



The CSAS BULLETIN

CENTRAL STATES
ANTHROPOLOGICAL SOCIETY

February 2005
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FROM THE EDITOR: In November 2004 the AAA cancelled the annual meeting scheduled for San Francisco due to a labor lockout at the Hilton and 13 other hotels. After considerable discussion the AAA's Executive Board decided to reschedule the annual meeting for December 15-19 in Atlanta. The CSAS Executive Committee, like many other AAA section bodies, decided, also after considerable online discussion to cancel all scheduled CSAS activities and sessions. The details of the issues, impacts, varying viewpoints, suggested solutions, and possible outcomes are too extensive to recount here. There is considerable coverage in the November and December issues of *Anthropology News*. AAA President Elizabeth Brumfiel's official statement on the matter appears on page 63 of the November issue of *AN*. CSAS's official response, written by current President Rick Feinberg, appears on page 44 of the December issue of *AN*. Please

consult these sources for solid coverage of the issues and continuing debate.

The CSAS 82nd Annual Meeting is to be held at the Marcum Conference Center at Miami University. Details for making reservations are found on pages 15-16. The meeting is a bit earlier this year so making reservations early is important. The hotel's special rates were available until February 9, 2005, but **early registration fees remain available until February 25, 2005**. Also, **tickets for special meals--Friday lunch and dinner--need to be purchased by February 25. (Envelopes need to be postmarked by this date.)** Additional information on the meeting will be found on pages 16-18. The preliminary program is located on pages 18-21. Check the CSAS website for program updates <http://www.iupui.edu/~csas/>.

The 2005 CSAS Distinguished Lecture will be given by Professor C. Owen Lovejoy of Kent State University. His topic will be "Human Origins as an Adaptive Suite." See pages 17-18 for additional information on Lovejoy and his presentation.

This issue includes the 2004 Distinguished Lecture, "Witchcraft, Sorcery, Rumors, and Gossip: Terror and the Imagination—A State of Lethal Play," by Andrew J. Strathern and Pamela J. Stewart. In this issue, what have become regular features, like *Society News*, *CSAS Authors*, *Member News*, and *Department and Program News* continue.

See you in Oxford, Ohio!

James F. Hopgood, editor

For assistance with this issue of the *CSAS Bulletin*, I want to thank Rick Feinberg, Pat Gray, Joyce Lucke, and everyone who sent in news items and information for the annual meeting.

**The CSAS
BULLETIN**



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**CENTRAL STATES
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 . . .

FORTHCOMING CSAS ELECTIONS

The final slate of candidates for the 2005 CSAS elections has been announced by the CSAS Nominations Committee. They are as follows: For Second Vice President elect, **Larry Breitborde** (Knox C) and **Lillian Trager** (U of Wisconsin-Parkside); for Executive Committee, **Margaret Buckner** (Southwest Missouri State U), **Chanasai Tiengtrakul** (Hanover C), **Nancy Eberhardt** (Knox C), and **Larry Mayo** (DePaul U); and for Nominations Committee, **Phyllis Passariello** (Centre C) and **P. Nick Kardulias** (Wooster C). The election is being conducted by the American Anthropological Association, so please watch for those ballots.

APPLICATIONS SOUGHT FOR CSAS AWARDS

The 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 **April 15, 2005** and should consist of the following: (1) a statement (no more than 1000 words) describing why the award is sought (e.g., to offset fieldwork, travel, equipment, supplies, living expenses); (2) a statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology; (3) no more than three letters of recommendation from faculty members and others familiar with the applicant's work; and (4) a brief curriculum vitae. The 2005 award will be in the amount of \$400. Applicants for the White Award should send **two copies** of the application to: Dr. Richard Feinberg, ATTN: CSAS Awards Committee, Department of

Anthropology, Kent State University, Kent, OH 44242-0001. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than July 1, 2005. For more information, contact csas@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) a statement (no more than 1000 words) describing why the award is sought (e.g., to offset fieldwork, travel, equipment, supplies, living expenses); (2) a statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology; (3) no more than three letters of recommendation from faculty members and others familiar with the applicant's work; (4) a brief curriculum vitae; (5) documentation indicating that the applicant is currently caring for a child (e.g., statement from pediatrician, school or teacher, a tax return, etc.); and (6) contact information (address and email) for the summer 2005. The 2005 award will be in the amount of \$400. Applicants for the Dillingham Award should send **two copies** of the application no later than **April 15, 2005** to: Dr. Richard Feinberg, ATTN: CSAS Awards Committee, Department of Anthropology, Kent State University, Kent, OH 44242-0001. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than July 1, 2005. For more information, contact csas@iupui.edu.

Applications are being sought for the **2005 CSAS Student Paper Prize Competitions**. The CSAS awards prizes each year for best **undergraduate** and best **graduate** student papers based on a presentation (paper or poster) given at the annual spring meeting. The prize in each category is \$300, and papers in any area of anthropology are eligible. Papers should have anthropological substance and not be in some other field of social science or humanities. Research and conclusions should be framed by general anthropological issues. Goals, data, methodology, and conclusions should be presented clearly. Use of original literature is preferred rather than secondary sources. All references should be cited. Entries should aim for the style, format, and quality of anthropological journal articles. Papers should be potentially publishable but papers that require some editing or rewriting may still be chosen for the prize. This year's deadline for submission is **Monday, April 4, 2005**—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. Papers should be no longer than **THIRTY** pages in length, plus bibliography. 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. Page headers or footers should not have author identification, either. A letter of disclosure should be included in the packet giving the title of the paper, student status of graduate or undergraduate, author's name, university, address, email and phone number where the applicant can be reached through May 1, 2005. Contact information for the summer

of 2005 should also be provided. Please send complete application packets to: Dr. James Hamill, ATTN: CSAS Paper Competition, Department of Anthropology, Miami University, Oxford, OH 45056. For additional information contact csas@iupui.edu. Please note that incomplete applications will not be considered.

CSAS AUTHORS . . .

Mydrene Anderson (Purdue U) is the editor of a new collection titled *Cultural Shaping of Violence: Victimization, Escalation, Response* (2004, Purdue University Press). In addition to Anderson's own contributions to the book, **Cara Richards** (Transylvania U) has also contributed a chapter. It is available in cloth or paper.

James Dow (Oakland U) contributed "Otomi (Ñähñu) Shamanism (Mexico)" to *Shamanism: An Encyclopedia of World Beliefs, Practices, and Culture* edited by Mariko Walter and Eva Fridman (2004, ABC-CLIO). Professor Dow has also written the preface to *Hablar de otros: Miradas y voces del mundo tepehua* by David Lagunas (Plaza y Valdés, Barcelona and Mexico City).

Ernest L. Schusky (Southern Illinois U-Edwardsville), now retired to Arizona to write historical fiction, has published his second novel: *Ride the Whirlwind*. It is a romance set in the havoc of the Pueblo Revolt of 1690. It is available from Bookman's, 35 Industrial Dr., Martinsville, IN 46151.

The latest installment in the *Handbook of North American Indians: Southeast* is edited by **Ray Fogelson** (U of Chicago). In addition to the monumental editing job (a mere 1,042 pages!), Fogelson also contributed a chapter on the Eastern Cherokee and co-authored two other chapters. It is published by Smithsonian Books.

A. Terry Straus (U of Chicago) has published *Race, Roots, and Relations: African and Native Americans*. It is being published by Albatross Press. All proceeds from the sale of the book will benefit the American Indian Center.

Walter E. Little (University at Albany, SUNY) University of Illinois graduate and formerly active in the CSAS, has published his first ethnography: *Mayas in the Marketplace: Tourism, Globalization, and Cultural Identity* (2004, University of Texas Press).

Erika Bourguignon (Ohio State U) published several articles in 2004, including "Haiti and the Art of Paul-Henri Bourguignon," *Research in African Literatures* 35 (2); "Suffering and Healing, Subordination and Power: Women in Possession Trace Religions," *Ethos* 32; and "Spirit Possession," in *Companion to Psychological Anthropology: Modernity and Psychocultural Change* edited by C. Casey and R. Edgerton (2004, Blackwell).

Professor emeritus Bourguignon also has a forthcoming article in a special issue of *Anthropological Quarterly* titled "Memory in an Amnesic World: Holocaust Exile and the Return of the Suppressed," (Dec 2004). **Thomas D. Hall** (DePauw U) has been quite busy of late with publishing new contributions. Among them are "The Futures of Indigenous Peoples: 9-11 and the Trajectory of Indigenous Survival and Resistance," (with James V. Fenelon) in the *Journal of World-Systems Research* (Winter 2004) and "Genízaros," in the *Encyclopedia of the Great Plains*, edited by David Wishart (2004, University of Nebraska Press).

MEMBER NEWS . . .

Harriet J. Ottenheimer's (Kansas State U) documentary film, *The Quorum*, won "Best Documentary" at the Cape Fear Independent Film Network's October Festival. The film is co-produced with Maurice M. Martinez of

UNC-Wilmington and was completed in August 2004. The Quorum was an integrated coffee house in New Orleans in the 1960s and created a successful model for multicultural exchange during the politically and racially charged atmosphere of the times. Opened in 1963 to persons of all racial backgrounds, The Quorum became a frequent target of segregationist harassment. Combining oral history and rare archival material *The Quorum* shows what happens when ordinary people become involved in extra-ordinary events. The film had its Czech Republic premiere in November at the Wilson Center of the U.S. Embassy in Prague. For more information on the film go to: <http://www.quorumthemovie.com> In fact, **Marty** and **Harriet Ottenheimer** (both of Kansas State U) continue their good work at Charles University in Prague, Czech Republic. Marty received an extension of his Fulbright through the spring semester. Harriet is there on sabbatical.

Rick Feinberg (Kent State) will assume the position of Chair of the Board of the Association for Social Anthropology in Oceania in February. The ASAO is the largest international organization dedicated to the anthropological study of the peoples and cultures of the Pacific Islands.

DEPARTMENT AND PROGRAM NEWS . . .

The recently founded Department of Anthropology at **Indiana University-Purdue University at Fort Wayne** (IPFW) continues to distinguish its program. **Allan Sandstrom** reports the department recently received a "Research Experience for Undergraduates" grant from NSF for over \$160,000. The grant will be used to attract students from throughout the U.S. to the program at IPFW where they will participate in faculty research projects. This initiative

will stress use of remote-sensing equipment for archaeological research. In other news Sandstrom reports that IPFW recently completed an agreement with the University of Michigan to add the Buesching mastodon skeleton to their holdings. The skeleton is over 95 percent complete, in excellent condition, and is one of the largest ever found. It was excavated in 1998 by IPFW faculty and students and has been at the University of Michigan for scientific study. Eventually, castings of the bones will be available for sale to museums and universities. IPFW has established a scholarship fund in the name of the late **Paul Jean Provost** and is accepting donations for a permanent interest-earning endowment. It will be used to help support anthropology students at IPFW. Anyone interested in contributing to the fund should contact Alan Sandstrom at sandstro@ipfw.edu or at Department of Anthropology, Indiana University-Purdue University Fort Wayne, 2101 Coliseum Blvd., Fort Wayne, IN 46805.

Charlotte Neely, anthropology coordinator at **Northern Kentucky University** (NKU), reports the big news from NKU's Anthropology Program is the administration's renewed commitment to the Museum of Anthropology. The College of Arts and Sciences sees the museum as a key element in the university's goal of civic engagement and is providing funding despite monetary shortages to the university. Under the museum's new director, **Judy Voelker**, the museum is undergoing major construction to improve and expand storage facilities with more improvements on the horizon. Dr. Voelker joined NKU in 2004 from the University of Pennsylvania. She received her Ph.D. from the State University of New York at Buffalo and has done research on ceramics in Thailand as part of the "Origins of Angkor" project. Complementing NKU's museum program is

Delores Walters who has appointments with NKU Anthropology, NKU's Institute for Freedom Studies, and the National Underground Railroad Freedom Center in Cincinnati. Dr. Walters comes to NKU from Colgate University and received her Ph.D. from New York University. NKU Anthropology is also pleased to have **Kenneth Tankersley** who is on the Board of Directors of the newly planned Kentucky Center for Native American Art and Culture in Carrollton. Dr. Tankersley received his Ph.D. from Indiana University and is a legally enrolled Oklahoma Cherokee. The anthropology program at the **University of Wisconsin-Stevens Point** conducted an archaeological field school during the summer of 2004. The site excavations were at an archaic site on the Wisconsin River near Stevens Point under the direction of **Rodney Riggs**. **Tom Johnson** taught a course on Wisconsin Indians in 2004 which included field trips to local prehistoric sites and native museums. The anthropology program's Alpha Wisconsin chapter of Lambda Alpha initiated eleven new members in 2004. Their very active Anthropology Club is planning field trips to Chicago museums in mid-winter, including visiting an exhibition on Midwest archaeology at the Art Institute, the Machu Picchu exhibit at the Field Museum, and other museum fare.

FIELD SCHOOLS and PROFESSIONAL DEVELOPMENT...

MaryCarol Hopkins (Northern Kentucky U) will take a small group of anthropologists, artists, art teachers, and other interested folk to Ghana in the summer 2005. The program will last about three weeks and will be based in Kumasi, the Ashanti kingdom capital. From Kumasi the

group will take daily trips to a variety of villages for observation, participation, and study of local arts. Participants in the program do not need art skills, just an interest in traditional African cultures and the arts in general. Among the arts to be explored are ceramics, *kente* cloth weaving, bronze casting, batiking, *adinkra* stamping, and bead making. Possibilities also exist for goldsmithing, dancing, woodcarving, drumming, and home stays, given sufficient interest. The program may also include visits to shrines, Asantehene's Palace, museums, galleries, churches, and markets, the fantasy-coffin makers of Teshie, slave fortresses, and schools, depending of the interests of participants. Graduate or undergraduate credit is offered through Northern Kentucky University. For more information contact Professor Hopkins at hopkins@nku.edu or visit the website at <http://www2.hutchcc.edu/faculty/prestont/exploringafricanart.htm>.

Interested in **study in Guatemala**? Dr. Walter Little (U at Albany, SUNY) is teaching an ethnographic methods course during the summer 2005 in Antigua on "Tourist Impressions, Tourism Representations and Practice." Little is also involved in teaching "Oxlajuj Aj: Kaqchikel Maya Language and Culture" with Judith Maxwell of Tulane University. This is also taught in Antigua. For additional information on these programs contact Prof. Little at wlittle@albany.edu.

The **Midwest Archaeological Center** of the National Park Service will conduct a workshop at the Hopewell Culture National Historical Park in Chillicothe, Ohio, May 16-20, 2005. The topic of the workshop is "Current Archaeological Advances for Non-destructive Investigations in the 21st Century." For additional information on the workshop and for application instructions, contact Steven De Vore, Course Coordinator at 402/437-5392, ext. 141.

NEW COMPETITIVE AWARD ANNOUNCED...

Former CSAS president **Willis E. Sibley** (Cleveland State U) announces a new award from the Washington Association of Professional Anthropologists (WAPA). Called the Praxis Award, it will be bestowed every other year for a singular applied project the success of which depended critically upon anthropological theory and/or practice. Team projects are eligible, provided an anthropologist is a member of the team. The applicant or nominee for the award need not be a member of WAPA. The award carries a \$500 stipend. The first award will be presented during the 2005 Annual Meeting of the American Anthropological Association in Washington, DC. Further details and application materials may be found at:

<http://www.smcm.edu/wapa> and additional information may also be queried from Will Sibley, Chair of the Praxis Award committee at shadyside1190@comcast.net.

REGIONAL CONFERENCES and EVENTS...

April 6-9 American Association of Physical Anthropologists, 74th annual meeting, Hilton Milwaukee City Center, Milwaukee, WI. Information at: <http://www.physanth.org/annmeet/>

April 7-10 Music and Cultural Rights: Trends and Prospects. University of Pittsburgh and the Ford Foundation. Contact Chris White, Univ. of Pittsburgh, 4400 Wesley W Posvar Hall, Pittsburgh, PA 15260; tel. 412/648-7370; email: cwhite_80@yahoo.com; information at: <http://www.musicandculturalrights.org>

April 14-17 2005 National Council on Public History Annual Meeting, Muehlebach Hotel, Kansas City, MO. Theme: "Defining Region: Public Historians and the Culture and Meaning of Region." Contact Dana Ward, ncph@iupui.edu ; information at: <http://www.ncph.org/>

May 5-7, 2005 The First International Congress of Qualitative Inquiry, University of Illinois, Urbana-Champaign. Theme: "Qualitative Inquiry in a Time of Global Uncertainty." Contact: Norman Denzin, 228 Gregory Hall, Institute of Communications Research, 810 South Wright St., Urbana, IL 61801; tel: 217/333-0795; info@qi2005.org

May 19-22 Reproductive Disruptions: Childlessness, Adoption, and Other Reproductive Complexities. Contact: Maracia C. Inhorn, Dept. of Health Behavior and Health Education, School of Public Health, University of Michigan, 1420 Washington Heights, Ann Arbor, MI 48109; minhorn@umich.edu

Nov 30-Dec 4 American Anthropological Association, 104th annual meeting, Marriot Wardman Park Hotel, Washington, DC. Theme: "Bringing the Past into the Present." Contact AAA Meetings Dept, 2200 Wilson Blvd, Suite 600, Arlington, VA 22201-3357, tel 703/528-1902, ext 3025; or kminter@aaanet.org

FUTURE CSAS ANNUAL MEETINGS . . .

The CSAS 2006 Annual Meeting is scheduled for April 6-8 in Omaha, NE and will be hosted by Creighton University. In 2007 CSAS will meet in Minneapolis, MN. Local host is the University of Minnesota.

The CSAS Executive Committee is seeking proposals and possible sites for the annual meeting in 2008 and beyond.

THE 2004 CSAS DISTINGUISHED LECTURE

*Witchcraft, Sorcery, Rumors,
and Gossip: Terror and the
Imagination-- A State of Lethal
Play*

**Andrew Strathern and
Pamela J. Stewart¹**

University of Pittsburgh



The talk presented today is a joint one and is a collaborative product of the research and writing of myself and my partner Dr. Pamela J. Stewart. It encompasses many of the ideas in our current and ongoing work in Scotland, Ireland, Taiwan, and Papua New Guinea.

We begin with recent events in world news to highlight the central point that similar analytical schemes can be applied to international events and to local events in many corners of the world.

We take first the bomb explosions that took place at a major railway station in Madrid, Spain, on March 11, 2004. These

explosions, with the scenes of carnage they generated, gave rise to an immediate round of explanations and accusations. The Spanish government at first blamed the Basque separatist movement ETA, and revised this opinion only later in the face of evidence to the contrary, including an explicit denial made through the Basque media. Later, suspicion fixed on Islamic revolutionary elements, possibly linked to Al-Qaeda. Public suspicion that the government had concealed information was said to have caused an upset in the general election that was held very soon after the bombing, leading to a Socialist government, opposed to the United States-led war in Iraq, coming into power².

A terrorist attack was thus followed by a speculative identification of an internal enemy, followed by a belated recognition of an external enemy as its cause. Government statements functioned as rumor, which backfired in the face of counter-rumor and evidence. Politics entered, and retrospective interpretations were made about the motives of the terrorists: had they intended to influence the elections? Processes of this kind have been our focus in an ongoing study of terror and the imagination (Stewart and Strathern 2004:43). Rumors emerge and expand in times of crisis. They can precipitate violence or avert it, and can sway political outcomes. The Spanish public fastened on its suspicion that the government had covered up knowledge of Al-Qaeda involvement, in order not to harm its election chances. This suspicion, or rumor, rather than the putative fact of Al-Qaeda involvement appears to have been what swayed the public, indicating that when a government loses trust, it may lose power.

Comparable issues and accusations arose only a few days later far across the world in Taiwan. On the eve of a national election for the Presidency, the incumbent

President and his Vice-President were apparently shot by an assassin while campaigning in T'ainan city. The President declared an emergency, but said the election should go on. When he was returned with a very narrow majority, the opposition candidate started a rumor that the assassination was rigged to produce a sympathy vote and to influence the election outcome³.

The rumors here were particularly dense and numerous, and the opposition supporters responded to them vehemently. Crowd action verged on violence, stimulated by the flow of rumor. The basic allegation was one of trickery and deceit, with the issue of trust in government and the future directions of politics central. The opposition represented the President as deceitful, seeking a sympathy vote to sway the election result. Such an accusation of underhand trickery resembles accusations against sorcerers and witches in village contexts, with major political offices and policies at stake rather than community expulsions. Rumors filled gaps in knowledge and functioning as weapons in an escalating dispute, forcing a crisis into being, and bringing the term "ethnic conflict" openly into the news⁴.

A similar point emerges from headline news on Iraq (*New York Times*, March 23, 2004) which stated that "The American project to build a stable democracy in Iraq has encountered many obstacles. But perhaps the most elusive enemy is an old phantom called rumor" (page A1). The report goes on to note how after the bombing of a hotel in Baghdad a rumor began that the attack was an attempt to assassinate a relative of the informant who had told the US forces where Saddam Hussein's two sons were hiding in Mosul in mid-2003. Another version of this rumor said that the attack was planned by the Baath party, the old ruling party in Iraq under

Saddam, from a secret headquarters in exile in London, and that more attacks would follow before the intended transition to independent sovereignty. Both rumors express resistance to power, and also threats to it. The American military, realizing the significance of rumor, instigated the Baghdad Mosquito, a compendium of street gossip in Baghdad, which they used to combat the rounds of rumor. Rumors may also be directly derogatory of the military itself, for example the story that American commanders had been throwing the bodies of their dead soldiers into lakes and rivers to conceal the numbers of deaths, targeting especially those thought to have no next-of-kin (page A8). This rumor could be very damaging, touching on the kinship themes that intertwine with the themes of war: the pride people may be expected to feel at service and sacrifice, the right to bury a body back in the soldier's home if possible, the pathos of those without kin, the steely image of a callous authority system. Rumor condenses powerful images that draw on deep cultural notions and the emotions that sustain them.

Our immediate research on issues of this sort and on other topics has been carried out in New Guinea, Scotland, Ireland, and Taiwan. We read the headlines and news in the *New York Times* with the benefit of these comparative studies as discussed in two of our recent books, one entitled *Violence: Theory and Ethnography* (Stewart and Strathern 2002) and our most recent book *Witchcraft, Sorcery, Rumors, and Gossip* (Stewart and Strathern 2004). Several main arguments underlie these two books, and their themes mutually intersect.

Both books represent our efforts to revalorize processual analysis, especially in the context of the current interest in globalization and transnationalism as objects of concern and study running across disciplines. The processual approach

stresses the importance of studying events in time and space. Customs are not simply performed or simply performed repetitively, according to this viewpoint. They are performed in variable sequences of actions and interactions informed by intentions and aims that express values. The sequences may vary. They nevertheless exhibit regularities. Fredrik Barth warned that we need to take change into account as a general feature of our analyses, not as an extra object of discussion after other topics such as religion or domestic organization (Barth 1981:105). He urged that "we need concepts that allow us to observe and describe the events of change" (1981:106), and he stressed that the patterns of behavior that emerge from study are not necessarily a communally sought-after condition. "Rather," he argued, they "must be regarded as an epiphenomenon of a great variety of processes in combination" (1981:108). Processes consist of events, and become what they are through exhibiting patterns. Processes of resistance, for example, exhibit a transformative potential to develop from more peaceful to more violent means, depending on how participants assess their chances of succeeding in their aims by one means as against another. Violence tends to be played as a card when other, less risky, options are not perceived as likely to pay off, according to this viewpoint.

Processual theory is particularly apt for considering topics such as history, globalization, and transnationalism. History is process writ large, the results of process, and the ongoing modification of processes at work. Globalization is the study of how such processes are written even more largely today as a consequence of the speeding up of communicative abilities in time and space. Yet, the study of transnational processes does not do away with the study of localities. Instead it makes more likely an

explanation of the constraints on people within their localities.

Rumor and gossip are processes par excellence. They run through and across relationships, reinforcing or destabilizing these as they go. They are rhetorical devices consciously deployed in some instances. Events in themselves, they also produce or channel further events. They operate both on a global scale and at the most micro-level of interactions, for example, within academic departments. They especially effloresce in times of crisis, liminality, and uncertainty of decision-making. While earlier theories of gossip emphasized the potential of gossip for defining boundaries and creating solidarity within cliques, our analysis has stressed its open-ended, transgressive character and its significant role in generating conflict. Allegations of electoral abuse may easily lead to threats of violence, or episodes of actual physical violence in volatile political situations. In Papua New Guinea, for example, pre-electoral and post-electoral violence has become a staple of contemporary political science analysis (e.g. Dinnen 2001), and is now regularly associated with an image of the “weak state” as well as “political corruption.” The reasons for such violence are multifarious and deep-seated. They include the widespread use of gifting as a means of exercising political influence, the prevalence of assumptions about trickery and deceit, and the top-heavy accumulation of wealth through political channels, along with the volatility of party political allegiances. All of these factors reflect a fluidity of political processes, in which rumors find a productive space to operate. Violence results both from the possibility of manipulating information and from the high stakes that individuals perceive to be at work. Conspiracy theories flourish in such an environment, and are themselves in one way an indication of the

democratic imagination at work. In another way they point the way to violent reactions.

Rumor and gossip form a processual underpinning of violence in many contexts, and this same underpinning frequently accompanies the processes that lead to accusations of witchcraft and sorcery and the violence that in turn ensues from such accusations. Moreover, the kinds of rumors that circulate in prodromal sequences that lead to political violence often have a tinge of the occult in them. Political leaders exert power, and power can be seen in mystical as well as legal or institutional terms. This is especially so where notions of charisma and success are involved. In our book on witchcraft, drawing particularly on Peter Geschiere’s work on French Cameroon, we point to the wide range of materials from African ethnography that indicate how leaders are viewed ambivalently in these terms. Shifting to Indonesia, we point out how rumors of “construction sacrifice” arise as a form of resistance to the state. State officials are accused of kidnapping, killing, and sacrificing children, placing their bodies in constructions such as dams in order to strengthen these against forces of the environment that might destroy them (Stewart and Strathern 2004:76-81, 168-177). In both the African and the Indonesian cases, elements of thought and practice that derive from earlier contexts are woven back into the contemporary world. Different phases of history are folded into one another in new processual mutations. In Indonesia, construction sacrifice rumors drew on earlier images circulated by the state authorities themselves about peripheral peoples who were seen as kidnappers and headhunters with mystical powers. The later rumors turned these earlier ones on their heads, pointing them back at the state officials whose bureaucratic powers were seen as oppressive by the periphery, locking center and periphery together in a dialectic of

opposed stereotypes taking the form of contradictory rumors.

It is evident from these examples how rumor and violence can be connected and can mutually generate each other. In our 2002 book on *Violence: Theory and Ethnography* we used a different model, derived from David Riches' 1986 concept of the relationship between the performer, victim, and witness of violent acts, and his argument that "the act of violence never fails to be one of contested legitimacy" (Riches 1986:9). We have called this constellation of elements "Riches' triangle." In particular, we drew attention to the fact that the category of the witness may be very complex and itself divided, depending on whether a witness identifies with the performer, or the victim, or is in some way neutral or undecided.

Our aim here is to bring our two models together. How do rumor and gossip feed into the triangle? It is witnesses, or persons who claim that role, who often produce the discursive practices that frame an act as one of violence or otherwise and who inject into it meanings and explanations that justify or condemn it. The witness is especially the site of discursive elaboration in contexts where performers and victims are silent. The witness in such a case may also not be separate from the parties involved but may be a relative or a compatriot or share some solidarity with one side or the other. And rumor is also closely tied in with imagination, and therefore to the wider frameworks of ideas and emotions into which all interpretive activity in social life is set. At the broadest level the concept of the cosmos as a framework of order has to be added to practice theory in order to gain a more holistic understanding of the problem of terror and violence in general. Some brief illustrations of this sequence of points follow.

In a witchcraft case from 1998 among the Duna people of the Aluni Valley in Papua New Guinea, two children of a leading family in a small hillside settlement died in a way that led their parents and kin to believe that a cannibal witch had attacked their *tini* or life-force spirit. After much rumor and gossip in the settlement, certain individuals were "discovered" by a ritual expert to be involved and they were asked to confess to their putative actions. Why would a putative witch confess? Ironically, this is an accepted means whereby a supposed witch can escape death and can abjure her own malevolent powers. Once publicly accused, then, an accused person's best option is to confess in this way.

In a case from Forfar, Scotland, in the 1660s, Helen Guthrie was accused, along with many others, and she implicated additional women in her own confessions, leading to their arrest and condemnation. She claimed to have practiced witchcraft for fourteen years and to be able to identify other witches by using pieces of paper with blood on them (Stewart and Strathern 2004:160). Here we see an accused person using her own imagination to claim a special skill to do what ordinary people could not do, and so trying to avoid punishment by death. Despite this, Guthrie was in the end herself executed. The women killed, like Guthrie, were mostly suspected because of conflicts with male civil authorities, and we can see how "the state" here took over the role of violent retaliation, fueled by gendered fears of women who were in conflict with officials over payments of debts and fines. They were condemned, however, as much by what we call "a prehistory of gossip" in their communities as by the methods of the authorities to extract confessions by torture: that is, by universally unsympathetic witnesses.

A third example enters the contemporary context of conflict in

Northern Ireland and Ulster. In Ulster, terror, secrecy, and rumors center not on explicit notions of witchcraft and sorcery, but on comparable ideas of covert, planned, and transgressive violence. While acts of violence are sometimes claimed by known organizations, this is not always so and there can be doubt as to which group is responsible. Persons have come to live with their memories of enigmatic and traumatic events that call out for interpretation. It is in these contexts that what we call ideas of the cosmos, as well as ideas of individual interpretation and strategizing, both come into play, with different effects. Our essay on the materials from Ireland is scheduled to be published in 2005 (Strathern, Stewart, and Whitehead: in press).

At the broadest level, as mentioned earlier, terror is about the interpretive imagination as well as about terrifyingly destructive physical actions. In the social sciences at large the concept of the imagination seems to have emerged recently as an important element in social life. This is not imagination as idle fantasy; it is the imagination as people use it to frame their practical lives. In some ways it is culture in action, but culture of course is expressed variably and individually. Culture, too, is a process.

Micro-processes where people perceive danger and act pre-emptively can be linked to macro-processes of conflict on a much wider scale, as Arjun Appadurai has noted (1996:153). Throughout his book, Appadurai stresses the work of the imagination, and the multiple interpretations that people put on actions as they are reported and perceived in different locations. Terror enters in as a direction-pointer, increasing emotions of fear and concern that then drive reactions and policy, with unanticipated further outcomes.

Terror also has its domain at the edges or horizons of interpretations, a space

it shares with the imagination in general (Strathern, Stewart, and Whitehead: in press). Vincent Crapanzano (2004) has explored such horizons in terms of a general poetics of "hinterlands," as he puts it. Crapanzano refers to this "elusiveness, this determining absence of the accessible, which is terrifying" (2004:17). To this we should add that it is particularly the enigmatic, or occult, aspect of a harmful event that people try to exorcize. Who has done this and why? Why were we not prepared? Why could we not guard against it? The imagination seeks to comprehend the event and to decide what to do about it. A search for a cause, or at least a scapegoat, is inevitable: the sorcerer, the witch, the terrorist, and their cosmological ideas that are the antithesis of our own. The horizon wavers, and may yield a glimpse of what is beyond it, but it may also elude us. Imagination as a capacity and a propensity to interpret events is a prerequisite for any social life. But it also leads us beyond the ordinary into the realms of the imputed but unobserved that can be terrifying.

In our work on terror and the imagination we are also suggesting that the discourse of terror itself invokes what is still more terrifying, that which we have not yet imagined or the unimaginable, the ineffable. Perhaps this is cognate with the fact that with the shock of terror people initially become speechless, unable to give witness to what they have experienced, unable to grasp it and externalize it. In our endlessly expanding world with its global flows of information these challenges to us as interpretive animals come in from the horizons and edges of our existence to occupy the center pages of newspapers for a space, leaving residues of memory behind as they fade from view. Today's image of the terrorist, who prepares instruments of secret destruction and is the primal case of the

enemy within, is the latest transformation of the sorcerer or witch, gossiped about around the campfire, just beyond the reach of the light. Rumor, then, constructs the witch in the imagination and identifies this image with individuals in the practical world, creating a pattern of responding to misfortunes with retaliation. The witch, once constructed, comes into being as a reality, forcing violence into the open and drawing violence in return. In these regards, micro- and macro-processes are indeed fundamentally the same, and we can in fact “see a world in a grain of sand,” if we have the imaginative power to do so⁵.

Notes

1. This paper is an abbreviated version of the talk that we wrote for presentation as the CSAS Distinguished Lecture for the Annual Meeting of the Central States Anthropological Society in Milwaukee, April 16, 2004.
2. This account draws on a series of articles in *USA Today*, *The Chicago Tribune*, and the *New York Times*, March 12-17, 2004.
3. Sources are the *Taipei Times* and the *New York Times*, March 20-24, 2004.
4. The *New York Times*, March 22, 2004, p. A6 and March 27, 2004, p. A4.
5. William Blake’s “Auguries of Innocence,” line 1: “To see a World in a Grain of Sand.” Blake goes on:

And a Heaven in a Wild Flower:
Hold Infinity in the palm of your hand
And Eternity in an hour.
(1979:209)

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THE 82nd ANNUAL MEETING – INFORMATION LOCATION, ACCOMODATIONS, AND TRAVEL INFORMATION

The 82nd Annual Meeting of the Central States Anthropological Society will be held in Oxford Ohio, from Thursday March 10 through Saturday, March 12, 2005. The meeting will be held at the Marcum Conference Center on the campus of Miami University. The Distinguished Lecture will be given by Professor Owen Lovejoy of Kent State University (see below). Pat Gray (U Wisconsin-Milwaukee) is Program Chair and James Hamill (Miami U) is in charge of local arrangements. For additional information, contact Pat Gray at jpgray@uwm.edu or (414) 229-4822 or Joyce Lucke at jlucke@iupui.edu. Also, the latest information on the meeting can be found at: <http://www.iupui.edu/~csas>.

The conference rates at the Marcum expired on February 9, and rooms may not be available. Please call (513) 529-6911 to check on the availability of rooms. Information on the hotel is located at: <http://www.muohio.edu/marcum>.

Other accommodations in Oxford and relatively near the campus may be found at Best Western Sycamore Inn, 6 E. Sycamore St., ph: 513/523-0000 or The Elms-Holiday Inn Hotel, 75 S. Main St., ph: 513/524-2002, Two other hotels in Oxford are the Amerihost Inn and Suites Oxford, 5190 College Corner Pike, ph: 513/523-2722 and the Hampton Inn Oxford, 5056 College Corner Pike, ph: 513/524-0114.

Oxford is located about an hour's drive from Dayton International Airport (www.daytonairport.com) or Greater Cincinnati Airport (www.cvgairport.com).

Most major carriers service both airports. Cincinnati is a Delta Airlines hub. Shuttles run from both airports to Miami University with costs ranging from \$70 to \$100 for a one-way trip. Shuttles can be arranged with Bob Need A Ride (located in Oxford 800-891-0064), Executive Transport (located in the Cincinnati Airport 859-261-8841), or Dayton Charter Vans (located in the Dayton Airport 800-874-0934). Given the expense of the shuttles, a car rental at the airport may be a better option. Current estimates for a 72-hour rental are:

National Car Rental- \$150 for an economy 4-door; contact: www.nationalcar.com; Avis offers an economy 4-door for \$260; contact: www.avis.com; and Budget offers an economy 4-door for \$150, contact: <https://rent.drivebudget.com/Home.jsp>.

The airport code for Cincinnati is CVG and it is DAY for Dayton.

Driving to Oxford? There are two main highways to Oxford: State Route 27 and State Route 73. If driving from the northeast, take I-70 to State Route 127 south to State Route 73 west. From the northwest, take I-70 to State Route 27 south. If driving from the south, take I-275 to State Route 27 north. From the southwest, take I-74 to I-275 north/east to State Route 27 north and if driving from the east and north, take I-75 to State Route 73 west, I-70 to State Route 127 south to State Route 73 west. Find Patterson Ave and continue to corner of Patterson and High Street, continue through intersection approximately one block, and look for white sign indicating Marcum Conference Center. Parking in behind the center.

Driving times to Oxford from selected cities:

Chicago	5.5 hrs.
Cleveland	5.0 hrs.
Columbus	2.5 hrs.
Detroit	5.0 hrs.

Pittsburgh	6.0 hrs.
St. Louis	7.0 hrs.
Washington, DC	9.0 hrs.

LOCAL ATTRACATIONS

A wide range of recreational activities are available on campus. Guests have access to the Recreational Sports Center on campus. The facility, open seven days a week, contains an Olympic-size swimming pool, a whirlpool, an indoor jogging track, fitness equipment, and a 40-ft indoor climbing wall. Tennis, basketball, and sand volleyball courts are available. Thirteen miles of nature trails are also available (call 513/529-3100 for more information). Miami University offers a rich mix of performing arts, art exhibits, and athletic events. Uptown Oxford, with numerous small shops and a quaint town square, is within an easy walk of the conference center.

Some additional local attractions in Oxford and environs includes the McGuffey Museum (corner of Spring and Oak streets), the recently restored Black (Pugh's Mill) Covered Bridge (State Route 732 at Corso Rd.), the DeWitt Log Homestead (near State Route 73, east of Oxford), and the Pioneer Home and Farm Museum (Brown Rd., next to Hueston Woods Golf Course). A self-guided Historic Walking Tour of Oxford is available at the Oxford Visitors and Convention Bureau (513/523-8687). Hueston Woods Nature Center (513/524-4250) is five miles away, and two golf courses are nearby. Downtown Cincinnati is only a 45-minute drive away.

Miami University is widely regarded as one of the most beautiful in the Midwest. Established in 1809, Miami is the seventh oldest state-assisted university in the nation and takes its name from the Native Americans who once inhabited the area

known as Ohio's Miami Valley. From its beginning, Miami has been a residential school with an emphasis on undergraduate education. The campus comprises more than 1,900 acres. Enrollment is about 15,000 undergraduates and 1,300 graduate students. For more information on Oxford and Miami University, see <http://www.muohio.edu>.

SPECIAL EVENTS

Local Arrangements Chair, James Hamill, is organizing a number of special events for the conference. The College of Arts and Science at Miami University is contributing catered finger food in the Tavern at the Miami Inn on Thursday and Saturday evenings. The Office of the Provost is contributing coffee, tea, and pastries for morning breaks during the meeting. On Friday, there will be a ticketed lunch (\$15 per person in advance only). Friday evening a ticketed dinner (\$20 per person in advance only) will precede the Distinguished Lecture. A complimentary buffet deli lunch will be available for the Saturday business meeting. Repeating what may well become a CSAS tradition, an open jam session is a possibility for Saturday night. Hamill also reports that for those who arrive very early (5 AM Thursday!) there will be an opportunity for participation in and observation of a quaint local custom called "Green Beer Day." In this fertility rite local taverns open their doors early, put green food coloring in the beer, and start the party. Unfortunately, many participants become too intoxicated to take part in the fertility aspects of the ceremony, and, overcome by guilt attempt to attend their morning classes. This often has unpleasant or disastrous results. Remember for the latest news on the meeting check the CSAS website <http://www.iupui.edu/~csas>.

SPECIAL SESSION IN BIOLOGICAL ANTHROPOLOGY

A special session on “The Frontiers of Biological Anthropology” is a highlight of this year’s program. A distinguished panel of biological anthropologists will discuss and respond to questions concerning the current state of knowledge of the field. The panel includes **Dr. Robert Foley** (Ph.D., D.Si.), Director of the Leverhulme Center for Human Evolutionary Studies, Leverhulme Professor of Human Evolution, and Fellow of King’s College, Cambridge; **Dr. William McGrew** (D. Phil., Ph.D., F.R.S.E.), Professor of Anthropology and Zoology at Miami University; and **Dr. Owen Lovejoy** (Ph.D.), University Professor of Anthropology and Director of the Matthew Ferrini Institute for Human Evolutionary Research, Kent State University. These anthropologists are among the most influential in their field and are key figures in current debates in such areas as the socio-ecology of primates, evolutionary origins of culture, biomechanics, developmental biology, human paleodemography, evolutionary ecology, community ecology, and others.

The session is scheduled for Friday afternoon at 4:20 to 6:00 and will be structured as a discussion between the panel and meeting participants. Each panelist will speak briefly, 10-15 minutes, about the current state of research and knowledge in their areas of interests and then take questions from the audience. So, if you want the inside scoop on “Hobbits,” the latest fossil finds in Africa, the evolution of human behavior, and other current topics in biological anthropology, this session is a must.

C. OWEN LOVEJOY TO DELIVER THE 2005 CSAS DISTINGUISHED LECTURE

C. Owen Lovejoy, University Professor of Anthropology at Kent State University will deliver the 2005 CSAS Distinguished Lecture. The subject of Lovejoy’s lecture is “Human Origins as an Adaptive Suite” and will be given at 7:45 to 9:00 pm Friday evening. He will address how complex adaptations over the past 2.5 to 2.0 million years prepared hominids in special ways for subsequent development of cognition. Various aspects of comparative biology, including locomotor and reproductive anatomy, genetics, life history strategy, and extant primate behavior can all contribute to a better understanding of the extensive interactions of selection and variation as they “set the stage” for the emergence of cognition. Reconstruction of such an “adaptive suite” within these earliest hominids will be presented, based on the latest data from these sources. Bipedality is seen as playing a key role in the emergence of an unusual primate behavior system, social monogamy.



C. Owen Lovejoy received his B.A. from Western Reserve University (1965; Psychology), M.A. from Case Institute of Technology (1967; History of Technology) and Ph.D. from the University of Massachusetts, Amherst (1970; Biological Anthropology). He carried out postdoctoral work at Case Western Reserve University (1970-1972) in orthopaedic biomechanics. He joined the Department of Anthropology of Kent State University in 1972 and was appointed University Professor in 1993. He joined the inaugural faculty of the Northeast Ohio Universities College of Medicine where he taught human gross anatomy from 1985-1995. He also holds appointments at the Cleveland Museum of Natural History and the Cuyahoga County Coroners Office. He has carried out extensive research in paleodemography (Libben Site), biomechanics, primate anatomy, forensics (auricular surface aging method), and the human fossil record (A.L.-288 "Lucy"). He has held editorial positions with *Human Biology*, the *American Anthropologist*, and *Anthropological Science*, and was recently designated as "highly cited" by the Institute for Scientific Information (ISI). His present interests are in developmental biology and the earliest human fossil record, and he is currently working on the initial description of the postcranium of *Ardipithecus ramidus*.

REGISTRATION

A **registration desk** will be setup each day in the main lobby of the Marcum Conference Center. In the same area facilities for **recent reprints, messages, and local information** will be provided.

82nd ANNUAL MEETING— PRELIMINARY PROGRAM

Legend: (O) Organized Session, (V) Volunteered Session, (R) Roundtable, (T) Teaching Workshop, (P) Poster Session

For the latest updates on the program check: http://www.iupui.edu/~csas/Annual_Meeting_gs.htm

Thursday Afternoon, March 10, 2005

1:00 pm to 3:20 pm **New Research in Archaeology (V)**. Chair: Joanne M. A. Murphy; Papers: Brendan Daniels, Joanne M. A. Murphy, Janilee Plummer, Christopher R. Thompson, John Tomasic, and Erin Dempsey

1:00 pm to 3:20 pm **Indian Country (O)**. Organizer: Terry Straus; Papers: Matt Kelly, et al. TBA

1:00 pm to 3:40 pm **Landscape and Identity (V)**. Chair: Barbara Dilly; Papers: Rebecca Dalvesco, Amanda Davey, Barbara Dilly, Aaron Sharratt, John Messenger, Stephanie May de Montigny, and J. Dale Maxey

3:40 pm to 6:00 pm **The Thailand Archaeometallurgy Project (R)**. Organizer: Judy Voelker; Discussants: Judy Voelker, Rogelio Rivera, Baird Ullrey, Mandy Turner, Jason Hutchinson, Emily Powers, and Shawn Fehrenbach

3:40 pm to 6:00 pm **Anthropology and Aesthetics (V)**. Chair: Melinda Kanner; Papers: Justine Cordwell, Joseph Grim Feinberg, Melinda Kanner, Anjali Krishan, W. Roy McFarland, and Rachel McRoberts

4:00 pm to 6:00 pm **Medical Anthropology (V)**. Session Chair: TBA;

Papers: Chris Ferguson, William Guinee, Elizabeth Anne Olson, Edward J. Rohn, and Susan Toffolon

7:00 pm to 10:00 pm **CSAS Executive Board Meeting**

Friday, March 11, 2005

8:00 am to 9:40 am **Experiments, Ecology, Simulation and the Past: New Approaches to the Past (O).**

Organizer: Lawrence A. Kuznar; Papers: Anna Stroulia, Brandon Bradshaw, Joel Ruprecht, and Lawrence A. Kuznar

8:00 am to 10:00 am **Recent Research in Biological Anthropology (V).**

Chair: J. Patrick Gray; Papers: William Jackson, Lester S. Lakey and Courtney E. Smith, Erin E. Willman, Katherine Kanne, and Myrdene Anderson

8:00 am to 10:20 am **Dislocations and Relocations I (V).**

Chair: Angela Bratton; Papers: Caitlin Didier, Sean Dowdy, Susan Kirwan, Lamees Sweis, Chanasai Tiengtrakul, and Angela Bratton

8:00 am to 10:20 am **Out of Africa: Studies on Households, Kinship, and Marriage in a Changing World (O).**

Organizer: Margaret Buckner; Papers: Angela Martin, Dennis Myers, Bryn Bakoyéma, John M. Cinnamon, Kelly Maloney, and Margaret Buckner

8:00 am to Noon **Some American Cultural Complexes (V).**

Chair: James J. Aimers; Papers: Molly Burns, Nina Corazzo, Mary Durocher, Grace Fuller, James J. Aimers, Betty Messenger, Christian Vannier, Chad Broughton and Tom Walton, and Katja Pettinen

10:00 am to 12:20 pm **Recent**

Archaeological Research at the Late Prehistoric Strawtown Site, Hamilton County, Indiana (O).

Organizers: Robert G. McCullough, Michael Strezewski, and Andrew White; Papers: Robert G. McCullough, Mariah Yager, Andrew White and Robert G. McCullough, Scott Hipskind, Michael Strezewski, and Anthony Baker

10:20 am to Noon **The Cultural Study of Music in the Latin American Context (O).**

Organizers: Alfredo Minetti and Juan Eduardo Wolf; Papers: Patricia Dixon, Hugo R. Viera-Vargas, Juan Eduardo Wolf, and Alfredo Minetti

10:40 am to Noon **Poster Session (P).**

Participants: S. K. Adamson, L. F. Marchant, and W. C. McGrew; Melanie M. Beuerlein and M. C. McGrew; S. M. Russak and W. C. McGrew; Bradley King, and Heidi Bauer-Clapp and Paul Brown

Noon **Special Lunch (by subscription)**

Friday Afternoon, March 11, 2005

1:00 pm to 2:20 pm **Teaching Culture in the Age of Globalization (T).**

Organizers: John Cinnamon and Mark Peterson; Discussants: John Cinnamon, Hiroaki Kawamura, Margaret Buckner, Mary Jane Berman, and Mark Peterson

1:00 pm to 2:50 pm **Body Secrets, Sacred Spaces, and Edible Events: Studies of Consumption in Louisville, Kentucky (O).**

Organizer: Lisa Markowitz; Papers: Angelique Perez, Fae Goodman, Ashley D. Skaggs, and Lauren Ingram; Discussant: Lisa Markowitz

1:00 pm to 3:00 pm **The Field is Where You Find It: First Fieldwork in Mexico, Guatemala, Ecuador, and Peru (O).**

Organizer: Phyllis Passariello; Papers: Alex Chase and Alison McDaniel, Blakely Brooks, Shelley Hines and Adam Lynn, Lesley-Anne Bandy and Jamie Zehui, and Phyllis Passariello

1:00 pm to 3:00 pm **The Amplification of “Something and Nothing” through Ethnography (O).** Organizer: Daniel L. Merrell; Papers: Evan Nagle, Libby Jay, Peter J. V. McFarland, Jessica Mason, Dee Brinegar, and Kelly Higgins and Tyler Houson

2:40 pm to 4:10 pm **CSAS Presidential Session: Anthropological Ethics and Organizational Politics (R).** Organizer: Richard Feinberg; Discussants: Richard Feinberg, James Dow, Paul Durrenberger, Lawrence A. Kuznar, Alan Sandstrom, and Robert Ulin

2:40 pm to 5:00 pm **Native Americans (V).** Chair: Grant Arndt; Papers: Michael Davis, Thomas H. Johnson, Hiroaki Kawamura, Grant Arndt, Dennis Christafferson, and Alice Kehoe

4:20 pm to 6:00 pm **The Frontiers of Biological Anthropology (R).** Organizer: Bill McGrew; Discussants: Robert Foley, Owen Lovejoy, and Bill McGrew

6:30 pm to 7:00 pm **Dinner Event (by subscription)**

7:45 pm to 9:00 pm

The CSAS Distinguished Lecture

HUMAN ORIGINS

as an ADAPTIVE SUITE

by C. Owen Lovejoy

Saturday, March 12, 2005

8:00 am to 10:00 am **Identity Constructions and Cultural Representations in Transnational Contexts (O).** Organizer: Chanasai Tiengtrakul; Papers: Jennifer L. Crye, Faris A. Khan, Alexis M. Saba, Michele Statz, and Charles F Springwood

8:00 am to 10:00 am **Bridging the Gap: Archaeology as a Tool for Linking Past and Present (O).** Organizer: P. Nick Kardulias; Papers: James H. Acton and P. Nick Kardulias, Catherine McMahon, Erin Toohey, Laura Moore, and P. Nick Kardulias

8:00 am to 11:40 am **Multidisciplinary Perspectives on Nationalism, Invented Tradition and Self-identity (O).** Organizer: Robert C. Ulin; Papers: Cleothia Gill, Boone W. Shear, Adrianna Rosas, Kevin W. Roberts, Stacey Moore, Keira Noonan, Thomas C. Lawrence, Patrick Lindsay, and Dhiren Patel

8:00 am to 10:20 am **Emerging Contexts and Voices: Transformations of Religious Ideology and Cultural Identity in Latin America (O).** Organizers: Angela N. Castañeda and Daniel L. Merrell; Papers: Daniel L. Merrell, Angela Castañeda, Erin Slinker, Dana B. Fortunato, Darrell LaLone; Discussants: Phyllis Passariello and James Dow

10:20 am to 11:40 **Recent Research in Linguistic Anthropology (V).** Chair: Valentina Pagliai; Papers: Keith Apfelbaum, Valentina Pagliai and Elia Gilbert, and Ann Stewart

10:20 am to Noon **Sacralizing the Marginal: The Appropriation of and Resistance to Imagined Pasts (O).**

Organizers: Alejandra Estrin, Mary Roffers and Ann Williams; Papers: Mary Roffers, Alejandra Estrin, Ann Williams, and Delores M. Walters

10:30 am to Noon **Anthropological Approaches to Religion (V)**. Chair: TBA; Papers: Emily Smith, Judith A. Fleck, Douglas Kline, and James Dow
Saturday Afternoon, March 12, 2005

Noon to 1:30 **CSAS Business Meeting with Complimentary Lunch**

1:40 pm to 3:40 pm **Anthropology Serving the Community: I. Service Learning in Anthropology (O)**. Organizer: Margaret Buckner; Papers: Margaret Buckner, Katherine Keller, Matthew Geltmacher, Diana Phetxoumhou and Tracey Blankenship, and Amanda Eatherton

1:40 pm to 4:40 pm **Current Archaeological Theory and Practice in Historical Perspective (O)**. Organizers: Michael Nassaney and Boone W. Shear; Papers: Michael Traina and Melissa Wood, LisaMarie Malischke, Christopher Crain, Boone W. Shear, Takami S. Delisle, and Michael Nassaney; Discussants: Mark Seeman and Alice Kehoe

1:40 pm to 3:20 pm **Perspectives on Anthropologists Working with Unions I (O)**. Organizer: Paul Durrenberger; Papers: Pete Richardson, Jessica M. Smith, Karaleah S. Reichart, Suzan Erem, and Paul Durrenberger

1:40 pm to 5:00 pm **Dislocations and Relocations II (V)**. Chair: James Provinzano; Papers: Caitlin Didier, Stefano Fiorini, Katheryne Harrell, Cindy Hull, James Provinzano, Christopher S. Thompson, Derek P. Brereton, and Amy Goldmacher

3:00 pm to 5:00 pm **Other Buckeyes: Student Ethnography from Ohio's Borderlands (O)**. Organizer: John M. Cinnamon; Papers: Takietha I. Johnson, Donnette Gladish, Ilsa K. Wolf, Jason Thompson, and Ashley Thompson; Discussant: John Cinnamon

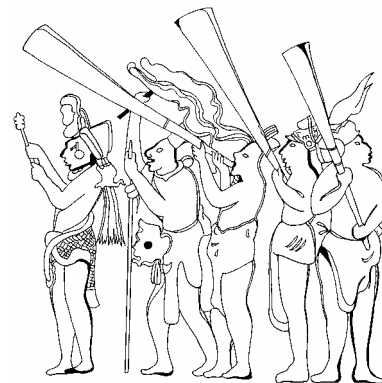
3:00 pm to 5:00 pm **Divining the Divine in Southeast Michigan (O)**. Organizer: Claude F. Jacobs; Papers: Claude F. Jacobs, Emman Allebban, Alison Baltzell, Katherine Evans, and Steven Hernandez

3:40 pm to 5:20 pm **Perspectives on Anthropologists Working with Unions II (R)**. Organizer: Paul Durrenberger; Discussants: Peter Richardson, Jessisa Smith, Karaleah Reichart, Suzan Erme, and Paul Durrenberger

4:00 pm to 5:40 pm **Anthropology Serving the Community: II. Responding to Homelessness (R)**. Organizer: Mary Howard; Discussants: Mary Howard and Margaret Buckner

4:40 pm to 6:20 pm **Islam: Anthropological Perspectives (R)**. Organizer: H. Sidky; Discussants: Raymond Scupin, Robert McKinley, Deborah Akers, Mark Peterson, and H. Sidky

7:30 pm to close **Jam Session**



Maya musicians, Bonampak

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REGISTRATION FORM for the CSAS 82nd ANNUAL MEETING
March 10 to 12, 2005 Marcum Conference Center
Miami University, Oxford, Ohio
 ◆-----◆

Please type:

Name (for badge):

Department:

Affiliation (for badge):

Mailing address:

Telephone (___ office ___ home):

Email (___ office ___ personal):

CSAS regular member []

Non-member []

CSAS student member []

Student Non-member []

PLEASE READ: To avoid paying higher on-site registration fees submit payment by February 25, 2005.

Early Registration Fees

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