



The CSAS BULLETIN

CENTRAL STATES
ANTHROPOLOGICAL SOCIETY

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FROM THE EDITOR: You may notice this issue of *The CSAS Bulletin* looks a bit different than previous issues. (If you haven't, read the masthead at the lower right on page 2 and also see page 23.) *The CSAS Bulletin* is now being published by the University of California Press for the American Anthropological Association. The change is part of the AAA's AnthroSource program for the digitization of its publications. Eventually this, and all past and future issues, will be digitized. You can learn more about AnthroSource as an electronic portal at AAA's website. I expect there will be considerable discussion of this and related matters at the annual meeting.

Please make your plans now for the 81st Annual Meeting in Milwaukee. A registration form (page 18) needs to be received by March 29, 2004, in order to qualify for the pre-registration fee. The meeting will be held at the Part East Hotel near Lake Michigan and details on making reservations are found on pages 14 and 15. If you have not made your reservations, please do

so soon. The hotel has special rates only until March 20, 2004. Additional information on the meeting will be found on pages 15-17. The preliminary program as of press time is included in this issue of *The CSAS Bulletin* (see pages 19-22).

CSAS logo jewelry is still available, including the small hand tie tack, earrings, and the large hand pin with CSAS letters. Remember 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. View the jewelry on line at: <http://mypage.iu.edu/~jlucke/home.html> (click on "CSAS Jewelry" in the left-hand column). A copy of the order form may also be downloaded from that page. (Page 18 in this issue can also be used to place an order.)

This issue includes Part II of Marshall Sahlins' stimulating 2002 Distinguished Lecture, "Anthropologies: From Leviathanology to Subjectology—and Vice Versa." The 2003 Distinguished Lecture by Tom D. Dillehay will appear in the September 2004 issue of the *CSAS Bulletin*.

In this issue I continue the *Society News* feature which contains a range of items hopefully of interest to members. *CSAS Authors* and *Department and Program News* also continue. Please note the call for CSAS awards applications. Due to limitations of space, a *CSAS Profile* could not be included in this issue, but will hopefully return to the September issue.

See you in Milwaukee!

James F. Hopgood, editor

For assistance with this issue of the *CSAS Bulletin*, I especially want to thank Rick Feinberg and Joyce Lucke for providing timely information on the annual meeting.

***The CSAS
BULLETIN***

James F. Hopgood, Editor
Northern Kentucky University
4918 Corn Row Ct.
Independence, KY 41051
859/356-8656 hopgood@nku.edu



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ANTHROPOLOGICAL SOCIETY**

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A • M • E • R • I • C • A • N
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 . . .

NEW CO-EDITORS FOR CSAS COLUMN IN *THE ANTHROPOLOGY NEWSLETTER*

The CSAS Executive Committee is pleased to announce the appointment of two new co-editors for the society's column in *The Anthropology Newsletter*. Sharing this task are **Angela Martin** and **Céline Miceli**. Ms Martin is a graduate student at Indiana University and Ms Miceli is a graduate student at the Sorbonne in Paris and the University of Chicago. Please welcome them and send them your ideas for the column.

REMINDERS. . .

Two "services" available to CSAS members are the society's webpage maintained by Secretary-Treasurer Joyce Lucke and the discussion list maintained by Ray Bucko. If you haven't visited the website, take a look—it is worth a visit. 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 know if you have ideas for the page. Members may join the CSAS list serve by contacting Raymond A. Bucko, our majordomo. 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, identify yourself as a member of CSAS and ask to be placed on the list.

CALL FOR CSAS AWARDS APPLICATIONS

CSAS is issuing its annual call for applications for the **Leslie A. White Award**.

The Leslie A. White Award was established in 1983 to honor Leslie White's contributions to the CSAS and to anthropology by assisting undergraduate or graduate students in any subfield of anthropology. Applications are due no later than **May 14, 2004**, and should consist of the following: (1) the amount requested (awards may be up to \$1000); (2) a statement describing why the award is sought (e.g., to offset fieldwork, travel, equipment, supplies, living expenses); (3) a statement indicating the importance of the applicant's work to anthropology; (4) no more than three letters of recommendation from faculty members and others familiar with the applicant's work; and (5) a brief curriculum vitae. Applicants for the White Award should send **two copies** of the application to: E. Paul Durrenberger, ATTN: CSAS Awards Committee, Department of Anthropology, 0409 Carpenter Building, Pennsylvania State University, University Park, PA 16802-3404. Incomplete applications will not be considered. All applications will be reviewed and a decision made as soon as possible after the deadline. For more information, contact jlucke@iupui.edu.

The **Beth Wilder Dillingham Award** was established in 1989 to honor Beth Dillingham's contributions to the CSAS. The award is intended to assist undergraduate or graduate students in any subfield of anthropology responsible for the care of one or more children. Applications for the Dillingham Award may be male or female, need not be married, and do not need to be the legal guardian. An application should consist of the following: (1) the amount requested (awards may be up to \$1000); (2) a statement describing why the award is sought (e.g., to offset fieldwork, travel, equipment, supplies, living expenses); (3) a statement indicating the

importance of the applicant's work to anthropology; (4) no more than three letters of recommendation from faculty members and others familiar with the applicant's work; (5) a brief curriculum vitae; (6) documentation indicating that the applicant is currently caring for a child (e.g., statement from pediatrician, school or teacher, a tax return, etc.); and (7) contact information (address and email) for the summer and fall of 2003. Applicants for the Dillingham Award should send **two** copies of the application no later than **May 14, 2004**, to: E. Paul Durrenberger, ATTN: CSAS Awards Committee, Department of Anthropology, 0409 Carpenter Bldg, Pennsylvania State University, University Park, PA 16802-3404. Incomplete applications will not be considered. All applications will be reviewed and a decision made as soon as possible following the deadline. For more information, contact jlucke@iupui.edu.

Applications are being sought for the **2004 CSAS Student Paper Prize Competitions**. The CSAS awards prizes each year for best **undergraduate** and best **graduate** student papers based on a presentation given at the annual spring meetings. The prize in each category is \$300, and papers in any area of anthropology are eligible. Entries should be potentially publishable but papers that require some editing or rewriting may still be chosen for the prize. The papers should follow the style, format, and quality of the major anthropological journals, and the research should be presented in the context of ongoing anthropological issues. This year's deadline for submission is **Monday, May 10, 2004**—three weeks after the annual meeting, providing applicants time to make revisions based on feedback received at their presentation. Reviewers' comments are returned to entrants, providing each author with feedback from experts on their work.

Application instructions: **FOUR** copies of the paper (not the presentation) must be submitted. The title page should indicate the student status of the author (undergraduate or graduate) but should **not** give the author's name, school, or other identifying information. Headers or footers on pages should not have author identification as well. A letter should be included in the packet giving the title of the paper, student status, author's name, university, address, email and phone number where they can be reached during the summer (through August 15). Please send complete application packets to: MaryCarol Hopkins, ATTN: CSAS Paper Competition, Department of Sociology and Anthropology, 246 Landrum Hall, Northern Kentucky University, Highland Heights, KY 41099. Prof. Hopkins may be contacted at Hopkins@nku.edu for further information. Please note that incomplete applications will not be considered.

CSAS AUTHORS . . .

There are many new and recent publications from CSAS members to announce (in no particular order). **Thomas D. Hall** (DePauw U) has published "Ethnic Conflict as a Global Social Problem" in the *Handbook of Social Problems*, George Ritzer, ed., Sage Publications, 2004. He also has two co-authored items: "Indigenous Resistance of Globalization: What Does the Future Hold?" with James V. Fenelon in *Emerging Issues in the 21st Century World-System, Vol. I*, Wilma A. Dunaway, ed., Praeger, 2003 and, with Peter Turchin, "Spatial Synchrony among and within World-Systems: Insights from Theoretical Ecology," *Journal of World-Systems Research*, 9 (1) (2003). **H. Sidky** (Miami U) has published *Perspectives on Culture: A Critical Introduction to Theory in Cultural Anthropology*, Pearson Prentice Hall, 2003. **J. Patrick Gray** (U of Wisconsin-

Milwaukee) has published, with Fred Anapol, "Fiber Architecture of the Intrinsic Muscles of the Shoulder and Arm in Semiterrestrial and Arboreal Guenons," *American Journal of Physical Anthropology*, 122: 51-65 (2003). **Derek Breerton** (U of Michigan) is publishing a two-part article titled "Preface to a Critical Realist Ethnology." It will appear in the spring and fall issues of the *Journal of Critical Realism*. **Gertrude E. Huntington** (U of Michigan) with David R. Bassett, Jr. and Patrick L. Schneider published "Physical Activity in an Old Order Amish Community" in *Medicine and Science in Sports and Exercise*, 36: 79-85 (Jan. 2003). **Richard Feinberg** (Kent State U) published *Anuta: Polynesian Lifeways in the Twenty-first Century* with Waveland Press. This is a thoroughly revised, second edition of a work originally published in 1981. **Bill Meadows** (Southwest Missouri State U) published *The Comanche Code-talkers of World War II* with the University of Texas Press (2003). Prof. Meadows recently joined the anthropology faculty at Southwest Missouri State as a cultural anthropologist and Native American specialist. **Sharlotte Neely** (Northern Kentucky U) reports that an audio CD version of her book, *Snowbird Cherokees: People of Persistence* (U of Georgia Press, 1991), is now available. The audio book is produced by Thomas Eric Bates with the permission of the University of Georgia Press and is available from Brenda Sebastian, CSC Audio/Visual Department, 11875 Taylor Mill Rd., Independence, KY 41051.

CALL FOR SUBMISSIONS . . .

Terry Straus (U of Chicago) is seeking submissions for a book she is preparing on "Black Indians." She is interested in papers on topics concerning Black and Native American relations in the Americas. The book is to be published by Albatross Press.

Deadline is March 1, 2004. If you have something of interest contact Terry at ATERIS4@aol.com or atstraus@midway.uchicago.edu

IN PREPARATION . . .

Look for a 2005 publication of *The Making of Saints* from The University of Alabama Press. It is edited by **James F. Hopgood** (Northern Kentucky U) and includes contributions by Hopgood, another CSASer **Phyllis Passariello** (Centre C), and scholars from Mexico, Guatemala, Argentina, Australia, Israel, The Netherlands, and the U.S.

MEMBER NEWS . . .

Walter E. Little recently secured a tenure-track position as an Assistant Professor of Anthropology at SUNY-Albany. Many CSAS members will recall Prof. Little when he participated in CSAS annual meetings while a graduate student at the University of Illinois. He presented a number of papers at CSAS annual meetings, at least one of which was later published. He reports that his "job talk was first tested out at a CSAS annual meeting." Walter also writes that "over the years the CSAS has served me well as a graduate student and then as a job hunter, allowing me to get constructive feedback on projects and papers But more so because of its membership, it is truly a remarkable organization." We wish Walter the very best in his new position.

PAUL JEAN PROVOST

1945--2003

Paul Jean Provost died unexpectedly following a brief illness on December 24, 2003. He was an Associate Professor of Anthropology at Indiana University-Purdue University at Fort Wayne. He joined the faculty there in 1974 and was instrumental in founding the Department of

Anthropology. He received his Ph.D. in anthropology from Indiana University. He conducted ethnographic field research among the Nahua of Mexico, the Shipibo of the Peruvian Amazon, and the Aborigines of Australia. Paul's research interests included medical anthropology, psychological anthropology, cross-cultural theology, and comparative moral structures. Paul will be remembered by his many students as a fascinating lecturer who took a personal interest in their education. Among many achievements he founded and advised the Anthropology Club, one of the most enduring and successful student-focused initiatives on the campus. The Anthropology Club has been recognized as the "IPFW Outstanding Student Organization of the Year" for two years in a row. Paul will also be remembered as an excellent colleague who contributed much to the growth and development of IPFW, and he will be missed by all who knew him. A memorial event is being planned and contributions are being accepted for a permanent scholarship fund in his name.

Ronald Stutzman passed away on October 17, 2003. Though he was not a CSAS member he had attended several CSAS meetings. He was Professor and Department Chair at Goshen College in Indiana where he taught for 23 years. He received his Ph.D. from Washington University in St. Louis in 1974. He was 61 years old. An obituary written by Norman Whitten, Jr., appeared in the January 2004 issue of the *Anthropology Newsletter*.

DEPARTMENT AND PROGRAM NEWS . . .

The **Loyola University of Chicago** Board of Trustees recently voted to establish an independent Department of Anthropology.

This will end anthropology's joint arrangement with sociology. The new department is to officially begin in the Fall of 2004. A minor in anthropology was begun in the Fall of 2003 at **Saint Louis University**. There are currently two anthropologists in the Department of Sociology and Criminal Justice where the program is housed. **Southwest Missouri State University** is adding a minor in Native American Studies. This may be a first in the state of Missouri. The minor includes courses in history, geography, and art, as well as anthropology. Students also have the opportunity to participate in a study tour of the Southwest, a summer archaeological field school, a language survival program with the Quapaw, and an ethnographic field school with the Kiowa in Oklahoma. **Northern Illinois University** is offering an ethnographic field school in Morrison, IL, from May 17-June 7, 2004. The school is under the direction CSAS Executive Committee member, **Kendall Thu**. Additional information on the program, including costs, may be found at <http://www.niu.edu/fieldschool> and Prof. Thu can be contacted at kthu@niu.edu

REGIONAL CONFERENCES and EVENTS . . .

March 5--6, 2004 Constructing Race: The Built Environment, Minoritization, and Racism in the United States, Levis Center, University of Illinois, Urbana-Champaign, IL. This symposium examines the relationship of the built environment to the reinforcement of social constructions of racial identities and modalities. For more information contact Dianne Harris harris@uiuc.edu or visit <http://www.cdms.ds.uiuc.edu/Default.htm> and click on "Events."

March 12-14, 2004 Association for Anthropology and Gerontology, 3rd

Annual Conference, Washington U., St. Louis, MO. This year's themes are "Intergenerational Research" and "Aging in Space." Contact: iceg@ohio.edu for more information.

March 21, 2004 Spring Equinox Sunrise Observance, 5:45 am at the Woodhenge, Cahokia Mounds, Collinsville, IL. Call (618) 344-7316 or check their website <http://www.cahokiamounds.com>.

March 27, 2004 Winter Native American Performing Arts Series: Rick Rivard & The Turtle Island Band, 2:00 pm at Cahokia Mounds, Collinsville, IL. Traditional Native American music accompanied by drum, flute, and guitar. For more information call (618) 344-7316 or check their website

<http://www.cahokiamounds.com>

June 3-5, 2004 Conference on Holidays, Ritual, Festival, Celebration and Public Display, 8th Annual, Bowling Green State University. Contact Jack Santino, Dept. of Popular Culture: jacksantino@hotmail.com

July 29-August 1, 2004 Constructing the Roof of the World: Cultural Understandings of Environment in High Asia, Macalester College, St. Paul, MN. Contact Arjun Guneratne at

guneratne@macalester.edu

November 17-21 American Anthropological Association, 103rd Annual Meeting, San Francisco Hilton Hotel, San Francisco, CA.

FUTURE CSAS ANNUAL MEETINGS...

The CSAS 2005 annual meeting is scheduled for March 11 to 13 at Miami University, Oxford, OH. The 2006 meeting will be in Omaha, NE., and will be hosted by Creighton University. The Executive Committee is seeking sites for the meetings in 2007 and beyond.

THE 2002 CSAS DISTINGUISHED LECTURE



Anthropologies: From Leviathanology to Subjectology—and Vice Versa (Part II)*

**By
Marshall Sahlins
University of Chicago**

Of course, Louis Althusser recognizes that such "Ideological State Apparatuses" (ISAs) have other and diverse functions, even as it goes without saying that they have their own specific structures. But to adopt an observation he often makes, to recognize something is not the same thing as knowing its correct theoretical place: to be aware of it is not the same as having the concept of it. Conceiving the intermediate structures solely as instrumental means of subjectivization cum subjugation, Althusser, again like Michel Foucault, deprives this totally politicized cultural order of any sources or resources of difference. Hence the oft-remarked poverty of their philosophies of resistance. The intermediate structures through which people intimately and variously live the culture, and in singularly living it also distinctively express it, these structures can only be the Power working in mysterious ways it subjects to interpellate.

Interpeller [Fr.], “to summon preemptively,” as by the police, considered more broadly as an act of subjectivization, refers to “discourses and practices,” Stuart Hall explains, “which attempt to speak to us or hail us in place as the social subjects of particular discourses.” It is how individuals are recruited as subjects. In Althusser’s paradigmatic model, the Lord calls Moses by name, and Moses replies that it is really “I. I am Moses, thy servant; speak and I shall listen.” Moses realizes himself as subject / subjugated through interpellation by the Subject *par excellence*, the One of himself--“I am that I am.” Theology thus provides Althusser with the essential working of hegemonic ideology, directly translatable into the constitution of subjects by and for the reproduction of the economic infrastructure. God creates man in his own image, or in Christ duplicates himself as man, a mirroring that reciprocally allows men to recognize themselves in Him, which is also a guarantee that on the condition of their submission they will ultimately participate in Him. So then, says Althusser, “let us let the words slip”--into submission to the relations of production. “What is needed,” he asks, “if things are to be what they must be?... if the reproduction of the relations of production is to be assured, even in the processes of production and circulation?” The answer, like St. Augustine’s, is the transposition of Zion to Babylon, a move at once providential and adulterating, which realizes and mystifies the power of God in the constraints of society (where Durkheim also stumbled on Him):

Indeed, what is really in question in this mechanism of the mirror recognition of the Subject and of the individuals interpellated as subjects, and of the guarantee given by the Subject to the subjects if they freely accept their subjection to the

Subject’s “commandments?” The reality in question in this mechanism...is indeed, in the last resort, the reproduction of the relations of production and of the relations deriving from them (1971:182-183).

Here is the essentialized social subject, trapped in the belly of the whale, isomorphically fashioned in the image of the superorganic totality in the sense that he or she embodies and expresses ruling interests in his own dispositions

What a lot of culturological terrorism is going on! The symbolic capacity, without which human bodily dispositions would be indeterminate in their object and human relationships lacking in pattern, appears solely as an imposition, a hegemonic trip laid on people in the interest (if not at the instigation) of the powers-that-be. Yet without culture, human being would be, as Clifford Geertz puts it, “unworkable monstrosities, with few useful instincts, fewer recognizable sentiments and no intellect: mental basket cases” (1973: 49). Without culture, the hapless human creature does not survive. In this light, the capacity of symbolically ordering the world is fundamentally empowering. But in the advanced leviathanology, it is singularly theorized as repressive. Stuart Hall talks of ruling ideas that, “accumulate the symbolic power to map or clarify the world for others,” generating meaningful categories that “acquire not only the customary power of dominance over other modes of thought, but also the inertial authority of habit and instinct.” In certain recent anthropological texts, the colonization of culture by hegemony is sustained by separating off the latter as a distinct and virtually unreachable realm of world-constituting ontology--that is, moreover, as much proscriptive, a system of tabus, as it is a prescription of realities. In determining what one thinks, the unspoken

system of premises also determines what one cannot think. But then, how is anthropology possible. I wonder how these anthropologists, if they are so intellectually dominated by living under a particular hegemony, can do ethnography. How can they even perceive, let alone think, other cultures? Anthropology as the performative contradiction of the latest cultural theory. Now there's a howdy-do.

Still, the most terrible transubstantiation of that old holy ghost, the Invisible Hand, into an all-controlling culture-at-large would have to be Foucault's pancratic vision of power. (It hasn't seemed to bother cultural students that Foucault's leviathanology was originally meant to apply to the modern West: the idea has been spread about wholesale, ethnographically and historically.) Here is power as irresistible as it is ubiquitous and diffuse: power emanating from everywhere and invading everyone, saturating the everyday things, relations and institutions of human existence, and transmitted thence into people's bodies, perceptions, knowledges, and dispositions. "Subject-bashing," as J.G. Merquior calls it. The argument is more hegemonic than Gramscian hegemony, where the selectivity of dominant definitions of reality, in an historical context, rather insured the coexistence of residual and novel forms. Foucault rightly denies also that he is a structuralist, since all that is left of structuralism in his problematic is its avoidance of human agency. His position is indeed "poststructuralist" inasmuch as it theoretically dissolves the structures--families, schools, hospitals, philanthropies, technologies, etc.--into their functional-instrumental effects of discipline and control. Of course it is true that the family (our family) is patriarchal. But patriarchy is a pre-capitalist relation. Indeed, the family--with its unpaid labors, its allocation of work and resources by solidary social relations, its

flows of values from the haves to the have-nots, in brief, its kinship economy--the family is structurally an anti-capitalist system. (One is reminded of the response of the Spartan law-giver Lycurgus to the man who wanted to set up a democracy in Sparta. "Good," he said, "do you start by setting it up in your own family.") To steal a phrase from old Lewis Henry Morgan, the family is something like "communism in living"--from each according to her ability, to each according to his need (I said it was patriarchy). But in the Foucauldian perspective the family is a way of dumping on people, so as to make them consistent and compliant with the larger system. As in other functionalisms, then, cultural matters are not known for what they are but for their supposed purposes, not for their order but for their ordering. So it's not only, "cut off the king's head." Power is a kind of generalized terror, the instrumental death of cultural form and content both.

Ironically then, with this dissolution of cultural orders into subjugation effects, the only thing left standing is the subject. The only object substantively remaining to analysis is the subject into whom these totalities have been interpolated, the one summarily interpellated. Subjectivity, which was once deemed the most elusive of ethnographic knowledges, becomes the critical site of culture and history. Thus Foucault on the Reformation:

All those movements that took place in the fifteenth and sixteenth centuries, which had the Reformation as their main concern and result, should be analyzed as a great crisis of the Western experience of subjectivity and a revolt against the kind of religious and moral power that gave form, during the Middle Ages, to this subjectivity. The need to take direct action in

spiritual life, in the work of salvation, in the truth that lies in the book--all that was a struggle for a new subjectivity (1994:352 [332?])

Institutions, structures, etc., are here figured as modes of subject-making power. They give subjectivity its form. But in the event, as the structures have become their power-functions, only subjectivity has form. Foucault allows that subjectivity stands in complex and circular relations with Marxist verities such as “forces of production, class struggle, and ideological structures that determine the form of subjectivity.” But such institutions, their relations and their transformations do not enter into the Foucauldian account as such. They suffer a double impoverishment. First, they are merely given to the analysis, like the modern state that completed the movement from the other-worldly to the this-worldly salvation of the individual--a god from a machine in more than one sense. Secondly, they are given not as formations, historical or sociological, but are teleologically comprehended by their subjectivization effects, as if this were what religion, the state etc. consisted of. Their power-function becomes their constitution. What is then left with the privilege of representing history, of being its veritable locus and even its effective mainspring, as the subjectivity of the subject. This is ironic because the original project of leviathnology, insofar as it was opposed to radical individualism, was to reduce the individual subject to nullity. But in the end, system having been dissolved in the acid bath of instrumentalism, here we are, locked into the metaphysics of the subject the analysis was meant to foreclose.

Subjectology is not just the residue of a decadent structuralism. A complementary positive valuation of the subject, involving direct political opposition to any sort of

superorganic systematicity, comes from the various emancipatory anthropologies that have blossomed out since the Viet Nam War. True that anthropology was defined from the beginning as “a reformer’s science” (as E. B. Tylor put it). But never before has it been so given to the sympathetic witnessing of discriminated and marginalized people, with a view toward their emancipation--a project it shares with many other human sciences as well as cultural studies. I mean not only the affiliations with feminism and queer studies, although these have largely taken the theoretical lead, especially in setting the subject-oriented agenda. (In the new political economy of the humanities, anthropology takes the position of the working class. We are the working class of the cultural studies movement. The cult studs do the thinking, exploiting the hard, dirty work that we put in doing the ethnography.) Even in the former anthropological province of the indigenous peoples, now largely redefined as the colonized and post-colonized peoples, the emphasis has shifted accordingly from the discovery of their cultures in and for themselves, an idyllic interest in different ways of ordering human life that now seems politically feckless if not complicitous in their destruction, the emphasis has shifted from this to engaged ethnographies of domination, suffering and resistance. Obviously, notions of cultural systematicity do not survive long where they are considered the intellectual cum political enemy. Certainly not long when they are referred to the alienated, impersonal world of structures inhabited by men and the powers-that-be, as opposed to the experience-near, embodied world of excluded subjects, demanding their own identities, and contesting the cultural narratives and values of the larger society--whose very reality as a coherent, bounded,

totalized, etc., system, becomes happily problematic. You can see why psychoanalysis might be more appealing theoretically than kinship analysis.

In any case, in whatever form, subjectology has arrived. The pages of the advanced journals are filled with all kinds of subjects, subjectivities and selves, conjoined to a generic identity-prefix indicating some social category such as “bourgeois subjects” or “colonial subjects,” so that the effect is an anthropology in the genre of allegory: telling tales of cultural forms and forces in the terms of abstract collective persons. Replacing institutions, relations, customs, etc. is a whole new anthropological *dramatis personae*, not only of bourgeois and colonial subjects, but of national subjects, late capitalist subjects, modern subjects, post-modern subjects, post-colonial subjects, post-colonial African subjects, not to forget “the easily recognized wounded subject of the modern liberal state,” or the Cartesian selves, neo-liberal selves, Melanesian selves and consumerist selves; plus the globalized subjectivities, hybridized subjectivities, creolized and modernized subjectivities--among a lot of other such characters. It is a brave new world. Or else a quaint old one: just as archaic mythologies may represent cosmic forces in anthropomorphic guises, so in the pages of our scholarly journals the personifications of cultural macrocosms now strut and fret their hour upon the stage, doing...what?

Well, if not exactly nothing, still not too much it seems. Occasionally there are inflated claims: as those made of a certain “late socialist subject,” who according to an article in *Public Culture* was the “source” and “inner logic” of the collapse of the Soviet Union. Or promises, as those of certain practitioners of “progressive social theory” who are “concerned with the status and formulation of the subject, the implications of a theory of the subject for a

theory of democracy” (Butler 2000:11). But on the whole, it is difficult to see how all this adds to, let alone compensates for, the historical formations and dynamics that have thus been subjectivized and reduced. What we get is just colonial subjectivities who resist (but what, in what specific ways?), colonial subjects who are disciplined or repressed (again how?), bourgeois subjects who are alienated (like you and me?) or else who consume (too much of what?) and other creatures of this semi-tautological sort. To do some anthropology or history of this, one has to go back to the specific formations and relations that were lost in the translation to indeterminate subjective dispositions. Nor will the resort to “multiple subject positions” solve the problem. Either the multiplicity dissolves into pure individualism, since in principle there are as many subject positions as there are individuals, or it replicates leviathanology by generating a school of waves, a series of abstract collective persons, instead of one giant one. Either way, subjectology ends up with the tautology, with which individualism began: with an abstract and ideal subject in who resides the whole kingdom of social ends, mystified as his or her personal ends. The return of the repressed individual: an individual who incorporates the collective order in his or her own person--thus transferring to the subject the very kind of essentialism that is fashionably denied these days to the culture. I paraphrase Marx: culturology has never gone beyond the antithesis between itself and individualism, and the latter will accompany it as its legitimate negation up to their blessed end.

The problem of subjectology and leviathanology both is what Ricoeur refers to as “the epistemological break” between them: between the collective entities with which history is concerned--nations, classes, tribes--and the subjects or the subjectivities of the people concerned. Indeed there are

multiple breaks, some of them ontological, that make it impossible to reduce the collective to the subjective and vice versa, thus to encompass or determine the one directly by the other, whether in one direction or reciprocally. One is the difference of phenomenal order between cultural objects, as constituted by symbolic attributes, and the dispositions of subjects. As we saw in the Trotsky example, however defined--as needs, desires, emotions or capacities--these dispositions do not specify cultural formations or transformations as such. Divine kingship, the Democratic Party, the difference between parallel and cross cousins or between holy water and distilled water, clans, Protestantism, the rise and fall of the Roman Empire, cannot be predicated from subject attributes. But conversely, neither is the culture mimetically inscribed in some sort of one-to-one replication in subjects. A social or cultural order is after all intersubjective. Individuals have partial and differential relations to it--for which reason, incidentally, the argument that cultural categories are fuzzy or cultural orders indeterminate because people hold different and negotiable versions of them does not hold water. Moreover, the concrete individual (as Althusser would call her), whose relations to the totality are mediated by a particular lived experience in familial and other institutions, will embody the cultural universalities in an individual form. The individual is an "historic complex *sui generis*, as Alexander Goldenweiser put it in response to Kroeber's famous 1917 article on "The Superorganic":

The term "individual," in this context requires specification. It is not the biological individual, nor is it the abstract being of general psychology, nor is it this or that more or less gifted individual; it is not even the average individual who partakes of

the given civilization. The individual who counts here may be designated as the biographical individual. He is a historic complex *sui generis*. Neither biological nor psychological, nor civilizational factors exhaust his content. He has partaken of the culture of his social environment, but only of certain aspects of it, and these have come to him in a certain individual order, received and absorbed by a psyche that was unique. This is the concrete individual of historic society. (Goldenweiser 1917:449)

The process Goldenweiser described of individuals partaking of the cultural universals, uniquely and selectively in a specific social environment, is what Jean-Paul Sartre later developed in detail under the term "mediations." By that he meant the singular ways a person lives the culture, its ruling forms and mentalities--the nation, relations of production, class relations, Christianity, science--by virtue of the transmission of such generals in and through particular relations and experiences, especially family experiences. "Summoned up and for this reason, universalized by his epoch," the human being "in turn resumes it by reproducing himself in his singularity." Sartre's *Search for a Method* is a sustained critique of collectivized subjectivities, as though such pseudo-persons were responsible for the works of society and history. "Valéry is a bourgeois idealist" Sartre says, "no doubt about it. But not every bourgeois idealist is a Valéry."

As for Flaubert, here was another bourgeois intellectual who, as Sartre demonstrated in famous detail, lived the contradictions of his time in a family whose structure and dynamics gave these collective contradictions new and intimate dimensions. I simplify enormously. Born in 1821, Flaubert was child of the Restoration and the

July Monarchy and of their correlated conflicts between a rising bourgeoisie and a revived *Ancien Régime* of king, clerics, and noble landowners; between anticlerical utilitarian liberals and pious *ultras*; between materialism and faith, science and Christian doctrine. But most immediately, Flaubert was the second surviving child of an eminent Rouen doctor and hospital director who had risen to middle class status from a rural peasant background--his own father was a veterinarian--and a mother who imagined and identified herself with the nobility by virtue of matrilineal links to a prominent family of magistrates and clerics. The father, Achille-Cleophas Flaubert, who put his wealth into land while maintaining his friendships and clientele among the industrial and mercantile bourgeoisie, had his own contradictions. Most fateful for his sons: his use of a tyrannical patriarchal authority, peasant in origin and feudal in character, to instill in them his fervent liberal, materialist, scientific and anticlerical opinions--though he was circumspect about the last in public, outwardly demonstrating a respectable relation to the Church. Flaubert's mother, by contrast, maintained a piety consistent with the noble origins she valued, and though she did not withhold her beliefs from her sons, neither would she, as wife cum daughter under Achille-Cleophas' *patri potestas*, ever dare to oppose his analytic-rationalist teachings. For Flaubert, all this was further complicated by his older brother Achille, the chosen successor of their father, who indeed made the latter's career the model of his own, but with whom poor Gustave was unable to compete. On the contrary, Gustave's resistance to learning to read as a child, by comparison with his prodigy brother, brought upon him suspicion of being "the family idiot."

Discussing the dynamic of this family, Sartre is careful not to perceive its members as simple embodiments of greater structures--

--as bourgeois subjects, feudal subjects or the like--since each of them internalized all the relevant universals in certain ways, "giving these structures the unity of his person." The Flaubert family was not riven by personal cleavages that corresponded to and instantiated the greater forces of social contention. Of course, it was critical to Flaubert's status as a bourgeois intellectual unlike any other that his father was the rising bourgeois scientist and his mother the pious one of fading noble memories. The Oedipus complex lived the other way around, the history of French literature is different. But as Sartre put the dynamics: "To understand Flaubert, it need never be forgotten that he was forged by the fundamental contradictions of the period, but at a certain social level--the family--in which they are masked in the form of ambivalences and ironic twists" (*The Family Idiot*, I:488). Ironic thus that Achille-Cleophas uses his "sovereign authority" to impose his "liberal ideology" on his sons as a "categorical imperative." He uses his divine authority and the adoration of his sons to *debarrase* them of their mother's teachings of God. Except that the de-Christianization cannot be totally successful for Gustave, precisely because it worked so well for his older brother. Unable to compete with Achille, Gustave is unable to identify with his father and all his life remains ambivalent about a God he learned from his mother and ostensibly renounced in the name of the father. But is all this not involved in another identity he once did claim, that of Madame Bovary? And in still another, related identity of which he was conscious: "The author, in his work, must be like God in the University, present everywhere and visible nowhere."

* * * * *

Not that I believe that the subject and the structure, individual and society, are irreconcilable, at least in the making of history, even though they are irreducible the one to the other. In the structural authorizations of certain individuals as history-makers, the social and the personal achieve a certain synthesis. I have written about this at length elsewhere, and as my time is up, I will end merely with a few relevant *obiter dicta*. The main point is that certain structures, conjunctural or systemic, empower individuals to affect the course of the collectivity. By conjunctural structures, I mean situations such as the recent U.S. presidential election that empowered Kathryn Harris, Antonin Scalia, and their like to decide the winner--with consequences all too well known. By systemic structures, I mean institutional positions of authority, such as the hierarchical order of Fijian divine kingship or the Napoleonic imperium, that are designed to transmit and implement, for better or for worse, a certain person's will. Whether the agency is conjunctural or systemic, however, it remains individual and idiosyncratic, for the same reason that not every bourgeois idealist is a Valéry or a Flaubert: that the conditions of an embodied personal formation are more heterogeneous than, and no simple reflex of, the collective entities whose destinies have thus been personified. I close again with Sartre's *Search for a Method* (a passage I quote quite often):

We...must consider in each case the role of the individual in the historic event. For this role is not defined once and for all: it is the structure of the groups considered which determines it in each case. Thereby, without entirely eliminating contingency, we restore it to its limits and its rationality. The group bestows its power and its efficacy

upon the individuals whom it has made and who have made it in turn, whose irreducible particularity is one way of living universality.... Or, rather, this universality takes on the face, the body, and the voice of the leaders it has given itself; thus the event itself, while a collective apparatus, is more or less marked with individual signs; persons are reflected in it to the same extent that the conditions of the conflict and the structures of the groups have permitted them to be personalized (1968:130).

*Ed. Note: Part I of Sahlins' presentation was published in Vol. 38, No. 2 of *The CSAS Bulletin*. As per his request, it is published "as is," with only a few minor changes by the editor.

THE 81ST ANNUAL MEETING -- INFORMATION

The 81st Annual Meeting of the Central States Anthropological Society will be held in Milwaukee, WI, from Thursday, April 15 to Sunday morning, 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 U) is Program Chair and Pat Gray (U of Wisconsin-Milwaukee) is in charge of local arrangements.

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 up to 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 up 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, complementary 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 will cost approximately \$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 an anthropological delight, 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. 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.

ANDREW J. STRATHERN TO DELIVER THE CSAS DISTINGUISHED LECTURE . . .

Andrew J. Strathern, Andrew W. Mellon Professor at the University of Pittsburgh, will deliver the 2004 CSAS Distinguished Lecture in Milwaukee. The title of his presentation is “Witchcraft and Sorcery, Rumors and Gossip, Terror and the Imagination: A State of Lethal Play.” He received his BA Hons in Classics and Social Anthropology from Trinity College, Cambridge University in 1962 and a Ph.D. in Social Anthropology, also from Cambridge, in 1966. He has held positions in England, Papua New Guinea, and Australia. Long term interests include social change, ritual/religious practices, medical anthropology, and political anthropology. For many years his research and writing has been in collaboration with his wife, Dr.

Pamela J. Stewart. In addition to their research in the Highlands of Papua New Guinea, they have carried out research in Scotland, Ireland, and Taiwan. A major intellectual focus presently is an interdisciplinary project on “terror” and “senses of being terrorized.” Strathern and Stewart are currently writing a teaching text on kinship under contract with Prentice Hall. The text is titled *Self and Group: Kinship in Action*. They are also co-editors of a new book series with Ashgate Publishing under the title of “Anthropology and Cultural History: Asia and the Indo-Pacific.” Strathern’s lecture, derived from his collaborative research with Pamela J. Stewart, will touch on several themes from their current research into the topics of witchcraft and sorcery, rumors and gossip, and terror and the imagination. They find these themes to be of enduring significance in the contemporary contexts of transnationalism and globalization. Strathern’s lecture will also comment on the significance of processual anthropology in general in the context of globalization. Prof. Strathern’s lecture is scheduled for Friday evening from 6:30 to 8:00, preceded by the CSAS Members’ Reception at 6:00 pm.

THE JIM McLEOD MEMORIAL REPRINTS EXCHANGE

This annual event was the brain child of the late Jim McLeod and an activity the CSAS wishes to maintain in his memory. The basic idea was, and is, to provide a mechanism for CSAS to circulate their published work among interested members. The rules are simple and are as follows:

1. Only published works are acceptable. Works in progress and papers presented are not eligible for the McLeod Reprints table. The reprints may be published book chapters, articles, book reviews, essays, and so forth.

2. The reprints must be within the scope of anthropology, rather than tangential to it or from some other discipline.
3. Because space may be limited, each CSAS member is asked to bring no more than three different titles. The number of copies of each is up to the participant, but only three titles per participant.
4. Copies, rather than reprints per se, are acceptable, but please make sure they are legibly copied and contain all bibliography and source information.
5. It is the responsibility of participants to check on the status of copies and replenish as needed.
6. Please take only one copy of any reprint. There is no limit on the number of different items, however.
7. A reprint table will be provided at the Park East Hotel. Please check at the CSAS registration desk for its location.

SPECIAL 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 that will hopefully continue. If you have always wanted to partake of the martial arts you will want to attend the special **“Show and Tell: A Demonstration of the Martial Arts”** Saturday afternoon at 4:30 pm. It is organized by Michael Davis. Don’t overlook the **Jam Session** on Saturday night organized by Rick Feinberg. Several members have committed to this special happening, so bring your instrument, voice, or just your body for an exciting opportunity to join in music played by fellow CSASers! Also, plan to stay over for **Sunday morning breakfast**. It is by subscription, but will be well worth the price \$17. Expect a special breakfast, an opportunity of socialize, and plenty of discussion regarding future

developments of the CSAS and its relations with AAA.

TEACHING SESSIONS AT THE ANNUAL MEETING

Shock and Awe: Bunker-Busting 8:00 am

Intro Anthro: This session will enable colleagues to discuss what they are doing to win the hearts and minds of our often-reluctant introductory students. What are the key challenges we face, and more importantly, how do we overcome them? What is the single most effective method/technique/assignment/approach/strategy faculty have devised? How do we get the most out of our scintillating textbooks or what specific recommendations might we have for textbook authors? How have approaches to teaching cultural and four-field intro changed over the years to reflect changes in our discipline, our students, and ourselves? How have colleagues integrated technology, readings, films, assignments, and even research in ways that pulls students in? How do we organize survey courses to emphasize themes that we care about while providing necessary background for future anthropology courses? How do we keep ourselves passionate in the bread-and-butter courses of our discipline? In other words, how do we keep students (and ourselves) awake and engaged in Anthro 101?

Strategies for Teaching Applied

Anthropology: Increasingly, departments offer an undergraduate course in applied anthropology. How does your department approach teaching this subfield—or is it treated as a subfield at all? Join us in a frank and open discussion of how to approach the teaching of applied anthropology to undergraduate students. Bring your syllabi, text, exercises, and names of films used to exchange with other faculty. Discussion will

begin by sharing the philosophical approach taken in teaching this class: an introduction as a subfield specialty, a means to marry anthropology to other disciplines, how to engage academics to the “real world,” or promote professional activism. Experienced and novice faculty are welcome to attend. The facilitator will be teaching a survey to applied anthropology course for the first time in the spring 2004...those in similar situations are encouraged to attend.

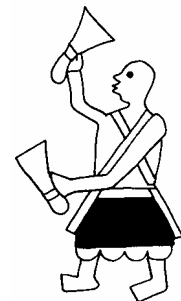
Teaching Introduction to Linguistic

Anthropology: This session will revolve around the sharing of tips, techniques, and experiences when teaching introductory linguistics. What works, what doesn't? What else can be tried? Bring your ideas, syllabi, and assignments to exchange.

Service-Learning in Anthropology:

Service-learning offers anthropology students a chance to work in local communities and experience such basic concepts as cultural relativism, ethnocentrism, and culture shock. Basic anthropological skills covered in academic courses can be directly applied to many community service-learning opportunities, including participant-observation, interviewing techniques, developing multiple perspectives, and a holistic approach. This workshop will be an opportunity for faculty to share past experiences with service-learning as well as new ideas for incorporating service-learning into anthropology curriculum. Participants are encouraged to bring syllabi and ideas for discussion.

*Dahomey appliqué,
Benin*



◆-----◆
REGISTRATION FORM for the CSAS 81st 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 []

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	\$ _____
*Subscription Breakfast, Sunday April 18	\$17.00	\$ _____

Optional Contributions

Scholarship Fund Contribution (indicate amount & preferred fund)		\$ _____
\$ _____ [<input type="checkbox"/>] Leslie A. White Fund		
\$ _____ [<input type="checkbox"/>] Beth Wilder Dillingham Fund		
CSAS Logo Pin	\$45.00	\$ _____
CSAS Hand Earrings	\$45.00	\$ _____
[<input type="checkbox"/>] antique finish [<input type="checkbox"/>] high polish finish		
CSAS Hand Tie Tack	\$30.00	\$ _____
[<input type="checkbox"/>] antique finish [<input type="checkbox"/>] 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.

**81ST ANNUAL
MEETING---
PRELIMINARY
PROGRAM**



Legend: (O) Organized Session (V)
Volunteered (T) Teaching Workshop (R)
Roundtable (I) Interest Group Mtg

Thursday, 15 April 2004

12 Noon to 6:00 pm Registration & James McLeod Memorial Reprint Exchange

1:00 pm to 3:00 pm Anthropology's Future: Undergraduate Research from the Heartland (O). Organizer: Lawrence A. Kuznar; Papers: Laura Ballou, Julie Schrader Gettys, Lindsey Cadwell and Richard Stutter, Richard Brown, III, and Dustin K. Miller.

1:00 pm to 2:40 pm Evolutionary Anthropology and Human Behavior: Current Studies (O). Organizer: Carl McCabe; Papers: Kyle Gibson, Mara Giles, Christine Haney, and Carl McCabe.

3:00 pm to 5:40 pm A Holistic Perspective: The Use of Anthropological Concepts in Student Research (O). Organizer: P. Nick Kardulias; Papers: Joyce Stockins, Karl Mischler, Megan Potts, Aaron Orszag, Kate McMahon, Natalie Waugh, and Rebecca Branovacki.

3:20 pm to 4:20 pm Theory and Method in Cultural Anthropology (V). Chair: TBA Papers: J. Patrick Gray and Benjamin Grant Purzycki

Evening---
CSAS Executive Committee Meeting 7:30 pm to 10:00 pm

Friday, 16 April 2004

7:00 am to 5:00 pm Registration & James McLeod Memorial Reprint Exchange

8:00 am to 10:00 am Breaking the Blank Slate: Evolutionary Approaches in Cultural Anthropology (O). Organizer: James Dow; Papers: James Dow, Daniel Dybowski, Jessica M. Holman, Julie Sharpe, and Joanna E. Harbaugh.

8:00 am to 10:00 am Contact Narratives: Tracking Emergent Social and Political Forms Across Bodies, Institutions, and States (O). Organizers: Betsey Brada; and Jayson Beaster-Jones; Papers: Betsey Brada, Jayson Beaster-Jones, Beatrice A. Jauregui, Neena Mahadev, Nustat S. Chowdhury.

8:00 am to 10:20 am Rethinking and Extending the Landscape of Tourism: Alternative Perspectives on Travel Dynamics (O). Organizer: Kathleen Adams; Papers: Claude Jacobs, Elizabeth Schergen, Brendan Fletcher and Anna Johnston, William Wedenoja and Stephanie Finley, Jim Provinzano; Phyllis Passariello, Discussant.

8:00 am to 10:20 am Campus Ethnography: Undergraduate Research (O). Organizer: Carolyn R. Anderson; Papers: Carolyn R. Anderson, Kirstin Dahl and Laura Keil, Deanna

Schuette and Anna Deschampe, Thomas Halvorsen, Katharine Nee, Rebecca Oestreich and Marc Hosmer.

8:00 am to 10:20 am **Experience as the Link Between Person and Place (O).**

Organizer: Derek Brereton; Papers: Rachel Corr, Teresa Trusty, Ned Searles, Ryan Thomas Adams, Marina Roseman, and Derek Brereton.

10:20 am to 12 Noon **Cultural Relativism—Then and Now (R).**

Organizer: Thomas H. Johnson; Discussants: Thomas H. Johnson, Rick Feinberg, Robert Ulin, and Martin Ottenheimer.

10:30 am to 12 Noon **Service-Learning in Anthropology (T).** Organizer: Margaret Buckner

10:40 am to 12:00 Noon **Ritual and Identity (V).** Chair: TBA; Papers: Joy Rosenberry Chase, Christian Vannier, and Clara Christodoulakis.

10:40 am to 12:00 Noon **Political and Religious Movements (V).** Chair: TBA; Papers: Patricia Choate and Winifred Mitchell, Pauline Spiegel, and Joe Ellman

Afternoon---

Until 5:00 pm **Registration & James McLeod Memorial Reprint Exchange**

1:00 pm to 2:40 pm **Native Americans (V)** Chair: TBA; Papers: Dennis Christafferson, Nina Corazzo, Courtney Work, and James F. Hamill.

1:00 pm to 2:40 pm **Sensing Culture: Visual and Imaginary Interpretations**

of Human Behavior (O). Organizer: Daniel L. Merrell; Papers: Evan Nagle, Erin Livingston, Rajai Bimbo, and Daniel L. Merrell.

1:00 pm to 3:00 pm **Immigrant Experience in the United States (V).** Chair: TBA; Papers: Caitlin Didier, Stewart Jobrack, David C. Chaudoir, and Yanmei Xu.

1:00 pm to 3:00 pm **Arts, Music, Identity, and Change (V).** Chair: TBA; Papers: Jean-Luc Howell, Jennifer Johnstone, Melissa Schrift, Justine M. Cordwell, and Rebecca Dalvesco.

1:00 pm to 3:20 pm **The Landscape Perspective in Archaeology: The Cultural Use of Space in the Past (O).** Organizer: P. Nick Kardulias; Papers: P. Nick Kardulias, Gregory Wiles, Lawrence A. Kuznar, Bettina Arnold, Derek B. Counts, and Carlos Galvao-Sobrinho.

3:00 pm to 4:20 pm **Origins, Development, and Cultural Impact of American Spiritualism (O).** Organizer: Claude F. Jacobs; Papers: Claude Jacobs and David Parr.

3:00 pm to 5:40 pm **Language, Media, and Society (V)** Chair: TBA; Papers: Margaret Buckner, Danielle Pacini, Joy St. James, James S. Bielo, Mara Buchbinder, Edward J. Rohn, Harriet J. Ottenheimer and Davi Ottenheimer.

3:20 pm to 5:00 pm **Roundtable on Ethnographic Methods for the Study of Organized Labor (R).** Organizers: E. Paul Durrenberger and Suzan Erem

3:20 pm to 5:40 pm **Economic Anthropology** (V). Chair: TBA; Papers: Martin Orans, Patricia L. Taylor, Jayson Otto, Russell Rhoads, Elizabeth Baber, and Ronald Rich.

3:30 pm to 5:00 pm **Strategies for Teaching Applied Anthropology** (T). Organizer: Joyce Lucke

Evening---

Members' Reception 6:00 to 6:30 pm

**CSAS DISTINGUISHED
LECTURE**

“Witchcraft and Sorcery, Rumors and Gossip, Terror and the Imagination: A State of Lethal Play”

by **Andrew Strathern**

6:30 pm to 8:00 pm

Saturday, 17 April 2004

7:00 am to 4:00 pm **Registration & James McLeod Memorial Reprint Exchange**

8:00 am to 9:40 am **Recent Research on Expressive Arts and Artists** (O). Organizer: Kim Boyajian; Papers: Lillian Trager, Kim Boyajian, Kathleen Adams, and Kersten Bayt Priest.

8:00 am to 10:00 am **African and Native Americans** (O). Organizer: Terry Straus; Participants: TBA.

8:00 am to 10:20 am **Encounters in the Australian Outback: Aboriginal**

People in the Twenty-first Century (O). Organizers: H. Sidky and Deborah Akers; Papers: Scott Blake, Amy Bailey, Benjamin Venable, Sara Kessler, S. Subedi, Deborah Akers and H. Sidky.

8:00 am to 10:40 am **Contemplating Complexity: Issues of Representation, Identity, and Media in the World System** (O). Organizer: Kent Wisniewski; Papers: Camille Yvonne Bernier, Kent Wisniewski, Kristin Phillips, Patrick Weston, Anna J. Willow, and James B. Hoesterey; Niel L. Whitehead, Discussant.

8:00 am to 11:40 am **Governance at American Colleges and Universities: Faculty-Administrative Relations** (O). Organizer: Rick Feinberg; Papers: Rick Feinberg, Martin Ottenheimer, James F. Hopgood, Cara Richards, David Perusek, Nawal Ammar, Nancy McDowell, Larry Breitborde, and Michele Dominy.

10:00 am 11:40 pm **Prehistory in the New and Old Worlds** (V). Chair: TBA; Papers: Karon Winzenz, Dave Aftandilian, Bryan Dyer, and Brandon Cord Bradshaw.

10:30 am to 12 Noon **Teaching “Introduction to Linguistic Anthropology”** (T). Organizer: Harriet Ottenheimer

Luncheon Business Meeting

12 Noon to 1:30 pm

After Lunch---

Until 4:00 pm Registration & James McLeod Memorial Reprint Exchange

1:40 pm to 4:00 pm **Retrospect and Prospect: A Roundtable on the History and Current Directions of the Anthropological Study of the Martial Arts** (R). Organizer: Michael Davis; Participants: Michael Davis, Richard Friman, Deborah Klens-Bigman, John Donohue, David Jones, H. Sidky, and Dakin Burdick.

2:00 pm to 4:00 pm **Strategies for Dealing with Risk** (O). Organizer: Angela Martin; Papers: Angela Martin, Ryan Thomas Adams, Kathryn Boswell, Persephone Hintlian, and Bryn Bakoyéma.

2:00 pm to 4:00 pm **Anthropological Perspectives on Local Development** (O). Organizer: Lillian Trager; Papers: Jessica Mikol, Andrew Reger, Teresa Esteves, Oluwabukola Harrison Idowu, and Lillian Trager, Discussant.

2:00 pm to 4:00 pm **Stop Reinventing the Wheel—If You Must, At Least Make It Round** (R). Organizer: Cara Richards; Discussants: Myrdene Anderson, Richard Deutsch, Michael Salovesh, and Cara Richards

2:00 pm to 5:00 pm **Shock and Awe: Bunker-Busting 8:00 am Intro Anthro** (O). Organizer: John M. Cinnamon; Papers: Raymond A. Bucko, Phyllis Passariello, Ellen Johnson, John Cinnamon, Kathleen M. Adams, Joe Ellman, and Joyce Lucke.

4:20 pm to 6:00 pm **History and Ethnohistory** (V). Chair: TBA; Papers: Willie Bruening, Patrick J. Jung, and Alice Kehoe.

4:20 pm to 6:00 pm **Word on the Street: Popular Culture as Social Theory** (O). Organizer: Holly Swyers; Chair: David Peterson; Papers: David Peterson, Holly Swyers, James Mathien, and Micahel Ralph.

4:30 pm to 6:00 pm **Show and Tell: A Demonstration of the Martial Arts**. Organizer: Michael Davis

Evening---

JAM SESSION

8:00 pm to 11:00 pm

Sunday, 18 April 2004

Subscription Breakfast Buffet

9:00 am to 10:30 am



Ivory Spatula, detail; Mangbetu, Zaire

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