

CENTRAL STATES ANTHROPOLOGICAL SOCIETY BULLETIN



September 2010
Volume 45, Issue 2

ISSN 1548-7431

The CSAS Bulletin (ISSN 1548-7431) is published semiannually (February and September) by the Central States Anthropological Society, a section of the American Anthropological Association (www.aaanct.org), a non-profit organization, 2200 Wilson Boulevard, Suite 600, Arlington, VA 22201-3357. Copyright 2010 AAA and CSAS.

2010 Annual Meeting: A Great Meeting in Madison

Central States held its Annual Conference on the campus of the University of Wisconsin–Madison, April 8–10, 2010. We had a busy and successful meeting filled with engaging sessions, exciting events, and an excellent keynote lecture. Dr. Neil Whitehead, Professor of Anthropology at Madison, delivered the keynote address “Ethnography, Torture, and Epistemologies of Conquest.” Dr. Whitehead’s lecture is reprinted in the Bulletin this semester, for everyone to revisit and reference. During the annual business meeting, Robert C. Ulin became President of CSAS, and members thanked Margaret Buckner for work during her term as President. Attendees also had a diverse selection of papers, panels, workshops and discussion to choose from thanks to Margaret Buckner’s hard work in developing the conference program. Other conference

2010 Award Winners	2-3
Member News	5
CSAS Awards 2011	5-7
African Art Institute	8
2010 Distinguished Lecture	9-30
Job Announcements	31
In Memoriam: Holmes and Messenger	32
Officers and CSAS Information	34

highlights included a Gamelan ensemble concert, a special series of sessions on ethnographic film, and the CSAS Board Meeting.



AAA President and CSAS member Virginia Dominguez asks Dr. Neil Whitehead a question during his lecture at the 2010 CSAS Annual Meeting.

Our 90th Anniversary: Iowa City in 2011

The 2011 CSAS conference will be held April 7-9, at the Iowa Memorial Union of the University of Iowa, in Iowa City. A limited number of rooms are available in the Union’s Iowa House Hotel. The University of Iowa’s Department of Anthropology will be our local hosts.

The 2011 Distinguished Lecture will be given by Dr. Sue Savage-Rumbaugh of the Great Ape Trust of Iowa (in Des Moines), formerly of the Language Research Center of Georgia State University. She is known worldwide for her work with Kanzi, Panbanisha, and the other bonobos at the Trust who, through interaction with humans since birth, have acquired the ability to use language. <http://www.greatapetrust.org/science/scientists-biographies/sue-savage-rumbaugh>

The deadline for submitting paper, poster, and session abstracts is December 3, 2010.

The Call for Papers will be made in early October, via the CSAS website, the CSAS listserv, and the CSAS Facebook page. If you have questions about the conference, or must register by mail, please contact Margaret Buckner by phone: (417) 836-6165; email: mbuckner@missouristate.edu or mail: Soc/Ant/Crim, 901 S. National Ave., Springfield MO, 65897.

At this conference we’ll be celebrating the 90th anniversary of CSAS. Papers and sessions dealing with the history of CSAS, and/or Anthropology in the Midwest, will be most welcome.

2010 White Award Winner: Chelsea Chapman

Chelsea Chapman, a Ph.D. student at the University of Wisconsin-Madison, is following a path set by Leslie White, who led anthropological studies of energy as an ecosystemic component. Her research documents and analyzes central Alaskan residents' conceptions of energy in order to understand how these conceptions animate local political conflicts over fossil and renewable energy development. She proposes to do ethnographic work in Alaska on the discursive and conceptual differences between several overlapping groups competing over land use and energy development: industrial workers, Alaska Native corporations, energy developers, and conservationists, as well as local communities. She seeks to understand how conceptions of "energy" relate to history, ethnicity, and place, with a view to showing how such conceptions may marginalize some kinds of knowledge about energy while validating others.



Chelsea Chapman
2010 Leslie White Award Winner.

2010 Dillingham Award To Laura Macia

Laura Macia, a Ph.D. student at the University of Pittsburgh, is studying Latino international migration from the perspective of legal anthropology, and seeking to understand how law is lived by the Latino migrants. In particular, she is studying social networks among Latino/a immigrants in Allegheny County and how they structure access to and shape the meanings of knowledge of legal institutions, options, and services, particularly in the realm of conflict resolution. She is also looking at the way Latinos settle their grievance within and outside the formal legal system in Pittsburgh. The Beth Wilder-Dillingham award will allow her to pursue her dissertation research and also manage the care of her young son.



Laura Macia, 2010 Dillingham Award Winner

Dealing With Conflict: the Latino experience in a new growth area *Laura Macia, University of Chicago*

Using data from in-depth interviews and participant observation, my work examines the dispute processing mechanisms used by Latino immigrants to a new growth area (one with a small, but fast-growing Latino population). I suggest that this population tends to have an incomplete understanding of the local legal system and culture. To make up for this, and the perception of existing only in the peripheries of the dominant culture that comes along with it, Latino migrants turn to their personal support networks, which informally educate them about the culture in which they are now living. The result of this process is a hybrid legal space: a specific set of understandings that migrants have about their rights and responsibilities while in the United States that is constructed from both the knowledge and experience about legal and social norms that they bring from their countries of origin, as well as from the specific experiences, flows of information, knowledge and perceptions available to them about the receiving legal culture.

2010 Student Paper Competition Award Winners

The CSAS 2010 Undergraduate Paper Winner is Katharine Singleton, a student at Beloit College. Presented here is an abstract of her award-winning paper.



Katharine Singleton, 2010 Undergraduate Paper Winner

Investigating the Link between Spinal Column Morphology and Locomotion Pattern in Primates

My research examined the applicability of predicting posture and locomotion in primates by measuring the centrum area (A) and spinous process length (h) of each vertebra along the spine. Multiplying A and h approximates the maximum sagittal bending moments along the body, the pattern of which can reflect locomotion and posture. I calculated bending moments $M (=A \cdot h)$ and the dimensionless ratio $r (=h/A^{1/2})$ for each vertebra of ten primate specimens. Apes and non-apes show distinct patterns of M and r, which could result from the mechanical demands of brachiation. The unique M and r patterns of *Homo* in the cervical region support work suggesting *Homo* possesses morphological adaptations for endurance running. More work is needed, but my results demonstrate the utility of examining primate vertebral morphology as an indication of positional behavior. Should further research confirm my results, this method offers a new approach to the interpretation of primate fossils.

The 2010 Graduate Paper Competition Winner was Erin Moore, a Ph.D. student in the Department of Comparative Human Development at University of Chicago. Below is a description of Erin's dissertation research, presented at CSAS 2009.

Ugandan Girls into Global Feminists? Cultural Brokers, Feminist Empowerment, and the Reproduction of a Social Elite

My current research and writing focuses on gender, youth and development agencies in the global context. I am particularly interested in international NGOs and aid programs that work with young women and girls in Uganda that draw on character building, identity stabilization and rights-based approaches to working with youth. For my dissertation, I plan to work with an international organization that offers small loans and life-skills training programs to women and girls specifically to explore how debt and other trends in economic aid get tied to gender and what effects these programs have for both economic patterns and social reproduction.



Erin Moore, Winner of the 2010 CSAS Graduate Paper Competition, with one of her informants in Uganda.

Interested in the 2011 CSAS Awards Competitions? Applications for the Leslie White Award, the Beth Dillingham Award, and the Undergraduate and Graduate Paper Competitions are now available. Go to the CSAS Awards page for more information.

<http://www.creighton.edu/groups/csas/awards/index.php>

CSAS at AAA: Join Us for CSAS Events and Sponsored Sessions

CSAS is proud to sponsor a number of sessions and events at AAA this year. See you in New Orleans!

Thursday, November 18 and Friday, November 19 in the Exhibition Hall
Visit the CSAS information table from 9:00-11:00AM.

Thursday, November 18, 1:45-3:30PM in Salon 828, 8th Floor, Sheraton
Session: “Boundaries in Motion: Narrative, Performance, and Tourism”

Friday, November 19, 1:45-3:30PM in Southdown, 4th Floor, Sheraton
Session: “Brokers of Dreams, Bearers of Change: Production, Circulation, and Consumption of Knowledge Through Cultural Brokerage”

Abstract: “This panel seeks to explore cultural brokerage as an analytical concept that requires definitional clarity within anthropology. By bringing together papers from diverse geographic settings, the panel explores the active role of cultural brokers as agents of innovation and change in the realms of both production and consumption, understood here not just as economics, but as fields of socio-politically mediated transactions at the nexus of global-local interactions. While exploring the continuing and evolving role and function of cultural brokers within their institutional and social contexts, we hope to raise and address certain kinds of questions in all of our papers. How do these brokers contribute to new understandings of culture and participate in the process of the ever expanding sites of cultural production and consumption? To what extent do they define their own agency in the institutional and social contexts in which they operate? What is the nature of the transactions in which they are engaged and what do they understand as significant about these exchanges? How do they see themselves in the field of relations within which they operate at the local level? What kind of changes do they wish to bring to the communities and institutions in which they work? How do they define their success and failure in their role as cultural brokers? As a panel, it is our goal to identify the principles by which these brokers operate in order to understand their influence in global and local political economies. We further wish to find coherence in the notion of cultural brokerage as it is an important concept in anthropology that seeks to identify the motors of cultural continuity and change.”

Friday, November 19, 7:30-9:30PM in Studio 3, 2nd Floor, Marriott
CSAS Reception

Saturday, November 20, 12:15-1:30PM in Jackson Room, 5th Floor, Marriott
CSAS Board Meeting

Saturday, November 20, 1:45-5:30PM in Studio 1, 2nd Floor, Marriott
Invited Session: “Spatial Representation, Orientation, and Circulation”

Abstract: “Over the last century, explorations of space and cognition as they relate to social organization, symbolism, rank, and navigation have occupied a prominent place in anthropological theory. Hocart’s account of “dual organization” in Fiji’s Lau Islands, Malinowski’s description of Trobriand village structure, and Firth’s sensitivity to the role of space in the everyday of Tikopian practices figured prominently in work by Lévi-Strauss, Sahlins, and others. Over time, preoccupation with binary conceptualizations of space gave way to an appreciation of “multiple models”--at first implicitly in works by Lévi-Strauss (1967) and Sahlins (1976); later, after anthropology’s cognitive turn, more explicitly by Shore (1996) and contributors to Bennardo (2002) and Levinson (2003). This session explores contemporary work on spatial constructs and their relationship to cognitive processes as revealed in mental maps, linguistic representations, navigational techniques, and comparable phenomena. In keeping with the theme of the 2011 meeting, this session considers how ethnographically specific systems of spatial representation and orientation are the very currency for culturally meaningful understandings of movement, flow, and boundary transition.”

Sunday, November 21, 8:00-11:45AM, Iberville Suite, 4th Floor, Marriott
Session: “Democracy and Personhood: Meditations on a Theme From Tocqueville”

Abstract: “One hundred and seventy years after the completion of Democracy in America, Alexis de Tocqueville’s observations about individualism and equality remain essential to anthropological thought. Through masterful use of the comparative method, Tocqueville showed that democracy entails not simply a set of historically particular institutions, but also a distinctive (and, in his era, new) type of personhood: that of being an individual. It is no surprise, then, that (as Tocqueville might have predicted) the post-war efforts of the United States to export democracy have taken the shape of a moralizing, subject-making project replete with normative assumptions about human nature. In its new contexts, however, democracy develops not as a universal political form but as a malleable signifier, freighted with contested local meanings that often bear little resemblance to U.S. expectations of electoral process, ontological egalitarianism, and individual liberties. Native models of democracy simultaneously appropriate, reframe, and critique mainstream discourse, while offering often witty commentary on the socio-cultural forms that Western democracy entails and tries to reproduce. This panel explores representations of Western democracy from the perspective of its others, bringing new comparative perspectives to bear on the project Tocqueville began with such éclat.”

CSAS Member News

Ruth Gomberg-Munoz has published her book *Labor and Legality: An Ethnography of a Mexican Immigrant Network*. *Labor and Legality: An Ethnography of a Mexican Immigrant Network* (Oxford UP) is the story of undocumented immigrants who work as busboys at a Chicago-area restaurant. Anthropologist Ruth Gomberg-Munoz introduces readers to the Lions, ten friends from Mexico committed to improving their fortunes and the lives of their families. Set in and around "Il Vino," a restaurant that could stand in for many places that employ undocumented workers, *Labor and Legality* reveals the faces behind the war being waged over "illegal aliens" in America. Gomberg-Munoz focuses on how undocumented workers develop a wide range of social strategies to cultivate financial security, nurture emotional well-being, and promote their dignity and self-esteem. She also reviews the political and historical circumstances of undocumented migration, with an emphasis on post-1970 socioeconomic and political conditions in the United States and Mexico. The book is short and engaging at 184 pages, and it is geared toward an undergraduate audience. Please contact the author: rgombe1@uic.edu with questions or for more information.

Katharine Bowie announces Call For Papers, Council on Thai Studies

The Council on Thai Studies announces its annual meeting to be held at the Center for Southeast Asian Studies (Ingraham Hall), the University of Wisconsin-Madison on October 29 and 30, 2010. We invite students, faculty, and other scholars of Thailand to submit papers for this conference. This is a premier opportunity to exchange ideas and present new and on-going research. We welcome all topics related to the Thai and Thailand at this conference. Submit papers or panels by September 15 to Kate [Gillogly\(gillogly@uwp.edu\)](mailto:Gillogly@gillogly@uwp.edu). For further information, contact either Kate Gillogly, or Katherine Bowie at kabowie@wisc.edu. Hotel Reservations: A block of rooms has been reserved at the Lowell Center, 610 Langdon Street, Madison, WI, 53703. The phone number for reservations 866-301-1753, or you can contact the Lowell Center via email at lowell@ecc.uwex.edu. Reservations can also be made online at <http://conferencing.uwex.edu/contact.cfm>. Be sure to identify yourself as a participant in the Council on Thai Studies. Reservations should be made by September 29, 2010 (when this block of rooms will be released). Students: Sleeping bag space is available with advance notice. Katherine Bowie, a Madison native, adds: P.S. Bring your yaksha demon, thewadaa angel, or other costume with you so that you can blend into the Halloween scene on State Street Saturday.

P. Nick Kardulias announces new publications. 2010. "Migration and Globalization: Long-term Processes in World-Systems." In *Mass Migration in the World-System: Past, Present, and Future*, pp. 22-37. Political Economy of the World-System Annuals, Vol. XXXI, edited by Terry-Ann Jones and Eric Mielants. Paradigm Press, Boulder, CO. With Thomas D. Hall. 2010. "World-Systems Applications for Understanding the Bronze Age in the Eastern Mediterranean." In *Archaic State Interaction: The Eastern Mediterranean in the Bronze Age*, edited by William A. Parkinson and Michael L. Galaty, pp. 53-80. School of Advanced Research Press, Santa Fe, NM. These articles extend my work on the level of interaction that peoples experienced in antiquity by using the world-systems paradigm. In addition, I undertook field and lab research in Cyprus and Greece during the early part of the summer. The focus of the work was on the role of stone tools in past societies, ranging in time from the Bronze Age to Late Antiquity (ca. 2500 BC-AD 700).

CSAS 2011 Awards Competition

CSAS confers two scholarships and two research awards to undergraduate and graduate students in Anthropology. More information is available on the CSAS website.

The Leslie White and Beth Dillingham Awards are conferred for research. The **Leslie A. White Award** was established in 1983 by the estate of Raymond L. Wilder, a doctoral student of White. It is awarded to students who seek assistance with research expenses. The **Beth Dillingham Award** was established in 1989 by Mrs. Una G. Wilder and Clay Dillingham. It is awarded to Anthropology students responsible for raising children. **Applications for these awards are due April 22, 2011.**

The Central States Anthropological Society (CSAS) awards prizes each year for best undergraduate and best graduate student papers given at its annual meeting. **Prize submissions must be research papers based on presentations given at the 2011 Annual Meeting held in Iowa City, Iowa.** The prize in each category is \$300, and papers in any area of anthropology are eligible. See the CSAS website for complete information.



Central States Anthropological Society

Beth Wilder Dillingham Award

Application Deadline
April 22, 2011

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. An applicant for the Dillingham Award may be male or female, need not be married, and need not be the legal guardian.

An application should include:

A: Three copies each of:

- (1) application form;
- (2) application cover page;
- (3) 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);
- (4) statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology;
- (5) curriculum vitae (no more than 5 pages in length);

B: One copy each of:

- (1) no more than three letters of recommendation from faculty members and others familiar with the applicant's scholarly work—letters should in sealed envelopes with author's signature across the flap;
- (2) documentation indicating that the applicant is currently caring for a child (e.g., statement from pediatrician, child's school, or teacher).

The 2011 award will be in the amount of \$500.

Applicants for the Dillingham Award should send packet of all materials to:

**Dr. Robert Ulin, Chair
CSAS Dillingham Award Committee
Dean, College of Liberal Arts
Rochester Institute for Technology
92 Lomb Memorial Drive
Rochester, NY 14623-5603**

Applications *must* be received by April 22, 2011. Incomplete applications will not be considered. All applications will be reviewed and a decision made no later than June 30, 2011. For more information, contact rcugla@rit.edu; (585) 475-2447.

Application forms can be found at the CSAS website,
<http://www.creighton.edu/csas/>.

Central States Anthropological Society



**Leslie A. White Award
Application Deadline
April 22, 2011**

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 encourage and enable undergraduate or graduate students pursue research and publishing in any subfield of anthropology.

Applications for the White Award should consist of the following:

A: Three copies each of:

- (1) application form;
- (2) application cover page;
- (3) 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);
- (4) statement (no more than 1000 words) indicating the importance of the applicant's work to anthropology;
- (5) curriculum vitae (no more than 5 pages in length);

B: One copy each of no more than three letters of recommendation from faculty members and others familiar with the applicant's scholarly work—letters should in sealed envelopes with author's signature across the flap.

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AFRICAN ART INSTITUTE for TEACHERS

June 19-27, 2011 at Northern Kentucky University, Highland Heights, KY
OR
July 10-17, 2011 at Hutchinson Community College, Hutchinson, Kansas



Would you like to know more about African art, to understand the meanings behind some of the things you see in books? Would you like to have an authentic experience making these arts under the tutelage of master Ashanti artisans—without the expense of traveling to West Africa?

We invite you to an intensive summer institute to study traditional West African arts with indigenous Ashanti artisans in a traditional village-like setting. You'll be working for a day with each artist, followed by several days for firing, working with curriculum specialists, and a public exhibition. You'll use traditional African kilns, looms, etc., to make your own glass beads, kente, bronze casting, adinkra, and pottery. You'll be able to take home some authentic artworks and tools from Ghana, your personal photographic record, lesson plans, and many other materials. Most important, this opportunity to interact with authentic Ashanti artisans will provide you with a richer understanding of the social, political and ritual functions, symbolic meanings, and the cultural contexts of these arts.

Registration: \$200, due October 15, 2010, does not include room and board.

Applications: Applications now available on the website!

Please check our website-in-progress: art.nku.edu/africanartinstitute

For more information:

on the Institute at NKU: MaryCarol Hopkins at hopkins@nku.edu

on the Institute at HCC: Teresa Preston at prestonte@hutchcc.edu

on professional development for educators: Lisa Jameson at jamesonl@nku.edu

2010 Annual Meeting Distinguished Lecture

At the 2010 CSAS Annual Meeting in Madison, Wisconsin, CSAS members were pleased to welcome Dr. Neil Whitehead as the Distinguished Lecturer. Dr. Whitehead is Professor of Anthropology at University of Wisconsin-Madison. His lecture, entitled "Ethnography, Torture and Epistemologies of Conquest," was a highlight of the meeting. Dr. Whitehead was kind enough to offer the text and images from his lecture for reproduction in the CSAS Bulletin.

Ethnography, Torture and Epistemologies of Conquest¹

Neil L. Whitehead

Ethnography, Torture and Epistemologies of Conquest



Asking questions seems so fundamental to our fieldwork that we only worry about what questions to ask, and not about the questioning itself. But it is a very problematic aspect of our discipline.

(Gerald Syder, 2009)

Anthropology is in high demand these days, along with other social sciences

¹ This is the text of the Distinguished Lecture at the CSAS meetings in Madison. The figures are the power-point slides that accompanied the talk.

In fact on Monday morning of this week my colleague LN sent me this link to an extended NPR report on anthropology and its potential use by the military in Afghanistan

and on Tuesday afternoon I was visited by a Lieutenant Colonel in the US Army attached to the Human Terrain Systems HQ at Fort Bennington

So perhaps our sense of relevance as a result of that widening interest in things ethnographic is welcome but also apt to blind us to some of the consequences of too eagerly embracing non-academic agencies and institutions

It may also be an opportunity, as I will suggest tonight, to examine some of the fundamental features of our intellectual enterprise and in particular the methodology of ethnography

In current circumstances then the question can be put quite succinctly -

Do the ethical assumptions behind current ethnography - that we should do no harm, endanger or prejudice the well-being of our "subjects" - override the duties of loyal citizens under the extreme circumstances of war?

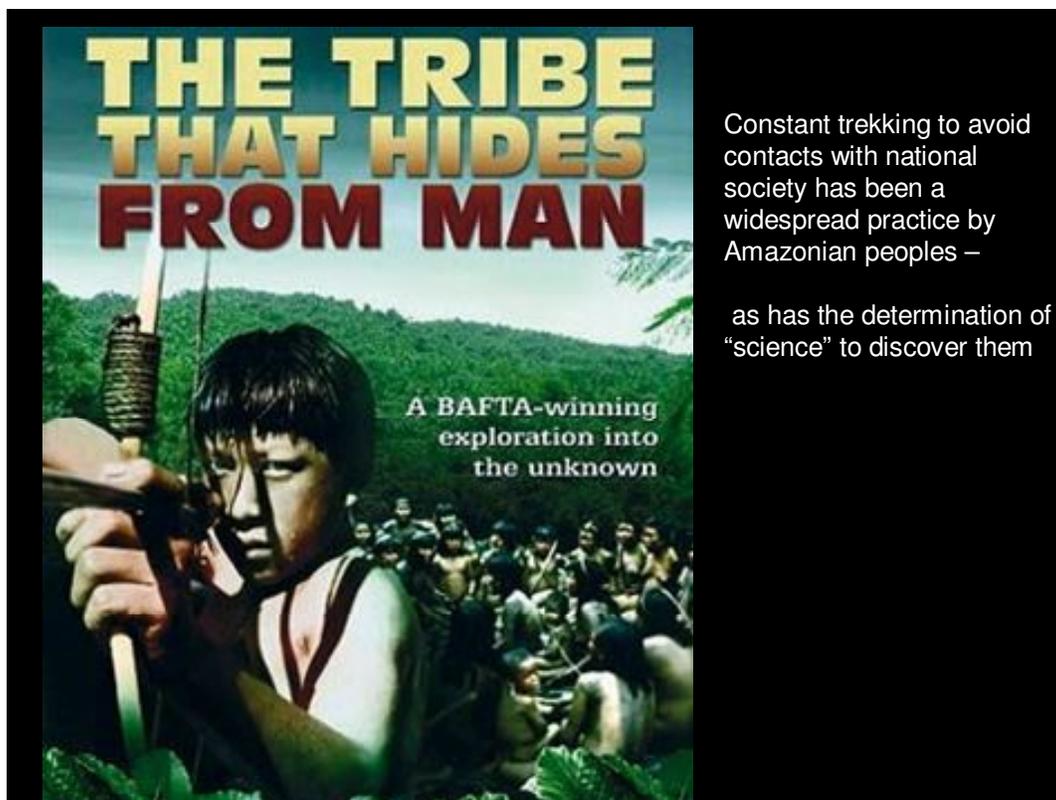
As part of a Western intellectual tradition, the pursuit of knowledge is supposedly "disinterested" in the sense of being non-partisan. "Knowledge" or "science" itself thus becomes a cultural commodity and is represented as indifferent to personal or cultural wishes, hopes or desires.

And so the plea for academic "neutrality" is often cast as an ethical situation that relates only to the individual.

But this obscures potential disciplinary ethical issues that frame individual ethics, such as the colonizing methodology of fieldwork and the epistemological heritage of ethnography as an adjunct to political power.

The history of anthropology shows us that anthropologists have often engaged in covert and overt work for various government agencies. So the issue is not whether academia should ever work with or for government, since they are mutually supportive institutions, but under what conditions this occurs and how such decisions might affect the ability of anthropologists to conduct ethical research.

This should start by acknowledging that there is a widespread refusal by local populations to become legible to the State or its institutions of government



Constant trekking to avoid contacts with national society has been a widespread practice by Amazonian peoples –

as has the determination of “science” to discover them

For example, James Scott’s recent book on SE Asia - *The Art of Not Being Governed* - resonates with a vast literature from the Americas that underlines how avoidance and retreat, as well as confrontation and resistance, are important ways in which others have historically reacted to the imminent threat of incorporation into the political and economic structures of the Western-modern-global

The panacea of sensitive ethnographic research as a solution to such issues looks very different from the subject’s point of view, to quote one such “informant” -

“Research is a thing that does not declare what it is. Research hides many things.”
(Brasilino)

a wonderfully ironic formulation of the fact that the apparent transparency of research may occlude rather than reveal truths



“undiscovered” people in central Amazon being buzzed by Brazilian news crew - 2009

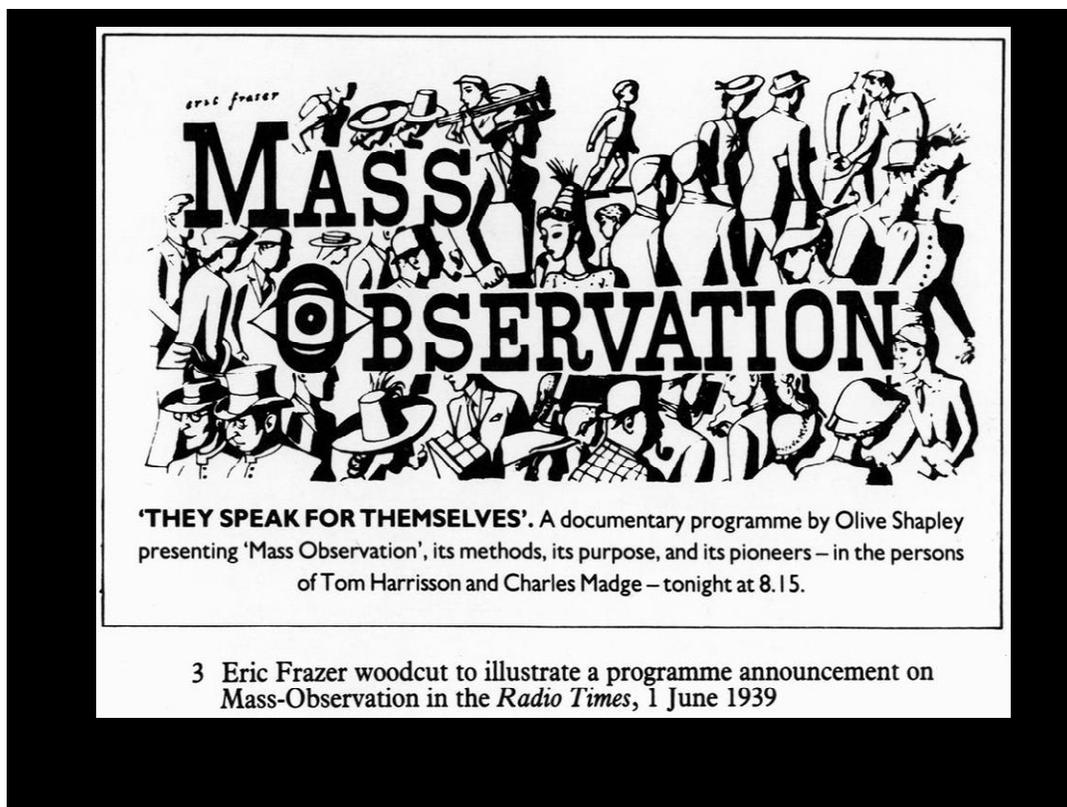
Resistance to the surveillance of government and its research is also overtly made apparent through popular support for the criminal, rebel or insurgent,

In such a context exotic, marginal, rebellious, and insurgent peoples must be read despite their self occlusion and the intimacy of ethnography can become the means to achieve that

In such circumstances deploying ethnography for purposes of colonial occupation or the enforcement of State power need not be a self-conscious or a politically overt aspect of agency of the State or the researcher, since ways of knowing, as much as the knowledge they produce, are culturally shared amongst the agents of State power.

Therefore, the professionalization of anthropology in the early 20th century aimed to detach ethnographic information gathering from this kind of governmental project and re-invent it as a systematic, objective and scientific technique.

But the result is then that ethnography can be re-appropriated by government as a “scientific methodology” without requiring the political co-option of anthropologists or sociologists, as exemplified by the British social program that ran from 1937 until the 1960’s



Although initiated as an independent project by, among others, an anthropologist Tom Harrison, the war also led to Mass-Observation doing research on commission for government authorities trying to shape recruiting and war propaganda.



Scientific observation as Foucauldian surveillance

Government sponsored state ethnography in 1930's Britain.

Mass-Observation was criticized as an invasion of privacy. Participants were not only reporting on their own lives; they often commented on their neighbors and friends as well but such an

atmosphere of surveillance was in keeping with the rising culture of espionage, emerging from the Second World War,

During the Second World War Harrison was also recruited for a plan to use the native peoples of Borneo against the Japanese. He was attached to Z Special Unit (also known as Z Force), a part of the combined Allied Intelligence Bureau in the South West Pacific theatre



Z – Special Unit

Cross-culturally the un-systematized knowledge and interpretation of the agents of the government apparatus was downgraded by a newly-scientific anthropology to the status of travelogue, memoir or as simply lacking credible insight.

Certainly these were valid criticisms but it is the genealogy of ethnographic knowledge that is relevant to consider here, as well as the way in which the newly “scientific” voice of ethnography might be re-attached, recruited, to the purposes of government

HUMAN TERRAIN SYSTEM



[Home](#) | [In Memoriam](#) | [HTS Overview](#) | [Employment](#) | [Contact](#) | [Recommended Reading](#) | [In The News](#) | [FAQs](#) | [Links](#)

HTS is a new proof of concept program, run by the U.S. Army Training and Doctrine Command (TRADOC), and serving the joint community. The near-term focus of the HTS program is to improve the military's ability to understand the highly complex local socio-cultural environment in the areas where they are deployed; however, in the long-term, HTS hopes to assist the US government in understanding foreign countries and regions prior to an engagement within that region.

- HTS was developed in response to identified gaps in commanders' and staffs' understanding of the local population and culture, and its impact on operational decisions; and poor transfer of specific socio-cultural knowledge to follow-on units.
- The HTS approach is to place the expertise and experience of social scientists and regional experts, coupled with "reach-back, open-source research, directly in support of deployed units engaging in full-spectrum operations.
- HTS informs decision making at the tactical, operational and strategic levels.
- The HTS program is the first time that social science research and advising has been done systematically, on a large scale, and at the brigade level.



HTT Member conducting interviews in Afghanistan

HTS
web portal

As with the British Z Force this is currently the case for the US Army's HTS program as well as other projects for utilizing social science knowledge, such as the Pentagon's MINERVA program for funding basic academic research



Village Assessments



Human Terrain System

Rapid Ethnographic Assessment Protocol

- Local perspectives provide a measure of priority
 - "we need a walkway..."
 - "we don't have anything that uses electricity..."
 - What they don't know they need
- Eliciting tribal info; organization, leadership, power, problems
- Identify social networks that affect the local economy
- Street shura, focus groups, open-ended interviews, MEDCAPs



Key contribution of HTT is understanding of local human dynamics

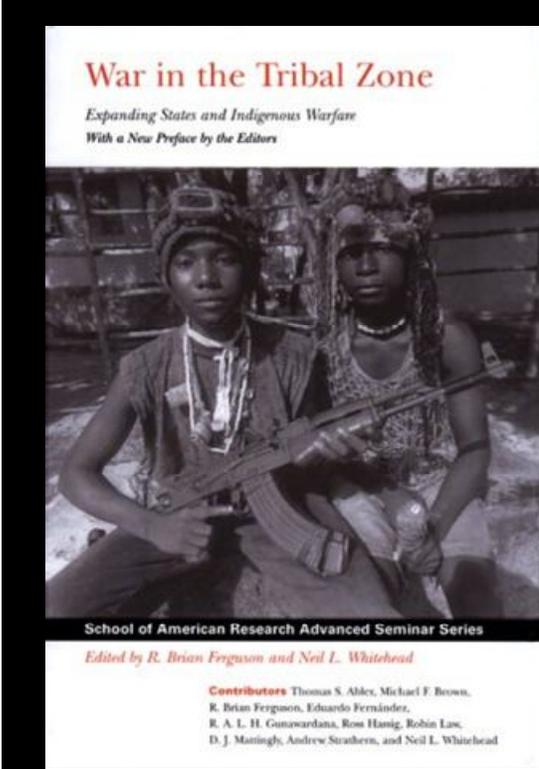
Whether or not anthropology has critically engaged this legacy to a sufficient degree is therefore tested in considering the difficult and perhaps unwelcome questions as to why we pursue the knowledge goals we do, the nature of the methods we use to fulfill those goals,

and whether or not those goals are the appropriate ones for a post-colonial anthropology that is not to become unwittingly entailed in the projection and inscription of State power

In short there is a need for a better contextualization of our cultural, structural, and historical “need to know”, be that the lurid scenario of imminent terrorist attack or more subtle issues of the purposes of ethnological collection and retention of Native American artifacts and human remains as raised by the NAGPRA Legislation

An unwitting or undesired co-option of existing ethnographic research data into military planning or even as a backdrop to enhanced interrogation is therefore an alarming prospect for most anthropologists, but is also a reflection of the epistemological character of ethnography itself

Indeed I have just found out that my own research, published in the volume *War in the Tribal Zone* - has become part of the architecture of military understanding in Afghanistan



War in the Tribal Zone
Expanding States and Indigenous Warfare
With a New Preface by the Editors

School of American Research Advanced Seminar Series
Edited by R. Brian Ferguson and Neil L. Whitehead

Contributors Thomas S. Ables, Michael F. Brown,
R. Brian Ferguson, Eduardo Fernandez,
R. A. L. H. Gnanawardana, Ross Hassig, Robin Lane,
D. J. Manning, Andrew Strathern, and Neil L. Whitehead

Cited by Afghanistan Research
Reach back Center
White Paper TRADOC G2
Human Terrain System
United States Army Fort
Leavenworth, KS, September 2009

The editors were also invited to the
State Department to brief on the US
military actions in Somalia and Haiti
during the 1990's

Certainly the prevalent professional assumption which I also shared, would be that that the progressive, advocacy or human justice goals of most ethnographic representation would insulate and inoculate ethnography against being used in this way.

But despite this we may still be blind to the epistemological origins and character of the anthropological research agenda which historically informs our practice and so unaware of the way in which ethnographic interview might imperceptibly slide into an Enhanced Interrogation technique

As a UW study-abroad student of mine who spent last summer in India was told candidly “...the only reason you are here is to better your understanding of us and our language. The more you understand us, the easier it is for you to kill us”

Certainly the work of many anthropologists engaged with issues of the military and warfare are exemplary in their search for new ethnographic strategies

And this has uncovered new objects of ethnographic interest and new forms of ethnographic engagement with military and security worlds as well as the virtual battlespace and the broader social contexts of armed conflict

Such work thus demonstrates that it is the character of our participation in other cultural worlds, not just of our observation, that needs to be examined

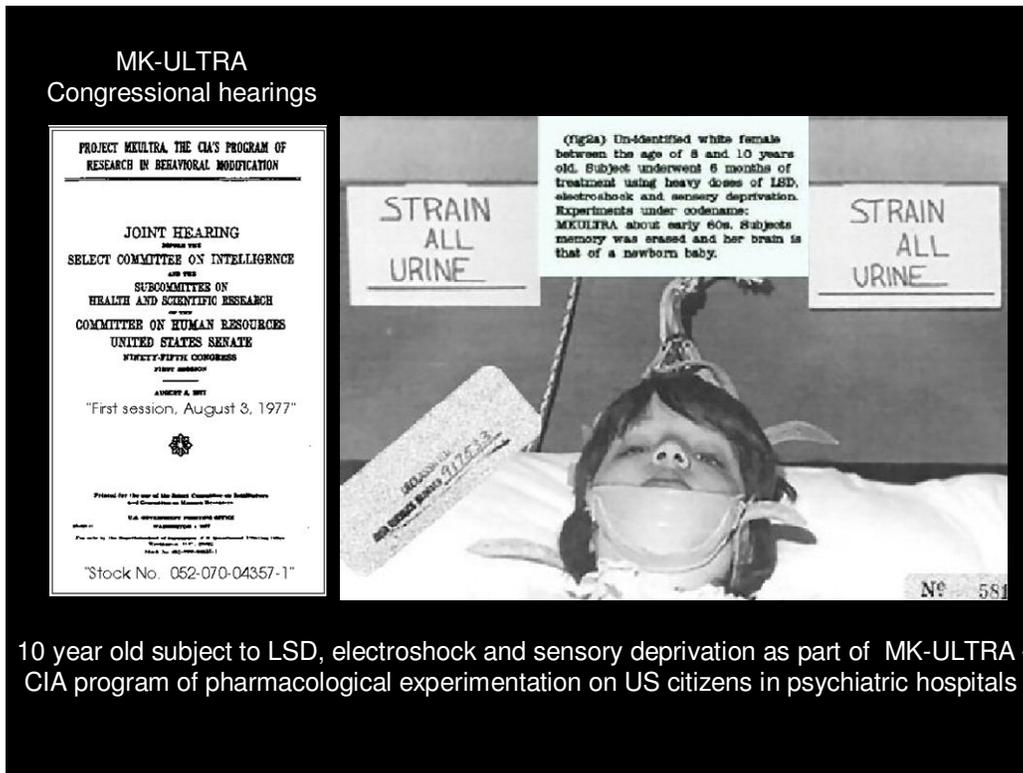
So with a greater emphasis on thinking about how we participate in other cultural situations, as well as what our knowledge goals are in such situations, many of the dilemmas of research presented by the historical legacies of standard ethnographic practice might be resolved.

In particular “ethical” issues as to participation in a HTS team or other such military / security programs become less of an abstract question of moral commitment to the idea of democratic government or academic scholarship, and more of an inter-subjective problem as to how one conducts oneself as a person in the world, in whatever social roles we perform.

As with other disciplines that interact with people, anthropology is only publicly comfortable with certain kinds of inquiry - broadly those that do not entail deception and physical or mental harm - and for which the *Human Subjects Review Panel / IRB* functions as a form of licensing.

But, as the public debate over torture showed us, we can easily revise those preferred parameters if the urgency and need is thought to be sufficiently pressing.

MK-ULTRA, was the code name for a covert CIA interrogation research program, run by the Office of Scientific Intelligence. The program used United States, United Kingdom and Canadian citizens as its test subjects.



Project MK-ULTRA involved the surreptitious use of many types of drugs, as well as other methods, to manipulate individual mental states and to alter brain function.

On the Senate floor in 1977, Senator Ted Kennedy said:

The Deputy Director of the CIA revealed that over thirty universities and institutions were involved in an "extensive testing and experimentation" program which included covert drug tests on unwitting citizens "at all social levels, high and low, native Americans and foreign." Several of these tests involved the administration of LSD to unwitting subjects in social situations."

MK-ULTRA also funded *The Society for the Investigation of Human Ecology* whose grantees included such notable academics as Margaret Mead

The interrogation experiments were also exported to Canada when the CIA recruited Scottish psychiatrist Donald Ewen Cameron, creator of the "psychic driving" concept. His experiments resulted in victims' incontinence, amnesia, forgetting how to talk, forgetting their parents, and thinking their interrogators were their parents.

His work was inspired and paralleled by the British psychiatrist Dr William Sargant at St Thomas' Hospital, London, and Belmont Hospital, Surrey, who experimented extensively on his patients without their consent, causing similar long-term damage.

It was during this era that Cameron became known worldwide as the first chairman of the World Psychiatric Association as well as president of the American and Canadian psychiatric associations. Cameron had also been a member of the Nuremberg medical tribunal in 1946-47.

So, as in the case of the the MK-Ultra program, it is evident that we do not need the excuse of active war to countenance all kinds of special or extraordinary governmental actions.

Such examples also challenge many received understandings of what might constitute “torture” as opposed to “enhanced interrogation technique”, but, as Marnia Lazreg wrote of the Algerian insurgency:

“...discussions of what degree of physical punishment rises to the level of torture... generally constitute preliminaries to defending torture as a legitimate form of interrogation.” *Torture and the Twilight of Empire: From Algiers to Baghdad*

What is unsettling here for anthropologists is that, as with torture, the purpose of ethnography is the gathering of information, data and knowledge of others, who might be either enemies or allies of the government apparatus in the ethnographer’s homeland.

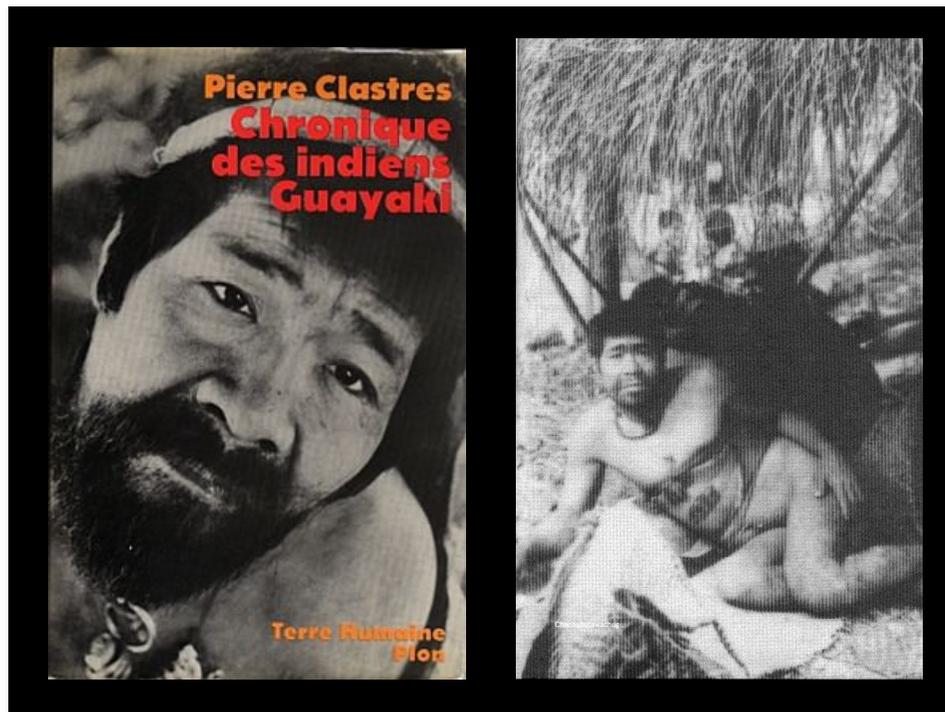
How then is ethnographic interrogation different from “enhanced interrogation” or is there a hidden epistemological convergence between torture and ethnography?

This analogy, although very difficult to countenance given the way in which ethnography has been used to produce so many key insights into many forms of oppression and exploitation world-wide, cannot be lightly dismissed.

At stake is our “right-to-know” things, even where such things are kept hidden purposefully (kinship), are only talked about with pain (memories of war, killings, witchcraft,) or where there is a cultural silence and “knowledge” that is as yet unarticulated (personal motives, life-histories, collective purposes);



“This was what made the Atchei savages: their savagery was formed of silence; it was a distressing sign of their last freedom, and I too wanted to deprive them of it. I had to bargain with death; with patience and cunning, using a little bribery... I had to break through the... passive resistance, interfere with their freedom, and make them talk @



In this passage from the *Chronicle of the Guayaki Indians*, Pierre Clastres stresses the profound significance of Atchei-Guayaki silence in the face of ethnographic inquiry, seeing it as the foundation of their continuing autonomy, “health” and “freedom”;

“The society of the Atchei... was so healthy that it could not enter into a dialogue with me, with another world. And for this reason the Atchei accepted gifts that they had not asked for, and rejected my attempts at conversation because they were strong enough not to need it; we would begin to talk only when they got sick.”

Indeed we do have a terror of the silence of the “savage other”, which the torture of “terrorists”, if not the ethnography of tribal subjects, must rupture.

Silence, the absence of explanation or rationality, is part of what is terrifying about both terrorists and savages.

In Western cultural tradition, our desire to speak and to be heard stems from the Enlightenment understanding of the cultural and historical foundations of our Cartesian notions about individual existence - to think (i.e. to speak) is to be human.

As a result the absence of speech, or its failure to become intelligible (a literal “barbarism”), means that silence potentially operates as a form of terror and resistance. Silence threatens our ideas about the humanity of being and may even suggest non-being, or “inhumanity”.



Nature Morte,
Laurence Abelhart, 2007

Silence is also a sign of death, but perhaps also the prelude to re-birth as in the monk's vow of silence that leads to spiritual re-birth, or the rehabilitatory silence enforced on prisoners,

So too the anthropologist becomes silent culturally through travel to exotic places, and the anthropologist's return is therefore marked by an excessive narration of the other in the form of doctoral texts and panel presentations

In this way the establishment of professional ethnographic credentials takes place through the un-silencing of the now "researched" other.

Like ethnographic interview then, "enhanced interrogation" overcomes the silence of the resistant other, and like torture the results of ethnography are epistemologically problematic, notwithstanding the under girding justifications of professional academic research and scientific knowledge.

As Derek Freeman showed in re-evaluating Margaret Mead's breaking of the Samoan silence, or with Napoleon Chagnon's avowedly deceptive tactics for learning Yanomamö kinship relations,

the broader significance of the ethnographic question as a token of power relations means the agonistic process of inquiry, in both torture and ethnography, can never produce the kinds of knowledge we culturally desire.

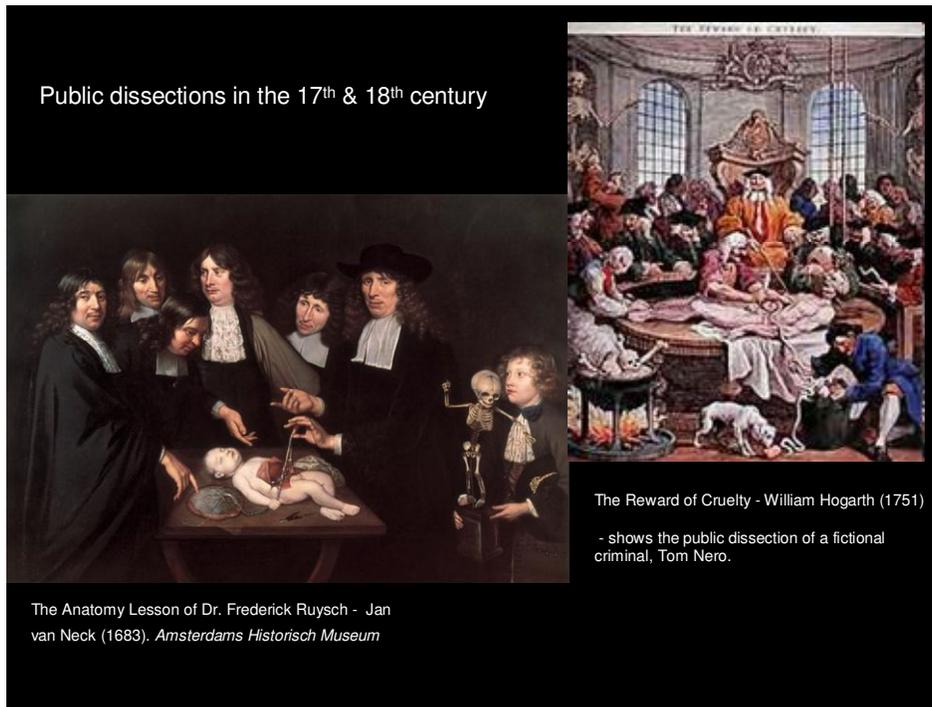
The Greek term for torture was *basanos*, literally meaning an assay or testing of metals for their purity. This agonistic view of how true knowledge was produced became a central axiom of the Enlightenment revival of Classical thought.

The ancient Greeks routinely tortured slaves to extract evidence for legal trials. They considered truth obtained from slaves by torture to be more reliable than the freely-given testimony of free men.

So too the marvels of modern medicine are intellectually rooted in the violent agon performed by such key figures in the history of medicine as Herophilus of Chalcedon and Erasistratus of Chios who personally vivisected over 600 live prisoners of war in order to derive their understanding of human anatomy

So one may question whether recollection of this fact is merely a curiosity that allows us to marvel at our progress from the past, or whether our very idea of truth, the truth of the philosophical tradition founded by the ancient Greeks, is caught up in the logic of torture,

in which truth is conceived of as residing elsewhere, requiring violence and suffering as necessary for its production.



Public dissections in the 17th & 18th century

The Anatomy Lesson of Dr. Frederick Ruysch - Jan van Neck (1683). Amsterdams Historisch Museum

The Reward of Cruelty - William Hogarth (1751)

- shows the public dissection of a fictional criminal, Tom Nero.

Thus neo-classical anatomy, reviving the works of these early Greeks, also undertook agonistic experimentation, including animal vivisection and human public dissection and display

As part of such “human sciences” direct ethnographic observation and ethnological writing are also part of this agonistic legacy of intellectual inquiry



The early modern “discoverie” of witchcraft throughout Europe was an ethnographic exercise directly serviced by the information gathered through systematic torture in forms that recall our own current techniques of waterboarding



The Witches Ducking Stool

Beyond western traditions governments may also deploy ethnography to such ends and nearly all empires of the past generated some form of official ethnography.

For example the Manchu's used a long lasting tradition of depicting their tributaries and minority peoples in just such a fashion



Just as did Europe in its colonialism of the last 500 years



In the 19th century the scene of torture and torment as a fount of truth was re-located to the agonies of creative and intellectual production, as in the emotionally intensity and even self-destruction of the Romantics.

The figure of the tormented and tortured genius, like Edgar Allan Poe, was a staple of the 19th and 20th century imagination, just as human or animal suffering in scientific experimentation can also be pictured as the (acceptable) price of progress.

Such examples signal the continuing cultural importance of founding truth in agonistic performance as is the case with the witnessing of 20th century genocides,

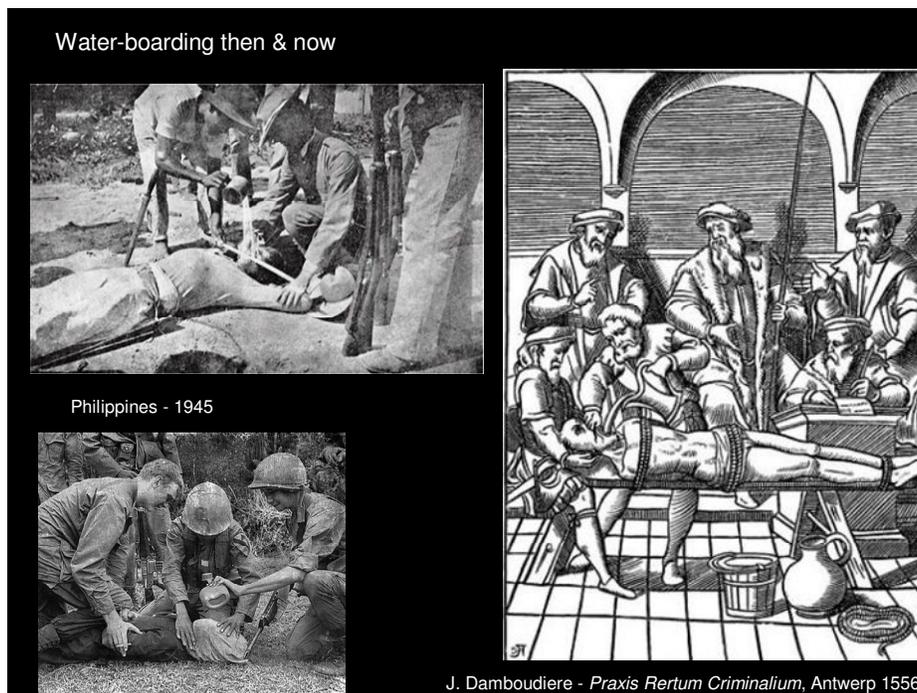
And just as the cultural centrality of the crucified Christ to Western thinking sustains yet another linkage to the association of torment with spiritual truth,

This then is also the import and “truth” of the human qualities revealed in other cultural practices such as the Hellenistically inspired Olympic Games, which themselves originated as an explicit proxy for war.

The massive cultural and economic presence of “sport” world-wide replays this ideology weekly if not nightly in the sport sections of every news outlet,

to say nothing of the global industries that service consumption and participation in sport and physical recreation.

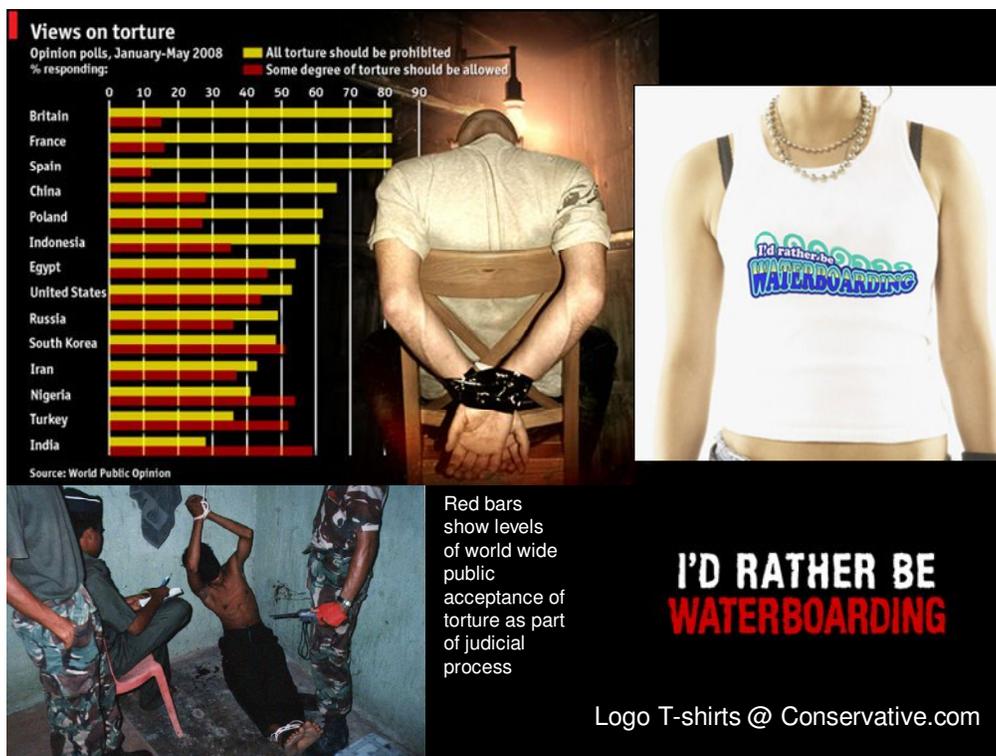
No pain, no gain in these cultural realms, or in the torture room.



It is quite correct to point out that the as a device for collecting particular and accurate information the theater of torment we know from such contexts as Algeria, Guatemala or Chile, does not work.

These violent performances are a form of a ritual meant to dramatize and empower the state or its agents, while marking and ontologically possessing the victims, as Elaine Scarry has pointed out.

In this way our displacement of bodily torment into other cultural realms appears as a progressive and enlightened cultural development, or at least it did until Abu-Ghraib and Guantanamo.



However, the eruption of support in the United States for the need to torture, or use “enhanced interrogation techniques”, suggests that the ritual of torture might also validate and discover truth in a different way.

Not the truth to the torturers question but the truth of the ideas and institutions for which the victim is tortured.

Debates as to the effectiveness of interrogation techniques must take account of not only this performative element but also the relation between agony and truth, or risk becoming akin to those debates as to what degree of mental or physical suffering rises to the level of torture.

Expressed through a “lexicon of terror” these ghoulish debates are the direct intellectual descendant of the manuals of ethnography and torture through which earlier imaginaries of covert and unreasoning social opposition and physical threat were discovered and interdicted.

As Sartre observed of French torture in Algeria, it was a means for the creation of an Other.

In the case of contexts like Abu-Ghraib or Guantanamo, the creation of an insurgent, terrorist other, whose coming into existence through torture then validates the "truth" of a "Mission Accomplished" for American democracy in its "War on Terror".

the passionate but passive witnessing of the testimonies of the tortured and suffering may thus be no more than an ethnographic "finger in the wound", a liberal prurience masquerading as "scientific" or "humanistic" interest



The ethnographic production of narratives of victimhood and the possibility of inscribing others into such ethnographically constructed identities may "only" provoke a psychological mimesis of the original moment of violence, but it is a source of suffering nonetheless

Professionally the response of anthropologists has often been to seek collaborative and overtly dialogical forms of ethnographic engagement but relations of domination cannot be contested through the uncritical application of "ethnographic method"

Since a generalized "ethnographic" methodology simply reproduces the type of relations of knowledge (as power) that ethnography is supposed to contest in the first place

In which case it is the interest and attitudes of those studied as much as the questions which drive doctorates and advanced research programs that need to come into play.

Whether or not the “knowledge” so generated is worth anything on the academic market as it now exists is a different question, since the fundability of particular kinds of research obviously influences professional choices and career success, and this is why the Pentagon is so interested in intervening in academia in this way

Rather the critical question for the issue of anthropology’s potential military and governmental involvement becomes one as to whether or not these kind of collaborative methodological practices are ethically sufficient to avoid the practice of torture as ethnography.

As Pierre Clastres reflected on the historical silence of the Atchei;

“I remembered what Alfred Métraux had said to me not long before: “For us to be able to study a primitive society it must already be starting to disintegrate.”.

Perhaps then what is required is exactly that kind of symmetrical anthropology called for by Bruno La Tour, in which the Western category of the “human” itself also disintegrates

“Symmetrical anthropology” then precisely opposes the military doctrine of “asymmetric warfare” for which the US Army is trying to recruit social scientists



The notion of the “human” has been central to Western epistemology so that the unraveling of the colonial epistemological project also suggests the simultaneous

unraveling of anthropology's central subject/object, and the ethnographic investigation of the *logos of anthropos* around which the discipline formed.

Thus, aside from the *agon* of knowledge, post-Enlightenment frameworks of thinking have given us both an epistemology rooted in empiricism, and a Cartesian self-conscious subject who occupies its center, from which the individual mind knows and acts on the world.

This historical legacy in Western thought in turn underpins social and political theory as to the meaning and role of law, legal responsibility and criminal justice, as well as the ideas of "life" and "health" as medical categories, the institutions of democracy, and the exercise and defense of "human rights".

This discourse of the human is then crowned by the articulate "human subject" whose agonistically created insight and inspiration becomes the source of historical change and progress.

However, such grand narratives of modernity have been critiqued and even abandoned in the last twenty years as the specters of "post-modernity" and "post-humanism" have come to represent increasing dissatisfaction with the consequences of this intellectual and historical legacy.

At the same time the limits of scientific forms of knowledge and the ethical issues its pursuit has engendered;

the apparent intractability of cultural others in realizing their destiny as rational individualized subjects,

and our own deep cultural pessimism as to the perfectibility of society or individuals,

leads us to question what the "human" is, and to ask if, as we pass beyond the moment of modernity, if we have not also entered an age of the post-human as well?

In the final sentence of *Les Mots et les Choses* Michel Foucault suggested that -

"As the archaeology of our thought easily shows - the Human is an invention of a recent date. And one perhaps nearing its end... If those arrangements were to disappear, as the ground of Classical thought did at the end of the 18th century, then one might predict that Human would be washed away, like a face drawn in the sand at the edge of the sea."

And indeed as we stand on that beach where we first discovered "humanity" through encountering, like Robinson Crusoe, the mysterious and threatening footprint of Others, we might now seek to imprint a vision of plural ontologies that can allow us to move along that shoreline and into new worlds of ethnographic enquiry.

Job Announcements

PHYSICAL / BIOLOGICAL ANTHROPOLOGIST

KANSAS STATE UNIVERSITY, Department of Sociology, Anthropology and Social Work invites applications for tenure-track Assistant Professor of Physical/Biological Anthropology to begin August 2011.

Applicants must have a Ph.D. in Anthropology (or will complete the Ph.D. within a year). The successful candidate will be dedicated to high-quality undergraduate education and a four-field approach to anthropology. Teaching responsibilities include five courses per academic year, including a large introductory physical anthropology course, accompanying labs, and advanced undergraduate courses in areas of specialty. Preference will be given to candidates who can effectively educate students in all aspects of human biological diversity and its evolution from a broad anthropological perspective. Research that applies prevailing biocultural approaches in the discipline is desired. The successful candidate will be expected to carry out original research, obtain research funding, and involve undergraduate students in research. Candidates with specialties that enhance our existing expertise will be seriously considered. The Anthropology faculty at K-State includes three cultural anthropologists, two archaeologists, and one linguistic anthropologist, as well as adjunct anthropologists. Both the BS and BA are offered in anthropology, stressing a broad-based background in the four major fields of anthropology. K-State, a land-grant institution established in 1863 and situated in the scenic Flint Hills of northeastern Kansas, has an enrollment of approximately 23,000 students. Kansas State University is an equal opportunity employer and actively seeks diversity among its employees.

Review of applications will begin October 15, 2010, and continue until the position is filled.

Background check required. Salary will be commensurate with qualifications. E-mail your letter of application reviewing teaching experience and current and future research, along with vitae and contact information for three references to the Anthropology Search Committee at <ksuanthro2011@gmail.com>. If e-mail is not possible, send to Lauren W. Ritterbush, Chair Anthropology Search Committee; Department of Sociology, Anthropology, and Social Work; 204 Waters Hall; Kansas State University; Manhattan, KS 66506.

<http://ksuanth.weebly.com/>

In Memoriam

Lowell D. Holmes

Holmes, Dr. Lowell D., 85, died August 31, 2010. He is survived by his wife, Ellen; children, Loreen Maxfield (Peter) of Chicago, IL, Jonathan Holmes (Martha) of Los Altos, CA, Jill Vita (Rick) of New Orleans, LA, Traci Adams (Sam) of Haysville, Chellie Mazzullo (Sal) of Wichita; grandchildren, Madeline and Jonathan Barbour, Malcolm Maxfield, Connor Holmes, Erika Lair, Tiffany Adams, Jeremiah Teal; great-grandchildren, Caleb and Ellen Lair. Lowell was born in Sioux City, Iowa and grew up in Minneapolis. Upon graduation from high school, he joined the Coast Guard and served during WWII from 1943-1946. Upon his return, he attended Northwestern University where he received a BA in English and then continued on to earn a PhD in Anthropology. He started his teaching career at Missouri Valley College and then came to WSU where he was a member of the faculty from 1959 until 1990 when he retired as Distinguished Professor Emeritus. During his tenure at WSU, he established the Anthropology department as well as the Anthropology Museum that was later named in his honor. He was well loved by his students and won multiple teaching awards during his career. He was the author of numerous books on Anthropology, specifically the Samoan Islands where he did research and field work for many years. Dr. Holmes was a member of CSAS from 1957 until his death. Lowell was a lifelong jazz enthusiast and played saxophone professionally in his younger years (with guest appearances at each of his children's wedding receptions). His other passion was for sailing and all things nautical including building several boats over the years. A memorial service is planned for a date to be announced later. In lieu of flowers, donations may be made to Harry Hynes Memorial Hospice, 313 S. Market, Wichita, KS 67202. Downing & Lahey Mortuary East. Tributes may be sent to the family via www.dlwichita.com. *Obituary from the Wichita Eagle*. **A memorial event in celebration of the life and contributions of Dr. Lowell D. Holmes, founder and professor of anthropology at Wichita State University, is scheduled for October 23rd at 1:30 pm, starting in room 100 Lindquist Hall. The event will include an excursion to the Department of Anthropology and the Lowell D. Holmes Museum facilities in Neff Hall where drinks and snacks will be served. For further information about the event or attendance, please contact Shannon Lucas at anthropology@Wichita.edu or by phone at 316-978-3195.**

John C. Messenger

John C. Messenger, Professor Emeritus of Anthropology at the Ohio State University, died peacefully in Columbus on June 15. Born in Green Bay, Wisconsin in 1920, he began college at Lawrence University, but left school for service in World War II, ending up in the Army Medical Corps. John completed his undergraduate degree in geology at Lawrence after the war. In 1949 he began his anthropological studies at Washington University of St. Louis. He then continued to Northwestern University for graduate work with Melville Herskovits. With his wife, the folklorist Betty Messenger, he undertook research among the Anang Ibibio of Southeastern Nigeria in 1951, and received his Ph.D. in 1957. He wrote extensively on the Anang, producing publications on religious acculturation, folklore and art, including riddles, proverbs, drama and carving, and religion and ancestor worship. John also did research in Ireland, Montserrat and New Zealand, examining folklore and performance, humor, acculturation, and culture and personality. Besides his many articles, reviews, and commentaries, John was the author of *Inis Beag: Isle of Ireland*; *Inis Beag: the Anthropologist as Observer Participant*; *An Anthropologist at Play: Balladmongering in Ireland and Its Consequences for Research*. He held teaching positions at Carleton, Michigan State, Indiana, Notre Dame, and Ohio State. Of John's many professional affiliations, he held a special affection for the Central States Anthropological Society, which he joined in 1958 and which he served as president in 1981. He valued both the small scale of the meetings and the opportunity for participation afforded anthropology students, both undergraduates and graduates. He helped to insure that students would experience the professional and scholarly side of their field in a supportive atmosphere. He was awarded a special certificate of appreciation during the 2010 CSAS conference, in honor of his 90th birthday. Many a CSAS meeting enjoyed John's balladmongering amongst us; he was a spellbinding raconteur and embodiment of the kindness and collegiality we prize. John is survived by his wife and soul mate, Betty, and a bereft circle of friends. *Extracted from the obituary notice written by Jack Glazier for the AAA Anthropology News.*

CSAS JEWELRY UPDATE

Show your CSAS pride in 2010-2011, our 90th Anniversary year.

CSAS jewelry- lapel pins and earrings- are available at the CSAS Annual Meeting, at the AAA Annual Meeting, and online anytime at the CSAS website. Make sure you have one to show your pride in the 90 years of achievement by the members of Central States Anthropology Society.

Thanks to logo designer Justine Cordwell's sponsorship the CSAS earring posts have been modified. Order forms are on the CSAS website at

<http://www.creighton.edu/groups/csas/csasjewelry/index.php>

You don't have a CSAS lapel pin or earrings for the 2010 AAA Annual Meeting in New Orleans? CSAS will have an information table in the Section Booths at AAA on Thursday, November 18 from 9-11AM and Friday, November 19 from 9-11AM. Jewelry will be available at our booth.

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CSAS Information

Founded in 1921 as the Central Section of the American Anthropological Association, the Central States Anthropological Society, is a friendly, four-field professional society that welcomes students and anyone keen on promoting anthropology in the heartland and beyond.

<http://groups.creighton.edu/csas//>