide to departments and programs.

**Creighton University**, Omaha, Nebraska, has established a new program and major in Native American Studies. It is the only such major in the state of Nebraska and is only one of 27 other Jesuit colleges and universities to offer the major. The program is a joint major involving the departments of sociology and anthropology, social work, political science, English, Communications and Fine Arts. CSAS Executive Committee member **Raymond Bucko**, the program's Director, reports there is growing interest in the program on campus and they have already enlisted a number of majors. Creighton is making a deliberate effort to recruit and retain Native American students from Omaha and the surrounding reservations. The Native American Studies Program web page is located at: <http://puffin.creighton.edu/NAS/index.htm> . For questions, contact Ray at his e-mail [bucko@creighton.edu](mailto:bucko@creighton.edu) .

**MaryCarol Hopkins**, Northern Kentucky University, is currently putting together a program for a small group of anthropologists, artists, art teachers, and other interested folks for a trip to Ghana. The program will take place in the summer of 2004 for a period of three weeks. Current plans are to stay in Kumasi, capital of the Ashanti kingdom, and make daily field trips to a variety of villages to study local arts. Daily opportunities for participant

observation will be a standard feature of the program, but participants need not have art skills, just an interest in traditional African culture and the arts in general. The program will include pottery making, kente cloth weaving, bronze casting, batik, and bead making. Given sufficient interest, experiences in goldsmithing, dancing, woodcarving, drumming, and home stays may be arranged. Prof. Hopkins is also planning for visits to shrines, the Asantehene's Palace, museums, galleries, churches, markets, the fantasy-coffin makers of Teshie, slave fortresses, and a school, with sufficient participant interest. For additional information, contact Prof. Hopkins at [Hopkins@nku.edu](mailto:Hopkins@nku.edu) or check the website (currently under construction): [http://www2.hutchcc.edu/faculty/preston/exploring\\_ashanti\\_art.htm](http://www2.hutchcc.edu/faculty/preston/exploring_ashanti_art.htm).

## *REGIONAL CONFERENCES and EVENTS...*

**Sept. 21, 2003 Fall Equinox Sunrise Observance**, 6:30 a.m., Reconstructed Woodhenge, Collinsville Rd., Cahokia Mounds State Historic Site, Collinsville, IL; no ritual or ceremony will be performed; explanation provided of the discovery and form of the post-circle monument and its use as a sun calendar; additional information at <http://www.cahokiamounds.com>.

**Sept. 26-28, 2003 The Association of Muslim Social Scientists**, 32nd Annual Conference, Indiana University, Bloomington, IN. This year's theme is "East Meets West: Understanding the Muslim Presence in Europe and North America." For additional information contact Layla Stein at [coordinator@amass.net](mailto:coordinator@amass.net).

**Oct. 9-11, 2003 Communal Studies Association**, 30<sup>th</sup> Annual Conference, Mary's City of David, Benton Harbor, MI. Contact: Lucy Jayne Kamau, Conference Chair, Department of Anthropology,

Northeastern Illinois University, 5500 N St. Louis Ave., Chicago, IL 60625, [lucykamau@msn.com](mailto:lucykamau@msn.com), or <http://www.communalstudies.info>.

**Oct. 10-12, 2003 Midwest Bioarchaeology and Forensic Anthropology Association**, 10<sup>th</sup> Annual Meeting, Loyola University of Chicago.

**Oct. 17, 2003 Indiana Academy of Science**, Fall Annual Meeting, Anderson University, Anderson, IN; information at <http://www.indianaacademyofscience.org>

**Nov. 6-8, 2003 Midwest Association of Latin American Studies (MALAS)**, 53<sup>rd</sup> Annual Meeting, Eastern Illinois University, Charleston, IL; abstract deadline: Sept. 15; contact: Dr. Betty Smith, 217/581-6340 or [cfbes@eiu.edu](mailto:cfbes@eiu.edu)

**Nov. 19-23, 2003 American Anthropological Association**, 102<sup>nd</sup> Annual Meeting, Chicago Hilton and Towers, Chicago, IL. Contact: AAA Meetings Dept., 2200 Wilson Blvd., Suite 600, Arlington, VA 22201-3324; 703/528-1902, ext. 3025; [jmeier@aaanet.org](mailto:jmeier@aaanet.org).

**April 22-24, 2004 Society for Economic Anthropology**, Annual Meeting, Atlanta, GA; Meeting theme: "Fast Food – Slow Food: Social and Economic Contexts of Food and Food Systems;" abstracts due: Oct. 1, 2003; contact: Richard Wilk, Dept. of Anthropology, Student Bldg. 130, Indiana University, Bloomington, IN 47405 or e-mail to [wilkr@indiana.edu](mailto:wilkr@indiana.edu).

## *FUTURE CSAS ANNUAL MEETINGS...*

The CSAS 2005 annual meeting is scheduled for March 11 to 13 and will be held at Miami University, Oxford, OH. The locations of the 2006 and 2007 annual meetings are under consideration by the Executive Committee. Proposals were received from several universities.

**THE 2002 CSAS  
DISTINGUISHED LECTURE**

**Anthropologies: From Leviathanology  
to Subjectology--and Vice Versa (Part I)\***

By  
**Marshall Sahlins  
University of Chicago**

The “Great Man Theory of History” was a 19th century problem, it is said. Yet it is still with us as we enter the 21st century. Nor will it be resolved so long as its generic form, the opposition of the individual and society (or of individual and culture), continues to be irreconcilable in the human sciences--which, to be pessimistic about the late “late capitalism,” now “neo-liberalism,” is probably as long as the sense of conflict between personal freedom and social constraint continues to inhabit the everyday practice and native consciousness of the culture. If anything, positions are now more than ever polarized between the idea that people are creatures of some great social machinery, on one hand, and on the other that individuals are autonomous and self-moving, society being nothing but the residue, in the form of relations between them, of their self-regarding projects. Here is a native Western hang-up of the very long run. My paper is a summary look at ancient and modern versions of it, beginning with (whom else?) the Greeks.

The opposition of man and the city is already there in Thucydides, in the form of conflict between personal and *polis* interests. Also already present is the grounding of interests in a human nature driven by desires of power and gain. Much as in the *Protagoras* or *Gorgias* of Plato, people debate in Thucydides’ pages whether public or private interests actually do, and morally should, prevail in the affairs of the *polis*. Pericles, who as so-called first citizen of an egalitarian democracy already incarnates the

antithesis, tries to reconcile it on the principle that individual interests will be best served by promoting the public good. Hence his famous exhortation to the Athenians to the effect of “Love thy city as thou makest love thyself.” Since the public good was the Athenian empire, acknowledged to be a tyranny for those who ruled it as well as those ruled by it, Pericles’ policy was rather the inverse of the lesson in Mandeville’s *Fable*: here Public Vices were Private Virtues.

But Thucydides’ framing of the opposition between individual and society shares with Mandeville--and many others between and since--what can only be described as the simple-minded sociological dualism of an unmediated relation between them. The individual in particular and society in general confront each other over an empty social space, as though there were no institutions, values and relationships of diverse character that at once connect and differentiate them. As we shall see presently, the same thing happens even in advanced notions of societal constraint such as Gramscian hegemony or Foucauldian power. True, these speak to intermediate institutions, but only to assign them the function of transmitting the larger order of society into the bodies of individuals.

Modern versions of the individual-society opposition also incorporate the sense of a fateful struggle between social coercion and personal freedom that was picked up by the classical dualism as it passed through Christianized anthropology. Only that in the Christian dualism, where the earthly city was not Athens but the residence of inherently sinful man, the positive value was all on the repressive social side. For St. Augustine, the social control of unruly bodies--of the child by the father as of the citizen by the state--was a necessary condition of human survival in this contemptible world of Adamic self-pleasers.

Otherwise, men would devour each other like beasts: “Not even lions or dragons,” said Augustine, “have ever waged with their kind such wars as we have waged with one another.” Or again, like fish: “How they mutually oppress, and how they that are able do devour! And when one fish hath devoured, the greater the less, itself also is devoured by some greater.” The rapacious fish metaphor is good testimony to the longevity of the concept of self-interested, unruly man—whose redemptive complement is a coercive society. Present in the rabbinical tradition that antedates Augustine, it was still proverbial in the Middle Ages, according to Huizinga--“les grans poissons mangent les plus petits.” To this day “big fish eating little fish” remains a popular one-line definition of capitalism. (You may recall the popular wind-up toy for executives of some years back consisting of two fish of unequal size attached by a spring that could be made to replay this happy feat over and over.) For a secular, philosophical translation of the same anthropology, see Hobbes. Incidentally, Hobbes was the first translator of Thucydides into English, and many have seen the origin of Hobbes’ characterization of the state of nature, the famous war of all against all, in the Greek historian’s graphic passages on the stasis in Corcyra and the plague in Athens. Analogously to St. Augustine, Hobbes found the remedy to the state of nature in the nature of state: the institution of a monopoly power that could check the anti-social ravages of the human libido, and “keep them all in awe.” (If that reminds you of Freud and the superego, it is not only because “libido” was the word Augustine also used. I mean this is really bedrock Western folklore --that is, social science). Thus, the Leviathan of Hobbes, a reference to Job 40-42:

Behold now behemoth, which I made with thee...

His bones are strong pieces of brass; his bones are Like bars of iron. He is the chief of the ways of God.... None is so fierce that dare stir him up; Who then is able to stand before me?.... Upon earth there is not his like, who is made without fear. He beholdeth all high things: he Is a king over all The children of pride... Then Job answered the Lord, and said, I know that thou canst do everything, and no thought Can be withholden from thee (*Job: 40-42*)

It sounds like a moment of Althusserian “interpellation”: the subjugation of the subject by the Subject, on which more presently. For now the point is the real hostility, the antipathy in this cosmology between human beings and society.

Skipping cavalierly over a few centuries: Durkheim likewise understood the social fact as a necessary constraint on an undisciplined humanity. Man is double, Durkheim said, double and divided: composed of a moral and intellectual self, received from society, struggling to hold in check an egocentric and sensual self that is essentially pre-social. But Durkheim is not really modern. This idea of man as half-angel, half-beast is archaic. Modern is the view that attempts to appropriate one side of the old dualism by the other: subsuming the individual in society or assuming the society in the individual, so that in the end only one has any independent existence. Either society is no more than the sum of relations between enterprising individuals, as Jeremy Bentham and Margaret Thatcher would have it, or individuals count for nothing, nothing more than personifications of the greater

social and cultural order, as in certain advanced notions of the construction of subjectivity that amount to the death of the subject. It seems that the development of capitalism and its discontents gave the ancient anthropological dualism still another twist, specifically political--and consequently dialectical. Right and left pushed each other into complementary and extreme theories of individual and cultural determinism. On the right: rational choice theory and other such brands of *radical individualism*, all content to resolve social totalities into the projects of self-fashioning individuals. On the left: concepts of the cultural superorganic and other such species of *leviathanology*, draconian notions of autonomous cultural behemoths with the powers of fashioning individual subjects in their own image.

Not to spend a lot of time on radical individualism, which it is easy to understand as our own bourgeois society taking consciousness of itself. From rational choice to sociobiology, these utilitarian problematics are able to encompass the social in the individual by endowing this individual with an operating principle of maximization from which the social arrangements seem to follow. The social or the cultural is then the precipitate of the rational:

‘Till jarring interests of  
themselves create  
The according musick of a well-  
mixed state (Pope)

Extreme versions, such as that practiced by University of Chicago economists, are able to explain cultural and historical phenomena of every shape and form--from juvenile delinquency through suicide and the fall of the Soviet Union--as so many collective effects of people husbanding their “human capital.” The secret here, as Louis Dumont

discovered, is precisely to presuppose the values of the society in the dispositions of the individual, as though he or she were their author. Dumont explains:

The kingdom of ends coincides with each man’s legitimate ends, so the values are turned upside down. What is called “society” is the means, the life of each man is the end. Ontologically, the society no longer exists... (1970:9-10).

I said the political tango between the social and the individual became dialectical, and as this passage implies, the assertion was not altogether playful. In radical individualism, the society is preserved in its negation, included as the source of the values, “the kingdom of ends,” that appear in consciousness and economic science as the intentions of individuals.

Leviathanology is the symmetric inverse of radical individualism: including, we will see, the occluded subjectivism in its principle thesis that the individual does not exist as such but only as the expression of an all-powerful--variously identified as society, culture, hegemonic discourse or some form thereof, such as capitalism, nationalism or colonialism. The famous liberal ideology of the Invisible Hand had already presaged this negation of the subject by the system in its obeisances to the great social mechanism that mysteriously transformed the good that people did for themselves into the well-being of the nation. Here was something *sui generis*, powerful and mechanical: something that could transcend and order the self-interested acts of individuals in a social and providential way. So again Dumont:

This something is the mechanism by which particular interests harmonize: a *mechanism*...that is, not something willed or thought by men, but

something that exists independently of them. Society is thus of the same nature as the world of natural objects, a nonhuman thing....

So if Adam Smith & Co. could argue singularly for the freedom of individuals to indulge their natural propensity to truck and barter, on the ground that the social good would automatically follow, the critique of capitalism countered by rendering visible this self-subsisting Great Pumpkin with the power of encompassing and conjugating the behavior of people in ways beyond their knowledge and control. Thus Marx, in a well-known passage from the Preface to *Capital*:

Here individuals are dealt with only insofar as they are the personifications of economic categories, embodiments of particular class-relations and class interests. My standpoint, from which the evolution of the economic formation of society is viewed as a process of natural history, can less than any other make the individual responsible for relations whose creature he socially remains, however much he may subjectively rise above them (1967[1867], 1:10).

Not to leave out the working class:

It is not a question of what this or that proletarian, or even the whole proletariat, at the moment regards as its aim. It is a question of what the proletariat is, and what, in accordance with this being, it will historically be compelled to do. (*The Holy Family*: 37)

This sort of resolution of the subject to the system--specifically to class relations

and (in the good old "final analysis") to the relations of production--is what has come to be called, by partisans of emancipatory causes that cannot be reduced to class relations, the "anti-humanism" of Marxism. In addition to its Hegelian predecessor in the cunning of reason, Engels, Plekanov and Trotsky made notable attempts to carry it off historically, to subsume history-making persons in superpersonal forces that had their own laws of motion. Trotsky especially, in his breath-taking analysis of the parallel personalities of Nicholas II, Louis XVI and Charles II: all victims of regicide, whose shallowness, affability, laziness, hypocrisy and indecisiveness, according to Trotsky, were not so much a mark of individuality as they were what the decline of absolutism had made them (Trotsky 1980:112). Iconic of decadence, these characteristics--shallowness, affability, laziness, hypocrisy and indecisiveness--would seem to make a convincing argument, did they not also make a very possible description of George W. Bush, not to mention numerous other politicians, many university administrators and all used-car salesmen. One among the many problems of such correlations of personal dispositions with structural forms or historical changes, whatever the direction of the arrow of causation, is that there are not enough generic dispositions available for the indefinite number of cultural variations. But this never stopped Trotsky from privileging "the great moving forces of history, which are super-personal in character," and arguing that "the 'distinguishing traits' of a person are merely individual scratches made by a higher law of development" (Ibid. 73).

One is reminded of A.L. Kroeber's and Leslie White's early 20<sup>th</sup> century ideas of the "superorganic," both arguing an anthropology of subjects without agency, merely reflecting and expressing an omnipotent cultural order. Kroeber was

slightly more generous to individuals than White. For him culture was like a great coral reef, a vast edifice built up by millions of tiny, microorganisms, each of which secreted an almost imperceptible addition to this enduring exoskeleton whose scale and organization by far transcended it:

Lives of great men all remind us  
We can make our lives sublime,  
And in passing leave behind us...  
A small deposit of lime.

White's "superorganic" was even more dismissive of individuals. Altogether under the control of great cultural entities, people were more like its secretions. Or again, the individual, he said, is like a pilot less aircraft controlled from the ground by radio waves. Here was a primary source of that unhappy anthropological consciousness of culture as an authoritarian prescription of conduct, especially self-defeating conduct, as in the so-called culture of poverty or the "traditional culture" that supposedly prevents underdeveloped peoples from becoming happy just like us! As the term "superorganic" suggests, these conceptions of cultural domination preserve the subjectivity they negate by reproducing it on the level of the social or cultural totality. This sense of society as an encompassing non-human person, endowed with anthropomorphic dispositions and capacities, has a world-wide folkloric distribution, not excluding our own academic talk. Spinning an extended metaphor on the parallels of the body politic to the body natural, Hobbes himself introduced the leviathan or state (which was for him the origin of society) as, "but an artificial man." And we still live in a state that decides, represses, defends, attacks, fears, forbids, protects, executes, etc. Such unmediated relations of the society to the individual as agent to patient, master to

slave, make the domination seem all the more terrific.

The cultural superorganic was only one of several species of leviathanology to evolve in the 20<sup>th</sup> century, culminating in such advanced forms as Althusserian-derived interpellations, Gramscian-inspired hegemonies and power-laden Foucauldian discourses. All retained characteristics of their ancient ancestors, including the pervasive sentiment of repression virtually without mediation in the construction of subjectivity without agency. Althusser's "Ideology and Ideological State Apparatuses"--a foundational text of contemporary leviathanology, whence the current fashionable allusions to "the interpellation of the subject"--reached back into the dark ages of leviathanology for notions that would chart its future. Conflating the action of the state with the powers of God, Althusser develops a Marxist theory of ideology on the paradigm of the Judeo-Christian theology of submission: the original unhappy consciousness, the submission of the subject to the Subject. Like Foucault, for Althusser the constitution of social subjects is synonymous with their subjugation. Like Gramsci as well, the making of compliant subjects is achieved through the collusion of main institutions of civil society: schools, churches, trade unions, the family, political parties, the media, the arts, etc. So many accomplices of state power, these institutions have in common the function of turning individuals into subjects by interpellating or enlisting them in "the ruling ideology, the ideology of the ruling class."

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\* Ed. Note: Sahlins' presentation is published here "as is" and per his request. Only a few minor changes have been made by the editor. [Part II of Sahlins' presentation will appear in the February issue of the *CSAS Bulletin*.]

## THE 81<sup>ST</sup> ANNUAL MEETING -- CALL FOR PAPERS -- MEETING INFORMATION

The 81<sup>st</sup> Annual Meeting of the Central States Anthropological Society will be held in Milwaukee, WI, from Thursday, April 15 through Sunday, April 18, avoiding conflicts with either Passover or Easter. The meeting will be held at the Park East Hotel, overlooking Lake Michigan. Richard Feinberg (Kent State University) is Program Chair and Pat Gray (University of Wisconsin-Milwaukee) is in charge of local arrangements.

The CSAS invites submission of individual papers and organized sessions from *all* areas and subfields of anthropology, including archaeology, biological, sociocultural, and linguistic anthropology. The **deadline** for submission of abstracts for papers, sessions, roundtables, workshops, and poster exhibits is Monday, **December 1, 2003**. For additional information, contact Richard Feinberg at [rfeinber@kent.edu](mailto:rfeinber@kent.edu).

The Park East is located at 916 East State Street on Milwaukee's East Side. The hotel presents itself as "Milwaukee's Downtown Destination Hotel Overlooking Lake Michigan." Room rates are \$67.00 (plus 14.6% room tax) per night for a queen or two double beds. The same room rate is charged for one person or for two or three people in a room. These rooms and rates are available until March 20, 2004. Make reservations by calling 800-328-7275 or 414-276-8800 and be sure to identify yourself as being with the "Central States Anthropological Society" when you make reservations. Reservations must be guaranteed with a major credit card.

Reservations may be cancelled prior to forty-eight hours of the arrival date. Cancellations after the deadline will incur a charge for one night. Parking is free for guests of the hotel. Other amenities for overnight guests include complimentary continental breakfast, 24-hour business center, complimentary 24-hour fitness club, Avis car rental desk, and free downtown shuttle service. The Hotel's restaurants and bar were recently renovated. Hotel check in time is 3:00pm and check out time is 12 noon. Additional information on the Park East can be found on its web page <http://www.parkeasthotel.com>.

The hotel is located about fifteen minutes from Milwaukee's General Mitchell International Airport. Airport Connection (414-769-2444) provides a shuttle service that costs about \$10 one-way, while a taxi ride runs around \$28. If you drive to Milwaukee, the hotel is accessible via I-94 and I-43. If you travel by Amtrak to Milwaukee, a hotel shuttle pick-up can be arranged upon your arrival by calling the hotel.

Visitors will find Milwaukee a wonderful city with numerous attractions. The Park East is a five minute walk from the Lake Michigan shoreline, the Henry Meier Festival Park (Summerfest Grounds), and the Milwaukee Art Museum. The Museum has an excellent permanent collection and the new addition designed by Spanish architect Santiago Calatrava is stunning. Individuals bringing smaller children should visit the Betty Brinn Children's Museum located next to the Art Museum. The Milwaukee Public Museum, always a pleasure, is one of the nation's great natural history museums. A short ride away is the Milwaukee County Zoo, home to one of the world's few colonies of bonobos. Other attractions include America's Black

Holocaust Museum, Pabst Mansion, Miller Brewing Co., Mitchell Park Horticultural Conservatory (the “Domes”), and the Historic Third Ward District.

Milwaukee is known as a city with a strong sense of ethnic diversity and is often considered to be a patchwork of neighborhoods reflective of the various ethnic groups that have made Milwaukee home during the past 200 years. So, for anthropologists who like to sample local ethnic foods, Milwaukee is heaven. There is the well known, strong German heritage, but there is much more. To find out more about the city visit the University of Wisconsin-Milwaukee web page <http://www.uwm.edu> and click on the “About Milwaukee” link.

**MEETING EVENTS.** The annual business meeting on Saturday, April 17, at the Milwaukee meeting will feature a **free buffet deli lunch** for those who attend. This is a feature of the CSAS business meeting introduced in Louisville and one we all hope will continue (thanks Joyce!). A *subscription event* is in the works for Sunday morning, April 18, consisting of a special breakfast and a yet to be arranged event. Final details on this and many other meeting details currently being explored will be available in the February *CSAS Bulletin* along with the preliminary program.

**CHANGES FOR CSAS 2004.** Several changes in procedure introduced for the 2003 annual meeting continue for 2004. And, please note the increases for pre-registration and registration fees in all categories for 2004. This action was taken by the CSAS Executive Committee and better reflects costs associated with conducting the annual meetings. Despite that increase, the hotel rate in Milwaukee is \$20 *less* than in Louisville. Depending on occupancy, the savings could be even

greater. Another change, begun for 2003, is that abstracts for papers and sessions are not sent to the Program Chair, but to CSAS Secretary-Treasurer Joyce Lucke. She will handle the necessary paperwork before forwarding abstracts on to Rick Feinberg, the Program Chair. The necessary forms for abstracts and pre-registration appear in this issue of the *CSAS Bulletin* along with details of submission (pages 18-23).

### WORDS FROM THE PROGRAM CHAIR RICK FEINBERG

It was good to see you in Louisville and I hope you found the 2003 meeting stimulating and that you enjoyed the camaraderie and good cheer. As we look toward the 2003-04 academic year, I hope you are giving thought to your potential involvement in the 2004 meeting.

The 2004 annual meeting will be April 15-18, *following* both Easter and Passover, in Milwaukee at the Park East Hotel. Many of you will recall this hotel as the same one where we had an excellent meeting in 1997. The Park East is a small hotel overlooking Lake Michigan; within easy walking distance of a beautiful park and some very nice, inexpensive restaurants. Milwaukee also has two excellent museums: one of natural history; the other of art. In addition, the anthropology department at the University of Wisconsin-Milwaukee has some fine new facilities. UWM’s Pat Gray, our local arrangements chair, tells me that his colleagues are eager to share their good fortune with CSAS.

On the musical theme, and following up on this year’s blues concert by Andy Cohen, the board has voted to host a jam session in Milwaukee for Central States members who play instruments. Among those who have expressed interest in participating are former

CSAS presidents Harriet Ottenheimer and Mike Salovesh. I've also promised to dust off my guitar and five-string banjo for the event. Others who wish to take part should contact me at your convenience. This very special event will probably be scheduled on Saturday evening, April 17.

Each year the Society devotes one evening to the distinguished lecture. Several possibilities are currently under consideration and being explored. Further details will be announced in the next *CSAS Bulletin*. [Ed. Note: Late word has it that Prof. Andrew Strathern will deliver the distinguished lecture.]

Now is time to begin organizing panels for Milwaukee and for the 2004 AAA meeting I've been informed by several members of ideas they are exploring for new sessions. They are as follows:

**Alice Kehoe** plans to offer a reprise of the '02 CSAS session "**The Fieldwork that Made Us Anthropologists**." She is looking for colleagues who have conducted research in areas where classic studies were conducted. Contributors in 2003 focused on: the southwestern U.S.; Franz Boas' Pacific Northwest; E.E. Evans-Pritchard's East Africa, Raymond Firth's western Polynesian Outliers; and Clark Wissler & D.C. Duvall's Blackfoot. Alice is especially interested in contributors who have slides or other illustrations. Potential contributors should contact her at: 3014 North Shepard Avenue, Milwaukee, WI 53211-3436.

**Mike Salovesh** (Northern Illinois University) is proposing a session on "**Putting Language Back into Linguistic Anthropology**." He objects to the preoccupation with discourse analysis and related matters that crowd out concern for such essentials as phonology and

morphology in anthropological teaching, writing, and research; and he is looking for ways to reintroduce the basics of language into textbooks and anthropological classrooms. Anyone interested in contributing should email Mike at <[salovesh@niu.edu](mailto:salovesh@niu.edu)>.

**Cara Richards** (Transylvania University) has proposed two possible sessions. One would be an informal session on "**Stories that Cannot be Published**." Many of us have had experiences that we do not feel at liberty to reveal in print, but which are not too sensitive to share orally with small audiences. The second is "**The Wheels They Keep Reinventing**," relating to supposedly recent ideas that were actually developed by anthropologists in the 1920s through 60s. Members of CSAS who wish to take part in either of these sessions, please email Cara at <[crichards@transy.edu](mailto:crichards@transy.edu)> and inform her of your interest.

I hope to organize a session on "**Relations between Administrators and Faculty Governance Bodies at American Universities: Anthropological Perspectives**." I have served for fifteen years on my faculty senate, including a half dozen years as a member of the executive committee and one year as chair. Over that period I have been struck by the amount of suspicion, sometimes even paralyzing hostility, between the two sides despite what would seem to be significant areas of common interest. I would like to examine particular cases, analyze the reasons for such tensions, and explore possible remedies (if any should exist). I am particularly interested in contributions from CSAS colleagues who have been involved either in faculty governance bodies or as college/university administrators. Anyone who wishes to participate should contact me at <[rfeinber@kent.edu](mailto:rfeinber@kent.edu)>.

**Terry Straus** has indicated that there will be at least one University of Chicago session dealing with Native Americans.

Should you be considering a session for the 2004 meeting, I urge you to discuss your ideas with others you believe may share your interests. Please also let me know so I can begin planning the schedule. In addition, I may be able to put you in touch with potential contributors. While thinking about sessions, please keep in mind that CSAS has space on the AAA program for two invited sessions. Those for 2003 are already set; but anyone with ideas regarding an invited session for the 2004 meeting should contact me. You should also remember that you may ask proposed sessions to be reviewed by CSAS. Even if your panel is not an Invited CSAS Session, the Society's stamp as a reviewed session will help it make the program.

Finally, let me remind everyone to inform colleagues and students about the CSAS meeting. We accept both volunteered papers and organized sessions. Our meetings are friendly, inexpensive, and of manageable size. They provide an exceptional venue for students, both undergraduate and graduate, to gain experience presenting papers in a supportive professional environment. Many prominent anthropologists got their start with Central States.



**A FEW PHOTO MOMENTS FROM LOUISVILLE:** bottom left, Rick Deutsch explains a scene in his “ethno-photography” exhibit; top, Andy Cohen entertains CSAS members; above, free lunch at CSAS Business Meeting; bottom, CSAS revelers (the subject of conversation remains unknown).



◆-----◆  
**REGISTRATION FORM for the CSAS 81<sup>st</sup> ANNUAL MEETING**  
**April 15 to 18, 2004 Park East Hotel**  
**Milwaukee, Wisconsin**  
 ◆-----◆

**Please type or print:**

Name (as to appear on badge):

Affiliation (as to appear on badge):

Mailing address:

Telephone ( \_\_\_ office \_\_\_ home):

Email ( \_\_\_ office \_\_\_ personal):

CSAS regular member

CSAS student member

Non-member

Student non-member

***[PRESENTERS PLEASE NOTE: Deadline for submitting abstracts is December 1, 2003. Submitted paper, poster or session abstracts will not be considered for inclusion in the program until registration fees are received for all participants listed in the submission. Pre-registration fees for non-presenters are due March 29, 2004.***

**Pre-Registration Fees**

CSAS regular member	\$60.00	\$ _____
CSAS student member	\$25.00	\$ _____
Non-member	\$80.00	\$ _____
Student non-member	\$40.00	\$ _____

**On-Site Registration Fees**

CSAS regular member/Non-member	\$75.00	\$ _____
CSAS student member/student non-member	\$35.00	\$ _____
Non-member	\$95.00	\$ _____
Student non-member	\$50.00	\$ _____
<b>*Subscription Breakfast, Sunday April 18</b>	<b>\$17.00</b>	<b>\$ _____</b>

**Optional Contributions**

Scholarship Fund Contribution (indicate amount & preferred fund) \$ \_\_\_\_\_

\$ \_\_\_\_\_  Leslie A. White Fund

\$ \_\_\_\_\_  Beth Wilder Dillingham Fund

CSAS Logo Pin \$45.00 \$ \_\_\_\_\_

CSAS Hand Earrings \$45.00 \$ \_\_\_\_\_

antique finish  high polish finish

CSAS Hand Tie Tack \$30.00 \$ \_\_\_\_\_

antique finish  high polish finish

**TOTAL** \$ \_\_\_\_\_

**Make checks payable to the American Anthropological Association.**

Mail check or money order, along with this form, to: Joyce Lucke, CSAS Treasurer,  
 2236 Newton Street, Columbus, IN 47201 Questions? Call (812) 376-6717 to leave a message.  
 Your call will be returned between 7 & 9 PM EST.

**PROPOSAL FOR VOLUNTEERED PAPER  
TO BE PRESENTED AT THE CSAS 81<sup>st</sup>  
ANNUAL METING**

**Paper Title:**

**First Author:**

**First Author's Affiliation:**

**CSAS Member? Yes [ ] No [ ]**

**Student? Yes [ ] No [ ]**

**Address:**

**Email:**

**Phone:**

**Second Author:**

**Second Author's Affiliation:**

**CSAS Member? Yes [ ] No [ ]**

**Student? Yes [ ] No [ ]**

**Address:**

**Email:**

**Phone:**

**Name of faculty sponsor if the author is a student \_\_\_\_\_**

**Email of faculty sponsor \_\_\_\_\_**

**One Sentence Description of Paper for Program (30 words or less):**

**ABSTRACT (200 words or less):**

**Three key words describing content: (1) \_\_\_\_\_, (2) \_\_\_\_\_,  
(3) \_\_\_\_\_.**

**Audio/visual needs:**

- Slide projector and screen
- VCR with TV
- Overhead projector and screen

**Please Note: We are sorry, but CSAS is unable to provide equipment for PowerPoint presentations. The Park East Hotel will neither be responsible for the security of any equipment you may provide on your own, nor will they provide technical assistance should problem be encountered. No internet connections will be available in meeting rooms.**

**Send with pre-registration forms and fees by December 1, 2003, to Dr. Joyce Lucke, CSAS Secretary-Treasurer, 2236 Newton Street, Columbus, IN 47201**

**PROPOSAL FOR AN ORGANIZED SESSION OR PANEL,  
81<sup>st</sup> CSAS ANNUAL MEETING**

**Please Type of Print Clearly**

**Format:**  Papers with discussion  Roundtable  Teaching session  
 Special interest group meeting

**Session Title:**

**Organizer(s):**

**Affiliation(s):**

**CSAS Member?** Yes  No       **Student?** Yes  No

**Address:**

**Email:**

**Phone:**

**Chairperson of Session (if different from Organizer):**

**Affiliation:**

**CSAS Member?** Yes  No       **Student?** Yes  No

**Address:**

**Email:**

**Phone:**

**ONE SENTENCE DESCRIPTION OF SESSION FOR PROGRAM (30 words or less):**

**SESSION ABSTRACT (200 words or less):**

**Three Key Words Describing Content: (1) \_\_\_\_\_, (2) \_\_\_\_\_, (3) \_\_\_\_\_.**

**Audio Visual Needs: [ ] Slide projector with screen [ ] VCR with TV [ ] Overhead projector with screen**

**Please Note: We are sorry, but CSAS can not provide equipment for PowerPoint presentations. The Park East Hotel will neither be responsible for security of any equipment you may provide on your own, nor will they provide technical assistance should a problem develop. No internet connections will be available in meeting rooms.**

**Participants (listed in the desired order of presentations):**

(1) Name:

Affiliation:

Paper title or role:

(2) Name:

Affiliation:

Paper title or role:

(3) Name:

Affiliation:

Paper title or role:

(4) Name:

Affiliation:

Paper title or role:

(5) Name:

Affiliation:

Paper title or role:

(6) Name:

Affiliation:

Paper title or role:

(7) Name:

Affiliation:

Paper title or role:

**[Duplicate this page for more participants, if needed]**

**Name of faculty sponsor if presenters are students: \_\_\_\_\_**

**Email of faculty sponsor: \_\_\_\_\_**

**Proposed sessions without appropriate fees will not be considered.  
Send these forms along with individual paper abstracts, registration forms, and fees  
by December 1, 2003, to: Dr. Joyce Lucke, CSAS Secretary-Treasurer, 2236 Newton  
Street, Columbus, IN 47201.**

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