



# The CSAS BULLETIN

CENTRAL STATES  
ANTHROPOLOGICAL SOCIETY

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**FROM THE EDITOR:** The 83<sup>rd</sup> Annual Meeting is dedicated to the memory of two of our members, **Michael Salovesh** and **Louana Lackey**. Mike and Louana, who were married this past May, passed away suddenly in December. See pages 8-10 for additional information on this tragedy.

The CSAS 83<sup>rd</sup> Annual Meeting is to be held at the Sheraton Omaha Hotel and is hosted by Creighton University. Details on making hotel reservations are found on page 17. The meeting is a bit later this year but getting reservations in early is important. The hotel's special rates are available until **March 18**, and **early registration fees remain available until March**

**13 (envelopes should be postmarked by that date).** Onsite registration fees are substantially higher. The registration form is located on page 22. Also, **tickets for special meals—Friday dinner, Saturday lunch, Sunday breakfast—need to be purchased by March 13** otherwise seating may not be available. Additional details on the meeting will be found on pages 16-19. The preliminary program begins on page 19. Be sure to check the CSAS website for program updates <http://www.iupui.edu/~csas/>.

The 2006 CSAS Distinguished Lecture will be given by E. Paul Durrenberger of Penn State University. His topic will be "Anthropology That Makes a Difference." See page 19 for additional information on the presentation.

This issue includes another installment of *Research Statements* with a piece on Jack Glazier's exciting project in Hopkinsville, KY (pages 6-8). Joyce Lucke's article on "Teaching Philosophies," published in the September 2005 *CSAS Bulletin*, stimulated an interesting response by William Guinee (pages 13-15), in turn followed by a reply from Lucke (pages 15-16). Also in this issue, what have become regular features, like *Society News*, *CSAS Authors*, *Member News*, and *Department and Program News*, continue. In addition, there is a section called *On the Teaching Front* (page 10) with coverage of Michael Simonton's summer course in Ireland.

See you next in Omaha!

James F. Hopgood, editor

For assistance with this issue of the *CSAS Bulletin*, I want to thank MaryCarol Hopkins, Pat Gray, Joyce Lucke, Rick Feinberg, and all those who sent in news items. I owe special thanks to Jack Glazier for providing me with the excellent material on his current research efforts. My thanks are also extended to Susan Montague for permission to draw from her recollections on Mike Salovesh. Susan and Mike were colleagues and friends for many years at Northern Illinois University.

**The CSAS  
BULLETIN**



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## SOCIETY NEWS...

### FORTHCOMING CSAS ELECTIONS

The initial slate of candidates for the 2006 CSAS elections has been announced by the CSAS Nominations Committee members Susan Kenyon and Nick Kardulias. They are as follows: For Second Vice President elect, **Barbara Dilly** (Creighton U) and **Claude Jacobs** (U of Michigan-Dearborn); for Executive Committee, **Kathleen Adams** (Loyola U of Chicago), **John Cinnamon** (Miami U-Hamilton), **Michael Davis** (Truman State U), and **Harriet Ottenheimer** (Kansas State U); and for Nominations Committee, **Cara Richards** (Transylvania U). A second candidate for the Nominations Committee is being sought. Check the CSAS webpage <http://www.iupui.edu/~csas/> for updates. The election is being conducted by the American Anthropological Association, so please watch for those ballots.

### 2005 STUDENT PAPER WINNERS

**James Hamill**, Chair of the CSAS Student Paper Prize Competition Committee, has announced the winners for 2005. The winning graduate student paper is “‘Real Men Don’t Cry’: The Challenges of Doing Activist Anthropology in ‘Union Free’ Coal Mines,” by **Jessica Smith** (U of Michigan). Smith’s paper reports on fieldwork conducted in a Montana mining town and efforts to unionize a local mine. It details how mine management systematically exploits workers senses of honesty and fairness and their self-constructions as men and women to prevent the mine workers from organizing a union. In the midst of this Smith deals with conflicts inherent in her dual role as ethnographer and advocate for the union.

**Faris Ahmed Khan’s** (Hanover C) paper, “Homosexuality in a Global Age: The Origins and Dynamics of the Neoteric

Pakistani ‘Gay Culture,’” is the winning undergraduate submission. Referees called “Homosexuality in a Global Age” a creative and well written paper that examines the effects of transnationalism and globalism on Pakistani homosexuals. Based on fieldwork in Karachi, Khan goes beyond local community and conceptualizes the ethnographic experience in terms of concepts derived from the anthropologies of class, politics, and sexuality. The paper illustrates how Pakistani gays construct their personhoods simultaneously from a global information system and local Pakistani traditions.

Hamill, as chair of the committee, wishes to extend his thanks and that of the CSAS to those who served as referees: Barbara Dilly, Walter E. Little, James Aimers, Deborah Akers, Angela Bratton, John Cinnamon, and Douglas Rogers.

### APPLICATIONS SOUGHT FOR 2006 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 **May 10, 2006** and should consist of the following: (1) an application form—download from <http://www.iupui.edu/~csas/Awards.htm> ; (2) application cover page; (3) a statement (no more than 1000 words) describing why the award is sought (e.g., to offset fieldwork, travel, equipment, supplies, living expenses); (4) a statement (no more than 1000 words) indicating the importance of the applicant’s work to anthropology; (5) no more than three letters of recommendation from faculty members and others familiar with the applicant’s work—letters should be

sealed in envelopes with the author's signature across the back; and (6) a brief curriculum vitae (no more than five pages.) The 2006 award will be \$400. Applicants for the White Award should send **two copies** of the application to: Dr. J. Patrick Gray, ATTN: CSAS Awards Committee, Department of Anthropology, University of Wisconsin-Milwaukee, Milwaukee, WI 53201. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than July 15, 2006. For more information, contact [csas@iupui.edu](mailto: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) an application form—download from <http://www.iupui.edu/~csas/Awards.htm>; (2) application cover page; (3) a statement (no more than 1000 words) describing why the award is sought (e.g., to offset fieldwork, travel, equipment, supplies, living expenses); (4) a statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology; (5) no more than three letters of recommendation from faculty members and others familiar with the applicant's work—letters should be in sealed envelopes with the author's signature across the back; (6) a brief curriculum vitae (no more than 5 pages); and (7) documentation indicating that the applicant is currently caring for a child (e.g., statement from pediatrician, school or teacher, a tax return, etc). The 2006 award will be \$400. Applicants for the Dillingham

Award should send **two** copies of the application no later than **May 10, 2006** to: Dr. J. Patrick Gray, ATTN: CSAS Awards Committee, Department of Anthropology, University of Wisconsin-Milwaukee, Milwaukee, WI 53201. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than July 15, 2006. For more information, contact [csas@iupui.edu](mailto:csas@iupui.edu).

Applications are invited for the **2006 CSAS Student Paper Prize Competitions**. The CSAS will award a prize for best the **undergraduate** and best **graduate** student papers based on presentations (paper or poster) given at the 2006 Annual Meeting in Omaha. 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 selected for a prize. Deadline for submission is **May 1, 2006**—three weeks after the annual meeting, providing the entrant 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. A submission cover page should be attached to each copy, which will indicate the student

status (undergraduate or graduate student) but not give any identifying information on the author. Within the paper, page headers or footers should not have any type of author identification. Include one copy of the applicant submission form available at <http://www.iupui.edu/~csas/Awards.htm>. This form will include the author's name, university, title of the paper, student status of graduate or undergraduate, address, email and phone number where the applicant can be reached through August 15, 2006. Please send complete application packets to: Dr. Lillian Trager, ATTN: CSAS Paper Competition, Department of Sociology and Anthropology, University of Wisconsin-Parkside, Kenosha, WI 53141-2000. For additional information contact [csas@iupui.edu](mailto:csas@iupui.edu). Please note that incomplete applications will not be considered.

### CSAS AUTHORS . . .

There is an impressive array of new books, monographs, and online publications from CSAS authors to report. **James Hamill** (Miami U) has a new book, *Going Indian*, coming out in February from the University of Illinois Press. Hamill explores Indian (not tribal) identity among Oklahoma Native Americans through interviews he conducted in 2000-2001, along with extensive historical material. **Barbara Butler** (U of Wisconsin-Stevens Point) published *Holy Intoxication to Drunken Dissipation* (University of New Mexico Press) culminating many years of fieldwork in Otavalo, Ecuador. **Jack Glazier's** (Oberlin C) *Dispersing the Ghetto: The Relocation of Jewish Immigrants across America* was published in paperback in 2005 by the University of Michigan Press (it was first published in hardback only in 1998 by Cornell). **P. Nick Kardulias** (Wooster) recently published *From Classical to Byzantine: Social Evolution in Late Antiquity and the Fortress at Isthmia,*

*Greece* (Archaeopress, Oxford, UK, 2005). Kardulias uses an evolutionary and cultural materialist model to explore the transition from Classical antiquity to the medieval period in the eastern Mediterranean. **Kathleen L. Ehrhardt** (Illinois State Museum) recently published *European Metals in Native Hands: Rethinking Technological Change, 1640-1683* (University of Alabama Press, 2005). She examines native culture change in very earliest phases of contact centered on archaeological materials from the Iliniwek village in northeastern Missouri. **Katherine MacKinnon** (Saint Louis U) reports she is a co-editor of the forthcoming *Primates in Perspective* (Oxford University Press, 2006) which offers a comprehensive post-1987 overview of primatology. **Kathleen Adams** (Loyola U of Chicago) is publishing *Re-crafting Communities: Toraja Identity, Politics, Tourism, and Art in a Globalized Era* with the University of Hawai'i Press later this year. **Charlotte Neely** (Northern Kentucky U) published her science fiction novel *Kasker* at Airleaf Publishing (2005). This is the story of an anthropologist working to save the Kaska nomads from removal and genocide. **Richard Feinberg** (Kent State U) has two new online bibliographies available. *A Polynesian Outlier Bibliography*, which he compiled and edited, for the Australian National University and AnthroGlobe Bibliographies in 2005 is available at: [http://coombs.anu.edu.au/Biblio/biblio\\_polynesian\\_outlier.html](http://coombs.anu.edu.au/Biblio/biblio_polynesian_outlier.html). *ASAO Bibliography: Publications Resulting from Sessions at Annual Meetings of the Association for Social Anthropology in Oceania*, which Feinberg and others compiled and edited for the ASAO (2005). It is located at their website: <http://www.soc.hawaii.edu/asao/pacific/hawaiiki.html>. **Anne Terry Straus** (U of Chicago) is working with Kurt Peters on a

new volume on Native American activism in the years of 1961-1969, with special attention to cooperation with and borrowing from African American activists and activism. She expects to see the book published in early 2007, but she is still looking for appropriate articles to include.

CSAS members have also very busy publishing articles, book chapters, and encyclopedic entries. **Derek Brereton** (Adrian C) published "Critical Realism in Ethnology" in the *Encyclopedia of Anthropology*, H. James Birx, ed., Sage Publications, 2006 (Vol. 2, pp. 600-612). Brereton is will to provide the text of his entry in MSWord to interested persons. Contact him at [dbrereton@comcast.net](mailto:dbrereton@comcast.net) **Raymond Bucko** (Creighton U) published several articles in 2005 and forthcoming for 2006, including "Lakota Religion, Culture and Nature: Ethnohistorical and Contemporary Perspectives," in *Encyclopedia of Religion and Nature*, Bron R. Taylor, ed, Continuum International (Vol. 2, pp 982-985) and "Father Eugene Buechel, S.J. and the Lakota—Images and Imagination," *American Catholic Studies* (116 [3]: 83-88). In 2006 look for "Night Thoughts and Night Sweats: The Morton Salt Shaker Girl Meets the Lakota Revitalization Lodge," in *New Perspectives on Native North America, Histories and Representations*, Sergei Kan and Pauline Turner Strong, eds. (University of Nebraska Press) and "Lakota" in *The Greenwood Encyclopedia of World Folklore and Folklife*, W. M. Clemens, ed, (Vol 4, pp. 67-81) from Greenwood Press. **James W. Dow** (Oakland U) continues his contributions to Mesoamerican anthropology with "The Sierra Nāhñu (Otomi)" in *Native Peoples of the Gulf Coast of Mexico*, Alan R. Sandstrom and E. Hugo Garcia Valencia, eds. (University of Arizona Press) and "The Expansion of Protestantism in Mexico: An

Anthropological View," *Anthropological Quarterly* (78[4]:827-850). **E. Paul Durrenberger** (Penn State U) published "Connecting the Past and Present in Organized Labor" in the November, 2005, issue of *Anthropology News*. In 2005 **Richard Feinberg** (Kent State U) published "Reflections on the Value of Ethnography" in *Anthropological Forum* (15[3]:297-306) and forthcoming this year is "Early European Polynesian Contact Reenacted: Anutan 'Handling' of a Foreign Fishing Vessel" in the *American Ethnologist* (33[1]:114-125). **MaryCarol Hopkins** (Northern Kentucky U) published a review-essay, "The Cultural Construction of Self: Cloth, Fashion, and Agency in Africa" in *Reviews in Anthropology* (34[1]:79-101). **Katherine C. MacKinnon** (Saint Louis U) has two articles published in 2005: "Food Choice by Juvenile Capuchin Monkeys (*Cebus capucinus*) in a Tropical Dry Forest" in *New Perspectives in the Study of Mesoamerican Primates: Distribution, Ecology, Behavior, and Conservation*, A. Estrada, M. Pavelka, P. Garber, and L. Luecke, eds. (Kluwer Press) and (with A. Fuentes), "Reassessing Male Aggression and Dominance: The Evidence from Primatology" in *Complexities: Beyond Nature and Nurture*, S. MacKinnon and S. Silverman, eds. (U of Chicago Press).

## RESEARCH STATEMENT:

### JACK GLAZIER on REVITALIZATION in an AFRICAN AMERICAN COMMUNITY...

**Jack Glazier's** research over the years has included fieldwork in East Africa and the U.S. His publications include *Ethnicity in Michigan* (with A. W. Helweg) and *Dispersing the Ghetto: the Relocation of Jewish Immigrants across America*. He has also published numerous journal articles on his research in Mbeere, Kenya, and on

topics related to immigration. Jack is Professor and Chair of Anthropology at Oberlin College. Recently his research interests in immigration and American minorities took a new turn. He has spent the past few summers and his current sabbatical engaged in fieldwork in the African American community in Hopkinsville, Kentucky. Glazier is pursuing a major topic of concern among his informants, which he terms the “multicultural paradox,” by which he means the diminished vitality of many black institutions following the demise of legally enforced segregation. Glazier explains that “the momentous changes of the last half-century spurred major shifts in conventional understandings of the minority experience, as modern multicultural sensibilities took shape. Public discourses began to articulate both the value of ethnic and racial pride *and* participation in activities unrestricted by nativity.” At the very time that the institutional bases of black identity had begun yielding ground, “the new multiculturalism stressed the compatibility of ethnic and racial particularism with participation in a wider, diverse social order.”

African Americans were not permitted to socially or economically assimilate, in contrast to European immigrants, and continued in a caste-like status with Reconstruction. “Color seemed to mark a permanent condition of difference justifying an American apartheid until the last decades of the twentieth century,” Glazier notes, “yet segregation had underpinned the formation of vital African American communal institutions so essential in sustaining individual and collective identities.” In selecting Hopkinsville for his research, Glazier observed that it was in such places that a black middle class developed in the midst of segregation. The research in Hopkinsville has proved especially

productive in part because Glazier has found black family continuity through the generations since Reconstruction, along with the presence of black office holders, homeowners, professionals, artisans, and downtown real estate owners. Glazier has also found that even among the black poor, they were not bereft of social capital because of the black institutional networks of support.

Glazier has found that older African Americans acknowledge unexpected outcomes of racial progress following school desegregation and the civil rights movement, despite knowing personally of the indignities of a racially ordered society and that “separate was never equal.” Earlier, black institutions—clubs, fraternal orders, lodges, schools, women’s organizations, and, above all, churches—flourished and were “integral to black identity and nurtured a cultural and social solidarity,” Glazier explains. Glazier emphasizes that those institutions were “life-sustaining” for blacks and were “counterpoised to white domination and resistant to its humiliations and malice.” Wide cooperative networks and webs of mutual support made community self-help and agency vital elements of African American social capital. With the end of *de jure* race-based barriers, many of those social formations withered. Glazier reports that many of his informants are still irritated over the 1968 closing of the black high school. Currently, many African Americans in the community are engaged in the formidable task of trying to revitalize black institutional life in Hopkinsville. Glazier’s research is examining how these efforts—which utilize webs of kinship and friendship, service and voluntary organizations, high school alumni networks, and other activities—are having varying degrees of success owing to class and social

capital differences among African Americans.

Glazier finds that family reunions are especially significant in the revitalization process. These annual or biennial reunions of cognatic kin trace their descent to eponymous ancestors often born in the slavery era. Integral to the reunion are religious observances, including a special family service for attendees at the home church in the Hopkinsville area. Such “rites of intensification” induce feelings of acute group consciousness with its shared beliefs and values. Glazier finds these reunions to be “a quintessential rite of intensification—a performance of identity through a celebration of black life and familial achievement across the generations from slavery to freedom.” Glazier notes that one informant “distilled the core meaning of reunion and its fusion of family and faith when he said that ‘nothing really matters except being together with God’s love present.’”

Glazier’s observations of the Bingham family reunion are especially demonstrative of the features of this critical institution of revitalization. In a Friday evening family church service ushering in the weekend-long reunion, Paulette Nance Robinson led a memorial candle lighting for Ned and Ollie Grooms Bingham. Both were born into slavery. Ms. Robinson then asked a descendent of each of the elder Bingham’s ten children to rise, to place themselves and their siblings in the family genealogy, and then to come forward to kindle a candle in remembrance of their ancestors, going back to Ned and Ollie. Glazier noted that such ancestral veneration resonated with his earlier fieldwork in East Africa. Homage to the ancestors was reinforced the next day with a visit to the family cemetery. The family service continued with a report from

Shirley Nance Shelton on her research on Ned and Ollie Bingham as found in the census and slave records of Trigg and Christian counties in Kentucky. As in previous Bingham reunions, Glazier notes, this move from ritual to history identified the “up from slavery” struggle of Ned and Ollie as “the wellspring of the values that empowered numbers of people in the third, fourth, and fifth generations to become teachers, attorneys, nurses, physicians, and business people.”

Glazier concludes that “the family reunion is thus suffused with the particularism and distinctiveness of blackness from slavery to the present, while at the same time celebrating many Bingham descendants for reaching respected places in the wider society.” And the reunion, as an institution, “is a small part of a continuing effort to resolve the ‘multicultural paradox.’”

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## MIKE AND LOUANA...

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The Central States community was shocked to recently learn of the sudden deaths of two of its long time members: **Michael Salovesh** and **Louana Lackey**. News began arriving in early December to the Executive Board that both Mike and Louana were extremely



ill. Mike had been diagnosed with multiple cancers last April. His condition was inoperable with radiation treatments prescribed for the short term. Louana’s health started downhill in late August and a brain biopsy revealed a very aggressive metastatic cancer, also inoperable. Radiation therapy was undertaken with only minimal improvement.

Both were bedridden in late September, but

could not care for themselves and were moved to the Gilchrist Hospice in Baltimore. Mike passed away on December 7, 2005, and Louana two days later.

Mike and Louana were married on May 17, 2005, in Baltimore. In March at the CSAS Annual Meeting at Miami University their forthcoming marriage was the talk of the place and an occasion of joyous celebration. It was the second marriage for both Mike and Louana. Mike's first wife of 45 years, Margaret L. "Peggy" Salovesh, preceded died in 2001. Survivors include two sons from his first marriage, a brother, and grandchildren. Louana's first husband, Melvin Willard Lackey, died in 1987. Survivors include four daughters from her first marriage, a brother, and grandchildren.

Louana M. (Engelhart) Lackey was born in Champaign, IL, in 1926. She attended the University of Chicago and the Art Students League of New York. She received her bachelor's degree in 1972 and her doctorate in 1978, both from American University. She taught art at the National Cathedral School for Girls from 1970 to 1976. Then it was on to teaching art history and anthropology at Morgan State University and Coppin State University from 1976 to 1978. She was a research associate at American University from 1978 to 1987. In 1987 she became a research scholar in ceramics at the Maryland Institute College of Art in Baltimore. Her research was on potters and their creations in Mexico, Central America, and elsewhere. Lackey published articles and reviews in many professional journals. One of her best known publications is *The Pottery of Acatlán: A Changing Mexican Tradition* (U of Oklahoma Press, 1982). Lackey was a member of CSAS, AAA, the International Academy of Ceramics, and many other professional associations. She was a past

president of the National Council on Education for the Ceramic Arts.

Michael Z. Salovesh was born in Chicago, IL, on May 6, 1931. He mostly grew up in Chicago, but spent the years between the third and sixth grades in Milwaukee. Mike served in the U.S. Army Medical Corps during the Korean War. He earned all his college degrees from the University of Chicago: A.B. and Ph.B., 1956; A.M., 1959; and the Ph.D. in anthropology in 1971. Mike studied social organization, inter-group relations, and politics in Mexico, Guatemala, Nicaragua, and Honduras. He taught at Northern Illinois for 38 years, retiring as Associate Professor Emeritus. His publications are extensive: articles, book chapters, and reviews.

Mike served the CSAS in many ways, including its President in 1984-85. He was a member of AAA, the Society for Latin American Studies, the Chicago Anthropological Society, and many other professional societies. He is a founding member of the Illinois Society of Latin Americanists.

Mike was a man of many talents. He was a talented folk singer and played the guitar and piano. In recent years, Mike had been a regular performer at CSAS's "Saturday Night Jazz Session." Susan Montague, Mike's longtime officemate and close friend at Northern Illinois, said "Mike really was a character—an intelligent man with a wide range of interests." She added, Mike "was an extremely capable scholar and... continued his research even after retirement." Mike will be deeply missed at CSAS.

Family members request donations to either CSAS's White or Dillingham award funds or to a local hospice. For the forthcoming

2006 CSAS Annual Meeting will be dedicated Mike and Louana and the printed program will contain special coverage on them. Look for more detailed obituaries in a future issue of the *Anthropology Newsletter*.

## **MEMBER NEWS . . .**

**Kathleen Adams** (Loyola U of Chicago) received a competitive research leave for the spring of 2006 to continue her research on the ethnically, religiously, and economically diverse community of San Juan Capistrano (a suburbanized Mission town in California). The project explores the politics of conceptions of place and heritage, examining the extent to which local symbols, such as the Catholic Mission and Native American ancestral grounds, and community rituals are used to articulate, negotiate, and harmonize the town's complex class, religious, and ethnic relations. **P. Nick Kardulias** (C of Wooster) was elected in November 2005 to a three-year term on the Editorial Board of the journal *Reviews in Anthropology*. **Katherine C. MacKinnon** (Saint Louis U) was recently elected to the Biological Anthropology seat on the AAA Ethnics Committee for the 2006-2009 term. Professor MacKinnon also chaired an AAA Executive Program Committee Invited Session at the 2005 Annual Meeting. The title of the session was "Updating Human Evolution: Bringing Anthropological and Public Conceptions into Contemporary Perspective." **Michael Simonton** (Northern Kentucky U) was recently re-elected to a second term as chair of the Anthropology and Sociology Section of the Kentucky Academy of Science. In other member news, **Harriet Ottenheimer** (Kansas State U) reports she will soon join husband **Marty Ottenheimer** in the ranks of the retired and professors *emeriti*. It seems Marty just can't sail that boat without her. Despite the sailing crew-type (or is it skipper-type) demands on

her, Harriet plans to have more time for travel, writing, and grand parenting. She has three books on various back burners that are in need of her attention. Harriet is also on the Program Committee for the Bogajici University/National Association for Ethnic Studies International Conference on Ethnic Studies to be held in Istanbul, Turkey in November 2006. Rumor has it that **James Hamill** (Miami U) will also join the ranks of the elite *emeriti* at the end of the current academic year.

## **ON THE TEACHING FRONT**

**Michael Simonton** (Northern Kentucky U) has been quite busy in Ireland. He recently led a class of 27 students to Ireland for a study abroad course. The course was conducted under the auspices of the Cooperative Center for Study Abroad (CCSA), a consortium of 24 colleges and universities. Mike explains that in his early doctoral work at The Ohio State University he concentrated on Irish Studies and cultural anthropology. He made his first trip to Ireland in 1979 and then returned to conduct his doctoral research in Ballina, County Mayo, during 1982-1983, with follow-up research trips in 2003-2004. Currently he is completing a Ph.D. in social anthropology at the National University of Ireland-Galway. Mike has some familiarity with the Irish language (Gaeilge) and makes Irish culture an important component of his anthropology courses.

Michael's course "Traditional Irish Society and Culture: A Tour through the Celtic World" is an examination of Pre-Christian, early Christian, and contemporary Celtic culture in Ireland. In the summer of 2005 Michael's class spent a week in Dublin, a night in Knock, a night in Leenane, and a week in Galway. Visits to prominent Celtic sites of prehistory, history, and folk life were used to demonstrate problems of

culture contact and clash, colonization, acculturation, development of the culture area, and contemporary urbanization to show the creation of a modern nation from its indigenous and intrusive traditions. Sites visited included the National Museum, Glendalough, the Boyne Valley site Knowth, the General Post Office, Dublin Castle, Kilmainham Gaol, Dolmen of the 4 Maols, Ceide Fields, Foxford Woolen Mill, Turlough Park Museum of Country Life, Inis Oirr, Aran Islands, Pol na Brone dolmen, Thoor Ballylee, Coole Park, the Burren, Cliffs of Moher, Craggaunowen, and Bunratty Castle and Folk Park.

Students in the course were expected to ask themselves how Ireland's impressive Megalithic and druidic past led to the Ireland of the medieval and Viking eras; and, how they might, in turn, have led to 19<sup>th</sup> and early 20<sup>th</sup> century Celtic folk life. By visiting archeological sites, historic recreations of past life ways such as seventh century *crannogs* (lake dwellings) and a recreated 19<sup>th</sup> century town, and living folk cultures such as the Aran Islands, students got a firsthand understanding of the cultural sweep that millennia of invasions and acculturation had in the creation of a modern nation that glorifies its past, but revels in its future. The Celtic tradition has had worldwide influence due to the Irish tradition of emigration—voluntary and forced. Students came to understand what created that tradition and, thus, influenced the world.

Michael hopes to offer this course again during the summer of 2006 under the auspices of the CCSA. For more information on the course and future offerings, contact him at [simontonm@nku.edu](mailto:simontonm@nku.edu).

## DEPARTMENT AND PROGRAM NEWS...

Due to the large number of primatologists now at Midwestern universities, the **Midwest Primate Interest Group** (MPIG) was established in 2004 by Drs. Robert Sussman (Washington U), Paul Garber (Illinois), Agustín Fuentes (Notre Dame) and **Katherine C. MacKinnon** (Saint Louis U). The organizers felt it was time to establish a professional organization in order to meet, share ideas, and strategize about future collaborative research efforts, and facilitate a dialogue between undergraduate students, graduate students, and faculty in a cohesive and friendly environment. The first meeting took place in October 2004 at the University of Illinois, Urbana-Champaign. A roundtable discussion of “New Perspectives on Primate Conservation” was held. Paper and poster sessions were also included in the events, with 13 papers and six posters presented. The second annual MPIG meeting was held on in October 2005 at Washington University in St. Louis, with an opening night reception at the St. Louis Zoo. The 2005 events included a roundtable discussion on “Is Unselfish Unselfish Behavior Possible?” In addition, two paper sessions were held with a total of 14 papers presented, and a poster session was held with 17 posters presented. Students and faculty from over 25 Midwestern universities were represented at the MPIG meeting in 2005. The organizers expect to see continued growth with the 2006 MPIG scheduled to be hosted by the Department of Anthropology, University of Illinois, Urbana-Champaign. Anyone interested in being added to the email list to receive future meeting announcements and information, please contact Dr. Katherine C. MacKinnon at [mackinn@slu.edu](mailto:mackinn@slu.edu).

**The Lakota Language Consortium** (LLC), a nonprofit organization directed by Indiana University anthropology graduate student and CSAS member **Wilhelm K. Meya**, was awarded the prestigious Ken Hale Prize by The Society for the Study of the Indigenous Languages of the Americas (SSILA) in January 2006, at the Linguistic Society of America's meeting in Albuquerque. The prize and cash award were presented in recognition of the organization's outstanding community language work and deep commitment to the documentation, maintenance, promotion, and revitalization of the Lakota language, one of the country's largest remaining Native American languages.

Named after the renowned MIT linguist, the Ken Hale Prize recognizes the LLC's close work with the Lakota language community and its efforts to save and revitalize the language. As this country's leading prize for language revitalization work, it honors those who strive to link the academic and community spheres in the spirit of Ken Hale. Meya, a co-founder of the group and current Executive Director, has been working with Lakota language revitalization since 1994. He noted that the Ken Hale Prize is a welcome boost in an often difficult struggle to balance all the needs of a revitalization project.

The Lakota Language Consortium is made up of numerous committed community members and linguists. As one of the largest language revitalization organizations in the country, its materials are used by over twenty-two school systems and exposes over 4000 children to the Lakota language. Native American language loss is an enormous though silent crisis and the LLC is at the forefront of producing effective language materials that help native communities in their struggle to rebuild their

languages. For additional information, visit <http://www.lakhota.org> or <http://ssila.org>.

## *FIELD SCHOOLS . . .*

**Creighton University** will conduct a Lakota Field School at the Buechel Memorial Lakota Museum on the Rosebud Reservation from May 15 to June 9, 2006. To find out more about the program go to <http://puffin.creighton.edu/bucko/projects/fielschool.html>.

The **Center for American Archaeology** in Kampsville, IL, will host a flint knapping workshop on June 5-9, 2006. Tim Dillard, an expert flint knapper with over 20 year's experience, will conduct the workshop. Experienced and novice knappers alike are welcome. For additional information go to <http://caa-archeology.org/pdf/Flintknapping%20Workshop%202006.pdf>.

## *REGIONAL CONFERENCES and EVENTS . . .*

**Mar 6-7 GIS Technical Innovations and Applications**, Palmer House Hilton Hotel, Chicago, IL. Theme: "Innovation in Digital Forensics." For more information, go to <http://www.tfilearning.com/>

**Mar 19 Spring Equinox Sunrise (5:45 am)**. Cahokia Mounds, Collinsville, IL. Call 618/346-5160 for additional information or go to <http://www.cahokiamounds.com>.

**Mar 27-28 Islam and Bioethics: Concerns, Challenges and Responses**. Nittany Lion Inn, Penn State U. For additional information go to [http://rockethics.psu.edu/Islam\\_bioethics/](http://rockethics.psu.edu/Islam_bioethics/)

**Apr 12 Lecture Series**, "A New Look at Ancient Aztalan" by Robert Birmingham.

Cahokia Mounds, Collinsville, IL. Call 818/346-5160 for additional information or see <http://www.cahokiamounds.com> .

**Apr 15 Eighth Annual Chicago Ethnography Conference.** Noyes Hall, 1212 E. 59<sup>th</sup> St., University of Chicago, 9am to 5 pm. For additional information go to [ethnoconf2006@gmail.com](mailto:ethnoconf2006@gmail.com) .

**May 5-6 Society for Cultural Anthropology,** Milwaukee, WI, Pfister Hotel. Theme: "Transitions of Value." For information, see: [http://www.aaanet.org/sca/meetings/meeting\\_sindex.htm](http://www.aaanet.org/sca/meetings/meeting_sindex.htm) .

## *FUTURE CSAS ANNUAL MEETINGS . . .*

The 2007 Annual Meeting will be held in Minneapolis and hosted by the University of Minnesota. Dates for the meeting have not been established.

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

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### *Response to Joyce Lucke's "Teaching Philosophies"*

by  
**William Guinee\***  
**Westminster College**

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*\*William Guinee received his Ph.D. in folklore from Indiana University. He teaches all anthropology courses in a combined sociology and anthropology department at Westminster College in Fulton, Missouri. He is also responsible for coordinating the Asian Studies Program at Westminster. William has conducted fieldwork in Trinidad*

*and India and been involved in faculty development in Japan and Malaysia. His research interests include the anthropology of religion and Indian ethnicity.*

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Joyce Lucke wrote an intriguing piece for the September 2005 issue of the CSAS bulletin in which she discussed teaching philosophies, techniques for thinking about them, and the importance of using a teaching philosophy to structure actual teaching. She indicated that instructors commonly write teaching philosophies as a part of their evaluation processes. Frankly, this came as news to me; my college has never asked for such a document. Nonetheless, the contents of Lucke's article occupied my thoughts in the days after I read it, and I will share a few of my ruminations.

Lucke's article demonstrates the use of metaphors for developing a teaching philosophy. She provides some excellent examples and describes the process well, but unfortunately this method did not work well for me. I kept coming up with metaphors for my teaching, but they didn't help very much: the slave driver; a baker and a tray of bagels; a demolition derby; a fisherman and a can of worms. You get the idea.

Another portion of Lucke's essay was more productive for me. She explains the pedagogical goal of her introductory course and shows how this works itself out in the first and last days of the class. My introduction to cultural anthropology course begins quite differently than Lucke's, and it reflects a somewhat different teaching philosophy.

Here is what I do on the first day of class. I begin by asking them what they think the anthropology course covers. And then, more specifically, what people and what cultures

do anthropologists study? Of course, there will always be an irritating student who has the “correct answer” that anthropology studies “all people and cultures.” But, what I look for is the student who knows that anthropology is really about “savage,” “primitive,” even indigenous peoples. I then have to explain that they are both right, that although we now study all cultures, historically the discipline tended to deal with small-scale, non-Western cultures, and that consequently many of the examples in their texts and in this class will come from those kinds of cultures.

Next I ask them what those cultures/ peoples are like—what images do they have of those people? Again, the annoying student will chime in with the notion that they are all people “just like us.” What I look for here, however, are images, and I want to get as many people in the class talking as possible. I take whatever they say and write it on the board. Inevitably I get “at one with nature,” “cannibals,” “naked,” “peace-pipes,” “spirituality,” “tattoos,” “close families,” “fierce head-hunters,” and so forth; again, you get the idea. I get lots of terms, encourage them all, and write them all down. I call on any students who do not volunteer images, and I write down whatever they say. The pacing of the class picks up at this point; the slow contemplative issue of what they thought the course was about has turned into a fast and furious jotting down of every idea thrown out. Ideally, the students will begin to shout out answers without raising their hands.

Next, we take a moment to discuss where, specifically, these images came from. I may mention the sources of my own images: Tarzan, cowboy movies, and *National Geographic*. We may talk about whether we can trust these sources, which ones are better, and why. Now, however, we switch

to a more difficult problem. We look at their thoughts and images as they are laid out on the blackboard, and I ask them whether there are any patterns in this collection of terms. Do any of these terms go together? Here the pace comes to a veritable standstill, and I have to wait them out. Trying to answer this question is more dangerous than just shouting out images, but, if you are patient, they will eventually identify the good and bad images, the savage and the romantic-savage. I leap in to show them how smart they are, to frame their analysis in the philosophical history of Hobbes and Rousseau. A little Edward Said also never hurts at this point, and we end up discussing whether these images are really about other people or just about what we are not. Finally, this reaches the big question of the day: do they trust the images in their own minds? Do they really describe anyone? What are we going to do about the fact that the images are still there, cluttering up our brains? How can we best deal with these pre-conceptions when we try to learn about real people and real cultures?

So that’s it, my first class meeting of the semester, and it accomplishes several of my pedagogical goals. First, it gets the students active and participating on the very first day of class—hopefully this initiates a pattern. Second, it not only gets them thinking about people of other cultures but thinking about *how* they think about other people. They should begin to question their own assumptions. Third, (and this is a difficult one) it begins to introduce them to the concept that there is a big historical dialogue about ideas going on, and that without knowing it they are influenced by and are participants in this discourse.

This process of self-reflection while learning about others is one of my most significant goals. It is followed immediately in the

second class of the semester with the concept of cultural relativism. Hopefully, I get them to reflect more seriously on this concept than they have previously done. I find that my Missourian students almost all come into class believing in a rather extreme form of cultural relativism. Most simply take the position of “whatever those people do/think/believe are okay because it is their culture.” This general principle actually contains and conceals two belief structures: that other people are so different from us, that we could never understand them, so there is no point in trying; or that everyone is really the same, so there is no need to try to understand them. Obviously, neither of these viewpoints is very helpful when it comes to encouraging anthropology homework. These attitudes are the second set of assumptions that I will try to engage (metaphor: wrecking ball and building) in the next class. When I stand back and look at what I do in class, it seems that my philosophy of teaching has something to do with helping students challenge and confront their own assumptions to make way for new and hopefully more accurate and productive conceptions.

I was most impressed by Joyce Lucke’s description of her final class for the semester. She describes an exercise in which the students apply the skills they learned during the semester, an event that once more reiterates her basic teaching philosophy and serves as a genuine conclusion to the course. As I contemplated her final session, I realized the degree to which my course lacks such a finishing touch. Rather, semester after semester, the final class is consumed with rapidly finishing up whichever lecture I was in the middle of in the previous class, making announcements about the final, answering questions in a quasi-review session, and dealing with student course evaluations. Any entertainer knows you

need to end with a big effect; mine just falls apart (metaphor: clown and banana peel). I suspect that I am not the only teacher to have this problem, but without Lucke pointing out the importance of developing the entire course in accord with a teaching philosophy, I am not sure I would have recognized the anti-climax of my final presentation.

Although my students will never shout out the central course value in unison, as Lucke’s do on the last day of class, I, nevertheless, have found her concepts valuable and worthy of sustained reflection. I wasn’t really able to work out my teaching philosophy as an independent issue. Rather, I had to look at what I was actually doing and abstract my philosophy out of my practice. My next step should be to re-work my classes, like the final one, so that this framework becomes even and sustained.

### *Response to William Guinee*

by  
Joyce Lucke

*Every truth has four corners: as a teacher I give you one corner and it is up to you to find the other three.*

— Confucius

Although William Guinee has not been required to provide a statement of teaching philosophy for evaluation purposes by his institution, I am glad he found value in exploring the exercise and began to think about his approach to the classroom. My article provided one corner, and Guinee found the other three so teaching philosophies made sense for him—but the end result was the same. During a faculty career, if one never is required to write a statement of philosophy (be it teaching, research, or even university service), taking

the time to self-reflect and articulate, if even only for oneself, the effort will help anyone bring into focus what is important to you as a member of the academy. This exercise can be beneficial for the ABD entering the job market, an early career faculty member, or someone in the last third of their career when interests and focus may be shifting from research to teaching. The use of metaphors is, of course, just one method to begin thinking about teaching and learning, and how the two are linked.

In discovering your teaching philosophy, you may find that your teaching style may emphasize one or the other. Are you an instructor who is teaching-centered where the student is an “empty vessel” to be filled with the professor’s knowledge and experience? Here the student can take a much more passive role in their learning because the teacher does a good portion of the work: the student absorbs and takes on what the instructor feeds them. Or are you an instructor who is learner-centered where the student is an active participant in the search for knowledge and experience? Here the teacher gives up some of the control in the classroom and the student has a greater responsibility for what happens in their own intellectual growth, and their role in the classroom may expand to teacher as well.

No matter which you feel most comfortable with, coming to realize and understand your teaching style, thus role in the classroom, will shape how you present content, develop course work, and evaluate student progress. Knowing your teaching style will also shape how you play to the different learning styles of the students in your classroom. From Dr. Guinee’s response, I would say he has developed a teaching style that is learner-centered, and his first day of class activity engages students if they are audible or visual (perhaps even kinetic) learners. If this class

session typifies the rest of the semester, bravo for him! His students are socialized immediately to what can be expected for the rest of the semester. Although developing a metaphor for his teaching did not work for him, Guinee has articulated for himself his approach to the classroom, which is the point of my article. Even a brief time spent on self-reflection will yield insight, and the effort is just a first step. Now, there is reason to go back and look at assignments, other class activities, and even how the course comes to an end.

When working as a faculty developer, my job was to work with faculty members who wanted to examine their teaching and make changes. After attending a workshop or consultation, it was not uncommon for them to feel overwhelmed when realizing there was so much re-working or re-creating that could be done to their courses. Their first thought was often how can I do this in one semester? Of course it cannot be done in one semester. For faculty who have taken the first step in thinking about their teaching and their students’ learning, remember this—take it one step at a time. Small changes make huge differences over time. And do not be afraid to take risks in those small changes. Some will work, others will not. But what a great model for your students—learning is about taking risks and learning from failures as much as successes.

Here is to the first step of a great adventure, and I hope our paths cross along the way.

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**THE 83<sup>rd</sup> ANNUAL  
MEETING – INFORMATION  
LOCATION, ACCOMODATIONS, AND  
TRAVEL INFORMATION**

The 83<sup>rd</sup> Annual Meeting of the Central States Anthropological Society, hosted by

Creighton University, will be held in Omaha, Nebraska, from Thursday April 6 to April 9. All sessions will be held at the Sheraton Omaha Hotel and are scheduled for Friday or Saturday, April 7 and 8.

This year's annual meeting has a theme: *Anthropology Making a Difference*—how the discipline of anthropology, its practice and application, can impact the lives of students, ourselves, our campuses, education, the localities where we work and study, and, perhaps, humanity in general. **MaryCarol Hopkins** (Northern Kentucky U) is Program Chair and **Barbara Dilly** (Creighton U) is in charge of local arrangements. The program is dedicated to memory of Mike Salovesh and Louana Lackey.

The Sheraton Omaha Hotel is meeting headquarters and is located at 1615 Howard Street. The hotel is a mixture of Old World charm and the latest in amenities to make for a comfortable stay. CSAS has a conference rate of \$79 per night plus 16% tax. When making reservations ask for the “**csas2006 room block.**” Reservations can be made by calling either (800) 325-3535 or (402) 342-2222. The **conference rate** is in effect only until **March 18**. Please make room reservations early! Go to <http://sheraton.com/omaha> for details on Sheraton's accommodations.

The hotel offers a complimentary shuttle service to and from Eppley Airfield and area attractions within a five-mile radius, 24 hours a day. There is complimentary on-site parking, although it is limited. A public garage is located directly across from the hotel. Parking there is available for a nominal fee.

The Sheraton is located just three blocks from the historic Old Market District. There

are plenty of restaurants, unique shops, and entertainment venues available. Many other restaurants and attractions are to be found within a five-mile radius of the hotel, and within reach of the complimentary shuttle.

**How to Get to Omaha:** Omaha is easily accessible from anywhere in the U.S. with flights being three hours or less from either coast. Eppley Airfield is serviced by 12 major carriers and downtown Omaha is only four miles from the airport. The Sheraton shuttle can be reached from one of the hotel phone banks located near baggage claim. Details on Eppley may be found at <http://eppleyairfield.com/>.

If you are driving to Omaha, drive to I-480 then follow one of the following depending on the direction from which you arriving.

1. *From the East:* Take I-480 into Omaha and take the 14<sup>th</sup> Street Exit. At the stop sign, turn left and proceed to Howard Street. Turn right onto Howard Street to the hotel.
2. *From the North:* Take I-480 West and take the 14<sup>th</sup> Street Exit. Turn left at the stop sign and proceed to Howard Street, then turn right to the hotel.
3. *From the West:* Follow I-80 to I-480 East. Take the 14<sup>th</sup> Street Exit. Proceed straight on 14<sup>th</sup> Street to Howard Street. Turn left on Howard Street to the hotel.
4. *From the South:* Follow I-480 across the river into Omaha. Take the 14<sup>th</sup> Street Exit and at the stop sign turn left and proceed to Howard Street. Turn right on Howard Street to the hotel.

If driving from Eppley Airfield, turn left onto Abbot Drive and then turn left onto 14<sup>th</sup> Street. Follow 14<sup>th</sup> Street to Howard Street. The hotel is on the right.

## LOCAL ATTRACTIONS

There are many sights for the visitor in Omaha from the new Missouri Riverfront to

the birthplace of Gerald Ford. There are tours of Father Flanagan's Boys Town; learn about Omaha's history at the Durham Western Heritage Museum, a former Union Pacific Railroad station. Visitors can also walk the trails of the 1,400-acre Fontenelle Forest overlooking the Missouri River. Then visit the Omaha Zoo and experience the world's largest indoor tropical rainforest, an aquarium, a desert dome, and get up and personal with the gorillas. Downtown features the Lewis and Clark Landing, the Old Market District, and other sights. Feeling lucky? Then visit one of four riverfront casinos. Need to relax? Take a gondola ride on the lake at Heartland of America Park or a Missouri River cruise on the *River City Star*. This is a mere sampling of possibilities. For more information go to <http://www.visitomaha.com/> or <http://www.helloomaha.com/>.

## SPECIAL EVENTS

**Creighton University Tour.** Those interested in taking a tour of the Creighton University campus or anthropology department during the annual meeting should contact Barbara Dilly at [bjdilly@creighton.edu](mailto:bjdilly@creighton.edu).

**A Special Film Showing:** Harriet Ottenheimer will show her documentary *The Quorum: Making a Difference in 1960s New Orleans*, Friday afternoon at 2:30-4:00. This documentary depicts anthropology students joining forces with citizens from various backgrounds to establish an integrated coffeehouse in the face of harassment by segregationists in 1960s New Orleans. The film is an hour in length and will be followed by discussion. *The Quorum* was selected as "Best Documentary" at the Cape Fear Independent Network Festival.

**Friday Night Dinner and Entertainment:** A ticketed dinner is offered Friday night. The dinner will be held at Guaca Maya "La Casa del Buen Comer" which features

authentic *comida mexicana* and entertainment. The restaurant recreates a street café atmosphere complete with a brick oven courtyard where tortillas are made fresh daily. A mariachi band will provide the entertainment. Tickets are \$20 per person and available only by advanced purchase due to limited seating.

**Lunch and Business Meeting.** A very economical lunch is being offered this year for \$3 per person. The lunch is available by advanced purchase. Following lunch the CSAS Annual Business Meeting will be held and all attendees are encouraged to attend.

**Assessment.** Share your assessment experiences in the roundtable session "Assessing Student Learning and the Message it Sends" being conducted by Renée Gralewicz, Saturday afternoon at 1:45-3:00. She will facilitate the discussion to address several important questions associated with assessment. What are the strategies and tools used in departments or colleges to determine just what students are learning? What do assessments tell the faculty, administration, and students? This is good venue to share and learn what others are doing in the area of assessment and what kind of results are being achieved.

**Jazz Session:** The CSAS "Saturday Night Jazz Session" is on again this year! It is free and open to all. Bring your musical instrument, voice, or just come along to join your colleagues for a good time! The session will begin at 8:00 pm in the Amadeus Foyer in the Sheraton.

**Prizes:** There will be drawing for prizes at the Jazz session Saturday night. Grand prize is free registration to the 2007 CSAS Annual Meeting. To enter, return your name tag.

**Sunday Breakfast.** Wrap up the meeting by sharing breakfast with colleagues Sunday morning. The departing breakfast, available by advance purchase, cost \$15 per person and will be served from 8:00 to 9:30 am.

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**E. PAUL DURRENBERGER TO  
DELIVER THE 2006 CSAS  
DISTINGUISHED LECTURE**

E. Paul Durrenberger (Penn State U), former CSAS President and Executive Board member, will deliver CSAS's annual Distinguished Lecture on Friday afternoon from 4:30 to 6:00. Durrenberger's topic is "Anthropology that Makes a Difference." By the 1990s American problems became global ones that we experienced in our fieldwork—refugees, starvation, landmines, poverty, environmental pollution. People we knew as peasant farmers and herders now work in factories or live in refugee camps. At home the rich consolidate their control of the economy and government and develop a mighty propaganda machine to make it all seem inevitable, natural, and desirable. How can anthropology make a difference in this world? Miles Richardson said we stand outside the circle of doctrine and dogma to tell the truths of the human story with passion fueled by our imagination of the way things might be. Between ethnographic facts and an equitable world is the space for us to keep alive the image of a world that might be and to help achieve it by the ways we live our lives and direct our work to understand, organize and fight for those objectives.

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**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 is to provide a mechanism for CSAS members to circulate their published work among other interested members. Bring recent reprints of published articles and book chapters to share.

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**83<sup>RD</sup> ANNUAL MEETING-  
PRELIMINARY PROGRAM**

For the latest updates on the program go to: [http://www.iupui.edu/~csas/Annual\\_Meeting.htm](http://www.iupui.edu/~csas/Annual_Meeting.htm), email Joyce Lucke at [jlucke@iupui.edu](mailto:jlucke@iupui.edu), or call (812) 376-6717 to leave a message.

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**Legend:** (O) Organized Session; (V) Volunteered Papers Session; (F) Film; (P) Poster Session; (R) Roundtable

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**Thursday Evening, April 6**

**5:00-9:00 Registration**

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

**Friday Morning, April 7**

**8:00-4:30 Registration**

**9:30-11:30 Current Student Research Across Anthropology (O).** Organizer: Peer Moore-Jansen; Chair: Willa Trask; Papers: Mark F. O'Conner, Meadow L. Campbell and Ryan Campbell, Jessica Brown, Willa Trask and David Mixer, Carol Shallue and Brent Weeks, and Peer H. Moore-Jansen

**9:30-11:30 Empowering Fieldwork: Rethinking Reifications and Misrepresentations of Cultures and Identities and the Role(s) of Ethnography (O).** Organizer and Chair: Valentina Pagliai; Papers: Stefano Fiorini, Valentina Pagliai, Robert Garot, Kathleen Costello, and Brigittine M. French

**9:30-12:00 Going Indian in Oklahoma (V).** Chair: James Hamill; Papers: David R.

Sheehan, James Hamill, Amy Langenberg,  
Heather Hillenbrand, Whitney Barth,  
Mikaëla Morgane Adams, and Ashley Chase

**9:30-12:00 Distressed Cultures: Human Choices in the Face of Natural Disaster and Social Stress (O).** Organizer and Chair: Nobuko Adachi; Papers: Samantha Cyrkiel, Melissa Sierra, Jennifer Blanchard, Jessica Lensink, James Stanlaw, and Nobuko Adachi

**9:30-12:00 Methods, Theories, and Players on a Möbius Strip (V).** Chair: Phyllis Passariello; Papers: Myrdene Anderson and Devika Chawla, Jamie Zuehl, Rebecca Dalvesco, Michael Simonton, Ana Jovanovik, Patrick Gray, and Phyllis Passariello

**11:30-12:30 Anthropology and the Law (V).** Chair: TBA; Papers: James Provinzano, and William Guinee

**12:30-1:30 Lunch Break (on your own)**

### **Friday Afternoon, April 7**

**1:30-2:30 Exploring Language Use in Gender and Generational Context (O).** Organizer and Chair: Barbara Dilly; Papers: Allison Lambert, Emily Denning, and Libby Dyer

**1:30-2:30 Understanding Children and Youth (V).** Chair: Jardana Peacock; Papers: Karen Porter, Jardana Peacock, and Mathew Dalstrom

**1:30-3:30 Faces, Face Value, and Façades (O).** Organizer and Chair: Daniel L. Merrell; Papers: Daniel L. Merrell, Kalie Zamierowski, Shea Johnson, Peter McFarland, and Laura Baker

**1:30-3:30 Messages, Mediums, Modernism, and Money: Local and**

### **Transnational Processes in Identity Formation in a Globalized World (O).**

Organizer and Chair: James Stanlaw; Papers: Catherine Alexandra Carter, Michael Schaefer, Nathan Clark, James King, Zachary J. Beier, and Josh Rosen

**2:30-4:00 *The Quorum: Making a Difference in 1960's New Orleans (F).*** Harriet Ottenheimer

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**4:30-6:00**

**The CSAS Distinguished Lecture**

*Anthropology That Makes a Difference*

*by E. Paul Durrenberger*

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**7:00-10:00 Mexican Dinner and Entertainment** (advance tickets required; transportation provided)

### **Saturday, April 8**

**7:00 am-4:00 pm Registration**

**8:30-10:00 Welsh Tales: Experiences from a Summer Ethnographic Field School (O).** Organizers: Steve Ybarrola and Timothy Knickerbocker; Chair: Steve Ybarrola; Papers: Steve Ybarrola, Eric Brown, Kelsey Kaska, Josh Houston, and Timothy Knickerbocker

**8:30-10:00 Representing American Indians (V).** Chair: Anne Terry Strauss; Papers: Anne Terry Strauss and Rubie Sooktis, Raymond Bucko and Philip Hennessey, Rebecca Graff, and Jennifer Shannon

8:30-10:00 **Teaching Anthropology (V).**  
Chair: TBA; Papers: Donald Holly, Patricia Choate, and Rebecca Gearhardt

8:30-10:30 **Anthropology of Religion (V).**  
Chair: Jim Dow; Papers: Darin Faber, Patric Giesler, Sue Schuessler, Stephen Sanderson and Wesley Roberts, James Dow, Evelyn Dean and Zohra Ismail

10:15-12:00 noon **Poster Session (P).**  
Sharon Knobbe, Amber Johnson, Anton Weisstein, and Pamela Ryan

10:15-12:00 noon **Tibetan Experiences in Northern India (O).** Organizer and Chair: Deborah Akers; papers: Sarah Kessler, Jacob Grosshandler, J. Alex Bruggenschmidt, Josh Grossfled, and Deborah Akers, and Peter Castaldo and Michael Clauss

10:30-12:00 noon **Capturing Contemporary Research on First Nations Peoples (V).** Chair: Alice Kehoe; Papers: Melissa Horak, Dennis Christofferson, Alice Kehoe, and Robert Collins

**Saturday Afternoon, April 8**

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12:00 noon-1:30 **Ticketed Lunch and CSAS Annual Business Meeting**

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1:45-3:00 **Anthropology Making a Difference (V).** Chair: Bill Wedenoja; Papers: Christina Berndt, Bill Wedenoja and Wolde Kristos, Larry Nesper, and Ashley Suarez

1:45-3:00 **Origins and Evolution (V).**  
Chair TBA; Papers: Andrew Gerard, Darrell Rohl, Mike Friedman, and Joshua Wagener

1:45-3:00 **Assessing Student Learning and the Message It Sends (R).** Renée Gralewicz

1:45-3:00 **Music, Media, and Social Participation (O).** Chair and Organizer: Barbara Dilly; Papers: Kristin Czerminger, Nicole Engels, Rebecca Velasquez, and Joseph O’Neal

3:15-5:30 **Caught Between Two Worlds: Migrants, Biculturals, and Ethnic Groups Striving to Fit In (V).** Chair: Margaret Buckner; Papers: Margaret Buckner, Anne Woodrick, Francisco Montiel-Ishino, Catherine Leone, Noémie Waldhubel, and Larissa Begly

3:15-5:00 **Places, Spaces, and Social Interaction: Reflections on Metropolitan Detroit (O).** Organizer and Chair: Claude Jacobs; Papers: Claude Jacobs, Alison Baltzell, Andrew Moran, Nida Syed, and Jeffrey Boutain

3:30-5:15 **Art as a Window into Culture (V).** Chair: Erik Gooding; Papers: Erik Gooding, Andrea Sutherland, Laura Myford, Audrey Ricke, and Hisato Kawata

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**8:00-11:00**

*Saturday Night*

*Jam Session*

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**Sunday, April 9**

8:00-10:00 **Ticketed Breakfast**

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**REGISTRATION FORM for the CSAS 83<sup>rd</sup> ANNUAL MEETING**  
**April 6– 9, 2006 Sheraton Omaha Hotel**  
**Omaha, Nebraska**  
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**Please type:**

Name (for badge):

Department:

Affiliation (for badge):

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CSAS regular member [  ]

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CSAS student member [  ]

Student Non-member [  ]

***PLEASE READ: To avoid paying a higher on-site registration fee submit payment by March 13, 2006.***

**Early Registration Fees**

CSAS regular member	\$62.00	\$ _____
CSAS student member	\$27.00	\$ _____
Non-member	\$82.00	\$ _____
Student non-member	\$42.00	\$ _____

**On-Site Registration Fees (AKA Late Registration)**

CSAS regular member/Non-member	\$75.00	\$ _____
CSAS student member/student non-member	\$35.00	\$ _____
Non-member	\$95.00	\$ _____
Student non-member	\$50.00	\$ _____

**Optional Meals**

Subscription Dinner & Show, Friday, April 7	\$20.00	\$ _____
Business Meeting & Lunch, Saturday, April 8	\$ 3.00	\$ _____
Subscription Breakfast, Sunday, April 9	\$15.00	\$ _____

**For Vegetarian Meals check box [  ]**

**Optional Contributions**

Scholarship Fund Contribution (indicate amount & preferred fund)	\$ _____
\$ _____ [ <input type="checkbox"/> ] Leslie A. White Fund	
\$ _____ [ <input type="checkbox"/> ] Beth Wilder Dillingham Fund	

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