



CENTRAL STATES ANTHROPOLOGICAL SOCIETY

SPRING BULLETIN '19



WELCOME FROM CSAS PRESIDENT ANGELA GLAROS

Welcome to the 2019 Annual Meeting of the Central States Anthropological Society! CSAS is 98 years old this year, making us by far the oldest section of the American Anthropological Association. Our program features sessions from all of the subfields of our discipline, and from every stage of scholarship. This is what I love most about CSAS: that students presenting at a scholarly conference for the very first time can find a home here, alongside senior academics who have been working in anthropology for decades. No matter where you find yourself in this range, I wish you a productive and rewarding conference, filled with stimulating discussion, useful feedback, and warm collegial relationships. These are challenging times for anyone who pursues intellectual inquiry, yet we can achieve much by standing together, listening to each other closely, and engaging the world around us. Our meeting this year is hosted by the Department of Anthropology at the University of Memphis. On behalf of the CSAS Executive Board, I want to thank Chuck Springwood for his tireless work as Program Chair, and all those on the Conference Committee who have assisted Chuck in making what promises to be another rich and rewarding meeting. Above all, I'd like to thank you for attending, for contributing, and for placing CSAS "at the heart of American anthropology." Please take advantage of all that our program this year offers and talk to me or anyone on the Executive Board (look for the symbol on their name tags) about how you can be more involved in our section. Enjoy the conference and enjoy Memphis!

Angela Glaros, CSAS President 2018-2019

2019 Annual Conference

Join Us April 18-20!

Faculty, students, independent scholars, and practitioners are invited to attend to see papers, posters, and organized sessions in all fields and subfields of anthropology, both academic and applied. The 98th annual CSAS conference is student-friendly and features a paper competition for both undergraduate and graduate students. It also offers an opportunity for anthropologists from throughout the Midwest, from institutions large and small, to meet, talk, and network in a welcoming and professional environment.

Find more information about registration at:
csas.americananthro.org/annual-meeting

The Central States Anthropological Society welcomes scholars from all over the world, studying anywhere in the world. Our annual conference fosters inter-generational conversation with a strong, welcoming Midwestern atmosphere of equality, camaraderie and mutual growth. Students enjoy the focused attention and collaborative questions they receive on their research presentations and the opportunity to present alongside some of the big names in anthropology.

CONTENTS OF CSAS 2018 FALL BULLETIN.

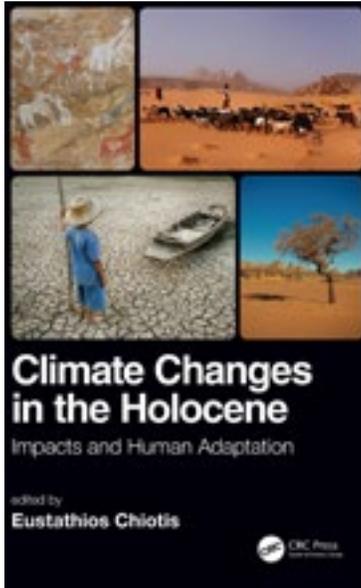
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FROM THE PROGRAM ORGANIZERS

From the outset, our sincerest wish has been to collaborate fully with the Department of Anthropology at the University of Memphis. Coordinating with this well-respected department – renowned for its applied program, its rich engagement with graduate students, and a commitment to collaboration – has been a pleasure. We would like to thank many people: Melony Stambaugh for her work with local arrangements; Keri Brondo, Chair of Anthropology at U. Memphis, for advocating for this conference with so much enthusiasm; Michele Harrington for organizing the registration table; Amber Clifford-Napoleone for organizing the Student Reception and Anthrobowl (and so much more); and AAA's Alana Mallory, for keeping us on task. President Angela Glaros warrants special mention for her tireless support of the conference program chair and committee. We are also grateful to the staff of the Peabody Hotel, for its professionalism and hospitality. Most importantly, thanks to all of you who proposed paper sessions and workshops. Without your contributions, our program would not be so rich!

--Chuck Fruehling Springwood, Conference Program Chair, 2018-2019

NOTEWORTHY



P. NICK KARDULIAS pkardulias@wooster.edu
2018 Migration of *Homo sapiens* out of Africa. In *Climate Changes in the Holocene: Impacts and Human Adaptation*, edited by Eustathios Chiotis, pp. 143-155. CRC Press (Wiley-Blackwell), Boca Raton, FL.

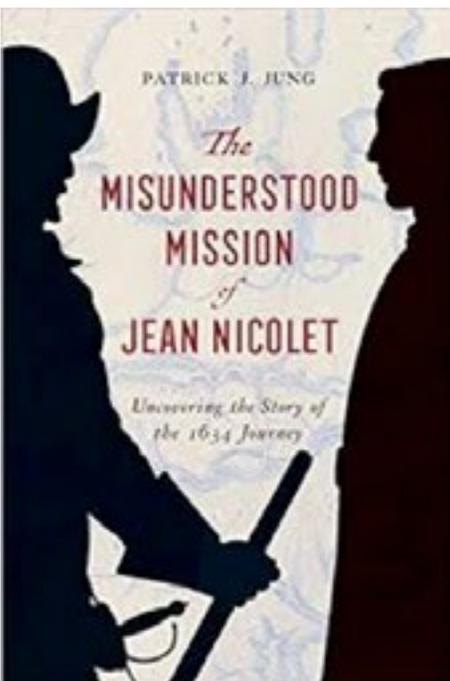
The chapter is an overview concerning the movement of our early species ancestors from Africa into a variety of zones, including Asia, Europe, Australia, and the Americas. The volume contains contributions by an international group of climate scientists, geologists, geneticists, anthropologists, and scholars in other disciplines.



Nick Kardulias teaches at the College of Wooster in Ohio. He is Associate Director of the Athienou Archaeological Project on Cyprus, and is in a second term on the Board of Trustees of the Cyprus American Archaeological Research Institute. In 2012-2013, he served as President of the CSAS.

Kardulias recording a small rural structure in the Malloura Valley of central Cyprus.

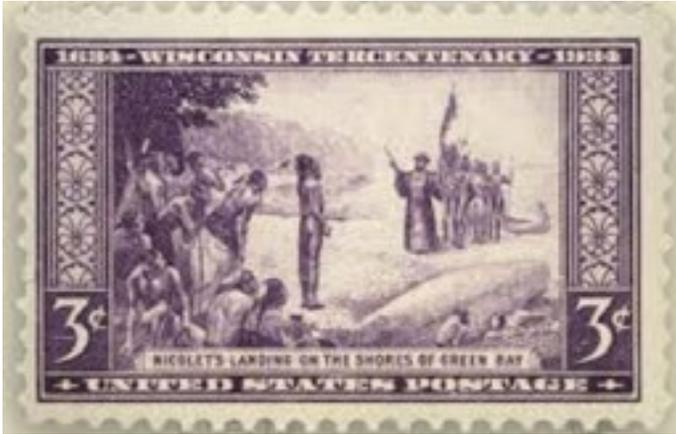
WHO WERE THE STINKARDS? NEW BOOK TELLS EVENT OF 1634



In 1634, Jean Nicolet, a diplomatic envoy from Samuel de Champlain, commander of the colony of New France, entered into council with the nations of Lake Michigan's western shore. Dominant among them were the people called Ouinipegou (Winnebago) by their Algonkian-speaking neighbors. The name means Stinkards.

Who were the Stinkards? This peculiar label challenged CSAS's president, later to be AAA president, Nancy O. Lurie (1924-2017). Where did Nicolet meet this council? Most researchers, but not all, figured out it was at Green Bay, Wisconsin. That would account for the Algonkian name and its French translation, Puans: at the head of the Bay, shallow water is sluggish and algae grows, producing a stink. But were the Stinkards the nation historically documented as Winnebago or Ho-Chunk? Can it be true, as the seventeenth-century French

NOTEWORTHY



Postage stamp showing misunderstood landing of Jean Nicolet, 1634

records assert, that the Puans had four to five thousand armed men, and likely a population of twenty thousand?

Lurie pursued the question for decades. She had done dissertation research with the Ho-Chunk of Wisconsin, her home state, and continued a close relationship with them. She badgered archaeologists for years to find and identify the Puans' main town on Green Bay, called Red Banks. A stratum of reddish rock runs across that area of eastern Wisconsin, so there are plenty of places with red banks; or possibly the name refers to a mound covered with red clay. Lurie also looked into Jean Nicolet, always portrayed as landing at Green Bay dressed in a Chinese silk robe; supposedly he thought he had reached China. Happily, Lurie met a young historian, Patrick Jung, enthused to work with this eminent and delightful scholar. Lurie had researched French gentlemen's clothing of the 1630s and discovered Nicolet would have worn a short silk cloak, proper attire for an envoy from French Canada's commander. He had no illusions about reaching China by canoeing the Great Lakes.

Suffering poor health in her last years, in her nineties, Lurie encouraged Jung to take the torch for finding the Puans. This winter,

his book, *The Misunderstood Mission of Jean Nicolet*, has been published, dedicated to his inspiration, Nancy O. Lurie. The Puans likely were the ancestors of the Winnebago/Ho-Chunk. They allied with the Menominee in eastern Wisconsin and dominated trade, apparently controlling the river system with the portage linking Lake Michigan to the Mississippi. Archaeologically, they would be one of the northern Midwest agricultural nations grouped as Oneota. In the course of his research, Jung discovered that in 1646, an alliance led by Illinois sent an army to attack the Puans in Green Bay, the port for the route to the Mississippi. The Puans' fortification was breached and the people massacred—similar to the Iroquois alliance destroying the Huron nation in 1649, in the "Beaver Wars."

Jung's book opens up the period of first contacts between Central States Indian nations and the European colonies. Champlain comes out as a dominant figure, astutely establishing New France through diplomatic relations with the numerous native nations of northeastern and midwestern America. The book is tribute to Nancy Lurie in more than scholarship; it follows Nancy's principle of writing clearly, telling the interesting and sometimes amazing stories anthropology produces.



Cloak like Jean Nicolet's, 1634

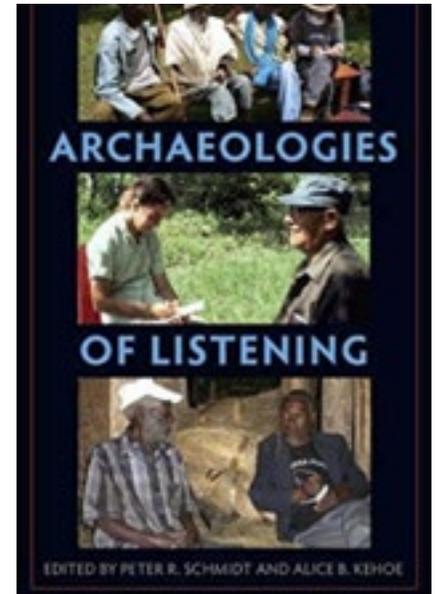
[<https://mens-fashion.lovetoknow.com/Men%27s>]

NOTEWORTHY

ARCHAEOLOGIES OF LISTENING
(UNIVERSITY PRESSES OF FLORIDA, 2019)
EDITED BY PETER R. SCHMIDT AND ALICE B. KEHOE

Essays in this volume argue that listening to and learning from local and descendant communities is vital for interpreting the histories and heritage values of archaeological sites. Case studies from around the world demonstrate how a humanistic perspective with people-centric practice decolonizes the discipline by unlocking an intellectual space and collaborative role for indigenous people. Contributors are archaeologists from Zimbabwe, Australia, Blackfoot Nation in Canada, Sri Lanka, and Northern Ireland as well as the United States.

The value of cultural apprenticeship to those who have long-term relationships with the landscape is nearly forgotten today, contributors argue. This volume points the way to a reawakening of the core principles of anthropology in archaeology and heritage studies. (Published in hardback, paperback available Spring 2020, Open Access 2021)



**REMAKING CULTURAL ANTHROPOLOGY INTO A
COMPARATIVE AND EXPLANATORY DISCIPLINE**
N. THOMAS HÅKANSSON AND E. PAUL DURRENBERGER

The long-standing empirical tradition of Cultural Anthropology as a scientific project comparing societies has all but been eclipsed. The discipline has retreated into minutia of individual experience and highly particular social groups.

About forty years ago, the problem of the relationship between structure and agency occupied center stage in theoretical discourse. The works of Pierre Bourdieu and Anthony Giddens influenced anthropology in a constructive development addressing this fundamental problem in the social sciences. That theoretical development in anthropological political economy stalled with the shift toward individual, rather than collective, experiences.

Wider trends in the global political economy have a strong impact on how the social sciences configure their subjects and methods of research. The last 30 years have seen both national and global trends toward increased economic inequality and an aggressive promotion of market solutions. Thomas Piketty's (2013) book *Capital in the 21st Century* became an unlikely best-seller. His and his associates' groundbreaking research demonstrated with massive empirical evidence that capitalism inexorably creates unsustainable economic inequality. It also demonstrated the importance for the social sciences of a political economy approach to both global and local social and economic processes.

NOTEWORTHY

“Possessive individualism” extolling the individual as the only relevant site for agency and identity had an erosive effect on cultural anthropology as a comparative and generalizing discipline. The impact of global neo-liberalism and post-modernism on the social sciences was an emphasis on individual actors and a decline in structural models. Cultural Anthropologists have increasingly focused on the native’s point of view rather than exploring differences between such points of views and wider social processes. We need to reconnect to a theoretical and methodological past and resurrect that old fashioned field of Ethnology.

Professors Håkansson (Hakansson@uky.edu) and Durrenberger (a past president of CSAS) will be exploring this topic in November’s AAA meeting.

WHAT SHOULD WE CALL `EM? NATIVE AMERICAN? INDIGENOUS? FIRST NATION? TRIBE?

Alice B. Kehoe

Confused, like Elizabeth Warren? Poor gal, growing up in Oklahoma--Indian Territory, by official United States declaration--she was like most everyone there, “Oklahoma Indian” but don’t talk about it. One grandmother told the children that her husband, their grandfather, had some Delaware and she some Cherokee blood. The other grandmother disapproved of her son’s wife’s family. Anthropologist Garrick Bailey, a prominent expert on western Indians, attended an Oklahoma City high school as did Warren, and told Boston.com that as many as half the students probably had some Indian heritage. Kids could joke about it; officially declaring it was another matter.

James Hamill, a past president of CSAS, is another Oklahoma Indian. An anthropologist, he went back to Oklahoma to sort out his experiences back home, against his professional research with Navajo, Ute, and Ojibwa (now known as Anishinaabeg). These would identify themselves by their Federally recognized “tribal” name. Back home, Hamill remembered learning that Oklahoma was the country’s Indian Territory. His family and friends talked of relatives who were Choctaw or Cherokee or whatever, emphasizing their

trails of tears to the new home, Oklahoma. Some people resisted assimilation, performing rituals in their forebears’ Indian communities in the state, dancing in powwows. Others preferred to just be Oklahomans, more or less middle class. It looks like Jim Hamill the anthropologist and Elizabeth Warren the legal scholar share that background, Oklahomans who along with the families they grew up with, come from an Indian Territory heritage.

Right now, there’s a much bigger question being debated within anthropology. Do we capitalize “Indigenous”? Is there such a thing as “Indigeneity”? I say NO. I know quite a few Indian people in the U. S. and Canada, from sixty years of archaeology in their territories and hanging out with those who have become friends and collaborators. They clued me in, what to call them? Indian people. What are they in the national picture? American Indians. In Canada, members of First Nations. And Blackfeet (Montana)/ Blackfoot (Alberta), or Cree, or Osage, or Menominee. Their nations are indigenous to North America. None would label themselves an Indigene. As a staff member of National Congress of American Indians pointed out to me, “organizations run by Indian people are called things like the ‘Native American Rights Fund’ and not the ‘Indigenous Peoples Rights Fund’.

NOTEWORTHY

Papers are flying through emails now on the listserv for the Conference on Hunters and Gatherers Studies (CHAGS), tying the capitalization of Indigene, Indigenous, Indigeneity to persisting racist, colonialist objectification of the Primitive Other. One elderly anthropologist wrote a long letter to the U.N.'s Secretary-General, protesting announcement of 2019 as the International Year of Indigenous Languages. Is Indo-European an indigenous language from the Asian steppes? Another anthropologist contributed a clear exposition of six meaning-clusters of "indigenous" in the Southeast Asian countries he works in. A broad and well-documented history of the capitalization of "indigenous" positions it in the discourse that labels religious practitioners among colonized peoples "shamans" and romanticizes local knowledge. This author, Thomas Alberts, charts the shift from post-World War II human rights concerns to group rights, issues of sovereignty, and meshing of these postcolonial politics with ecological activism. It should be obvious that diversity of ecological situations precludes lumping the planet's subsistence economies, while historical particularism highlights the complicated pasts of all its inhabitants.

What identity should Elizabeth Warren claim? Jim Hamill would say, no problem, she's an Oklahoman. Andrew Jackson force-marched all those Indians into Indian Territory. In 1889, Congress threw White settlers into the mix. Most of the Indian nations there were not indigenous to the state, nor were the non-Indian settlers. In 1907, they all became Oklahomans.

²James Hamill, *Going Indian*, University of Illinois Press, Urbana, 2006.

³Brian Stockes, email, 3/21/2019.

⁴Benjamin, Geoffrey, "Who Gets to be Called 'Indigenous', and Why?" keynote address at International Conference on Access to Justice for Indigenous Peoples, University of Malaya, Kuala Lumpur, 10 April 2015. Revised version, 2016. –Indigenous Peoples: Indigeneity, indigeny or idigenism? In *Routledge Handbook of Asian Law*, edited by Christoph Antons, pp. 362-377. Abingdon U.K./New York: Routledge.

⁵Alberts, Thomas Karl, *Shamanism, Discourse, Modernity*, Ashgate, 2015.

OUTSTANDING STUDENTS AT CSAS



OLIVER Y. SHAO | GRADUATE PAPER AWARD WINNER

My research has been informed by the histories and social life of the Kakuma Refugee Camp in Kenya, where I conducted eleven months of politically engaged field research, carried out over two visits, between 2013 and 2015. My findings indicate that music, dance, and rituals played potent roles for negotiating state and humanitarian induced precarity and uncertainty. More specifically, Kakuma's inhabitants used expressive cultural practices to make claims to citizenship rights and related practices in a place where state and humanitarian forces impinged upon basic civil liberties.

While in Kakuma, I examined a range of musical practices. In so doing, I learned how performers and participants manifested their identities and lifeways through singing and dancing in their neighborhood compounds, and in public spaces at bars, restaurants, churches, and fairgrounds. From hip hop music and Dinka pastoralist dancing to Christian marching rituals, each of these performance practices contributed to senses of normalcy, self-worth, and belonging so much so that institutional attempts at curtailing them mobilized collective action. Through this research, I offer theoretical contributions for understanding the political dimensions of musical affect, musical aesthetics, and sonic cultural practices within a space of extreme social control. Moreover, I aim to elucidate the ways music constitutes forms of political subjectivities that reignite scholarly and public policy debates on the false dichotomy between refugees and citizens.

ALEXANDER NORRIS | UNDERGRADUATE PAPER AWARD WINNER

Linguistic Anthropology student at GVSU

I am a nontraditional student who found a passion for anthropology upon reentering college after a seven-year hiatus. While much of my interests are cultural/theoretical centering around power, resistance, and language, my undergraduate research focus entails a linguistic anthropological approach to the complexity of communication in virtual gaming environments. In particular, I focus on the role of deixis in spatializing virtual space, gesture in virtual milieus, and the interconnected/divergent realities of online communication, all of which shape collaborative interactional contexts in online gaming. In the future, I plan on pursuing a Ph.D. in linguistic anthropology and hope to advocate/participate in social justice movements centering around empowering the marginalized.

My undergraduate research initially started with my interest in a particular reading focusing on deixis. Amazed by its ubiquity and importance in everyday communication, I made a link to how differently and yet similarly it is used in online gaming contexts. After a discussion with my mentor and going through the proper Institutional Review Board (IRB) procedures,



I purchased a capture card that made recording communication in gaming interactions quite easy. With my new technological tools, I dove into my “field site” just like any anthropologist would and began participating in the social contexts in which I was immersed. My taking some initiative and diving into this project as an undergraduate has snowballed into something I would have never expected and has also been invaluable in my development as an aspiring anthropologist. The online context provided me with an accessible and relevant field site, but also helped to sharpen my research skills both methodologically and analytically

Deictic Expression (Deixis): Definition and Examples - ThoughtCo

<https://www.thoughtco.com> > ... > English Grammar > Glossary of Key Terms

A deictic expression or deixis is a word or phrase (such as this, that, these, those, now, then, here) that points to the time, place, or situation in which a speaker is speaking. Deixis is expressed in English by way of personal pronouns, demonstratives, adverbs, and tense.

DR. HEATHER O'LEARY

Congratulations to CSASer Heather O'Leary on publishing in *Economic Anthropology*!

This important study first was presented as Heather's CSAS prize-winning graduate paper: CSAS matters! <https://anthrosource.onlinelibrary.wiley.com/journal/23304847>

Original Article : Conspicuous reserves: Ideologies of water consumption and the performance of Class. Heather O'Leary. First published: 20 March 2019 <https://doi.org/10.1002/sea2.12150>

Abstract: Water has multiple values across and within cultures—transforming it from basic substance to a vehicle of cultural identity. Water scarcity can be imposed by hydrological or by social exclusion; each reinforces the other. Yet, even under scarcity, hierarchies are not immutable. People use myriad tools to increase their share of water, including, at times, the expenditure of more water. In water scarce informal settlements and tenements in Delhi, India, people's conspicuous use of water not only increases their social status and economic power but also generates additional access to water. This article argues that broader transformations of urban Indian culture, such as its increased commitment to middle classness, are demonstrated through the conspicuous consumption of water as a form of economic agency. Economic anthropology's theories of consumption are valuable frameworks to challenge the way water expenditures are modeled and hierarchies are upheld.



Dr. Heather O'Leary, now an Assistant Professor in the Department of Anthropology at the University of South Florida, demonstrates that the CSAS Mentoring Initiative can benefit members from undergraduates to junior faculty. As a recipient of the Mentoring Initiative Funds, she used her award to make significant progress on her book manuscript. The funds helped Heather hire an experienced Developmental Editor to expedite her progress re-conceptualizing parts of her dissertation into a timely, arresting and significant new book. Heather reports that without these funds, it may have taken another year before she was able to circulate the manuscript. She looks forward to continuing to participate as both a mentor and mentee in the CSAS Mentoring Program and urges other faculty, “What are you waiting for--join CSAS!”

NOTICES

Student Paper Awards | Undergraduate and Graduate Divisions

The Central States Anthropological Society awards prizes each year for best undergraduate and graduate student papers given at its annual meeting. Prize submissions must be research papers based on presentations given at the 2019 Annual Meeting held in Memphis. 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 properly. Entries should aim for the style, format, and quality of anthropological journal articles. These will be potentially publishable, but those that require some editing or rewriting may still be chosen for the prize. This year's deadline for submission is May 21, 2019 – a month after the conclusion of the meetings, giving entrants time to make revisions based on feedback received at their presentation. Reviewers' comments are returned to entrants, providing each author with feedback on their work.

Application instructions: Papers (not the presentation) should be submitted electronically in Microsoft Word as .doc or .docx files to cortiz@morris.umn.edu Do not use any other file format and follow the formatting requirements below. Include "CSAS student paper submission" in the subject line. Papers should be no longer than TWENTY-FIVE pages in length (double spaced, 12-point type, with standard one-inch margins), plus bibliography. A submission cover page must be included with the paper, indicating the student status of the author (undergraduate or graduate) but not give any identifying information of the author. Within the paper, no headers or footers with author identification information should appear on pages. Include one copy of the applicant submission form. This form will include the author's name, university, title of the paper, student status of graduate or undergraduate, mailing address, email and phone number where they can be reached through August 30, 2019. Incomplete applications will not be considered. Prizes will be announced during the summer.

Further information can be found on the CSAS website: <http://csas.americananthro.org>

DEADLINE FOR SUBMISSION IS MAY 21, 2019

Please send complete application packets to:

Cristina Ortiz, Chair CSAS Student Paper Competition Committee

University of Minnesota, Morris

Department of Anthropology

Morris, MN 56267

cortiz@morris.umn.edu

Annual Award Applications

BETH WILDER DILLINGHAM AWARD

The Beth Wilder Dillingham Award was established in 1989 to honor Beth Wilder Dillingham's contributions to the CSAS and to assist undergraduate or graduate students in any subfield of anthropology who are responsible for the care of one or more children. The 2019 award will be in the amount of \$500.

Application deadline: May 21, 2019

An applicant for the Dillingham Award may be any gender, need not be married, and need not be the legal guardian. Applications for the Dillingham Award should consist of the following:

- A. Send to aglaros@eiu.edu as email attachments in either Word or PDF format:
- (1) Completed application form;
 - (2) Statement (no more than 1000 words) describing why the award is sought (e.g., to offset expenses for fieldwork, travel, equipment, supplies, or food and lodging);
 - (3) Statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology;
 - (4) Curriculum vitae (no more than 5 pages).
 - (5) Documentation indicating that the applicant is currently caring for a child (e.g., statement from pediatrician, child's school, or teacher)

B. No more than three letters of recommendation from faculty members and others familiar with the applicant's scholarly work, sent either in sealed envelopes with author's signature across the flap, or directly by referee, to:

Angela Glaros
Chair, CSAS Dillingham Award Committee
3140 Blair Hall
Eastern Illinois University
Charleston, IL 61920

All application materials for either award - both electronic and mailed - must be received by May 21, 2019. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than June 30, 2019. For more information, contact Angela Glaros at aglaros@eiu.edu. Application forms can be found at the CSAS website, <http://csas.americananthro.org>.

LESLIE A. WHITE AWARD

The Leslie A. White Award was established in 1983 to honor Leslie A. White's contribution to the CSAS and to anthropology. The award was established to enable undergraduate or graduate students to pursue research and publishing in any subfield of anthropology. The 2019 award will be in the amount of \$500. Application Deadline: May 21, 2019

Applications for the White Award should consist of the following:

- A. Send to aglaros@eiu.edu as email attachments in either Word or PDF format:
- (1) Completed application form;
 - (2) Statement (no more than 1000 words) describing why the award is sought (e.g., to offset expenses for fieldwork, travel, equipment, supplies, or food and lodging);
 - (3) Statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology;
 - (4) Curriculum vitae (no more than 5 pages in length).

B. No more than three letters of recommendation from faculty members and others familiar with the applicant's scholarly work, sent either in sealed envelopes with author's signature across the flap, or directly by referee, to:

Angela Glaros
Chair, CSAS Leslie A. White Award Committee
348 Schroeder Hall
Eastern Illinois University
Normal, IL 61790

Distinguished Lecture

Friday, April 19, 2019

7:00-8:00 PM



VICENTE DIAZ

Professor of American Indian Studies, University of Minnesota

Oceania in the Plains: The Cultural & Political Possibilities of Pacific Islander Voyaging in Dakota Lands, Waters, and Skies of the Eastern US Plains

Vincente M. Diaz, Associate Professor of American Indian Studies at the University of Minnesota, completed his Ph.D. in 1992 at U.C.-Santa Cruz in Studies in the History of Consciousness. Raised on the island of Guam, Diaz is Filipino and Pohnpeian, and he works extensively and in collaboration with communities in these parts of the world. He has published numerous articles, book chapters, and several books, foremost of which is *Repositioning the Missionary: Rewriting the Histories of Colonialism, Native Catholicism, and Indigeneity in Guam* (2010). Illustrative of his intellectual breadth, Diaz has been variously tenured in programs in history, anthropology, American studies, and indigenous studies, and his scholarly focus is the indigenous Pacific (particularly Micronesian) seafaring, Pacific film and video, and anti- and de-colonial historiography and ethnography.

His research has combined advanced visualization technologies and indigenous technologies and knowledge, juxtaposing these epistemologies to enable Micronesians to embody and preserve their seafaring practices and to critique colonial structures of oppression. He continues to pursue a long-term collaborative research project in which faculty and students at five different institutions study indigenous art and activism responsive to the Mississippi River Valley and its changing climates. He and his colleagues argue that the Mississippi is a bellwether of changing climates and a generative space for indigenous art and activism. The River and its tributaries have long constituted rich ecological, cultural, and textual spaces, and indeed, they support indigenous transnational communication networks going back millennia, even as they constitute contested boundaries and resources among First Nations and on settler colonial maps.

Diaz draws on his work with virtual imaging and augmented reality in a current project, *Digitally Archiving Ancient Futures: The Virtual Atoll Projects* at the University of Minnesota. He addresses the question of cultural survival in western Pacific atolls amidst rising sea levels by asking how engaged interdisciplinary research, teaching, and service capabilities can use advanced imaging technology, near limitless computing capacity, and institutional commitment to diversity to help advance cultural survival for ancient, especially small-scale, indigenous societies and cultural traditions more generally.

Special Guest Lecture
Friday, April 19 1:15 PM

LINDSEY RAISA FELDMAN

University of Memphis

*Forging Selfhood: Masculinity, Identity, and Work
 in Arizona's Inmate Wildfire Program*

The inner workings of the modern United States prison system are highly obscured. This results in "the institution" being presented as an entity that monolithically enacts punitive mechanisms of control. Utilizing in-depth ethnography to provide nuance to this view, I argue that prisons are spaces full of institutional contradiction, and that incarcerated individuals are capable of finding cracks in the dehumanizing foundation of modern imprisonment. To do so, I offer a case study of Arizona's Inmate Wildfire Program (IWP), in which incarcerated people are contracted by the state to fight wildfires. This labor program is at once exploitative—with little pay for risky work and little material support upon release—while simultaneously transformative for those who fight fires. By 'transformative' I mean that the IWP provides an opening for participants to challenge incarceration's harmful effects on personhood and dignity. Understanding the processes by which this program persists, and how it is experienced in the field by its participants, offers a richer view of the social complexities of modern incarceration.

Musical Performance

Friday, April 19, 2019

following the Distinguished Lecture

ANDY COHEN:
 A BLUES/FOLK/RAGTIME CONCERT



Andy Cohen grew up in a house with a piano and a lot of Dixieland Jazz records, amplified after a while by a cornet that his dad got him. At about fifteen, he got bitten by the Folk Music bug, and soon got to hear records by Big Bill Broonzy and the Jim Kweskin Jug Band. At sixteen, he saw Reverend Gary Davis, and his course was set. He knew he had it in him to follow, study, perform and promote the music of the southeast quadrant, America's great musical fountainhead. Although he's done other things, a certain amount of writing and physical labor from dishwashing and railroading to archaeology, playing the old tunes is what he does best.

Special Events

- Student Reception** – all students welcome! Thursday, 5:30-7:30
- Anthropology Bowl** – all students welcome! Thursday, 7:30-9:00
- Dinner Reception** – all conference attendees welcome!
(\$5.00 advance ticket required: students free) Friday, 6:00-7:00
- 2019 Distinguished Lecture by Vicente Diaz** Friday, 7:00-8:00
Oceania in the Plains: The Cultural & Political
Possibilities of Pacific Islander Voyaging of
Dakota Lands, Waters, and Skies in the Eastern US Plains
- Musical Performance: Bluesman Andy Cohen** Friday, 8:00-9:00
- CSAS Business Lunch** (\$10.00 advance ticket required) Saturday, 12:15-1:15
- Book Exhibit** Friday 8-5, Saturday 8-12
James McLeod Memorial Reprint Table Friday 8-5, Saturday 8-12
Drop off or pick up article reprints, handouts
from sessions, and flyers about programs.
- Roundtables**
[2-19] Roundtable: Erecting Walls, Policing Borders, and Separating Families Friday, 3:30-5:30
[3-19] Roundtable: Practicing Engaged and Collaborative Anthropology: Insights and
Recommendations from Memphis Saturday, 1:30-3:30
- Special Lecture** (see following page for details)
[1-07] Lindsey Raisa Feldman (Memphis), Forging Selfhood: Masculinity, Identity, and
Work in Arizona's Inmate Wildfire Program Friday, 1:15-2:30
- C.H. Nash Museum at the Chucalissa Archaeological Site**
Note: Saturday is a private tour with limited space; register in advance by emailing
cspring@iwu.edu with the subject line TOUR REGISTRATION-Central States to reserve space and
arrive no later than 9:25 AM
Saturday, 9:30-12:00

CSAS 2019
 CONFERENCE AT A GLANCE - PRELIMINARY PROGRAM

THURSDAY, APRIL 18, 2019

12:30 – 4:30 Registration

1:15 – 3:15 Sessions

- [1-01] Capital and the Construction of Social Relations and Landscapes
- [1-02] Student Research Projects on Methodological Questions in the History and Theory of Anthropology

3:30 – 5:30 Sessions

- [1-03] Trends in Contemporary Japanese Culture
- [1-04] Religion and Identity in Ecological Context

5:30 – 7:30 CSAS Executive Board Meeting

5:30 – 7:30 Student Reception

7:30 – 9:00 Anthropology Bowl

FRIDAY, APRIL 19, 2019

8:00 – 4:30 Registration

8:30-10:00 Sessions

- [2-01] Narrative (II): Expanding and Excavating Narration, cont.
- [2-02] Research in Biological Anthropology: Studies on the Effects of Fire on Bone, Cadaver and Textile Decomposition; Reconstruction of Burn Trauma in Bone

10:00 – 10:15 Break

10:15 – 12:15 Sessions

- [2-03] Narrative (II): Expanding and Excavating Narration, CONT.
- [2-04] Research in Biological Anthropology: Studies on the Effects of Fire on Bone, Cadaver and Textile Decomposition; Reconstruction of Burn Trauma in Bone, CONT.
- [2-05] POSTER SESSION

12:15 – 1:15 Lunch Break

1:15 – 3:15 Sessions

- [2-06] Critical Perspectives and Erasures in Ethnography
- [2-07] Methods and Findings in Current Archaeology
- [2-08] Special Lecture: Lindsey Raisa Feldman (Memphis), Forging Selfhood: Masculinity, Identity, and Work in Arizona's Inmate Wildfire Program

3:15 -3:30 Break

3:30 – 5:30 Sessions

- [2-09] Capital and the Crafting of Landscape
- [2-10] Eating Well and Good Eating: Food, Anthropology, Sustainability
- [2-11] Roundtable: Erecting Walls, Policing Borders, and Separating Families

6:00 – 7:00 Dinner Reception

7:00 – 8:00 Distinguished Lecture: Vicente Diaz

8:00 – 9:00 Musical Performance: Andy Cohen

SATURDAY, APRIL 20, 2019

7:30 – 11:30 Registration

8:00 – 12:00 Book exhibit and James McLeod Memorial Reprint Table

8:00 – 9:45 Sessions

- [3-01] Material and Symbolic Structures of Violence
- [3-02] Anthropology: Of Fields, Futures, and Foreign Sites
- [3-03] POSTER SESSION

9:30 – 12:00

SPECIAL EVENT: C.H. Nash Museum at the Chucalissa Archaeological Site

9:45 – 10:00 Break

10:00 – 12:00 Sessions

- [3-04] Singing and Dancing: Cultural Practices of Signification
- [3-05] Virtual Cultures and Digital Subjects
- [3-06] POSTER SESSION

12:15 – 1:15 CSAS Business Meeting Lunch (\$10.00 advance ticket required)

1:30 – 3:30 Sessions

- [3-07] ROUNDTABLE: Practicing Engaged and Collaborative Anthropology: Insights and Recommendations from Memphis

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