Skinhead Identity and Language Use
By Gavin Johnston

The skinhead community of Lawrence, Kansas is made up of a small number of people who identify themselves through a combination of lexical, behavioral, and stylistic norms. I became interested in the subculture after witnessing an altercation between several locals and two racist skinnies (nazi-skins) from out of town. Though I was unable to see how the local group had almost instantly distinguished the outsiders, there were obviously characteristics, such as insignia or aspects of their clothing, that set the two groups apart. When I asked, one of the local skins said that stylistic markers in the form of patches sewn onto the nazi-skin's flight jackets had identified the outsiders as racist skins, a group not tolerated in Lawrence under any circumstances. Consequently, I became interested in how style was used to construct identity for this subculture.

I conducted over 35 semistructured and informal interviews with members of the local subculture and attended various social events over a period of approximately seven-and-a-half months. Tape recording was employed in only one instance, and no photographs were taken. Though there are only about 25 skins in town, and they are typically easy to identify by sight, many were nervous about having their faces, real names, and voices documented. Regardless of what I would write, and regardless of who might read it, they believed that the stereotype of the racist, dangerous thug would still dominate the general perceptions of both the academic community and the larger population, putting them in potential risk.

When asked what being a skinhead meant to them, their first response was always simple and direct: they usually stated that it was about being working class, being loyal to their friends, and drinking beer. Pointing out that many people could make similar statements without being skinheads, the respondents stated that they took greater pride in what they were, specifically in their working-class status.

Though most of the local skinheads are engaged in blue collar or “unskilled” occupations, “working class” does not necessarily mean blue collar, and has been expanded to include most jobs. They claim that it is more important for the individual to express pride in working and be willing to sacrifice social activities or personal comfort for work if need be. Because of the emphasis that was continuously placed on the term “working class,” I began to focus my research on the underlying symbolic meanings of this and other terms and how they related to other concepts of identity. Analysis was based on the definition of style as a means of subcultural identification and construction. Style is composed of image, or physical presentation; demeanor, the posturing of the members; and argot, the specific lexical items of a subculture (Brake 1985:191). Additionally, Goffman’s theory of social actors negotiating multiple, contextually defined roles was adopted (1981). If language is the most complex example of symbolic exchange, then key words and phrases should be a guide to the formation of group and self identification. Language is the primary means by which a subculture, in this

continued on page 2
case skinheads, establishes and reproduces itself.

"Working class" has come to represent antiracist ideology, self-reliance, patriotism, loyalty, self-improvement, and a direct link with tradition, as well as having familial associations. The term reflects and reproduces the other components of style, image and demeanor.

Skinhead subculture began in Britain among working-class youth in response to weak economic conditions of the 1960s (Moore 1993). The image combined an exaggerated image of the ideal working-class man in Doc Marten boots, braces (thin, clip-on suspenders), and jeans, with the look and music imported by West Indian immigrants. By the late 1970s their heads were completely shaved, tattoos were more common, and the military style flight jacket was adopted. In the U.S., skinheads were often simply seen as an offshoot of the emerging punk subculture (Widdicomb and Wolff 1995). Ideology, other than being working class and being willing to brawl, was largely unimportant. As time progressed, ideology and subcultural identity became more focused and well defined.

The appearance of nazi-skins in the U.S. began in the early to mid 1980s (Clark 1992). Since then, nazi-skins have grown in numbers because of recruitment by racist groups and the influence of ultranationalist, white-power bands and organizations, both domestic and from Europe, Britain in particular (Young and Craig 1997). In response, numerous antiracist skinhead organizations have popped up across the country, including Lawrence, which has maintained a continuous tradition of antiracist ideology since the late eighties.

For Lawrence skins, history is a tool for explaining, constructing, and maintaining tradition (Geertz 1986). They stress that the subculture began as a working-class movement, and is therefore inclusive of all working-class people. In their view, the working class is by definition antiracist because it is a moral and socioeconomic position transcendent of ethnic or racial boundaries. Furthermore, in addressing the violence unleashed by British skins, both black and white, against Asian immigrants, particularly immigrants from the Indian subcontinent, local skins stress that while taking pride in their British origin, true American skins have never participated in similar racist activities.

In responding to activities by racist skins, local skins state that nazi-skins, called "boneheads," are not actually skinheads because they have rejected the working-class ethics of their forebears. In rejecting the importance of being working class for racist ideology, nazi-skins are also seen as rejecting national pride. The local skins state that they have always sought to right racial injustices (though actual accounts of taking action are rare) and therefore represent the "American ideal of equality." They see the U.S. as having been founded on working-class ideals of self-reliance and hard work, regardless of race. Nazi-skins are seen as rejecting working-class ideals, synonymous with perceived American ideals and patriotism, and therefore not true skinheads. By taking control of their history and defining it within a context of "working class," local skins become authentic, depriving competing groups within the subculture of their legitimacy (Bruner 1984). Skinhead history belongs to antiracist skins, real skins. Nazi-skins are seen as having no right to claim that history and are therefore misinformed and dangerous caricatures of true skinheads.

Skinheads (as the pinnacle of the working class) are seen as striving continually to improve their position and personal skills, while much of society, particularly upper-middle-class youths and some other subcultures, such as hippies and, to a lesser degree, punks, are seen as narcissistic and unproductive. An example that often arose was the stereotype of the Johnson County college student who received a "free ride" for four years, only to go to work for a parent's company at an exaggerated salary after graduation. These people are seen as unjustifiably arrogant, lazy, spoiled, and self-absorbed.

However, education is not seen as oppositional to the ideals of the local skinhead population. The local skins are able to accommodate college students among their ranks and assign them working-class status on the grounds that an education, as long as the skinhead pays for it himself, is a means of personal betterment. Acquiring skills without the aid of others, instructors being the exception, is considered integral to working-class identity, whether those skills are traditionally blue collar or academic.

Self-reliance and self-improvement demonstrate commitment and value to the local group, the subculture in general, and to the working class. The self-reliant skin is viewed as highly productive and willing to defend the members of his subculture, thus having greater value to the local group. Assistance and hospitality are extended to any skin in time of need as long as he has demonstrated his worth and commitment through individual ability and devotion to the group. If a member, or more likely a potential member, is seen as manipulating the group, they soon find themselves excluded from activities and extended fellowship.

Loyalty to the subculture, both local and extended, and the working class is homologous with local concerns, group structure, and collective self-image (Bhavnani and Pheonix continued on page 22
Voyage to the End of the World: Archaeology on the Westernmost Aleutian Isle, Attu.
By Virginia Hatfield

The Aleutian Islands form an arc between the Pacific and Bering Oceans, extending from southeastern mainland Alaska. These islands are part of a volcanic belt, also known as the ring of fire, created by the collision of the North Pacific and North American plates. Today, these islands bluster under constant hurricane conditions which sometimes brings snow in June! The perpetual cloudy, foggy, drizzly, windy weather is so bad that, during World War II, as Japan occupied Attu and attempted to take all of the Aleutians (a diversionary tactic for their south Pacific attack, which ultimately failed at Midway), both the Japanese and the American forces struggled merely to find one another (and usually failed). From circa 4,000 years ago until WWII, these islands were occupied by Aleut Native Americans who lived on a mosaic of marine resources accented with occasional migratory waterfowl. Aleut populations were imprisoned in Japan during WWII and, following the war, were relocated to mainland Alaska by the U.S. government. Today, Aleuts are returning to their islands to continue their native traditions of sea mammal hunting and fishing. The western Aleutian islands have been the target of investigations in the 1990s by an archaeological triad comprised of Dixie West (KU adjunct faculty), Debbie Corbett (U.S. Fish and Wildlife in Anchorage), and Christine Lefevre (Museum national d’Histoire naturelle, Laboratoire d’Anatomie comparee in Paris, France). From this early work, the Western Aleutian Archaeological and Paleobiological Project (WAAPP) developed to amend the paucity of substantial (and scientific) archaeological research in this area. WAAPP was funded, for three years, through the NSF Polar Research Program. My involvement with WAAPP began the second year of the their investigations, the summer of 1998, when West offered me the opportunity to join them in investigations on the north shores of Attu—the westernmost island in the Aleutians, frequently referred to as “the End of the World.” My first trip to the end of the world (and back) was the adventure of a lifetime, involving several plane trips, an ocean voyage, and a Coast Guard C-130.

Investigations on Attu focused on the north shore. Here, we were dropped off by the U.S. Fish and Wildlife research vessel, the Tiglax (an Aleut word for eagle). Living and working in tents, battered by wind and rain, we were isolated from other humans with our only contact (by radio) with bird biologists who were also conducting research in these islands. For four short weeks, we surveyed along the coast, identifying and excavating village occupations which have subsequently been dated to between 390 BC and 1,780 AD. From village site to village site, we trekked along the beaches. Walking was arduous due to the oft-cursed tussock grasses and the sloping cobble beaches. Only our self-made kitchen and lab wooden floors provided flat terrain. Relief was found in the high grounds, where our footsteps were cushioned by the sponge-like herb and moss tundra (so soft, like a cloud). Prehistorically, Aleuts occupied and traveled between these subarctic islands. Traces of their well-established village sites appeared as large circular pits that were the base for semi-subterranean houses. It is likely that these village sites were seasonally occupied to take advantage of weather patterns: the north side of Attu provided protection from summer gales and the south side provided safe haven in winter. These sites are located near reef systems and close to shore. The steep mountainous landscape prevented movement further into the interior. Our 1998 field season on Attu was an unmitigated success, retrieving useful information on the occupations of the islands. The following year, the summer of 1999, we (West, Corbett, Lefevre, and myself, as well as other Americans and three Russian ecologists) attempted to return to Attu to continue investigations. This time, however, the “force” was not with us. While we waited on Shemya island for the research vessel Tiglax—already laden with our tools and food—to come and deliver us the 30 miles to Attu, the ship hit a rock while working in the central Aleutians, still 400 miles away from us. None of the crew or passengers were injured, but the ship was too crippled to make it out to the western Aleutians. A crushing morale blow, as there was no other way to get us to the north shores of Attu. Our field season was too short. We were forced to relocate our endeavors to Adak, located in the central Aleutians. Adak was once a US Navy base and is now in transition back to Aleut ownership. It was near this island that the Tiglax was damaged and where, to lighten its load for its trip to a harbor where repairs were possible, it deposited our shovels, screens, ziplock bags, steaks and beer!! This was fortunate—Adak supports a US Fish and Wildlife office and facilities and were happy and willing to assist us in salvaging the remains of our field season. Our work on Adak identified village sites, reoccupied several times throughout prehistory, and revealed a burial of a six-year-old Aleut child, who was surrounded by flat stones and wood planks. By request of Aleut officials, this child was reburied. The Russian ecologists recovered abundant information regarding past floral and faunal inhabitants.
(represented in archaeological trash heaps), as well as stratigraphic information allowing reconstruction of past environmental conditions and geological processes. Although we recovered abundant archaeological, geological, and paleobiological information from Adak, left with no feasible way to return to Attu short of buying our own aircraft carrier, the WAAPP project was devastated. Yet the project will continue; the triad has high hopes of returning to the north shores, but logistics still offer a serious impediment which money alone cannot solve. My own research interests, hopefully in pursuit of my dissertation, are in the stone tool technology of these islands and in what this technology can inform us about Aleutian migration events. I am currently analyzing the stone debris from two sites on Shemya Island for U.S. Fish and Wildlife. These data, combined with stone debris from sites on Attu, Adak, and other islands along the entire chain, should indicate Aleutian population origins and interactions. By tracing the evolution of their stone tool technology, I should be able to map out when the earliest populations ventured out on these islands. These islands are in a key location with respect to the peopling of the New World. When these islands, as well as other northern Pacific islands and coastal shorelines, were first peopled is important in understanding the migration events of the late Pleistocene and early Holocene. Given recent changes in archaeological paradigms related to the earliest migrations into the New World, these islands may be of key importance to understanding the Pacific coastal routes into the New World, as well as helping to establish the timings of the multiple migrations that have occurred in the region in the past 20,000 or so years of human prehistory.

The Association of Professional Archaeologists of Kansas (PAK) was formed in 1996. Its purposes, here paraphrased from the bylaws, are to encourage and facilitate communications among archaeologists in Kansas; to function as an advocacy group; to promote public education about archaeology; to promote professional standards in collection, curation, analysis, and publication; to encourage research in Kansas archaeology; to encourage sensitivity to the concerns of descendants of past populations in Kansas; and to raise funds as needed to carry out these purposes. University of Kansas Museum of Anthropology Director Dr. Alfred E. Johnson is PAK's first president; he will end his term on July 1, 2000.

PAK membership is open, upon written application, to professionals in archaeology and related fields, and to students pursuing a graduate or undergraduate degree in archaeology or a related field. Annual membership is $15 for regular members and $10 for students. A recently approved bylaws change also created a nonvoting subscribing member class for individuals who are ineligible for regular or student membership but who wish to receive the organization's newsletter. The subscribing member annual rate is $7.50. All members receive two regular newsletters a year; a third newsletter has been added this year. Current Archaeology in Kansas is intended to communicate news of research being performed by archaeologists in Kansas; the first issue of this research newsletter is was released in late April. Members joining PAK during 2000 will receive all the year's newsletters, including Current Archaeology in Kansas.

To obtain a membership application or for further information, contact the PAK Secretary, Dr. Donna C. Roper, 1924 Bluehills Road, Manhattan, Kansas 66502; phone (785) 776-3772; or e-mail droper@ksu.edu.
From the Desk of the Chair  
by Don Stull

A hard beginning maketh a good ending.  
John Heywood, Proverbs

The Spring 2000 semester was marked by both endings and beginnings. Professor Anta Montet White retired in May after 34 years at KU. Joining our department as a lecturer in 1966, she rose quickly through the ranks and was promoted to professor of anthropology in 1974. From 1977 to 1981, Anta chaired the department. In her three and one-half decades on this faculty, Anta has guided a score of graduate students to successful completion of their master’s theses and doctoral dissertations and served on countless other committees. Anta has distinguished herself as a researcher and scholar. Her research interest in Old World prehistory has taken her from her native France to Austria, Bosnia, Greece, Poland, and Yugoslavia and has received funding from the American Philosophical Society, the National Science Foundation, the Wenner-Gren Foundation, and the National Geographic Society. She has written four books and monographs and edited five; her articles and chapters number more than 30. And she remains an active scholar with three publications currently in press.

The semester also saw the successful completion of our joint search with Women Studies. In Fall 2000, Gwynne Jenkins will join our membership as assistant professor of anthropology and women’s studies. Gwynne received her bachelor’s degree in cultural anthropology at the State University of New York at Albany in 1991, graduating summa cum laude with departmental honors and a minor in women’s studies. She received her doctorate in cultural anthropology at SUNY-Albany in 1999; her dissertation, “The Bureaucratization of Birth: Midwifery Programs, National Health Care, and Local Birth Conventions in Rural Costa Rica,” was awarded the 1999 Presidential Distinguished Doctoral Dissertation Award. She is presently completing a postdoctoral fellowship at the University of Pennsylvania Center for Bioethics.

Gwynne’s teaching interests include medical anthropology, bioethics, the history of anthropological theory, anthropological field methods and ethnographic style, anthropology and feminism, gender cross-culturally, the anthropology of reproduction, and Latin American ethnography. In the fall, Professor Jenkins will teach Women’s Studies 396, “Gender Cross Culturally,” and Anthropology 400, “Current Anthropology: Anthropology of Reproduction.”

In Fall 2000 Professor Akira Yamamoto will return from sabbatical. He spent the spring and summer globetrotting: his travels took him to Canada, Germany, and Japan as well as Chicago, Santa Fe, Tucson, and his beloved Peach Springs, Arizona. Professors Sandra Gray and Jim Mielke will take one-semester sabbaticals in the fall. Sandra will spend the semester pursuing advanced studies in field methods in quantitative endocrinology at the University of Massachusetts, Boston, and probably going to a Red Sox game or two. Jim will spend his sabbatical writing—he is coauthoring a book on human biological variation.

Fall 2000 will also be a time of endings and beginnings. Professor Al Johnson will retire at the close of the semester. A native Kansan, Al received his B.A. from KU in 1957. A victim of the Dorothy Gale Syndrome, he returned to KU in 1965 as an assistant professor of anthropology. In 1972 he was promoted to professor, and in that same year he assumed the directorship of the Museum of Anthropology. Under his able guidance, the Museum of Anthropology has become a highly visible public institution, successfully representing anthropology at the University of Kansas. Al’s guidance and steady hand will be missed greatly in both the department and the museum.

The fall will find us gearing up for two searches: one for a new director of the Museum of Anthropology and a second for the next chair of the Department of Anthropology.

As Disraeli pointed out long ago, “In a progressive country change is constant; change is inevitable.” So it would seem in our department. And so it should be.

Don Stull, Chair
Rights and Gender Equity Among the Urarina of Peruvian Amazonia
by Bartholomew Dean

The continued inattention to the gendered nature of power and authority in Amazonia, and their relationship to larger structural forces—like ethno-nationalism, consumerism, and global capitalism—point to areas of significant analytical and practical consequence. To illustrate the various ways localized initiatives and microlevel politics intersect larger political processes, I situate the contemporary indigenous rights movement in terms of the Urarina struggles for the recognition of their human rights and pay special attention to the implications this has for gender equity.

Despite their historical reluctance to embrace incorporation into a panethnic confederation, recent political mobilization has occurred among the Urarina, one of Peru's last nonfederalized indigenous Amazonian societies. Deeply influenced by their travels to urban and peri-urban Amazonia, the presence of pro-indigenous NGOs in their midst, and the general appeal of indigenismo, a new generation of Urarina leaders has come to realize that multiethnic confederations may be one of the most appropriate mechanisms for indigenous societies to articulate and defend their human rights.

Persuading states and their citizens to hear and to take seriously the plight of indigenous peoples often involves invoking symbolically laden or charged terms like “rights.” Rights are radically contingent on the local moral worlds in which they are embedded. Urarina rights are subject to local notions of relatedness that range from flexible or more relativistic criteria which define a person or group to the fixed or more absolute criteria, such as names or ethnonyms, which refer to specific persons or groups. Urarina notions of “rights”—or what I prefer to call obligations of interconnectedness—are based on a sense of communal belonging, kalaitjira. They differ from Occidental perspectives on rights that emphasize universalism and individual liberties. This is obvious in Urarina recognition of land rights. Like other indigenous peoples of western Amazonia, Urarina cosmology and daily practice suggest an interactive relationship between humanity, divinity, and the natural habitat. Clearly, indigenous rights are not predicated on abstract moral principles, but rather emerge from a history of local, regional, national, and transnational struggle.

By exploring the practical and ideological implications of Urarina women's exclusion from trade and the public realm of ethnic federation politics, one becomes aware of the "restricted" nature of the spheres that Urarina women occupy, and the consequence this has for indigenous peoples who are at the "margins" of formal political power. Many indigenous leaders have rationalized the virtual absence of women in the indigenous rights movement through recourse to the "traditional" cultural roles that prohibit women from participating in external political activities. Invariably, deference to "tradition" conveniently excludes women and other less powerful indigenous groups like the Urarina from direct political representation and allows the ethnic federation structure to continue along narrow, clientelist lines rather than opening up the movement to a more democratic, dialogic process with greater possibilities for participation and access to resources for all groups. The emphasis on ethnic "authenticity" and cultural brokerage checkmates contemporary indigenismo by the moves of its very own players—who, as I have noted, are mostly men.

The panethnic political federations in Peruvian Amazonia all too often bear the determinist imprimatur of their indigenist predecessors: their leaders mistakenly assume that "ethnic" identification can either suppress or surmount the multiple constellations of identity, such as gender, class and hybridity (or in this "racialized" instance, mestizaje), that constitute social being. This is the political scenario in which politically astute and ambitious Urarina men seek to become involved, and in their desire to be "taken on board," they may embrace the ethnic federation structures fetishized hierarchies and gender discrimination that confine women to a restricted domestic sphere (in this case, exclusion from formal educational opportunities, supralocal travel, income generation opportunities, and political office). Animated by the discourse of indigenous human rights, increased political mobilization has the ironic potential of exacerbating Urarina patterns of gender inequality.

Numerous feminist critics have noted how masculinist assumptions undergird international human rights laws. The linkage of first-generation rights (i.e., civil and
political rights as codified in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights) to the public sphere of citizenship activities is obviously problematic for Urarina women. Similarly, by endorsing cultural beliefs and practices that devalue women and deny gender equity, second-generation rights can in fact exacerbate women’s vulnerability.

Peru’s indigenous rights movement is all too often complicit in perpetuating the alleged separation of public and private spheres. In Amazonia, pro-indigenous human rights activists employ a discourse emphasizing state violations, while gendered inequalities and intimate violence within the putatively domestic or private sphere go largely unnoticed. As a result, the exclusions, restrictions, and ill treatment associated with women’s lives are largely ignored by the Peruvian indigenous rights advocates. In a country where the masculine citizen-subject is privileged, the indigenous rights movement in Amazonia is predictably devoid of women, even in titular positions. Few women actively participate in community assemblies, and until recently, none had been elected to serve in any of the panethnic federation’s primary national or regional political offices.

Urarina “public” gender roles are being formulated and constructed in response to trade and a clientelist political agenda mediated in part through the emergent indigenous rights movement alluded to above. This is readily evident through a close evaluation of the strategic negotiations and claims that Urarina women must make with the men who are their interlocutors. Intra- and intergroup asymmetries are a manifestation of enduring gender hierarchies, which naturalize or depoliticize the subordination of the feminine. Lacking agentive capacity in the definition of group interests, Urarina women are in fact denied the authoritative status of full personhood accorded to those men who are empowered to make decisions and represent the group in supralocal political fora. It is, however, unclear how the constraints on Urarina women’s interactions with outsiders derogates from their capacity to move and function autonomously within their own “domains,” which are located within a political spectrum that spans from participation to exclusion. Nevertheless, Urarina women’s reliance on senior men to promote their interests in settings beyond the local community does call into question the very nature of the relations of power between the sexes and generations in what otherwise has been called an egalitarian society.

GRADUATING STUDENTS

December 1999
Rector Arya, Ph.D.
“Genetic and Environmental Determinants of Anthropometric Phenotypes in Caste Populations of Visakhapatnam, India”
Michael Crawford, Chair; Sandra Gray; James Mielke; Norman Slade; Jeff Gilger

Silvia Gonzalez, M.A.
“Negotiating Gender Identities in Honduras: The Contribution of Women’s Radio Programs”
Bartholomew Dean, Chair; Allan Hanson; John Janzen; Peter Herlihy

Gavin Johnston, M.A.
“Lawrence Skinhead Subculture and the Importance of Key Words and Phrases in Constructing Identity”
Akira Yamamoto, Chair; Donald Stull; Jack Weller

Lisa Martin, Ph.D.
“The Quantification and Localization of Genes Influencing Inhibin and Activin Variation in Captive Bred Baboons (Papio hamadryas)”
Michael Crawford, Chair; David Frayer; Leslie Heckert; Tony Comuzie; Stephen Benedict

Joseph McComb, Ph.D.
“The Development of Dual-Primer Randomly Amplified Polymorphic DNA (RAPD) and the Application to the Study of Anthropological Genetics”
Michael Crawford, Chair; James Mielke; Felix Moos; Ronald Ragan; Jeff Gilger

Spring 2000
Li Jian, Ph.D.
“The Fourth World in the Third: Development in a Yao Mountain Village in Northern Thailand”
Donald Stull, Chair; John Janzen; Akira Yamamoto; Shengli Feng; Ken Erickson

Lizette Peter, M.A.
“Empowering Education: Creative Responses to the Failure of Education Development”
Allan Hanson, Chair; Jane Gibson; Mehrangiz Najaflzadeh
From the Desk of the Director of the LBA
by Michael Crawford

Visitors to the LBA
Professor Dennis O’Rourke and Geoff Hayes, both from the University of Utah, visited the LBA in April to standardize molecular genetic methodologies for the collaborative study on the origins of the Aleuts. Both the Utah and the LBA groups are haplotyping and sequencing the mtDNA from skeletal samples or those from living populations of the Aleutian Islands. This study traces the evolution of mtDNA from 9,000 years BP to the present.

Dr. Tad Schurr, a researcher from the Southwest Foundation for Biomedical Research, visited the LBA April 20-22. He gave a presentation to the graduate students and faculty of the Department of Anthropology and consulted with the staff of the LBA about haplotyping mtDNA from the Aleutian Islands.

Dr. R. John Mitchell of the Department of Genetics and Human Variation at LaTrobe University in Melbourne, Australia, arrived on March 31 and spent five weeks at the LBA. He consulted about Y-chromosome markers in Siberian populations and gave a seminar about methods for haplotyping the Y chromosome.

Research
As part of the ongoing NSF-sponsored project, Professor Crawford and Rohina Rubicz sampled several Aleut populations this summer. They traveled to the Pribilof Islands (St. Georges and St. Paul’s), Ualaska, Nikolski, and Anchorage. They were accompanied by Alice Petrovelli, a tribal elder from Atka. In addition, Dr. Dixie West, co-PI on the Origins Project, collected DNA specimens by using buccal smears from the inhabitants of Adak. During the third year of the project, an expedition is being prepared for research in the Commander Islands, the most westerly of the Aleutian Islands, under the political control of the Russian government.

Human Biology Meetings in San Antonio
Current and past members of the LBA actively participated in the HBA meetings in San Antonio, Texas, April 10-12, 2000. Professor Crawford chaired the session on Genetics on Tuesday, April 11. This session contained papers by:

1. Duggirala, Ravi (University of Texas Health Science Center, UTHSC), K. Williams, Rector Arya (UTHSC), J. Blangero, and M.P. Stern, “Genetic Factors Underlying the Insulin Resistance Syndrome in Nondiabetic Mexican Americans.”


Former LBA sabbatical researcher Bill Leonard (Northwestern University) organized and chaired a plenary session, “Energetics and Evolution.” He also presented a paper entitled “Climatic Influence on Human Energy Metabolism.” The research discussed in this presentation was jointly conducted with Professor Crawford in Siberia. KU Ph.D. Ravi Duggirala served as the Local Arrangements Chair for the HBA meetings in San Antonio.

Several of the posters at the HBA sessions were presented by current or past LBA members:
1. “Physiological Effects of Increasing Body Mass in Two Midwestern Mennonite Communities,” by Mary Eller.


4. “Absence of the 9-bp Deletion of mtDNA in pre-Hispanic Inhabitants of Argentina,” by Dario Demarchi et al.

5. “Sequencing of the Y-chromosome Specific Microsatellite DYS390*20 Allele in Australian Aboriginal People,” by R. J. Mitchell et al.


8. “Principal Component Analysis of Quantitative Traits in School Children from Bilbao City (Basque Country),” by Arantza G. Apaiz.

Wayne State University Press and the Editorial Board of Human Biology presented a plaque to Professor M.H. Crawford for his service and leadership to the field of anthropological genetics during his 11-year tenure as
editor-in-chief of the journal. The reception held in his honor was attended by several hundred well-wishers, including many of his former graduate students.

Professor Crawford, as President of the Human Biology Association, presented the Beas Award for Lifetime Achievement to Professor Paul T. Baker, Emeritus, at Penn State. Baker’s research and teaching altered the direction of human biology and biological anthropology.

**American Association of Physical Anthropologists Meeting**

The LBA was well represented at the AAPA meetings, with presentations and posters presented by several faculty members, graduate students, and former members:

M.H. Crawford, Meredith Utley, and Ravi Duggirala gave an invited presentation in a symposium entitled “Perspectives on the Genetics of Aging,” organized by Tim Gage and co-sponsored by AAAG and HBA. The paper, “Biological Aging and Survivorship Among Mennonites of the Midwest,” presented the first measure of the heritability of differential biological aging in any human population.

Lorena Madrigal and colleagues gave a paper entitled “Marriage Patterns, Admixture Estimates and Fst Statistics in Two Ethnic Groups in Limon, Costa Rica.” Lorena’s textbook on statistics, published by Cambridge University Press, is selling well and has received critical acclaim.

John Mitchell et al. presented the paper “A Hierarchical Analysis of Y-Chromosome Specific Variation in Australian Aboriginal People.”

Arantza Gonzalez Apriaiz, visiting postdoctoral fellow at the LBA, prepared a poster, “The Fit of the Preece-Baines Model I to Statural Data of Basque Males From the City of Bilbao (Basque Country),” based on her Ph.D. research.

Lisa Martin (recent Ph.D. from KU) and Tony Comuzzie (KU Ph.D.) presented a paper entitled “Variation in Menstrual Cycle Length and Cessation of Menstruation in Captive Raised Baboons.”

Former LBA Member Michael Bamshad (Department of Pediatrics, University of Utah) and colleagues gave the presentation “Genetic Evidence on the Origins of Indian Caste Populations.”

Dennis O’Rourke (KU Ph.D.) and Geoff Hayes presented a poster, “Replacement Versus Continuity in the Prehistoric North American Arctic as Assessed by Ancient mtDNA.”

Tony Comuzzie and his colleagues presented the paper “A Quantitative Trait Locus on Chromosome 12 Influences Adipocyte Number in Baboons.”

**Publications**

Crawford, M.H. (ed.).


Crawford, M.H.


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**2001 Physical Anthropology Meetings in Kansas City, MO by David Frayer**

Next year, from March 28 to 31, Kansas City, Missouri, will be the site of the annual meeting of the American Association of Physical Anthropologists. We anticipate that about 1,000 evolutionary scientists from the U.S. and around the world will attend these meetings at the Westin Crown Center Hotel. Each day will have five simultaneous scientific sessions (running from 8AM to 5PM) in which the latest research results from forensics to primate behavior to human genetics to fossil hominids will be covered. In conjunction with the AAPA meetings, the Human Biology Association is also holding its annual meeting (March 26-28) and the Paleoanthropology Association is convening for two days (March 27-28). The former focuses on the biology of living groups and the latter on Old World archaeology and hominin evolution. Finally, a group focusing on prehistoric skeletal diseases (Paleopathology Association) is meeting for two days prior to the AAPA sessions. For all these events faculty at KU are serving as the local arrangements hosts and we will eventually be seeking help from graduate and undergraduate student volunteers. This is the third time the AAPA meetings have been hosted by KU (previously in 1972 and 1988), and they represent a unique opportunity for faculty and students to learn about the latest developments in evolutionary anthropology and meet some of the leaders in the field.
From the Museum
by Mary Adair

Exhibits
The Women's Works 2000 exhibit will be coming down August 7. If you have not been in to see this unique exhibit yet (best described as a labyrinth), now is the time to do so. In September, the Lawrence Indian Art Show will be in the main gallery, followed by the Days of the Dead exhibit in November. Rock Art, an exhibit researched by 12 students enrolled in the Fall 1998 Museum Anthropology class, will open in December.

Ethnographic Collections
In the Ethnographic Collections area, Rachael Campbell (graduate student curatorial assistant) is currently accessioning two print collections from Guatemala donated by William Griffith, retired professor from the Latin American Studies Program. In addition to the prints, more than 100 dolls, ceramics, plates, and textiles from Mexico and Guatemala will also be part of the donation.

All offices have been moved out of the ethnographic storage area, and a room dedicated to textile storage will be coming soon. We are in the process of determining shelving needs and room layout. This task will enable us to more efficiently use the available storage space for ethnographic collections.

Lawrence Indian Art Show
The Lawrence Indian Art Show is a cooperative venture involving the Museum of Anthropology, Haskell Indian Nations University, and the Lawrence Arts Center. Now in its 12th year, the Lawrence Indian Arts Show is the largest show of American Indian art in the Midwest. The show features artistic creations from approximately 170 artists creating works ranging from jewelry to paintings and from drums to pottery. This year's show, which runs from September 9 through October 22, kicks off with a benefit opening, awards ceremony, and preview of the juried arts competition on the evening of Friday, September 8 at the Museum of Anthropology. The juried show of contemporary and traditional two- and three-dimensional works created by as many as 100 artists opens to the public on September 9. All works in the juried show are for sale. Opening weekend includes a two-day outdoor Indian Art Market at Haskell Indian Nations University on September 9 and 10. Over 165 American Indian artists from across the United States will be in Lawrence to display and sell their artwork from booths. This celebration of art, culture, and tradition is an event for the entire family. American Indian dances, food, artist demonstrations, and a hands-on creative tent for children are among the highlights of the market. This is also a wonderful opportunity to see performances by Haskell's Apache Club, the Kiowa Club, and the Thunderbird Theatre.

Other events opening September 9 include an exhibit of recent works by contemporary Navajo Indian painter Anthony Emerson at the Lawrence Arts Center. Mr. Emerson will also be working with children at the center and in the public schools during a one-week residence in Lawrence. An exhibit of three-dimensional works in traditional media by contemporary American Indian artists from private collections and two galleries will be on exhibit at the Spencer Museum of Art. The Lawrence Public Library will present music performance, poetry readings, and book discussions during this six-week period.

KU Anthropology ALUMNI:
We want to hear from you!

We would like to begin including an Alumni News feature in our newsletter—its success depends on you.

Please send information on current activities, academic positions, and publications to the editor at weliaison@falcon.cc.ukans.edu or in care of the department at 622 Fraser Hall, Lawrence, KS 66045.
Notes From the 19th NAGPRA Review Committee Meeting
by Myra Giesen

The Native American Graves Protection and Repatriation Act ([NAGPRA] 25 U.S.C. 3001 et seq.) was signed into law ten years ago this November. I am assuming the reader knows the NAGPRA basics; however, if this is not the case please contact me for a quick lesson. This past April 2-4, I attended my ninth NAGPRA Review Committee meeting. As usual, I returned home to Lawrence emotionally drained and contemplating what the heck does it all really mean. This meeting, like the others, was filled it the usual highs and lows. Below I highlight eight points of general interest from the meeting.

Point 1. Dr. John Robbins, Assistant Director of the Cultural Resource Stewardship & Partnerships, National Park Service (NPS) served as the designated government official for this meeting through delegation of authority from Departmental Consulting Archaeologist (DCA), NPS, Frank McMammon. In 43 CFR 10 the designated government official is assigned by the Secretary of the Interior as the DCA. In this capacity, the DCA is responsible for the administration of matters relating to these regulations. Robbins indicated that the request by the committee and the public to move this responsibility to a nonscientific program was heard by the secretary. The announcement of the move from the DCA to the Assistant Director of the Cultural Resource Stewardship & Partnerships is forthcoming. Robbins only learned of this new responsibility when he took his current position two months ago. Robbins is trained as an architect and recently moved from the directorship of NPS’s National Center for Preservation Technology and Training in Natchitoches, LA.

NPS has split NPS NAGPRA efforts into two categories: “park NAGPRA” and “general NAGPRA.” Park NAGPRA will be handled by McMammon and Valetta Canouts and will deal specifically with park-based compliance. Robbins will handle general NAGPRA. If NPS is part of a dispute that comes before the committee, park NAGPRA will represent the park and Robbins, as part of general NAGPRA, will continue in his capacity of designated government official.

Point 2. The final regulations on civil penalties (43 CFR 10.12) should be complete within the next six months. The committee is concerned with both museum and federal compliance and has requested that NPS take investigating allocation of noncompliance seriously.

Point 3. The Chaco Cultural National Historic Park (Chaco) respectively declined the committee’s findings (published at http://www.cast.uark.edu/products/NAGPRA/nagpra.dat/rrc004.html), stating that the four recommendations are not required under statute or regulation. This left the committee feeling as though its authority and validity were uncertain.

Point 4. The committee will have two new members next time it meets. A nomination solicitation was published in the Federal Register on February 10, 2000. Go to http://www.cast.uark.edu/products/NAGPRA/nagpra.dat/rrc004.html for the complete text. The Secretary of the Interior will appoint two new members. One appointee will be selected from nominations received from Indian tribes and Native Hawaiian organizations. This appointee is not required to be a traditional religious leader. The other appointee will be selected from nominations received from national museum organizations and scientific organizations. Neither appointee can be a federal officer or employee.

Point 5. The committee completed another version of their “Draft Principles—Disposition of Culturally Unidentifiable Human Remains.” For copies of previous recommendation documents go to http://www.cast.uark.edu/products/NAGPRA/rrec.html. It is my understanding NPS will publish the principles and collect comments. Depending on the comments, the committee may revise the principles or the unchanged principles will be forwarded to a rule-making group to draft the regulation based up the principles. The principles will be incorporated into the preamble of the regulations. These principles include such language as “[a]dditional study is not prohibited if the federal agencies and museums and Indian tribes in consultation agree that such study is appropriate.” I encourage everyone to comment on these principles as individuals.

Point 6. The committee is planning its next meeting in Nashville either the first or second week of November 2000 and is proposing that the following meeting be held in northern California in Spring 2001.

Point 7. Armand Minthorn will be the committee’s chair at future meetings.

Point 8. Revised regulation will be coming out about inadvertent discoveries and planned excavations on federal lands.
Bartholomew Dean
During the latter half of 1999, I conducted fieldwork in Loreto, Peru, evaluating the cultural construction of radio in Amazonia, paying special attention to the impact of radio as a development intervention in a rural reproductive health media campaign. In addition, I collaborated with Michelle McKinley on the establishment of the Amazonian Peoples' Resources Initiative's field station in Amazonia (“Tambo Minga”) devoted to health and conservation training, and assisted Peru’s national indigenous federation’s (AIDESEP) inter-cultural bilingual teacher training program’s initiative to extend educational opportunities to the Urarina. In 199, I was named the current contributing editor for the Ethnology of Lowland South America section for the Handbook of Latin American Studies (United States Library of Congress & University of Texas Press).

At present, I am co-directing the two-year project “Conservation and Sustainable Development in Peru’s Tropical Andes & Amazonia,” a MacArthur Foundation funded ($150,000) program at the Universidad Nacional Mayor de San Marcos’ Graduate School of Social Sciences. This program is designed to strengthen Peru’s first graduate program in Amazonian Studies through providing scholarships, implementing field-based research, convening conferences, and through publications.

Publications

Invited Presentations
1999 "Linguistic Hegemony in Amazonia.” Invited presentation, Amazonianist Research Group (Institute for Social Anthropology), Linacre College, Oxford University, May 24.

Allan Hanson

Dr. Hanson also attended a conference on “Embedded Symmetries” at the Amerind Foundation, Dragoon, Arizona, April 13-17, and presented a paper titled “Symmetry for Itself, for Culture, and for Practice.”

Dr. Hanson’s current research is on the social consequences of information technology. He has a grant application pending with the Information Technology Research program of NSF for a project titled “The Impact of Information Technology on the Taxonomic Organization of Knowledge.”
John Janzen
In addition to publication of the book Do I Still Have a Life (see pages 18-19), Professor John Janzen was busy on the lecture circuit in spring semester, 2000, with the following presentations:

February 17: “Deciphering the Emotional Register of Trauma: An Anthropological Reading of War Stories from Rwanda and Burundi,” Lecture in International Health, Dept. of Anthropology, Case Western Reserve University, Cleveland.


March 31: “Knowing Practices: African Medicine in Cultural Context.” NEH Teachers’ Workshop, Africa as Practice, China as Practice: Understanding Differences as Ways of Relating, Organized by the East-West Center, at LaMoyne College, Memphis Tennessee;

April 13: “The Human Cost and Challenge of Unresolved War Trauma: An Anthropological Look at Central Africa.” International Lecture Series, Kansas University Medical School, Kansas City;

On May 10 Professor Janzen traveled to Senegal, West Africa, as part of the University of Kansas/Universite Gaston Berger de Saint Louis Exchange. As Director of the African Studies Center at KU, he held conferences with university administrators on ways to further the exchange. He also gave three seminars:

May 16, “L’anthropologie medicale americaine et la recherche en Afrique central.” to the Anthropology/Sociology Seminar;


May 17, “La juridiction locale et l’équilibre democratique dans quelques societes d’Afrique.” to a Law and Political Sciences Graduate Seminar.

Myra Giesen, Adjunct Faculty
2000 CRM Dam Good Archeology: The Bureau of Reclamation’s Cultural Resources Program. 23(1). Guest Editor.


1999 “NAGPRA at an Academic Institution.” Invited presentation at the Wichita State University campus, Wichita, KS. December 13.

1999 “Synopsis of the Native American Graves Protection and Repatriation Act – NAGPRA.” Invited presentation to the Area Managers Workshop, Bureau of Reclamation, Yuma, AZ. March 17.

1999 “NAGPRA: Repatriation Legislation in the USA.” Invited presentation to the Department of Archaeology, Archaeology Graduate Student Caucus, Graduate Seminar Series, Simon Fraser University, BC, Canada. January 7.

Darcy Morey
Abstracts of Faculty and Student Publications and Meeting Presentations

David W. Frayer, J. Hawks, and R. Caspari
Population Structure in Late Pleistocene and Recent Europeans.
AAPA Annual Meeting.
One of the most interesting attributes of recent human populations is their population structure. Fst values reported for human populations are quite low, indicating minimal amounts of between-group genetic variation relative to the total genetic variation. Low Fst has been documented for regional groups, and even lower values have been calculated for populations within regions. Because it measures gene flow, the timing of the emergence in this unusual population structure has important implications for many ongoing discussions regarding the social behavior of prehistoric humans and the meaning of modernity.

Relethford showed that Fst can be estimated from cranio metric data: his results based on osteological variables were comparable to those based on genetic data, and he concluded that cranio metric data could be used as proxies for genes in some analyses. Using his technique, we found that dental breadths also yield a comparable Fst estimate for living humans. Our pilot study, using the dentitions of middle Paleolithic, Upper Paleolithic, and Neolithic populations, demonstrated lower Fst values in the Paleolithic, with increased Fst in the Neolithic populations. One explanation for this pattern is the shift from hunting/gathering to more sedentary subsistence patterns of the Neolithic, when, as some suggest, mates were found more locally and marriages were more strictly prescribed.

In the current study we assess this explanation by comparing Fst in three European craniofacial and dental samples: Upper Paleolithic, Mesolithic, and Neolithic. Each of these samples is subdivided into three geographic populations, Western, Eastern, and Northern European, and the relationship of between-group variance to the total variance is assessed. Results indicate that an increase in Fst is associated with the Neolithic and is likely to be a consequence of sedentism and a more “tribal” social structure.

Milford H. Wolpoff, David W. Frayer, Martin Oliva and Jan Jelinek
The Male Aurignacian Crania From the Mladec Caves, Moravia.
AAPA Annual Meeting.
We present here the results of systematic comparisons and analysis of the adult male crania from the Mladec Caves in Moravia, Czech Republic, discovered between 1882 and 1922. Archaeological associations and the geological circumstances date these remains to the earlier Aurignacian of Central Europe. The Mladec male crania show a mixture of features, some resembling Neandertals and others resembling more recent Late Pleistocene Europeans. Using these, a hypothesis of ancestry is evaluated for the sample, as this addresses issues of the fate of the European Neandertals and the origin of recent Europeans. We compared anatomical features and metric traits in the Mladec males with the males from two potentially ancestral samples, Skhul/Qafzeh and earlier European Neandertals. Some features previously identified as Neandertal autapomorphies occur in the Mladec males, indicating genetic contributions of Neandertals to these groups. Yet Neandertals are unlikely to be the unique ancestors of these early Europeans. We show that it is not possible to exclude either the Skhul/Qafzeh or the European Neandertals samples from the ancestry of the Mladec sample.

Virginia Hatfield
Applying Evolutionary Theory To Chipped Stone Tools: A Selectionist Analysis Of Projectile Point Attribute Change Through Time.
SAA Annual Meeting.
The Late Pleistocene/Holocene transition caused major reorganization in faunal and floral assemblages which necessarily impacted human populations in North America. One response to changing conditions is reflected technologically in the abandonment of large lanceolate projectile points during Paleoindian times and increasingly diverse projectile point morphology and function in the Archaic. To investigate technological changes through time on a more detailed level, I employed an evolutionary approach.
for investigating the variation in individual attributes of projectile points from the Triple S Ranch locality in north central Texas. By shifting the level of analysis from groups of attributes to individual attributes, it is possible to identify technological variability due to selective and stochastic processes. Using the typology of projectile points to measure time, individual attributes, such as base shape or stem edge grinding, are traced from Late Paleoindian until c. 2,000 years ago, near the end of the Archaic time period. I then interpret changes in subsistence strategies, as represented by functional attributes, as well as changes in style reflected in attributes which pattern randomly. This analytical technique, founded on modern biological evolutionary theory, is potentially a powerful method for investigating change in human behavior through time and is the most appropriate framework for investigating the material record.

Cheryl A. Hill

Described as a highly reliable method of sex identification, mandibular ramus flexure is a morphological trait expressed on the posterior border of the ramus at the occlusal plane (Loth and Henneberg [1996] Am. J. Phys. Anthropol. 99:473-485). In a blind test, 158 mandibles were examined for the presence of flexure as defined by Loth and Henneberg, resulting in 79.1% accuracy, which is well below the reported 91.99% accuracy. Twenty-five of these mandibles were assigned the ambiguous score of 0, an outcome of a +1 score for one side, and a -1 score for the other. Seventeen mandibles were examined twice to measure intraobserver error. Only 64.7% of the scores were duplicated in the second session, suggesting difficulty in consistent identification of flexure. Low overall accuracy, an invalid scoring system, and high intraobserver error indicate that mandibular ramus flexure is an unreliable technique for estimation of sex.

Kristin Melvin, Rohina Rubicz, and M.H. Crawford
Genetic Evidence for the Relationship Between Na-Dene and Yeniseian Speakers. Human Biology Meetings.

In the 1998 Proceedings of the National Academy of Sciences USA, Ruhlen uses linguistic data to investigate the origin of the Na-Dene language family of North America. Other linguists have grouped the Na-Dene with the Caucasian or Sino-Tibetan families of Asia, rather than New World languages. Ruhlen suggests that the Na-Dene family is most closely related to the Yeniseian language family. The Kets of central Siberia are the only surviving Yeniseian speakers.

To investigate Ruhlen’s hypothesis of a common origin for Na-Dene and Yeniseian peoples, gene frequency data were obtained for the Kets from Dr. Michael Crawford. Data for several Na-Dene groups and other Siberian and New World populations were taken from the literature. These data were examined using R-matrix, and Principal Components Analysis. With 10 New World and Siberian populations and 8 alleles, 65.3% of the variation was accounted for by the first principal component, and 14% of the variation was subsumed by the second principal component.

Contrary to Ruhlen’s interpretation of the linguistic data, preliminary analysis of the genetic data show that the Na-Dene cluster with other Native American populations, while the Kets are more similar to surrounding Siberian groups.

Roberta Sonnino
Negotiating Sustainability: Agritourism Development in Southern Tuscany, Italy. SFAA Meetings.

Under global conditions that threaten the viability of rural cultures and the farm sector, many industrialized countries are searching for new and more “sustainable” development strategies. In this context, agritourism has become a prominent tool to balance rural economic growth with resource conservation. By analyzing data on agritourism development collected in southern Tuscany, I operationalize the ideals of “sustainability,” evaluate how these criteria have been culturally shaped by local participants in agritourism, and assess the efficacy of the general criteria proposed to measure “sustainable” tourism development.
Mary Ellerd has been awarded an 8-week internship with Kansas Health Institute (KHI).

John Ertl has been awarded a FLAS Fellowship for 2000-2001.

Jennifer Hunter continues on her NIH Fellowship. Jennifer has also received a Carroll Clarke award and was awarded a full scholarship to attend the "Cancer, Culture, and Literacy" conference in Tampa, FL, May 4-6, 2000, sponsored by University of South Florida and Moffitt Cancer Center.

Kristin Lundberg, doctoral student in medical anthropology, has been awarded a $4500 Foreign Language Assistance Scholarship (FLAS) to attend the Southeast Asian Summer Studies Institute at the University of Wisconsin, Madison this summer. Kristin will study the Lao language in preparation for her fieldwork, which will focus on the social reproduction of health as found in the working weaving groups in Laotian society. The intensive language course is 8 weeks long and is the equivalent of 2 semesters worth of study. The institute also offers topics in ethnology courses, one of which, Healing Traditions and Medical Practices of Southeast Asia, is perfect for Kristin’s interest.

Georges Pearson


Pearson, G. A.
1999 Late-Pleistocene Occupations and Cultural Sequence of the Moose Creek Site, Interior Alaska. Arctic 52(4):332-345.


Yesner, D.R., and G.A. Pearson

Logan, B., and G.A. Pearson
“Web Sites Archaeological Survey of Webster Reservoir, Rocks County, Kansas.” Paper presented at the 22nd Flint Hills Conference, Wichita, Kansas. This paper was also published online at URL: http://www.ukans.edu/~oar/index.htm

George has also published a new Website entitled “Northern Fluted Points: Inventory, Database, and Bibliography.” URL: http://eagle.cc.ukans.edu/~ftgap/index.htm

David Schrag is spending the summer in Washington, D.C., at the U.S. Institute of Peace, editing a PeaceWatch publication on the topic of nuclear nonproliferation.

Roberta Sonnino was awarded a Summer Fellowship from the University of Kansas to complete her dissertation research in Tuscany on agritourism and sustainable development.

John Tomasic has been awarded a Carroll Clarke award for summer research.

by Kristin Lundberg

The annual meeting of the AAA was held in Chicago this past fall with over 5,000 attendees. The Chicago Hilton and Towers was the location for the meeting, with participants staying at quite a few of the hotels nearby as well. The number of attendees made for a very congested conference, both in the rooms where people presented and in the lobby areas as people waited for elevators. As usual at the AAA, there were so many sessions that I had a hard time deciding which ones to attend. There were well-presented papers and there were those that stimulated questions for me of relevancy and rigor. Certainly after only two days, I found myself “conferenced out” and reminded why I hadn’t attended in about six years. The weather, however, was wonderful with mild temperatures, little wind, and sunny days! I wasn’t the only one that escaped to enjoy Chicago as a city!

KU anthropology faculty members Michael Crawford and Allan Hanson acted as discussants for sessions. Dr. Crawford also presented a paper as part of an invited Presidential Symposium, “Biological Anthropology Today: Topics for Non-Biological Anthropologists,” chaired by Michael Little. The speakers addressed a packed ballroom, and the topics were particularly well presented and relevant to the conference’s theme, “Time at the Millennium.”

I also attended a presentation in which Studs Terkel, of literary fame, was interviewed and answered questions from the audience. Billed for this event as one of the original ethnographers, his words of wisdom about listening for what is not said in the spaces between what an informant says reminds us that fieldwork uses all our senses. He told about people’s safety laughs used in place of crying and how that too is part of the data that later brings meaning to how someone makes sense of their reality.

The session on “Disability and Human Rights: An Anthropological Concern” really had an impact on me. The anthropological perspective is valuable and is changing just as the concept of disability as a state of being is undergoing change. Benedicte Ingstad from Norway gave an excellent presentation entitled “Disability in Context,” in which I learned about the historical and cultural state of this notion of disability. She also presented the dilemma of human rights cross culturally and gave an excellent example comparing a blind woman in Africa to one in Sweden. She also discussed the role of the anthropologist in these issues. Devva Kastzitz, an anthropologist from the World Institute of Disability spoke on “International Human Rights and Disability,” in which she elaborated on how there are new kinds of disability (AIDS) but more commonly, new ways of acquiring disabilities (gun violence, war, car accidents). This shifting paradigm means research is needed about how disability is acquired because of the impact on everything else in an individual’s life. She spoke on the social constructs of impairments with herself as an example since she has cerebral palsy. She also spoke strongly about de-medicalizing disability when no medical condition exists in conjunction with the disability. She used the example of blindness in a culture in which the social relations provide for a child to help the blind woman. The WHO (World Health Organization) manual says the blind should walk around with a cane. If she did so in Africa, the village would say she was not being taken care of by her family. Devva spoke at length about the relationship between violence and disability, not only as a cause but also about violence done to persons with disability. The movement of the disabled to shed the label and to achieve independence exposes them to danger and the right to expose themselves. This emphasis on autonomy and individual rights puts people at risk.

This is just a sampling of the sessions I attended at the AAA. As the grandmother of the profession, it is worth attending just to have a feel for the discipline at large. It is a reminder of why I prefer the smaller meetings that the subfields and organizations sponsor, where people are friendlier and more interested in other’s research than presentation of their own.

by Georges A. Pearson

Eight years after the signing of the Declaration of Independence, Thomas Jefferson conducted the first scientific archaeological excavations in the United States. In fact, Jefferson is not only considered one of the Founding Fathers of this country, but he is also recognized as the “Father of American Archaeology.” It was thus fitting for the Society for American Archaeology (SAA) to hold the first meeting of the new millennium at the downtown Marriot in Philadelphia just a few blocks from Independence Hall and the Liberty Bell. Although Philadelphia is better known as the “The City of Brotherly Love”, it is also the site of the founding of the American Philosophical Society by Benjamin Franklin in 1743 and was the intellectual capital of the United States for quite some time.

The unofficial theme for the 2000 meeting was certainly “Archaeology and Technology,” given the increasing number of electronic slide presentations and the use of high-tech data gathering and processing equipment. This year also saw the first electronic symposium, “Digital Data: Preservation and Re-use,” sponsored by the Archaeological Data Archive Project. Presentations for this symposium were posted online as “epapers” prior to the conference, allowing attendees to prepare questions for the participants. This new symposium format was, in reality, an interactive discussion session since the papers were never formally read by the authors. The most memorable paper I saw was by Thembi Russell of the University of Southampton entitled “Can the Radiocarbon Record Help Us to Understand Decision Making during the First Colonization of a Landscape—An Investigation with the Aid of Computer Modeling.” Russell used a dataset of over 2000 radiocarbon dates from European sites to argue for a demic expansion of Indo-Europeans from the east. Her innovative presentation of rapidly changing slides showed the geographic distribution of contemporary radiocarbon dates as they “migrated” over a background map of Europe. In short, the audience was treated to a digital mini-movie showing the gradual spread of farmers across Europe, from Jericho to Ireland. Not surprisingly, Russell received applause of “rock concert” caliber at the end of her presentation.

The University of Kansas was well represented this year, with contributions from John W. Hoopes, Jack L. Hofman, Virginia L. Hatfield, and myself. Dr. Hoopes was co-chair and co-organizer of a symposium on the prehistory of lower Central America, where he and I presented papers. Dr. Hoopes was also discussant for a symposium on multimedia archaeology. Jack L. Hofman presented a paper on Folsom bifaces in a symposium on bifacial lithic technology. Finally, Virginia L. Hatfield gave a paper on projectile point typology in a session on evolutionary archaeology. Former KU students Matthew Hill, Margaret Beck, Jeannette Blackmar, and Joseph Beaver were also in Philadelphia presenting their most recent work.

After attending the first SAA meeting of the millennium, it has become obvious that slide projectors will soon join record players on the shelves of antiques and memorabilia dealers. The days of upside-down slides and carousel schlepping are at an end. There is no escaping technology, and archaeologists must now, more than ever, take advantage of the “new” to understand and bring out the “old.” I think Jefferson would be proud of how it turned out.

2000 SAA Papers By KU Faculty and Students:
John W. Hoopes: “In Search of a Chibchan/Chocooan Frontier”
Jack L. Hofman: “Tethered to Stone or Freedom to Move: Folsom Biface Technology in Regional Perspective”
Virginia L. Hatfield: “Applying Evolutionary Theory to Chipped Stone Tools”
Hot Off the Press!
New Releases from Publications in Anthropology
A Series of Occasional Publications Reflecting Research in Anthropology at the University of Kansas

Do I Still Have a Life? Voices from the Aftermath of War in Rwanda and Burundi.
by John M. Janzen & Reinhold Kauenhoven Janzen
Publications in Anthropology, 20
University of Kansas
234 pages, 87 figures.
ISBN 0-938332-20-1
$25.00

John Janzen and Reinhold Kauenhoven Janzen, from their vantage point as short-term workers with a relief organization in the Great Lakes Region of central Africa in late 1994 and early 1995, conversed with a wide range of persons eager to tell someone their stories: of confrontation with death, of the loss of family, of flight, or survival, of self-justification for hidden acts of unspeakable violence, and of forgiveness for those who killed loved ones.

This book gives voice to these particular Rwandans, Burundians, and Zaïrians—peasants, teachers, scholars, journalists, doctors, merchants, soldiers, men, women, and children through drawings—who willingly if not eagerly shared their stories so that the world would know.

These individual stories are situated within "ethnographies of war and genocide" from several regions: the refugee camps of Eastern Congo, two communes within Rwanda, and the university and church center of Butare; in Burundi, from the Kibimba region near Gitega and from the capital of Bujumbura. Out of these ethnographies emerge the beginnings of analysis on the reasons for ethnic cleansing, the breakdown of justice, and the amazing stories of courage to resist, and ways to begin the healing of individuals and the restoration of the human community. This work is pertinent for scholars, ethicists, relief workers, politicians and all citizens of the world community. For fellow anthropologists, this study of war and genocide offers an unsettling challenge to plumb the depths of circumstances of chaos and evil which do not reduce to order and culture.

In Press:
Different Seasons: Biological Aging in Midwestern Mennonites.
Edited by Michael H. Crawford
Publications in Anthropology, 21
University of Kansas
200 pages.
$25.00

This volume will be published in late summer. This book provides, under a single cover, the results from an ongoing research program of 20 years duration in Mennonite communities of Kansas and Nebraska. The research focused on complex phenotypes, biological aging, longevity, and the numerous environmental and cultural covariates.

The results of this research are presented in 11 data-oriented chapters, plus an introduction and conclusion. Chapter 1, by M.H. Crawford, provides the rationale for this research program, the history of the project, and a summary of various theories and approaches to the study of biological aging and longevity. Chapter 2, by Laurine and Richard Rogers (former graduate students in the Department of Anthropology), provides a historical background of the Mennonite communities that participated in the study. In chapter 3, Joan Stevenson and Phil Everson (former postdocs at the LBA) focus on demographic features, such as fertility, mortality, and migration patterns, that have influenced Mennonite living under diverse ecological conditions in Prussia, Russia, and the United States. Chapter 4 (by Crawford) describes the population structure of Mennonite enclaves and compares it to Amish, Hutterite, and other anabaptist groups. Chapter 5, by Tibor Koertvelyessy (former postdoc at the LBA), examines variation in taste, bitter substances and shows that there is no diminution of taste threshold associated with the aging process. Chapter 6, by Crawford, Dario Demarchi (postdoc at the LBA), Mary Ellerd and Sobha Puppala, focuses on the relationship of aging and body morphology. Chapter 7, by Eric Devor (former postdoc at the LBA), describes the genetics and the aging processes associated with

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New Releases From Publications In Anthropology
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neuromuscular and pulmonary traits. Chapter 8, by Lisa Martin and Crawford, examines sexual dimorphism in biochemical markers of the blood and how it is influenced by the aging process. In Chapter 9 Ravi Duggirala (Ph.D. from the department) and his colleagues describe how coronary heart disease and renal function are affected by the aging process. Chapter 10, by Meredith Utley (Ph.D. from the Department of Anthropology) and Crawford, examines the concept of biological aging and its relationship to survival among the Mennonites of Kansas and Nebraska. Rector Arya and colleagues explore the interactions between obesity, nutrition, and mortality in Chapter 11. Chapter 12 focuses on type A/B personality and its relationship to cholesterol levels (Ravi Duggirala et al). Chapter 13 provides an overview of the findings of a large team of investigators who spent 20 years collecting and analyzing.

Letter from the GSA President
By Jen Macy

The 2000 spring semester was an intense one. Several students finished their degrees: some of you are leaving KU behind, and you will be missed! A number of our students attended conferences during the spring semester: Ginny Hatfield and Georges Pearson attended the Society for American Archaeology annual meetings, and Mary Sundal and Brandi Wiebusch attended the American Association of Physical Anthropology conference in San Antonio while other students attended the Human Biology conference in the same city. Rohina Rubicz presented a paper at the latter conference.

The GSA was very busy over spring semester, particularly with interviewing all the applicants to the department. The Brown Bag Committee, Brandi Wiebusch and Mary Sundal, lined up a number of speakers for our traditional lunches. The Student Support Committee has been busy contacting new students entering KU in the fall. Our treasurer, Kristen Lundberg, has put incredible effort into keeping our finances straight. The Speaker Committee, Joe Barr, Rohina Rubicz, and Dave Schrag, has also been busy. The committee brought in Tad Schurr to speak on the genetic evidence for peopling of the New World. We also redefined the GSA officer and committee member positions, bringing the GSA paperwork up to date with the way we actually do things!

I want to thank the staff of the KU Anthropologist, Wendy Eliason, Kara Van Cleaf, and Dave Schrag, for putting together this year’s editions of the Anthropologist. And thanks are in order for everyone in the GSA; you’ve all filled your roles brilliantly, making this another great year for the GSA. I have really enjoyed serving as the GSA president this year, and I appreciate everyone’s patience with me, particularly this past semester! I wish everyone a summer that is both productive and entertaining!

Orders for these or other Publications in Anthropology may be placed with the KU Department of Anthropology 622 Fraser Hall, University of Kansas, Lawrence, Kansas 66045. Tel. 785-864-4103 Fax 785-864-5224 e-mail: kuantho@ukans.edu.

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Letters to the Editor

To the Editor:

I am a KU graduate from the late '60s, albeit not a KU Anthropology major, but instead a Philosophy major. However, I did some postgraduate study in cultural anthropology at KU and participated in an archaeological survey of what is now the El Dorado Reservoir area. In the meantime, I was an academic librarian at the University of Nebraska-Lincoln and at Rice University (Houston) before attending law school in 1979, and practicing law since graduation. Most recently, since 1989, I've also worn two hats at the University of Houston Law Center, as Head of Student Reference & Research Services in the Law Library and as Adjunct Professor of Advanced Legal Research for the Law Center.

Throughout this journey, and looking back over 350+ academic hours, I've often remarked that nothing has even remotely served me so well in academe, business, or law as the tools and skills I absorbed while studying cultural anthropology. Frankly, I've come to believe that my life has been filled with foreign cultures, particularly academe and the legal profession, and more so when my practice took on a transnational character in both the oil patch and pharmaceutical licensing.

That is really the message I would convey to anthropology students today. Indeed, after one's undergraduate and even graduate years, one may not practice anthropology in the formal sense of the word but, no matter what one undertakes thereafter, the tools and skills learned in this course of study will serve one well, will augur well for success in whatever enterprise one chooses, and will serve up personal enrichment for a lifetime.

In my day-in and day-out experiences with law students, I can report that former anthropology students, of which there are always several, remain among the best adjusted students we get—not always the most successful, but they suffer less! They tend to have a life, despite law school. For that, I credit their prior studies.

During recent months I've had the enjoyable honor of meeting Chancellor Hemenway and Dean Frost-Mason and, well before that, your chairman, Professor Stull, as well as Professors Johnson and Dean and, via email, Professors Hoopes and Hanson. In nearly 30 years of close association with universities and university faculty, only one, Rice University, demonstrates so fine a commitment to teaching as the University of Kansas Anthropology Department and, I believe, the University of Kansas in general. As certainly Professor Hanson knows and, perhaps less vividly, Professors Johnson, Dean, and possibly Hoopes know, my avid interest in cultural anthropology continues to this day, and each of them has contributed to my continuing anthropological education. I remain much beholden to the Anthropology Department.

With greetings and best wishes to my friends at KU, I am
Sincerely Yours,
Rod Borlase, Esq.
Attorney at Law
Houston, Texas
Skinhead Identity and Language Use
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1994). The idea of the working class, with skinheads at the pinnacle, takes on a familial quality. Many of the skinheads expressed openly that they conceived of their fellow members as a family. Happy, one of the local members, stated that he felt the Lawrence skins were prouder of him upon graduating from college than the members of his immediate family. Even when not openly stated, their interactions often take on a degree of idealized familial bonding, which is particularly evident at parties and shows performed by the local skinhead band. There is an inflated sense of friendship, unity, and cooperation. As an outsider, there appeared to me to be an intense feeling of camaraderie, with smiles, jokes, and boisterous behavior. As I became more familiar with the skinheads, the same sense of fellowship was extended to me. This togetherness and commitment is viewed as an essential quality of the skinheads, promoting solidarity and reinforcing social identity, and is not seen as being a common feature in either the parent culture or other subcultures, presenting itself only in times of extreme stress or other unusual circumstances (Harre 1983).

The physical presentation of the skinheads reflects the underlying meanings of their conceptions of “working class.” The flight jackets, boots, braces, and hair are all seen as reflecting a working-class tradition that stems from the earliest skinheads (Baron 1997). They admit after some coaxing that the physical image is an exaggeration, but this reflects their dedication to the working class and to a sense of tradition. As one skinhead stated, “we’re a little more fanatical about it than most people.” In essence, the physical presentation is a badge of identification, a uniform that visually communicates their commitment to their working-class status (McKay 1996). This image often extends to the types of vehicles they drive and the pets they own. Furthermore, the image attempts to project a message that members of the subculture are of superior moral character to the affluent. As such, they take control of and define their own status, removing it from the hands of the larger society (Epstein 1998).

Though nazi-skins also wear the costume, they are seen as co-opters of the look. Because of the misappropriation of the image, color coding and specific patches sewn onto flight jackets developed to distinguish antiracists from racists. However, since Lawrence, as well as Kansas City to a large extent, has maintained an ethnically and racially inclusive position for so long, color coding has become largely irrelevant. Some of the skins who have moved to Lawrence from areas with greater tensions between antiracist and racist groups will still refuse to wear certain colors on their braces or boot laces, but for the majority, color coding is unimportant.

Patches and tattoos are simpler ways of ascertaining the political and ideological positions of a skinhead who is not familiar to the group. White power insignia, a spider web tattoo on the elbow, or the name of a racist band, for instance, are clearer indications. Easier yet is it to simply ask the unknown skin what his political and ideological positions are. In fact, this is the most direct and common way of identifying a nazi-skin who has entered their area.

Patches and tattoos for local skins often reflect their political and ideological affiliations, though not always. Some tattoos are simply chosen because the wearer likes the design. However, others communicate aspects of the meaning of “working class.” A Pabst Blue Ribbon tattoo or patch signifies its identification as a working-class beer, Guinness with a connection to British traditions.

A common visual theme, seen in tattoos, t-shirts, and patches, is the crucified skin. While this image reflects their view of how skins are treated by the larger population, it also reflects how they believe the working class in general is treated. Skinheads are perceived as racist, unenlightened thugs, or social inferiors. The image of the persecuted skinhead conveys a commitment to the subculture, regardless of the treatment and opinions of the parent culture. They become working-class martyrs in a sense, visually communicating the injustices done to them, thus creating their own status (Morrill and Bailey 1992).

Skinhead demeanor is meant to communicate threat. Their posture is erect, their eyes are hard, and their movements through a crowd are rough. I was told by several skins that when entering a building, they want to communicate that they are potentially dangerous, or at least willing to stand up to any threat that may come their way. Rather than being dominated by people in higher socioeconomic positions, they see themselves as reversing their position through threat (Rossi-Landi 1983). According to one of the skins, it provides them with a status that might ordinarily be absent.

Finally, there is the issue of violence. Violence is viewed as a physical act, not an emotional one. This isn’t to say that they don’t believe in verbal or emotional abuse, but these do not commonly fall under the definition of violence. Regardless, physical violence is considered an integral part of skinhead and working-class identity. They, both skinheads and the working class in general, are viewed as rough and boisterous, willing to brawl when the need or opportunity arises. Violence is viewed as a reasonable and acceptable means of resolving conflicts. Furthermore, violence is a means of maintaining personal honor and the values of the local subculture as expressed through their understanding of “working class.” For example, nazi-skins are considered fair game. They are
first asked to leave town, but if they refuse, there is always a physical confrontation. As one of the skins put it, “They have the God-given right to believe whatever they want, but I have the God-given right to kick their ass.”

This is not to say that the skinheads will immediately attack anyone who confronts them. Indeed, they are commonly confronted and accused of being racists by people unfamiliar with them. The initial response is to state their ideological positions. The information in the response is almost identical across the board and has a well-rehearsed quality about it. If the person refuses to believe them and continues to accuse them of being racists, adding insult to injury by implying that the skinhead is a liar, the skinhead will resort to violence.

Identity for local skinheads centers above all else on their understandings of the term “working class.” A single lexical item produces frames that explain their understanding of the world. In the case of Lawrence skins, language serves a primary function in organizing their understanding of themselves and the world and provides a set of ideological positions that define behavior, interactions, and appearance. “Working class” is the primary conceptual tool around which personal and group identity is constructed.

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To increase awareness and circulate information about the Department of Anthropology at the University of Kansas. To inform graduate and undergraduate students, alumni, and other institutions of ongoing research, publications, grants, and scholarly endeavors in which the faculty, staff, and students in the Department of Anthropology are involved.

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