WHAT IS TULA'S GENDER?

Kathleen Fuller

The last issue of the *ab origine* included an item announcing the formation of a seminar group to examine gender issues as they relate to anthropology. Although "gender" would seem to be a neutral term, it seems that for a number of individuals the word "gender" and the word "female" are considered to be synonymous. The simplest definition of gender is "a kind", while colloquially it is often equated with "sex". Therefore, since neither "a kind" nor "sex" are solely equated with "female", "gender" cannot be either.

If gender means "sex", then it includes both male and female. On the other hand, if gender also means "a kind", then the definition is broadened to include the varieties of a given sort of thing. Gender is an inclusive, not an exclusive term. As analysis of the chromosomal make-up of individuals has been refined, researchers realized that even the terms male and female are ambiguous. Theoretically, every person is XX (female) or XY (male). Practically, however, there is enormous variation (although the actual percentage of any one variant is quite small). For instance, there are 45X individuals (i.e. instead of having 46 chromosomes with 2 Xs, they have only 1 X and 45 chromosomes) who appear phenotypically female, but are generally incapable of reproduction (Turner’s Syndrome). Within this same general phenotype, some individuals are mosaics: some of their cells having one X, while others have the normal two Xs. In addition, there are a few individuals who have cells with only one X and other cells with a Y. There are also individuals who are phenotypically female, but genetically male (XY). During the period of gonadal differentiation of embryonic/fetal growth, the appropriate hormonal sequence that would have resulted in male gonads failed to occur so the fetus continued to develop as a female despite being chromosomally male.

Among those who appear phenotypically male at birth are individuals with extra Xs in their cells (i.e. XXY, XXXY, XXXXY). As among those with Turner’s Syndrome, these Klinefelter’s males are generally incapable of reproduction; in fact, they frequently do not

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FROM THE DESK OF:

The Department Chair:

Over the past few years, the composition of the department has changed dramatically with the addition of John Hoopes in 1989, Jack Hofman in 1991, and Jane Gibson-Carpenter and Sandra Gray in 1992. As I finish up my fourth year as chair, it is a real pleasure to have these new colleagues in the department and I appreciate their enthusiasm for Anthropology (as a department and a discipline) and their substantial contributions to the department's teaching, research, and service efforts. Next year there will be further changes with the expected recruitment of another sociocultural anthropologist specializing in economic anthropology with interests in developing nations. Further changes relate to the retirement of Robert J. Smith. Bob's specialty in folklore and material culture with an emphasis on Latin America will truly be missed, as will his general contributions to the well-being of the department. Now that he has officially announced his intentions to retire at the end of the Fall 1993 semester, the department will begin petitioning the College to replace his teaching and research focus. In the fall ab origine there will be a special section on Bob Smith, but I want to be the first to wish him and Celia a happy and productive retirement.

This issue of the newsletter concentrates on scientific meetings, but it is important to note that four faculty in the department published books this past academic year. These include Crawford's *Antropologia Biologica de los Indios Americanos*: Hofman's *Piecing Together the Past* (with J. Enlow); Janzen's *The Social Basis of Health and Healing in Africa* (with S. Feierman), *Ngoma: Discourses of Healing in Central and West Africa*, and *Mennonite Furniture* (with R. Janzen)—(obviously, John Janzen has been very busy lately with three books coming out in the same year); and Hanson's *Testing Testing: Social Consequences of the Examined Life*. As far as I know, reviews have not been published for most of these, but Hanson's book has generated a lot of public interest, with a review in the *New York Times*. I want to congratulate these four faculty for their scientific and scholarly efforts. Partly through their efforts the Department of Anthropology is one of the most productive at KU and continues to maintain its national and international reputation.

The GSA President:

I would like to thank everyone for their participation in the activities of this year. I also would like to announce that the graduate students will begin the buddy system in Fall, 1993. The buddy system is designed to introduce new graduate students to Lawrence, KU, and the Department. This program intends to teach our new grad members their responsibilities and encourage them to become active in our graduate student association. This program will also further serve to unite the new and older students.

As the year comes to a close, I would like to congratulate all the students on completing another year and thank the professors for their dedication. Have a great summer. I'll see you next year.

Lisa (Walawender) Martin
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develop any male secondary sexual characteristics and may develop some female ones. Some of these individuals (e.g. Tula) elect to have surgery so that they will appear to be phenotypically female.

Besides these varieties, there are "supermales" (XYY, etc.) and "superfemales" (XXX, etc.) with extra Y or X chromosomes. Obviously, simple designations of male or female are scientifically misleading. Is Tula (XXXY), who never developed male secondary sexual characteristics and has undergone surgery to appear phenotypically female, male or female? What is Tula's gender?

Individuals do not neatly segregate into two distinct groups (male or female) socially, psychologically, culturally, or biologically. The enormous biological variation is reflected in all other aspects of life. When one attempts to dichotomize issues into male and female, one ignores reality which is fluid, variable, constantly changing. The categorization of all people into one of two genders (male/female) with specified roles to which one assigns specific activities, language usage, behavior, etc. is a socio-cultural fiction. The reality is that few, if any, individuals readily and/or perfectly fit their "assigned" gender roles. This reality is recognized in some cultures which allow for at least a third gender role, the berdache (an American Indian male who assumes some of the female roles and may also serve shamanistic functions).

Since the study of human variation in

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all its forms is the raison d'être of anthropology, it is clear that the study of gender in all its varieties, and the impact this has on other aspects of life, must be an important component of anthropological analyses. A tendency on the part of a society to see events and situations in terms of "either-or" rather than as points on a continuum leads one to an inappropriate compartmentalization of issues.

When childcare, rape, and divorce are considered by society to be "women's" concerns, there is a tendency for these concerns to be devalued relative to foreign affairs and the economy—the "men's" concerns. This dichotomization is justified by its adherents who invoke the presumed differential effects on behavior due to biological sex. However, this ignores and negates the fact that these are all human concerns. There are no isolated actions, no isolated issues. Human beings, the varieties of gender, are part of a continuum of life. Anthropologists cannot afford to forget or ignore this.

Transforming Gender

Barbara Tsatsoulis-Bonnekessens

"One is not born a woman, but rather becomes a woman" - These words by Simone de Beauvoir can only be understood if we consider the implications of the word "woman" and, by extension, the word "man". While an individual's sex (male or female) is part of one's biological make-up, "gender" (masculine and feminine) is a social construct and, as such, has no basis in human biological reality. As Gerda Lerner (1981:27) puts it, gender consists of culturally varying definitions of behavior appropriate to the sexes. Gender is a fluid, culture specific set of roles which changes not only cross-culturally, but over time as well.

While a child's sex is recognized at birth, his or her gender is imposed immediately not only by such seemingly trivial acts as selecting specific colors, but by life-long segregation according to a restraining set of behaviors, expectations, rights and limitations. This early fixation of one's gender can be as explicit as Rigoberta Menchú describes it for her indigenous Guatemalan environment, or can be as subtle as referring to the current US president by his last name, while his wife is called by her first name, as was done in a recent Time magazine article. Socialization into a sex-specific gender role from birth is such a slow process that it is nearly invisible. Because the social process is virtually imperceptible to the individuals who experience it, retrospectively differences between men and women are understood to be based in, instead of on, biology.

In order to grasp the full range of existing gender role definitions operating in a culture, it is necessary to ascertain first the rigidity of such definitions, the punishments (if
any) for crossing into the areas reserved for the other gender, and the structural and individual power distribution legitimized by the perpetuation of the two basic social categories of male and female. Even more importantly, the strength of societal oppositions to attempts at redefining one or both genders can be a very useful indicator as to who actually profits from their maintenance. In retrospect, the redefinition of proper women’s roles in the post-WW 2 US, from capable industrial worker of the war years to submissive, but happy wife and mother in the 1950s, was an obvious ploy to remove women from jobs which men wanted. Again in the 1980s, a decade in which US women entered many previously forbidden work areas, the public specters of the “biological clock”, the stressed-out “super-mom”, the “child-care abuses” and the success of Phyllis Schlafly have reminded women that feminism may have succeeded in extending their gender role, but it has not - yet - redefined it. The backlash against women’s rights has become so entrenched in US society, that the individual who merely expresses some sensitivity to sexist language may be ridiculed even in academic departments; while rape and (slowly) sexual harassment are recognized as criminal acts, both men and women are so deeply lodged in their normative gender behavior that perpetrators are still able to claim non-intention and victims, somehow, still feel responsible.

It appears equally difficult to change the existing masculine gender definition. At the same time that males who support an expanded definition of gender roles have gained the right to show caring and competence in child-care, and share responsibility in housework, traditionalists have found it necessary to beat drums and find the inner wild man. For such traditionalists gender issues are a zero-sum-game: if women gain power, men must lose it. Phrasing any redefinition of traditional gender roles in such competitive terms may leave only one possible interpretation: the perceived loss of power is a loss of power with respect to women. A redefinition of masculinity must therefore reject the notion that men are valuable as providers for women (as proposed by sociobiologists) and find a definition which values men in themselves.

The responsibility to redefine gender lies with both sexes, because the free development of one’s individual personality should not be limited to a fixed set of values based on imagined biological qualities. Rights and responsibilities which are assigned at birth by society, rather than by personal achievement and choice, are vestiges of a despotic dogma which belies the fundamental humanity both sexes share. To restrain the members of one sex from developing their full potential in all spheres of life is only of interest to those few (not necessarily all of the other gender) who profit from such an automatic removal of competition by keeping one gender as a pool of providers of cheap labor and personal services. It is my opinion that any population as a whole would only profit if the abilities and energies of each and every member could be developed to their fullest potential, without the artificial constraints expressed in unequal gender roles.

Reference:
Lerner, Gerda
1981 Teaching Women’s History.
PROFESSIONAL MEETINGS

Mary Ann Domico:

After scoping out the lay of the land at both the AAA and SFAA meetings last year, I read my first professional paper this year at the meeting of the Society for Applied Anthropology, in San Antonio, TX. The theme was multiculturalism, a hot—if usually misunderstood—topic, on campus and off. It is a subject much in need of the considered views of anthropologists, and I was encouraged by evidence that anthropologists are responding to this need in their research, writing, teaching and applied work.

I was terrified when I found that I would be presenting my ideas on anthropology and multicultural education during a session in which Ward Goodenough was to be the discussant. As I anticipated, he drew quite a crowd of people. But rather than being frightening, presenting my paper was an invigorating experience. People were polite and interested in what I had to say. (It was quite a change of pace from my discussion sections, actually.) Anyhow, I can say that I completed this rite of passage successfully.

Attendance at professional meetings is an important part of an anthropologist’s career. Perhaps because they consume inordinate amounts of time, money and energy, graduate students may hesitate to attend them unless they are presenting papers. But for graduate students it is often out first taste of what it’s like out there in the “real” world of professional anthropology (apologies to postmodern readers).

A professional meeting is a place to learn about the latest research in the field, but also to make contacts with those doing the research, publishing the papers and getting the grants. It is an opportunity to exchange ideas with other graduate students, university faculty and practicing anthropologists in both formal and informal settings. (It’s amazing how much easier it is to string together a coherent sentence when you’re not talking to a professor who remembers your score on the midterm!)

I found it challenging and encouraging to engage in discussions with graduate students like myself, and with more experienced and credentialed anthropologists. It gave me direction and reminded me that there is something more to social science than the lonely, frustrating hours spent in front of a word processor, however necessary they may be. In this way I have been repaid in full for the time and money I spent on the three meetings I attended. I recommend wholeheartedly that graduate students take the time to attend professional meeting and give papers if possible. I am the first to admit that I was terrified at the thought of simply attending my first meetings, let alone giving a paper, but fear soon gave way to confidence and excitement. It’s well worth the effort.

Dean Sather:

In early January of this year the 26th Annual Conference for the Society of Historical Archaeology was held at the Hyatt Regency Crown Center in Kansas City, Missouri. The conference was hosted by the Kansas State Historical Society with Dr. William B. Lees of the KSHS serving as conference chair. The meetings offered opportunities for both staff and students of the
department to attend, and in some cases, participate in a professional international conference. The meeting was well attended despite the relatively inclement weather, i.e., it was a *#@#! weekend for travel. Several members of the Department of Anthropology attended, as well as participated in, the conference in a variety of ways. Many of the students attending volunteered their services at the registration booth.

This conference marked the first professional presentation of the Town of Kansas Historical Archaeology project which was initiated the previous summer. The papers were presented in a separate session entitled "The Town of Kansas: Development of an Urban Archaeology Project with Kansas City, Missouri" which related the history of the project and possible future work at the site. John Hedden, a recent KU graduate, presented a paper entitled "The Town of Kansas: the 1992 Excavations by the Kansas Archaeological Field School" which described the excavations performed at the site during the previous summer and discussed some of the architectural features uncovered. Dean Sather presented "Historical Development of the Town of Kansas: Archival Research and Archaeological Data" which described various aspects of the historical documentation involved in the research project. The papers appeared to be well-received based on the extended question and answer period which followed the formal presentations. In conjunction with the Town of Kansas, the Kansas City Landmarks Commission was given an SHA Award of Merit for their involvement with the Town of Kansas Project.

David Frayer:

Over this academic year, I have had the opportunity to attend a number of different scientific meetings and visit a variety of places to present papers on my research. With the start of the fall semester when everyone was back here worrying about the beginning of classes, I was in Jerusalem (Israel), attending the 3rd International Congress on Human Paleontology. This group of about 250 people meets every four years and, I suppose, if you wanted to avoid a certain human paleontologist, this would be a meeting to skip since just about everybody attends these. The sessions got off to tumultuous start when a speaker whose 45 minute talk about human origins was introduced by the convener in the following way. "Sometimes, people who have no experience with a set of fossils or no firsthand experience or expertise in certain area, can offer great insights into a problem."

Oddly enough, the person being introduced was not upset by this characterizations, but a few of us were, since the talk which followed, predictably, ignored some fundamental information and made statements and deductions which were contrary to fairly widely known data. Later, as we sat in the bar, a friend of mine asked the introducer if he had his cars fixed by dentists and his teeth fixed by auto mechanics. Puzzled, taking the bait, he said, "No, why?" "Because of their special insight," my friend said. From then on, the guy avoided us. My presentation, entitled "The archaic nature of 'modern' Homo sapiens from the European Upper Paleolithic", I knew would be controversial. I seldom read papers,
but rather have my slides organized and give
the talk as if I were presenting a class lecture.
I generally try to find a person to direct my talk
to and in Israel I picked an Australian friend’s
face out of the crowd. As I presented my talk,
he was nodding yes, which was no surprise
since I knew he agreed with what I was doing.
But beside him was an opponent who em-
phatically shook his head side-to-side with the
same vigor and on almost all the same points
to which my Australian friend was so enthusias-
tically nodding yes. It got to the point that I
could not wait to say something agreeable to
one and contentious to the other, just to see
their heads bob in opposite directions. I am
not sure that I won over any new supporters,
but after the talk, I was invited to a special
conference in Cortona (Italy) which took place
two weeks after I returned to Kansas. It was
hard to go back to Europe again (I had been
there most of the summer), but the lure of a
free trip to Italy with the ability to upgrade my
tickets to first-class clinched the case. Be-
sides the presentation was virtually the same
as the Jerusalem paper and my Australian
friend was in attendance, so there was noth-
ing but positive head movements. This was
actually one of the best conferences I have
ever attended. It was small, there was a good
mix of opinions, and I learned a lot.

There were a number of other presen-
tations—at the University of Illinois, in
Barcelona and Madrid (Spain), in Kansas
City, and here at KU. But the most unique
experience was at the American Anthropo-
logical Association meetings in San
Francisco. There I did not present a paper,
but I attended a session held to honor the
lifetime contributions of F. Clark Howell, a
famous human paleoanthropologist who
recently retired from UC, Berkeley. The
session was organized by former students of
Howells’. Only because I am an officer in the
AAA (certainly not because he wanted me
there), I was invited to a reception and dinner
at the mansion of Gordon and Anne Getty,
honoring Howell. These are the Gettys of the
Getty Museum and all the oil. The ones with
all the money. When I told my mother about
this, she said, “Do you have anything to
wear?” which was exactly the same thing
Associate Dean Kathleen McCluskey-Fawcett
said when I told her about the invitation,
except she prefaced it by “My God.” I told my
mother that I was going to wear shorts (it was
California, after all) and take the Gettys a
dozen eggs, but really I wore a black sport
coat, tie, pants, and shoes—the full works and
no eggs.

I went with some friends who were also
officers in AAA. Arriving, we were met by
Anne Getty, who was courteous. She led us
into a large den, with a huge fireplace where
three telephone-pole-sized logs burned
furiously. I had a white wine and told myself
(or was it my mother or McCluskey-Fawcett
telling me?), don’t spill anything, don’t drink
too much, don’t get too close to anything,
don’t tip anything over. Until the third or
fourth glass of wine I was so nervous I could
barely eat the caviar or the shrimp, which
were about the size of bananas. Anyway,
eventually a bell rang and we retired into the
garden terrace for dinner. Everybody had a
little card which directed us to a specific table
and to a place at the table where we were to
sit. In case we got lost, there was a small
placard with our name located behind the
plate. I noted the plates were Chinese porce-
lain and the numerous knives, spoons, and
forks were over-sized and solid silver. Once
sitting, the servants, all in black tie, walked in
with the food held over their heads and stood
there until a silent whistle went off and then
briskly walked to serve the food. I would rate
the dinner (a terrine with crab flakes, lamb
chops, new potatoes, and green beans), a B+.
The dessert was a chocolate basket filled with
berries and cream. After dinner, people stood

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up and made some toasts and there was a brief speech by a British palentologist. Ironically, this was the same guy who in Israel made the introduction saying the less you knew the more insight you had. Despite the wine and after-dinner drinks, I decided not to ask him about his dentist. Anyway, I wish I could say that the Gettys are now my close friends and that this was just the beginning of a long series of dinners. It was nice to be there, however, and one of my friends kissed Gordon Getty goodnight and thanked him for the wonderful evening. She apparently did not have her mother or an Associate Dean telling her to behave.

Mary Lee Robbins:

My paper presentation at the Society for Applied Anthropology meeting in San Antonio received positive reviews. In Indian Gaming: Opposition to Casino Gambling for Economic Development on Reservations I summarized the issues in the rapid expansion of Indian gambling businesses since the passage of the 1988 Indian Gaming Regulatory Act which protects the competitive edge Indian gaming has over non-Indian gaming. From this paper presentation, three possibilities for its publication have been generated.

Karolyn Kinsey:

To be one of the oldest rookies in presenting a paper at a conference was an interesting experience. Would I recommend others to try it? Yes. Would I do it again? Yes, but not in the near future. A little voice inside of me says I've got a lot to learn first.

My paper, Stockholm: Mailed From the Edge, was presented at the 50th annual Plains Conference held in Lincoln, Nebraska November 11-14, 1992.

Someone asked what the title of my paper meant. Stockholm, Oklahoma is the site of a former post office that existed from 1901-1915. It is located on the edge of a steep bluff and the edge of the former “No Man's Land.” I contend there are messages waiting to be read among the artifacts lying on that windswept bluff.

My impressions of the Plains Conference were mixed. Many of the papers presented were very interesting. It was also a pleasure to get to meet several of the archaeologists who have produced some of the most important archaeological reports of the Plains region. The most interesting facet of this conference was the personalities of the learned scholars. Each one different. Each one very much human. Each one leaving an indelible impression.

The Plains Conference is a good conference for a first-time presenter. The audience was tolerant, the laughter, applause, and encouraging comments were gratifying, and it wasn’t as scary as I thought it would be. It made for a good learning experience.

My next conference? Well, one thing for sure, I won’t be the oldest rookie there.

Barbara Tsatsoulis:

From November 18 to 22, 1992, the Association for the Advancement of Policy, Research and Development in the Third World met for the annual conference entitled “New World Order: A Challenge to International Leadership” in Orlando, Florida. Being a small association (nobody knows the exact number, but the membership officer thinks it may be about 300 people worldwide), the atmosphere was social, but labor-intensive; we heard and discussed numerous papers in three concurrent sessions during the day, with three consecutive sessions. The participants not only came from all over the world (although the US and Canada had the strongest representation), they also came

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from many different academic departments (including one, lonely, cultural anthropologist), and government organizations. Topics ranged from food distribution, AIDS, and women's issues to philosophy and, yes, Peace Corps Volunteers. While all the other sessions I attended showed a certain common thread in the five to seven papers presented during each session, ours would have better been labeled "Other". The actual title was "Culture and Human Values in the New World Order" and we heard about the value of Greek philosophy, peasant revolts in Ecuador, computer applications, and - the most important one, at least to me - Peace Corps Volunteers and community preparation in Costa Rica. Although some papers, especially those from political scientists, seemed at times too theoretical to have any immediate applicable value, I was exited to find something interesting in every paper I heard. Combined with that were intensive discussions of academic problems and experiences. Following up on an all-female lunch table (by chance) we decided to form a Women's Caucus. While the male co-members looked suspiciously on our "inaugural" meeting in the hotel lobby, we are now distributing a newsletter, plan to exchange syllabi for Women in Development classes, and will serve as readers for other women's papers in preparation.

The Research and Working Group on "Women in Development" of the Association sponsored an international colloquium on "A New Decade for Women" from March 26-28, 1993 at Texas Christian University. With one exception, all the participants were women and we talked about the deafening silence of women's voices. The papers presented included women's participation in the secondary economy from Nigeria to El Salvador and India, discussed the stereotyping of women in US media and politics, and described the rapes on Bosnian women. Again, the lonely cultural anthropologist, I talked about the other woman in development - the development worker who has to adapt to the different status and role requirement for women in her target country. The 1995 Beijing Congress will look at what has been achieved since Nairobi - if our little colloquium is any indication of women's progress since 1985, then we have no reason to be optimistic, but will have to admit that the current Decade of the Woman was in vain.

Jennifer Giesler:

The annual meeting for the American Association of Physical Anthropologists was recently held in Toronto, Canada. Several students and faculty from our department were able to attend. Beata Przybyla, Peggy Irwin, Dr. Mielke, Dr. Gray, and I presented posters. Ravi Duggirala, Dr. Crawford, and Dr. Frayer presented papers and Dr. Crawford also chaired two symposiums; The Human Biology Council Functions, and the Dermatoglyphics symposium. I mostly attended the genetics and human biological variation discussions. I found them interesting and informative (Really! I didn't fall asleep once). More important, however, was the quality time spent with friends, researchers, and professors from other institutions (i.e. an exorbitant number of meals and drinking countless glasses of beer). In my opinion, those hours spent in restaurants and bars were often more informative. I was able to ask questions and informally discuss research topics.

My poster presentation went extremely well. I had a great deal of positive feedback and was amazed by the number of people who asked questions. All in all, the meetings were wonderful and I look forward to attending next year's session in Denver.
John Hoopes:

The 58th Annual Meeting of the Society for American Archaeology was held at the Adam’s Mark Hotel in St. Louis from April 14-18. My participation in the meeting focused on two symposia, one entitled "The Emergence of Pottery", organized by William Barnett (American Museum of Natural History), and the other entitled "Tropical Coastal Subsistence", organized by Lynette Norr (University of Illinois).

The first symposium, which I chaired, focused on the question of the emergence and spread of the technology of ceramic vessels in a number of cultural contexts. The geographic coverage of the papers was exceptionally broad, and included both the Old World (the Levant, Greece, and Denmark) and the New World (Brazil, Colombia, Costa Rica, Guatemala, and the southeastern U.S.). My own paper offered a general model for the appearance of ceramic technology in Central America based on Brian Hayden’s (1990) model for the emergence of agriculture. In brief, I suggested that ceramics played a key role in increasing the scale at which highly-seasonal r-selected resources, such as palm fruits, could be processed and consumed. This was particularly important for mobile foragers in tropical rainforest habitats, which tend to be resource-poor in sources of fats and carbohydrates. I suggested that the manufacture of pottery actually preceded agriculture as a way of intensifying the utilization of seasonally-abundant wild resources. Pottery increased in importance as it played a key role in seasonal interchanges between mobile foragers (who had access to protein from hunting resources) and sedentary, incipient horticulturalists (who concentrated on the production of carbohydrates). Ceramic vessels allowed for both qualitative and quantitative changes in the kinds of foods that could be prepared and served. Among these were the production of soups and stews, pickled goods, and the perpetually important alcoholic beverages that play a key role in social gatherings and "competitive feasting".

The discussants for the symposium, William Longacre and Prudence Rice, found all of the papers to be innovative and stimulating. William Barnett and I will be editing the symposium contributions for a book to be published by the Smithsonian Press.

At the second symposium, a paper that I co-authored was presented by William Doonan (Tulane). It reported on our analysis of mollusks from our excavations at shell middens in Golfito, Costa Rica, last spring. Among our observations was a marked shift in the exploitation of specific shellfish species at the site of Costa Purruja (AD 200-600). Frequencies of 18 different families of mollusca indicate that species diversity was drastically reduced over time. In addition, prehistoric populations that were harvesting large oysters during the early occupation of the site later turned to the intensive collection of small clams and snails. The latter colonize soft sediments, such as result from heavy erosion. We suggested that this shift in shellfish use was due more to the effects of deforestation and silting as a result of the intensification of slash-and-burn agriculture than it was to overexploitation of oyster beds.

John M. Janzen:

Janzen’s recent scholarly adventures:

Participated in a conference January 7-10, Berlin, sponsored by the Free University of Berlin, Germany, on "Symbols of Change: Transregional Culture and Local Practice in Southern Africa" where he gave a paper on "Self-representation and common cultural structures in ngoma ritual of Southern Africa."

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INTERVIEW WITH: MICHAL BUCHOWSKI

This semester, our department has been fortunate to enjoy the presence of Dr. Michal Buchowski, a visiting professor of socio-cultural anthropology. Dr. Buchowski hails from Adam Mickiewcz University (U. of Poznan), in Poznan, Poland, where he is an Associate Professor of Ethnology and Cultural Anthropology. (Poznan is located in western Poland, about midway between Warsaw and Berlin).

Michal was educated at the Adam Mickiewcz University, where he is now a member of the faculty. Teaching at the same institution where you were educated is not unusual in Poland, because the people in the department are the ones you know and work with, and also because residence mobility is not as prevalent as it is in the United States — it is often more difficult to find affordable housing in new areas than it is to find employment. Dr. Buchowski has arrived at K.U. with an impressive list of credentials and experience: He conducted post-Doctoral studies at Cambridge in 1985 and 1987, was a Fulbright fellow at UC - Riverside in 1990-91, and worked at the University of Virginia at the Commonwealth Center for Literary and Cultural Change. He arrived at the University of Kansas following a grant from the Kosciuszko Foundation (NY) for research. At KU, he has been conducting research and teaching a course on Magic, Science, and Religion.

Michal arrived at KU largely because of Allan Hanson, with whom he shares research interests in belief systems and rationality. Michal specifically is interested in cross-cultural evaluations of belief, logic, and reasoning systems, and how they may be applied for re-interpreting anthropological theory. His work and experience with western Polish peasantry, and Communist and Post-Communist Poland provides the basis for his research examining the ways culture influences patterns of thought.

One of the aspects of working in English that Dr. Buchowski enjoys is that the literature base is very large, and thus, ideas may reach more people than they would if published in Polish. Although there are many brilliant Polish thinkers, not many Americans know of them, because relatively few people outside Poland read the language. Consequently, it is useful to write in
English to reach a wider audience. Dr. Buchowski described several differences in anthropology between the United States and Poland. The first is that, in Poland, the subfields of anthropology as we classify them are divided into completely different departments. For instance, cultural anthropology and ethnology (cultural sciences) are in one department; archaeology is in another; physical anthropology is in yet another; and comparative linguistics is in a fourth. Because of this separation, there is usually less interaction between these subfields within Polish universities than there is between the subfields in departments of anthropology in the United States. Furthermore, education in Poland is free. While the benefits of a free education seem apparent to us, Michal points out that it can result in less demanding relationships between students and their professors. When asked if he would stay in the United States if offered a full-time faculty position, Michal groaned and admitted he had considered this possibility. He likes America, with its money and liberal atmosphere, and the previously mentioned benefits of working in English. However, Poland is going through some very exciting changes, and has a lively intellectual atmosphere, not just within the colleges, but within the people. He also points out that he already is on the faculty at one of the best universities in Poland, and that they allow him to travel extensively, which would be limited at an American institution. However, he is willing to consider any offers...

Michal will only be here at KU until August, but he wants to remind students that there are always possibilities to study in central Europe. It has been a pleasure having him here.

- Chris Nicolay
Janzen gave a paper in December at the American Anthropological Association in San Francisco on "Daybreak in the 'Heart of Darkness': The Fate of Mission Public Health in Early Colonial Lower Congo" in a panel on "The History and Practice of Missionary Medicine". The paper will be published in Social Science and Medicine.

Also published: two books with the University of California Press: Ngoma: Discourses of Healing in Central and Southern Africa: a monograph exploring this classic African institution of addressing adversity, based on fieldwork in 1982-3; also, an edited volume with Steven Feierman, of the University of Florida, The Social Basis of Health and Healing in Africa: a collection derived from a research planning project of the Africa Committee of the Social Science Research Council that looks at the social bases of population decline and rise in the 19th-20th centuries, and at the range of healing traditions represented on the continent.

The Undergraduate Anthropology Club:

One of the more significant road trips to a conference that the Club has sponsored this semester has been to the Midwest Mesoamericanists Meeting at the University of Illinois at Urbana-Champaign on March 27. Several of us were able to attend the meeting and hear an assortment of papers presented. The papers ranged from graduate student projects to notable professors in the field and representatives from the Chicago Field Museum. These papers varied in direction to appeal to anthropologists from a number of disciplines. Many archaeological projects were represented that will become hot spots for study in the future, including Chau Halix and the mosquito Coast of the Honduras. There was a review of the reservoir system of the Maya, craft and home specialization of a many Mesoamerican peoples, and statistical analysis of burial and subsistence practices.

On the lighter side, one fellow compared aspects of the Mayan and Aztec myths to the myths and sweatlodge practices of the Southwest Indians.

Two very notable speakers must be mentioned by name. The first, Andrea Stone, presented a brief, and many of us wished she had had time to continue, description of her findings from a cave site at Naj Tunich where the Mayan kings had ventured deep inside on pilgrimage to the altar several miles back. The second, Jonathan Reyman, who discussed the evidence for trade between the Southwest Native Americans and the Aztec.

Mr. Reyman is currently working with Indian ceremonial leaders who need the precious Macaw feather for their ritual but are unable to afford the astronomical black market prices. He collects the expensive tail feathers from zoos and breeders and gives them as gifts to the reservations that request them. The current black market price for one ounce of Macaw feathers is greater than that of cocaine!!! Mr. Reyman is doing a great service that will save money and help preserve the cultural practice of both Native Americans and the Mexican environment.

This was a wonderful conference to attend for many reasons. The atmosphere was very informal and could therefore be more interactive with the speaker, everyone was very friendly and more than willing to answer questions. This was a good opportunity for the undergraduates to see the kind of work going on in this field of interest, and it also brought professors and graduate students to a more personable level. Also, this was a good opportunity to bring members of KU into contact with other Midwestern schools. I would recommend to anyone who is even remotely interested in Mesoamerica to attend next year’s conference that will be held in Chicago!!!
Jane W. Gibson-Carpenter:

"Political Correctness" is a phrase which lends itself to all causes and ideological leanings. One person's PC may be radical or reactionary to someone else who may respond accordingly in an attempt to counter or, worse, suppress an alternative view. At the same time, such encounters may illuminate a debate in such a way as to help us separate a useful argument from the flack. My experience at the "Applied" meetings in San Antonio was much like the former case, but in retrospect, also like the more useful latter one.

I asked for it. I'm a fair-skinned woman—never mind the freckles—of western European ancestry, and I talked about racial implications of discrimination against "poor whites". The reaction was instantaneous when I concluded. I was told that poor whites do not constitute a racial group, and that to talk about poor whites and their experience would detract from more legitimate concerns for non-white groups. I was politically incorrect, so I was wrong.

The house was packed, with people standing in the back and sitting on the floor wherever they found space. And I defended (and probably offended) well beyond the time allotted for the session. But far from being bloodied in the assault, I came away excited, gratified, and affirmed. Predictions I made in the presentation came to fruition in the exchange, and it felt great to challenge the unchallengeable. More importantly, I reveled in the opportunity to talk about issues and ideas with others who are knowledgeable and interested. That's what these sessions are for, I think; to exchange ideas and learn. By these standards, the SfAA session I participated in exceeded my expectations, and I'm enthusiastically training for round 2.

Kari North:

I have been officially nominated to write an announcement of the anthropological genetics workshop planned for the weekend of May 7th-9th, 1993. This workshop, open to anyone interested, will be hosted by Dr. Moses Schanfield and his colleagues at the Analytical Genetic Testing Center (AGTC) in Denver, Colorado. Several members of our faculty, Drs. Crawford, Gray, and Mielke, as well as several graduate students are planning to attend. In addition, several professors and students from other universities and research institutions will be attending. These professors include: Drs. Blangero, Williams-Blangero, and Commuzie from the Southwest Foundation for Biomedical Research; Drs. McCullough and O'Rourke from the University of Utah, Dr. Mitchell from La Trobe University, Dr. Koertvelyesey from the University of Ohio, and Dr. Stevenson from Western Washington University. Selected topics in anthropological genetics will be presented and discussed. The purpose of this workshop is to provide greater feedback and interaction than what is typically allotted at most major conference meetings. Dr. Crawford claims that it will be "a great opportunity to improve communication between scholars". For further information, please contact the Laboratory of Biological Anthropology, 864-4172.

WELCOME

to new graduate student (Spring, 1993)

David Spurgeon
CONCERNING THE GENDER FORUM

Sandra Gray

Early in the fall term, several students in the department expressed an interest in developing a forum for the discussion of gender issues in anthropology. Although I confess to no small amount of ignorance on the general topic, I elected to act as the faculty advisor/coordinator, or whatever designation might be appropriate. It has, to date, been very slow in developing, in large part because of time constraints. However, we have managed to get a few meetings off the ground, and have been most pleased with the results, and the interest.

We have decided on a somewhat loose format, in order to allow as many people as possible to participate. Topics suggested for future discussion include gender and archaeological research, the controversial conference on non-human primates, to which only women were invited (and similar sorts of exclusive events), and gender in advertising. At each meeting, a short talk will be presented, followed by discussion. Relevant readings will be placed on reserve in the Anthropology Department office.

We shall try to meet once a month during the coming fall semester. It would be most helpful if we could draw up a tentative schedule of talks as soon as possible, to be distributed to students and faculty. If you are interested in a particular issue, and would like to act as speaker/discussant, please drop a note in my department mailbox. In the ideal, we should explore wide-ranging issues and perspectives.

Do not feel that you must attend every seminar in order to participate. That is a somewhat unrealistic expectation, given scheduling conflicts and other commitments. The seminars will meet at different times during the semester, in order to include as many individuals as possible. In her editorial in this issue of the ab origine, Kathleen Fuller speaks of inclusive, as opposed to exclusive categories. “Inclusive” is the operative word for the forum. Faculty, grad students, undergraduates, males, females, or whatever—all are encouraged to join us.

I would also like to note, on a more personal level, that I do feel the forum has great potential, in terms of engaging biologists, cultural anthropologists, linguists, and archaeologists. Often, the members of the various sub-disciplines interact less often than we might like, once we have successfully maneuvered our way through the requisite core courses of graduate school. Interested faculty of other departments at KU have contacted me, to find out what it is exactly that anthropologists look at, with regard to gender. “Well, of course,” said I, “we look at everything.” Unsatisfying that, from a scientific perspective. However, in some fields of inquiry, it is illuminating to focus on “The Big Picture”. It is my hope that the gender forum, will allow us to do just that.

Kansas Working Papers in Anthropology

will be available in late May

Contact the Anthropology Dept. (864-4103) for further information.
NEWS FROM THE ANTHROPOLOGY UNDERGRADUATE CLUB

Aside from the conference that we have attended, the Undergraduate Club has been quite busy this semester. Among our activities was a Pot Luck dinner at Prof. Hoopes home where Jack Hofman gave a wonderful commercial for his summer field school in Western Kansas and Oklahoma. Several members of the club stopped to see Cahokia, which would be the fourth semianual trip to the Mississippian Indian site. Jane Gibson-Carpenter spoke about the positives and negatives of video ethnography and her work with alligator hide and meat processing in a Florida community. We would like to thank her for inviting us all for a social gathering at Free State, which was a nice break from our stressful schedules. Prof. Felix Moos gave a presentation on his recent trip to Asia, great slides included. Dixie West showed us the wonders of a decaying bison carcass. And visiting from the Classics department, Prof. Elizabeth Banks has come to speak about her work in Classical Archaeology. Last but not least, those stylish T-shirts from last semester have come back for a second printing and are available for only $12, which goes into a club fund that is used to sponsor activities that are available to anyone interested in attending them. If you haven't been able to attend our meetings this semester, don't worry, we will out-do ourselves next fall for a new series of activities and speakers!!!

Destiny Crider.
Undergraduate Anthropology Club President

MILFORD WOLPOFF

The College of Liberal Arts and Sciences invited Milford Wolpoff, Professor of Anthropology, University of Michigan, (and most importantly, David Frayer's former advisor) to be the guest lecturer during CLASWEEK, a series of special events organized by the College. The lecture on Human Origins was both entertaining and informative. At the conclusion of the lecture, Wolpoff was presented with the Golden Jayhawk, a memento we know he will always treasure.

E-MAIL

As if you didn't have enough to read: the anthropology list on e-mail provides a general forum to exchange ideas, ask for advice, or just chat--worldwide. Some of the topics covered in the recent past were the division of anthropology into subfields, racism on campus, sexual harrassment, and concepts of culture. To sign up, send an e-mail message to:

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May 1993
THIS YEAR'S INVITED SPEAKERS

**Eugenia Cunha** (Museum and Laboratory of Anthropology, University of Coimbra, Portugal): The Human Skeletal Collections in Coimbra, Portugal.


**Paul S. Goldberg** (Texas Archaeological Research Laboratory, University of Texas, Austin): Micromorphology and Archaeological Landscapes.


**Gerhard Kubik** (University of Vienna): Research in Central Africa.

**Pamela J. Puntenney** (Executive Director of Environmental and Human Systems Management and associated with the University of Michigan): Addressing Environmental Issues: Problem-solvers or Tinkerers.

Although former President George Bush and Russian President Boris Yeltsin signed the START II treaty in 1993, it has been ratified by neither the United States Congress nor the Russian Duma. This means that the treaty is not yet in effect.

The START II treaty would reduce the number of strategic nuclear warheads in the United States and Russia by 30 percent over the next 10 years. It would also include provisions for verification and monitoring of compliance.

The treaty is significant because it represents a step toward reducing the global nuclear arsenal and reducing the risk of nuclear war. However, it has not yet been ratified by the United States Congress, which means that it is not yet in effect.

Twins to help in study of psychiatric illnesses

Researchers to use identical and fraternal twins to help with study of psychiatric illnesses. By Michael Crawford, director of KU's Molecular Psychiatry Research Center, and Dennis B. McElligott, PhD, associate professor of psychology. The study will use identical and fraternal twins to help with the study of psychiatric illnesses.

Don't Confess to Anything You Didn't Do

HUMAN nature is so variable and complex that no single theory can account for all the factors that influence psychiatric disorders. By Richard Plaut

The nature of human behavior is complex, and the factors that influence psychiatric disorders are similarly complex. The study of psychiatric disorders requires a multifaceted approach.

Prehistoric bones yield new theories

The bone was unearthed near a prehistoric village in the Ukraine. The researchers were surprised to find that the bone belonged to a new species of human.

These bones were probably killed by humans, and the animals, still in their hides and sediment, were probably buried quickly by silt or sediment.

H.T. Martin and J.R. Creveillon, anthropologists at Kansas University, examined the bone and found that it belonged to a new species of human.

KC's roots found in buried city

RIVERFRONT EXCAVATION uncovers 1850s artifacts.

Archaeologists uncovering the oldest known ruins of Kansas City are expected to find shell mounds, broken china and relics of the buffalo hunt. By Phillip O'Connor, 5/12

The discovery of the oldest known ruins of Kansas City is expected to shed light on the history of the area. The artifacts found may include shell mounds, broken china, and relics of the buffalo hunt.

May 1993

During the last five years, researchers have uncovered remains of prehistoric American Indians on the mound in the Midwest. During the last five years, researchers have uncovered remains of prehistoric American Indians on the mound in the Midwest.